social sciences

MDPI

Article

Smartphone and Tablet as Digital Babysitter

Ruggero Andrisano Ruggieri *, Monica Mollo and Grazia Marra

Department of Human, Philosophical and Educational Science, University of Salerno, Via Giovanni Paolo II, nr. 132, 84084 Fisciano, SA, Italy; mmollo@unisa.it (M.M.); g.marra28@studenti.unisa.it (G.M.)
* Correspondence: rruggieri@unisa.it

Abstract: Several scientific studies have highlighted the negative impact of new technologies (NTs) on children's psychological development, both in terms of emotional and cognitive development. NTs, such as smartphones, tablets, and video games, have a significant impact on children's development, both in terms of social relationships and cognitive functions. This study aims to identify and explore the cultural models that shape children's exposure to new technologies in early childhood. This study involved 48 subjects between parents and infant educators. Unstructured interviews were conducted. Emotional Text Analysis was applied. The findings reveal the existence of three cultural repertoires (clusters): Connected but isolated (45.2), Technology education (30%), and Mistrust (24.8%). Their placement in the factorial space explains how the negative effects on children's psychological development are determined. Technology education seems to be a protective factor for the cognitive and affective development of children. These findings are discussed, comparing them with Musk's recent experiment and the rapid loss of social ties due to the lack of an educational plan.

Keywords: digital psychology; internet addiction; internet disorder; child development; neglect

Citation: Andrisano Ruggieri, Ruggero, Monica Mollo, and Grazia Marra. 2024. Smartphone and Tablet as Digital Babysitter. *Social Sciences* 13: 412. https://doi.org/10.3390/socsci13080412

Academic Editor: Nigel Parton

Received: 18 June 2024
Revised: 26 July 2024
Accepted: 29 July 2024
Published: 7 August 2024

1. Introduction

The development of new digital technologies cannot be considered a negative element. It represents a system of progress for society not only from an economic perspective but also from a social one. During the COVID lockdown, digitization systems played a significant role: they guaranteed educational, health, and shopping facilities for goods and services; they also ensured the maintenance of social ties in a different form compared to the past (e.g., in-person visits were replaced by video calls, etc.).

This inevitable change has led several authors to emphasize that over four-and-a-half billion users are regularly active on social media for one-third of their waking time (Pennella 2020; Crepet 2023). Even children of different ages cannot be excluded from this sociocultural process in which the technological element increasingly assumes a social connotation and loses its primary instrumental dimension, as domestic environments are permeated by new technologies (Baroni et al. 2019; Grollo et al. 2023). Technology is transforming from a practical tool into a social necessity. Children's exposure to new technologies commences early in life, encompassing both indirect and direct interactions. This pervasive presence of technology in their environment shapes their experiences and influences their development from an early age. As exemplified by their use of tablets and smartphones at restaurants during meals with their parents, children actively engage with technology, becoming users from their formative years. Several studies (Di Bari 2015; Balbinot et al. 2016; Bar Lev et al. 2018; Meena et al. 2020; Eichen et al. 2021) point out that children gain access to new technologies before the age of twelve months or, at the latest, before reaching two or three years of age (Ripamonti 2016; Meena et al. 2020; Swider-Cios et al. 2024). This trend stands in contrast to the recommendations of pediatric societies, which advise against exposing children under the age of 24 months to screen time (Genta 2021; Jourdren et al. 2023). Given the pervasiveness of new technologies and their widespread use among children (Cerimoniale et al. 2023), the excessive screen time

consumed by these young individuals has been studied (Goh et al. 2016; Cannoni et al. 2018; Hassinger-Das et al. 2020; Meena et al. 2020; Pacetti and Soriani 2021; Grollo et al. 2023). These technologies have permeated the daily fabric of relational exchange altogether, including parent–child interactions. This intrusion has brought about shifts in cultural and social paradigms concerning the child–adult relationship in general and the parent–child relationship in particular.

Consequently, this transformation profoundly impacts and permeates the parental and educational roles. Several authors have noted a significant shift in the rationale behind children's engagement with new technologies. Initially introduced as novel playthings, the use of these technologies has evolved to serve primarily, though not exclusively, the purpose of entertaining children or regulating their moods and behaviors (Cannoni et al. 2018; Kostyrka-Allchorne et al. 2017; Dardanou et al. 2020; Bar Lev and Elias 2020; Meena et al. 2020; Eichen et al. 2021; Cerimoniale et al. 2023; Işıkoğlu et al. 2023).

This paradigm shift highlights a cultural dynamic wherein smartphones and tablets are increasingly employed as surrogate caregivers (e.g., digital babysitters), potentially supplanting the role of human interaction. This substitution has significant repercussions for the realm of interpersonal relationships. Furthermore, the pervasive presence of these devices can negatively impact children's cognitive and emotional development (Slade 2005; Katznelson 2014; Radesky and Christakis 2016). In essence, this action prevents children from experiencing the process of "finding themselves in the mind of the other", thereby hindering the development of their ability to communicate their emotional states effectively. This impairment stems from the lack of internalization of the mentalization function, which is a crucial aspect of emotional development (Barbieri 2009). The habitual use of smartphones or other digital devices to soothe or pacify children deprives them of essential social interactions and hinders their ability to develop effective coping mechanisms for emotional distress. Instead of learning to identify, understand, and manage their emotions, children become conditioned to seek distraction and escape through technology (Marone 2019). The habitual use of digital devices as emotional support or entertainment substitutes for human interaction deprives children of the opportunity to engage with and interpret the facial expressions of caregivers. This lack of face-to-face interaction hinders children's ability to communicate their emotions and understand the emotions of others, thereby impeding their development of emotional literacy and social competence (Marone 2019). Children's ability to make sense of and interpret the world around them is diminished when they are deprived of opportunities to engage with and learn from the human world. Genta (2021) aptly points out that a significant concern lies in the tendency to view digital tools as replacements for human interaction, a risk that is further amplified by the rapid advancements in artificial intelligence. This substitution can harm children's cognitive, emotional, and social development. This assessment could explain the growing disparity observed in today's children between their mature and responsive bodies and their minds, which require nurturing and attention to fully develop the various zones of proximal development that characterize their growth (Belacchi 2021).

However, existing research has yet to adequately analyze the cultural processes underpinning the use of new technologies and their impact on developmental processes, particularly considering the significant influence of educators and parents. These figures, as primary social agents, cannot be considered neutral.

In line with our hypothesis, this study aims to investigate the existence of technology's substitutive function for human interaction by identifying cultural models related to its use by both parents and educators. The research was conducted subsequent to the COVID-19 lockdown, a period that may have drastically altered technology usage patterns in child rearing and education.

2. Theoretical Frame: Local Culture

The concept of culture has become a central focus in anthropology, pedagogy, and sociology since the 1970s. This surge in interest has led to a multitude of definitions and cor-

responding measurement systems (Tosi and Pilati 2008). Contemporary psychology draws on a range of perspectives, from the social-constructivist view (Bruner 1990; Harré and Gillett 1994; Valsiner 2009; Zittoun et al. 2009) to the psychodynamic approach (Salvatore et al. 2009). The concept of Local Culture (LC) bridges the gap between these seemingly disparate approaches, recognizing it as a scientific construct due to its observable and measurable qualities (Salvatore and Scotto di Carlo 2005). LC offers a unified framework for understanding how people make sense of their experiences (Mollo 2023).

According to this perspective, the use of smartphones and tablets is an expression and outcome of how people interpret their situations. These interpretations, shaped by their contexts, create symbolic systems known as Local Cultures (LCs) (Carli and Paniccia 2002). Local Cultures emerge from the interplay of emotions and thoughts. Emotions influence and shape how we categorize experiences, acting as an unconscious guide (Fornari 1979; Matte Blanco 1975). Conscious thought, on the other hand, handles the more practical aspects of categorization. In essence, the Local Culture is formed through the collaboration of these conscious and unconscious processes.

Local Culture (LC) can be considered a mental program. It works like software, decoding information from the world around us and influencing how we behave. This symbolic system is unique to each situation and depends heavily on the objects or people we are interacting with (Ruggieri et al. 2014). The term "Local" highlights this—culture is not a one-size-fits-all concept; it is shaped by the specific context. While LC provides a common ground for interpretation, it does not enforce uniformity. Instead, it allows for a variety of cultural models to emerge. The models in question are shaped by the specific objects or situations that people are referencing. Consequently, different groups within a context may hold disparate opinions and attitudes and exhibit disparate behaviors. People draw meaning and significance from their actions through shared cultural codes. These codes encompass both cognitive and emotional aspects. We are all shaped by the culture we participate in. In this context, the specific "object" we are interested in is the use of smartphones and tablets by the child. Local Culture (LC) acts as a common platform where shared meanings are generated. Cultural models represent the various ways people within an LC interpret their experiences. These models encompass different viewpoints, opinions, and attitudes—all stemming from the same core set of cultural values (the LCs) but applied to a specific "object" like smartphone use, YouTube, the Internet, new technology, etc.

In essence, cultural models capture the richness and variability of meaning within a group. By studying the active cultural models in smartphone use, we can analyze the range of perspectives at play. Identifying these cultural models allows us to understand the emotional dynamics, diverse thought patterns, and resulting behaviors that shape smartphone use.

3. Method

This study involved 48 participants: 24 pairs of parents (12 mothers and 12 fathers) and 24 infant educators (12 males, 12 females). We recruited participants using a *snowball sampling technique* In this approach, initial participants identify others within their networks who fit the study criteria. To identify potential participants, we collaborated with an infant school in Salerno. They provided a list of educators and parents. We ensured the sample was balanced across several factors: sex, role (parent and educator), and age. This study explored the Local Culture (LC) within smartphone and tablet use. A content analysis method called Emotional Analysis of Text (EAT) was employed. EAT helps researchers uncover Local Culture by analyzing participants' narratives about a specific object (in this case, smartphones and tablets). Grounded in a theory of meaning, EAT allows researchers to code and organize participant-generated text in a way that reveals underlying cultural patterns. The method's foundation lies in a semiotic and dialogic view of the mind. People use language to actively interpret experiences (Salvatore and Valsiner 2010), engaging in a process of shared meaning-making. Within this cultural context, language takes on meaning, shaping both conversations and individual thinking.

Similar to Grounded Theory (Glaser and Strauss 1967), EAT is a data-driven approach. It starts by analyzing the text itself. Through an iterative process of interpretation, researchers map the meaning content of the text. This leads to a representation of the textual data organized by thematic nuclei, which are essentially local pockets of meaning within the text. EAT focuses on the relationships between words. It considers the specific connections words create within a specific text, along with how often these words appear together (co-occurrence and recurrence). By analyzing co-occurring words, EAT aims to reveal the "contextual effect" on individual word meanings. In simpler terms, meaning is not derived from single words, but rather from the relationships between words within the text. Groups of frequently co-occurring words highlight specific thematic contexts within the data. The EAT method has been known as a content analysis approach that focuses on analyzing texts without specific research questions, leading it to be compared to "fishing expeditions" (Krippendorff 2004, p. 340). This method allows for the identification of significant thematic domains within the text corpus, rather than relying on predefined categories set by the researcher (Krippendorff 2004). EAT is completed using the T-Lab software ((Lancia 2024): www.tlab.it, accessed on 10 May 2024), operating semantic analysis procedures. Researchers first set statistical parameters within the T-Lab 10.3 software to guide the analysis. Once the software identifies clusters of linked words within the text, researchers then interpret these results. This interpretation is informed by a theory of meaning. The process involves examining the statistically significant connections between words. These sequences are seen as associative chains, reflecting both social and cultural influences. To interpret these chains, researchers draw on the concept of "free association" used in psychoanalysis and psychodynamic theory. The relationships between words help us understand the underlying social and emotional themes or the symbolic processes at play within the text. Essentially, each word's meaning is shaped by the words before and after it, reducing the *polysemy* that it bears. EAT makes a distinction between two types of words: *dense words* and *non-dense* words. Dense words, also called *lexemes*, have a high level of ambiguity (*polysemy*) and carry strong emotional weight (e.g., "enemy", "amazing"). These words act like emotional keywords, conveying a wide range of symbolic meanings depending on the context. Non-dense words, on the other hand, have lower ambiguity and less emotional weight (e.g., "which", "however"). These words primarily function as grammatical building blocks. While a single word may have many potential meanings (*polysemy*), analyzing a text corpus helps reduce this ambiguity. EAT focuses on "*dense words*" (*lexemes*)—words rich in potential meaning and emotional weight (e.g., "joy", "threat"). By examining chains of these lexemes, researchers can uncover shared emotional symbolism related to the object of investigation (e.g., smartphones) within the Local Culture. EAT involves assigning meaning to the relationships between words from different categories within a text. The strength and reliability of the analysis depend on the researcher's ability to present clear prompts or questions related to the object of investigation. This allows participants to provide focused narratives. Like *Grounded Theory* (Strauss and Corbin 1990), EAT is a *data-driven method*. However, it also relies heavily on the researcher's theoretical knowledge and interpretive skills (*abductive logic*) to make sense of the data. This *hermeneutic approach*, emphasizing understanding through interpretation, aligns with socio-constructivism (Gelo et al. 2008; Krippendorff 2004).

Procedure

To gather in-depth data, unstructured interviews were applied. Since we were interested in the natural flow of language and how vocabulary co-occurs, it was crucial to avoid leading questions or pre-defined themes. This allowed participants to freely express their opinions and experiences. The interviews were conducted in private settings to minimize distractions, including communication with family members (mother and father) or colleagues (educators). Participants were introduced to broad thematic areas like "tablet", "Internet", "smarphone", etc., to stimulate discussion. Each interview lasted approximately 1 h. All interviews were transcribed verbatim and combined into a single

textual corpus. To prepare the data for analysis, irrelevant words like pronouns, auxiliary verbs, conjunctions, and prepositions were excluded. Then, a process of lemmatization was run. This reduces various grammatical forms of words (verbs, adjectives, nouns) to their root form (*lexemes*). This step helps identify the *dense words* with rich emotional meaning. Statistical analysis techniques were used to identify patterns within the text. This involved analyzing the relationships between individual lexemes and text segments, followed by a hierarchical factor analysis using Ward's method. This process helps us group related words together, revealing underlying themes within the data. The analysis produced clusters of text segments. Each cluster shared a set of keywords (*lexemes*) and the most representative sentences (*context units*). A statistical test (*Chi-Square test*) was employed to assess the significance of word frequency within each cluster. The words analyzed statistically met a specific threshold (*Chi-Square test* = 13). Three distinct clusters were obtained by dendrogram. These clusters likely represent underlying themes within the participants' narratives. The cluster analysis went beyond simply grouping related words. It also aimed to uncover deeper semantic patterns within the text corpus. A statistical technique called Multiple Correspondence Analysis (MCA) was applied to explore the relationship between the identified clusters and a hidden "n-dimensional space". A value test with a threshold value ($p = 0.05$) indicates statistical significance.

Additionally, it provides a positive or negative sign (+/−) to help interpret the opposing poles (or extremes) of the factors identified through the analysis. In simpler terms, this test helps to understand how the different clusters relate to each other based on the underlying themes they represent. The analysis involved two key steps of interpretation: (a) lexemes within each cluster are analyzed. These words represent cultural models or shared patterns within the Local Culture related to the object of investigation (e.g., smartphones and tablets used); (b) how these cultural models (clusters) fit together within a larger framework representing the Local Culture. This framework considers models of affective symbolization (Carli and Paniccia 2002), which are based on fundamental ways we categorize our experiences (e.g., good/bad, safe/dangerous, past/future, etc.). These fundamental categories, rooted in psychodynamic theory, help us understand the emotional core of the Local Culture.

4. Results

Three clusters with different weight percentages were found by the statistical analysis (Figure 1).

The illustrative variables (sex, age, gender, parent, educator) were not significantly different. They are not included in any clusters. Lemmas are reported in italics for each cluster.

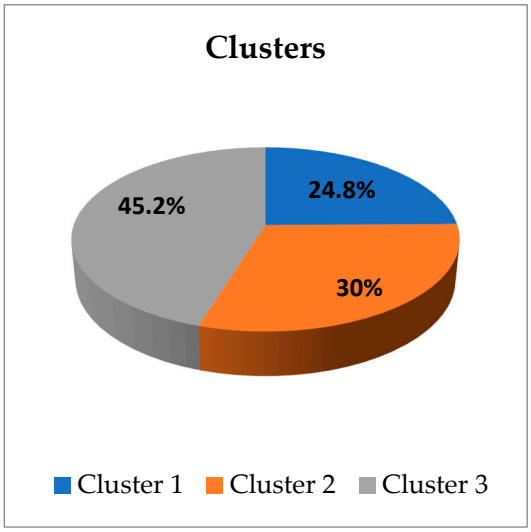

Figure 1. Clusters.

4.1. Cluster 3: Connected but Isolated

This first cluster is characterized by the lemma *smartphone* followed by *to use*, *to play*, and *hand* (Table 1 and Table 4). A smartphone is a tool for playing, having fun, joking, and for distraction: for deviating. It represents a tool for diverging from normality; that is, from the regularity of daily life at home. It is a tool through which children leave the house and *learn* the laws of the *street*, which are the opposite of family rules. The intuitive interface and simple *hand* use make the smartphone easily accessible to all *ages.* The smartphone, therefore, is used by children as a tool to break house rules and thus becomes a life experience like the street, where they learn through play and *change.* The experience of using a smartphone is akin to that of a *park*, where in a *minute* or a *day*, one changes based on encounters with different *characters* and various *activities*. Generally, at the park, there are grandparents with their *grandchildren*; that is, there is an adult who supervises and intervenes with *reprimands*, bringing the child's behavior back to the *house* rules. In the park, therefore, it is possible to *live* and find a *truth* that reflects *home*, where children can engage in typical *childhood* activities, thus *acquiring* good things. However, a *capricious* child who does not respect the rules has an experience with a *tablet* that involves *knowledge* not suitable for their age, creating harm to their development (*harm to live*), which can, for example, affect their *language* skills. The capricious child, who does not respect the rules, will be inclined to use bad language or adopt inappropriate behaviors and experience *boredom*, which is a sense of dissatisfaction, annoyance, and sadness. It can be argued that adults are losing contact with children, as their behaviors are not being recognized. The word *to regain* means to take again but also to take something after having left, abandoned, or lost it; it indicates that children need to be reclaimed, perhaps by gathering around the *television* like in the past to watch cartoons. The decline in parental and educational roles emerges; children and parents experience a sense of loss in their bond, a form of mutual distance when using new technologies, and when these technologies pervade daily life, even during meals at the *restaurant.*

Table 1. Cluster 3's lemma.

Cluster 3	Chi Square X^2
Smartphone	82.01
To Use	61.33
Play	52.72
Hand	36.74
To Learn	36.15
Street	33.64
Age	33.21
Change	33.21
Minute	28.82
Park	26.49
Day	24.01
Character	24.01
Activities	24.01
Grandchildren	24.01
Reprimand	24.01
Home	19.28
Truth	19.20
To Live	19.20
Childhood	16.20
To Acquire	14.39
Capricious	14.39
Knowledges	14.38
Tablet	14.87
Harm to Life	14.32
Language	18.30
Boredom	18.29
To Regain	14.39
Close to	14.39
Television	14.38
Restaurant	13.23

This is the paradoxical nature of technology in fostering connection while simultaneously creating distance: Connected but isolated. While technology can facilitate communication and interaction, it can also lead to physical and emotional detachment, particularly when used excessively.

4.2. Cluster 2: Technology Education

In this second cluster, the centrality attributed to rules and the importance of educating for the proper use of technologies emerge immediately. As shown in Table 2 and Table 4, the analysis identified the lemmas that frequently co-occurred within the data: *use*, *interactive whiteboard*, *rules*, and *educate*. The *school* adopts a purposeful approach to technology integration, emphasizing its role within the broader educational process. Technology is not employed for its own sake, but rather to enhance learning and social interaction. This focus ensures that technology serves as a valuable tool to enrich the educational experience (*educating to use the Internet*) and promote student development. The school, therefore, has the responsibility of introducing children to new technologies so that they can become valuable tools (*support*) for learning and personal development (*to know*). Effectively implemented new technologies can empower students to create content, offering a versatile and engaging means to enhance the learning experience (*didactic*). The utilization of *images* and *hypermedia* facilitates the integration of diverse data formats, encompassing graphics, audio, video, and text, thereby fostering the creation of immersive and multifaceted learning practices.

Table 2. Cluster 2's lemma.

Cluster 2	Chi Square X^2
Use	135.41
Interactive Whiteboard	79.84
Rules	75.36
Educator	56.15
School	55.06
Technologies	53.17
Educating To Use	53.16
Internet	53.15
To Know	44.68
Support	36.62
Didactic	35.42
Images	35.41
Hypermedia	35.39
Routine	26.55
Repeat	25.85
Remove	24.44
Disturbance	17.69
Learn	17.67
Acquire	17.64
Culture	17.62
Balance	17.61
Exaggerated	17.60
Lunch	17.58
Lullaby	17.55
Fairy Tales	17.37
Surrogate	17.07
Tradition	14.36
Sing	14.12
Songs	13.36

Educational institutions serve as the setting where established *routines* are reinforced, enabling smartphones to function as alternative tools for information retrieval and concept comprehension. This transformation elevates smartphones from mere entertainment devices to functional instruments, unlocking a myriad of possibilities, including the ability to revisit and reinforce key concepts (*repeat*). Inappropriately used technology can take away serenity (*remove*) and generate *disturbance*; in other words, it can destabilize the educational relationship. The implementation of structured usage schedules is necessary. Without

structured usage schedules, it would be impossible to *learn* anything, to *acquire* a *culture* of responsible technology use within a *balanced* system that fosters critical thinking and analysis of the content presented. The balanced use of NT is guaranteed by the bonding with a caregiver, in this case, the educator.

The excessive (*exaggerated*) use of technology is facilitated by the ease of access to these tools and the complete replacement of real-world experiences with virtual ones. The pervasive use of smartphones during daily activities, such as mealtimes (*lunch*) and bedtime routines (*lullaby*), disrupts the inherent social bonds associated with these moments, particularly the shared experience of social participation in activities like storytelling (*fairy tales*), where children can engage in dialogue and learn through reciprocal interactions.

The pervasive influence of smartphones is demonstrably leading to the erosion of traditional practices. This is evident in the observed shift in parental and educational behavior, where the responsibility of singing songs and lullabies is increasingly delegated to applications on smartphones and tablets *(surrogate of traditional practices*).

Navigating a complex landscape, schools face the critical task of rediscovering the essence of childhood, aiming to re-center those experiences that are both stimulating and essential for healthy development. Schools recognize the growing role of smartphones and tablets as caregiver substitutes and are actively seeking solutions to address this concern. How? By trying to create Technology education practices.

4.3. Cluster 1: The Mistrust

Cluster 1 includes the lemmas *parent*, *news*, *social*, and *true*. Parents often uncritically accept (*to take*) information presented on social media, subsequently attempting to *verify* its veracity over *time* (Tables 3 and 4). This uncritical acceptance of information has become so prevalent among adults that it can be considered an *epidemic*, blurring the lines between truth and falsehood. Within this multifaceted media landscape, individuals are inevitably drawn into a state of polarization, adopting diverse stances on the issues presented in traditional and social media platforms. The *co-responsibility agreement* between school and family establishes a novel experience, alien to the social system, as the spread of COVID-19 necessitates the exploration and acknowledgment of interconnectedness. The cultivation of social relationships based on mutual respect and trust between family and school is fundamental.

Playful applications, such as *TikTok*, are becoming inundated with diverse and evolving content related to critical issues like COVID-19 *vaccination*, prompting the notion that engaging with diverse perspectives (*listen*, *thought*) can be a lifesaving strategy (*life*) in the face of the pandemic.

This approach is considered suitable for the work of *authorities*, as it simultaneously encourages individuals to adopt preventive measures while maintaining an objective stance by acknowledging their responsibility (*guilty*). In the face of the pandemic, the pursuit of truth and clarity on social media has evolved into a methodical exercise, entailing the verification (*control*) and subsequent categorization of information as either genuine or fabricated (*make it* fake news). This systematic exertion undermines (*damage*) all forms of *dialogue* and connection with others. The information typically conveyed by the *media* adopts the trappings of *science fiction*, characteristic of the unreality depicted in *films*.

In this way, the boundaries between reality and fantasy become blurred, fostering a general sense of *mistrust* and disorientation. A telling example of this phenomenon emerged during the *lockdown* period when the misconception that vaccination involved implanting *microchips* in individuals gained traction. This belief stemmed from the perception of microchips as a *trend*, aligning with the notion of a *modern* society (*vision*) embracing technological advancements (*usage*). In an atmosphere of pervasive suspicion, where deception, risk, or danger seem to lurk around every corner, individuals are left with no choice but to withhold full trust in the intentions of others and question the veracity or reliability of the information or the individuals they interact with. This, in turn, breeds a system of mistrust in social relations, prompting a call for remedial measures (*help*).

Table 3. Cluster 1's lemma.

Cluster 1	Chi Square X^2
Parent	316.65
News	92.05
Social	78.87
True	78.83
To Take	73.7
To Verify	65.70
Time	61.36
Epidemic	39.39
Co-responsibility Agreement	39.37
TikTok	39.35
Vaccination	39.34
Listen	39.31
Thought	36.20
Useful	35.88
Life	30.08
Suitable	26.25
Authority	26.25
Guilty	26.24
Control	26.23
Mark It	26.23
Damage	26.22
Dialogue	26.22
Science Fiction	26.22
Film	26.21
Information	26.20
Lockdown	26.19
Microchip	26.17
Fashion	26.15
Vision	23.85
Modern	15.00
Usage	13.12
Help	13.11

Table 4. Example of lemma in elementary text unit for cluster.

Cluster	Lemma	Elementary Text Unit
Cluster 3 Connected but isolated	Smartphone	I have seen smartphones in the hands of small children to play with.
	To Use	Parents see child calmly with smartphones because.
	Play	Parents don't know what child are doing with tablet in hand.
	Hand	It's as if children were abandoned on the street.
Cluster 2 Technology Education	Parent	Parents must be careful; they need to verify.
	News	During the pandemic, strange news circulated on social media.
	Social	It was unclear if they were true.
	True	Parents are superficial about this matter regarding the use of tablets.
		Parents do not monitor the news. They should be more suspicious.
Cluster 1 Mistrust	Use	The use of the interactive multimedia whiteboard is positive.
	Interactive Whiteboard	The rules we teach at school are also adopted by the child at home.
	Rules	
	Educator	Educators play a crucial role in helping Child's strike a healthy balance in their technology usage.

4.4. Clusters and Factorial Space

The application of cluster analysis revealed the presence of two underlying dimensions (latent dimensions) that structured the semantic oppositions within the textual corpus. These dimensions serve to visualize the placement of the clusters within a factor space.

The V Test results showed significant differences for the following:

- Factor X, for cluster 3 ($\mathbf{X^2}$ − 60.55) for the negative polarity;
- Factor Y for cluster 2 ($\mathbf{X^2}$ − 52.13) for the negative polarity and cluster 1 ($\mathbf{X^2}$ + 51.12) for positive polarity.

The threshold of the test value was (−/+) 2 ($p = 0.05$). The sign (−/+) indicates the factorial pole with which each cluster was associated. By analyzing data from individual clusters and their positions within a cultural map (factorial plane), we can identify unique patterns of behavior in how new technologies (NTs) are used. This cultural map is comprehensive, capturing the essence of a Local Culture. It allows us to see how different cultural models are positioned and how cultural dynamics (NT usage) unfold. By examining the arrangement of the clusters in the factorial space (Figure 1), it is possible to discern the compositional modes of the cultural dynamics underlying the LC (Local Culture).

The Cartesian axes intersect at the origin, and as they move away from this point, they generate values in opposite directions. Thus, the factorial plane (X Y,) is organized along bipolar dimensions for all factors (1, 2) (Figure 2). Cluster 3, being the largest and generative of the factorial space, is positioned in the lower part of the first factor (Factor X-) with a tendency to occupy quadrant B of the factorial space. Cluster 2, on the other hand, is positioned within the factorial space between factor X and factor—Y (quadrant D). Cluster 1, on the other hand, is located between factors (X+ and Y+) (quadrant A) (Figure 2).

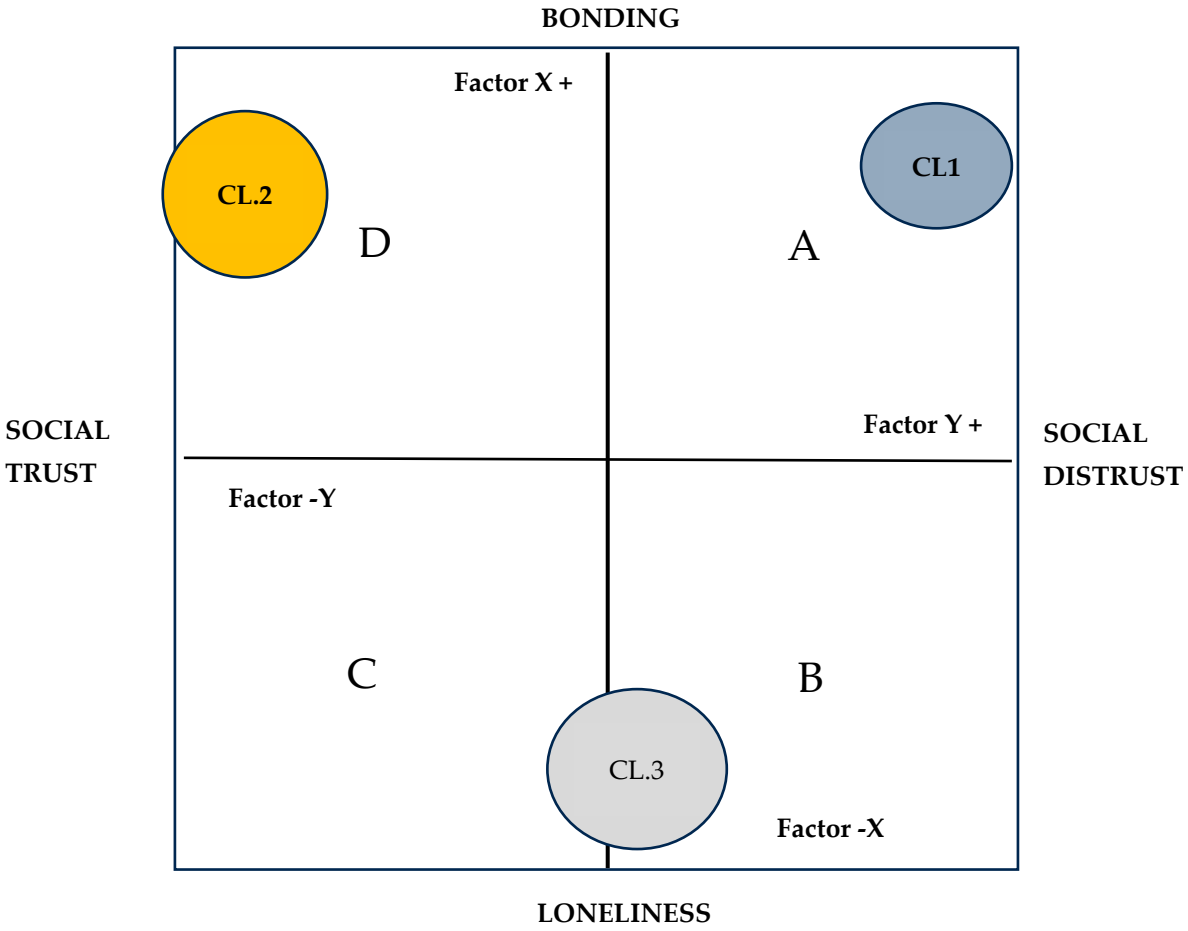

Figure 2. Clusters in factorial space. Axis Factorial X (bonding vs. loneliness), Axis Factorial Y (social trust vs. social distrust).

The meanings of the individual cultural repertoires in their factorial positioning allow us to identify the names of the factors based on their polarity. Therefore, factor X is named bonding/loneliness because cluster 3 indicates clear social isolation. Similarly, factor Y (social trust vs. social distrust) is named based on the mistrust expressed by cluster 2, with trust located on the opposite side.

It is evident that the use of new technologies, on the one hand, aligns with a cultural dynamic that breeds social isolation and, on the other hand, fosters distrust in social rela-

tionships. Conversely, when technology is integrated within an institutional system like education, it becomes possible to transcend distrust and social isolation by rediscovering social bonds through the shared pursuit of educational and instructional goals. In essence, LC highlights that new technologies foster social isolation and distrust when their application is confined to a "do-it-yourself" realm, where their use becomes an end in itself, driven by the technicality they embody within the economic process. Selfies and stories serve as prime examples, where a technical feature transforms into a social organizer, severing the connection with others, except within a self-referential framework where individuals engage in self-promotion. In the absence of acknowledging others, the relationship with strangers is governed by distrust; otherwise, the "other" ceases to exist.

5. Discussion

Our research findings appear to shed light on the experiment conducted on the Marubo tribe in the Amazon, as recently reported by the New York Times and subsequently covered by media outlets worldwide. Dwelling along the banks of the Ituí River in the heart of the Amazon rainforest, this tribe has long remained isolated from the rest of the world. Since September 2023, they have had access to the Internet thanks to the initiative of American entrepreneur Allyson Reneau, who donated 20 Starlink antennas from Elon Musk's satellite service to the tribe. After 9 months of Internet connectivity, the approximately 2000 members of the tribe have experienced both the advantages and disadvantages of the network. Among the benefits, there is certainly the ease of contacting emergency services in case of emergencies, as well as the opportunity for education. However, tribal leaders are expressing growing concern about excessive exposure to smartphones and the search for content that they consider inappropriate, such as pornography. This phenomenon is inducing behavioral changes that deviate from the tribe's traditions, which for centuries have been based on a specific language and the ingestion of "ayahuasca" (spirit vine) as a means of connecting with the spirits of the forest. Tribal leaders have expressed deep concern about the changing social behaviors and the decline of face-to-face communication within families in favor of increased digital connectivity. The pervasive use of digital devices and exposure to inappropriate content is eroding the social and cultural fabric that has held the tribe together for generations. According to village leaders, the effects of this phenomenon have been devastating, with young people losing interest in traditional activities such as dyeing and jewelry making, and most importantly, in farming, which is the economic backbone of the community. It becomes evident that the Marubo people's engagement with new technologies is detached from their traditional social processes.

This suggests a self-referential pattern of technology use, leading to the onset of social isolation through the replacement of traditional modes of interaction, as exemplified by the cultural model of cluster 3 (Connected but isolated). The detrimental impact of new technology use on mental health and well-being cannot be overlooked, as evidenced by models of mind functioning and developmental theories. Consider the detrimental effects on sleep duration (Hill et al. 2016; Mantilla and Edwards 2019; Dresp-Langley and Hutt 2022; Heller 2021; Puzio et al. 2022; Geng et al. 2023), as well as the positive correlation with attention deficit hyperactivity disorder (ADHD) symptomatology (Hoehe and Thibaut 2020; Small et al. 2020; Konok et al. 2021; Kaimara et al. 2022; Gunuc 2023; Jourdren et al. 2023) and Internet addiction (Andrisano Ruggieri et al. 2016). In our view, the detrimental effects on mental health stem from the social isolation that new technologies induce, precluding the experience of bonding as a constitutive element of mind function. Several authors have highlighted that the human mind is structured through bonding, meaning it is structured to be "*in relation with*", to the point that it can be asserted that the mind functions according to not only intersubjective but also intra-subjective modes (Flaherty and Sadler 2011; Cassidy et al. 2013; Music 2016; Sutton 2018).

These discoveries have made it possible to identify important functions in the development of the mind from a psychological point of view, such as those of the reflective function and affective syntonization and mentalization tuning (Weinberg et al. 2008; Fonagy and

Campbell 2016). A child's developing mind relies on the ability of an adult caregiver to syntonize to their mental states, reflect on them, and represent them back to the child through the process of mentalization. By effectively mentalizing and interacting with a child, adults can not only promote their emotional regulation but also foster the development of their cognitive functions. When reflective function and affective syntonization are impaired, children experience neglect, which refers to a lack of or insufficient reflective function and affective syntonization during their development; that is, isolation. The concept of mentalization, the ability to understand and interpret one's own and others' mental states, extends beyond child development and is also present in interactions between adults. Mentalization is a crucial aspect of psychotherapy. Therefore, children's minds function similarly to those of adults. In fact, in the training models of psychoanalytic therapeutic techniques, it is commonly stated that to understand an adult's mind, one must first understand that of a child. Consequently, what happens to children also happens to macaques. Given the extensive exposure to new technologies that children experience from an early age, both at home and in school, there is a growing concern about the potential for diminished opportunities for face-to-face interactions with caregivers and other significant adults. These interactions are crucial for a child's development, particularly in fostering their social, emotional, and cognitive skills.

In other words, early exposure to new technologies subjects the child to the phenomenon of neglect. Various studies have correlated such childhood experiences with the onset of diverse pathologies. It should be noted that, in general, videos on YouTube, TikTok, Instagram, etc., tend to last less than a minute due to economic considerations; it is evident that in this case, the child's mind is stimulated in a manner inconsistent with their developmental stages.

For example, attention and concentration are exercised for just one minute. The likelihood of developing an attention deficit is high. At the same time, this action is disconnected from a face-to-face system, where the ability to tolerate frustration is exercised, as well as the opportunity to experience feelings of acceptance and recognition.

Such applications are not only dysfunctional for the development of cognitive functions but also, above all, for affective functions, on which the former depends, as has been extensively demonstrated by Music (2016).

The experience of new technologies is, in fact, an experience of social void as there is no interaction with others; on the contrary, interaction is based on a deception in which the absence of the other's mind is replaced by colors, music, and performances, mostly self-referential and devoid of a true relational and contextual dynamic with those who are watching them. These are experiences of acontextual minds.

Several authors have discussed the concept of "distracted minds" and have highlighted the emergence of social relationship development trends that are fundamentally different from those of the past (Gazzaley and Rosen 2016; Spitzer 2018). Twenge (2017), for instance, has highlighted not only the emergence of a wider range of pathologies among adolescents but also their inability to experience social relationships in the same way as the aforementioned tribal experience: contemporary adolescents seem to prefer interaction through new technologies to real-world contact; that is, they prefer to remain in front of screens rather than going out with their peers, exhibiting a fear of relationships that goes far beyond the mistrust we have detected in our data. To further illustrate our point, it is worth noting that in toy stores, toys are typically displayed based on the gender and age group for which they are intended.

The cognitive functions that toys support in children can be identified in the boxes of the toys themselves. Similarly, cartoons like Peppa Pig and Masha & Bear are designed and calibrated based on the developmental stages of cognitive and affective functions. Their duration is longer than that of Internet videos, considering the attention span of young children. At the same time, they present content that allows children to experience social interaction contexts by empathizing with the characters, identifying now with one and now with another, but always within a story in which the child participates. In other

words, in cartoons, children find other minds. In contrast, applications like YouTube, which are very popular among children, offer a plethora of content uploaded by any user. Often, videos intended for children are made in an improvised way: they do not follow a coherent narrative, and there is an incongruity between the characters' expressions and the soundtrack, which is inappropriate for the character's psychological state.

For instance, unboxing videos present multimedia content that has no educational value and is completely devoid of any meaningful context. Nevertheless, they are extremely popular among children.

The use of new technologies is far removed from the theories of mind development and the conditions of well-being that the mind requires. The results of our research highlight that it is possible to rediscover bonding and therefore overcome the distrust of new technologies when they are designed and organized, for example, within an educational and instructive activity. In this case, therefore, the experience of using technology as a whole becomes a relational experience that is perfectly integrated into the social fabric.

We must remember that children are deprived of narratives and frames of meaning that can only be provided by the caregiver (reflective function and mentalization). Therefore, they need an adult presence to guide them in the use of technology based on the developmental stage they are facing and the development of their cognitive and affective functions (Tilemann and Eder 2020).

As De Pasquale and Gensabella (2011) point out, [...] psychiatrists describe the relationship with technology as a binomial with negative effects, particularly on the relational, cognitive, and emotional spheres. They envision the child of the future as cognitively advanced but incapable of experiencing emotions, depersonalized, and dissocialized, with pathological consequences (p. 124).

Our research is not without its limitations: the lack of direct data collection on children to capture their affective and cognitive states over time. However, it allows us to identify some critical issues that are certainly already highlighted in the literature but not sufficiently explained and, in our opinion, unable to identify preventive trajectories regarding the problems that have emerged. Future research, in our opinion, should move in this direction, in the development of applications that are consistent with the stages of cognitive and affective development but, above all, that are integrated into the cultural and social dynamics.

Author Contributions: Conceptualization R.A.R. and M.M.; methodology, R.A.R.; formal analysis, R.A.R.; investigation, G.M; resources, G.M.; data curation, G.M.; writing—original draft preparation, R.A.R.; writing—review and editing, M.M.; supervision, R.A.R.; project administration, R.A.R.; funding acquisition, R.A.R. All authors have read and agreed to the published version of the manuscript.

Funding: This research received no external funding.

Institutional Review Board Statement: The study was conducted in accordance with the Declaration of Helsinki and approved by the Ethics Committee from the Department of Human, Philosophical and Educational Science of University of Salerno (protocol code 0186309 and 11 June 2024).

Informed Consent Statement: Informed consent was obtained from all subjects involved in the study.

Data Availability Statement: The data presented in this study are available on request from the corresponding author due to Italian legislation (legislative decree 196/2003).

Acknowledgments: To the schools and the families who participated in the research voluntarily and without payment.

Conflicts of Interest: The authors declare no conflicts of interest.

References

Andrisano Ruggieri, Ruggero, Emanuela Santoro, Francesco De Caro, Loredana Palmieri, Mario Capunzo, Claudia Venuleo, and Giovanni Boccia. 2016. Internet Addiction: A Prevention Action-Research Intervention. *Epidemiology, Biostatistics, and Public Health* 13. [CrossRef]

Balbinot, Valeria, Giacomo Toffol, and e Giorgio Tamburlini. 2016. Tecnologie digitali e bambini: Un'indagine sul loro utilizzo nei primi anni di vita». *Medico e Bambino* 10: 631–36.

Barbieri, Gian Luca. 2009. *Psicologia Dinamica. Tra Teoria e Metodo*. Milano: Raffaello Cortina Editore.

Bar Lev, Yehuda, and Nelly Elias. 2020. Digital Parenting: Media Uses in Parenting Routines during the First Two Years of Life. *Studies in Media and Communication* 8: 57–70.

Bar Lev, Yehuda, Nelly Elias, and Sharona T. Levy. 2018. Development of Infants' Media Habits in the Age of Digital Parenting. A Longitudinal Study of Jonathan, From the Age of 6 to 27 Months. In *Digital Parenting. The Challenges for Families in the Digital Age*. Edited by Giovanna Mascheroni, Cristina Ponte and Ana Jorge. Göteborg: Nordicom.

Baroni, Federica, A. Greco, and M. Lazzari. 2019. «Utenti di Internet Sempre più Qiovani: Indagine Sull'uso del Digitale tra gli Alunni Della Scuola Primaria». pp. 229–40. Available online: https://dinamico2.unibg.it/lazzari/misc/allegatipalcoscenici/palcoscenici-cap13.pdf (accessed on 17 July 2024).

Belacchi, Carmen. 2021. *Bambini e Adolescenti Online tra Opportunità e Rischi. Sguardi della Psicologia, Sociologia e Pedagogia*. Milano: Franco Angeli.

Bruner, Jerome Seymour. 1990. *Acts of Meaning*. Cambridge, MA: Harvard University Press.

Cannoni, Eleonora, Teresa Gloria Scalisi, and Andrea Giangrande. 2018. A survey of children aged 5–6 who use mobile devices on a daily basis at home: Personal and contextual characteristics and cognitive and emotional problems». *Rassegna di Psicologia* 35: 41–56. [CrossRef]

Carli, Renzo, and Rosa M. Paniccia. 2002. *L'analisi Emozionale del Testo: Uno Strumento Psicologico per Leggere Testi e Discorsi*. Milano: FrancoAngeli.

Cassidy, Jude, Jason D. Jones, and Phillip R. Shaver. 2013. Contributions of Attachment Theory and Research: A Framework for Future Research, Translation, and Policy. *Development and Psychopathology* 25: 1415–34. [CrossRef] [PubMed]

Cerimoniale, Giovanni, Irene Dalpiaz, Paolo Becherucci, Emanuela Malorgio, Flavia Ceschin, Giovanni Vitali Rosati, Giuseppina Ragni, Grazia Minardo, Paolo Brambilla, Silvia Gambotto, and et al. 2023. The digital child: A cross-sectional survey study on the access to electronic devices in paediatrics. *Acta Paediatrica* 112: 1792–803. [CrossRef] [PubMed]

Crepet, Paolo. 2023. *Schermi Futuri. Generazione Z e Social fra Legami Liquidi e Nuove Comunità*, 1ª ed. Unieuro. Available online: https://www.schermifuturi.com/scarica-il-libro/ (accessed on 29 May 2024).

Dardanou, Maria, Torstein Unstad, Rita Brito, Patricia Dias, Olga Fotakopoulou, Yoko Sakata, and Jane O'Connor. 2020. Use of Touchscreen Technology by 0–3-Year-Old Children: Parents' Practices and Perspectives in Norway, Portugal and Japan. *Journal of Early Childhood Literacy* 20: 551–73. [CrossRef]

De Pasquale, Concetta, and Gabriella Gensabella. 2011. Il ruolo della comunicazione mediatica e del gioco virtuale nell'infanzia. Una ricerca sulle abitudini ed influenze. *Annali della facoltà di Scienze della formazione Università degli studi di Catania* 10: 123–31. [CrossRef]

Di Bari, Cosimo. 2015. Prima infanzia e tecnologie digitali. *I profili dell'abuso, Profiling Year* 6: 1–17.

Dresp-Langley, Birgitta, and Axel Hutt. 2022. Digital Addiction and Sleep. *International Journal of Environmental Research and Public Health* 19: 6910. [CrossRef]

Eichen, Lars, Sigrid Hackl-Wimmer, Marina Tanja Waltraud Eglmaier, Helmut Karl Lackner, Manuela Paechter, Karoline Rettenbacher, Christian Rominger, and Catherine Walter-Laager. 2021. Families' Digital Media Use: Intentions, Rules and Activities. *British Journal of Educational Technology* 52: 2162–77. [CrossRef]

Flaherty, Serena Cherry, and Lois S. Sadler. 2011. A Review of Attachment Theory in the Context of Adolescent Parenting. *Journal of Pediatric Health Care* 25: 114–21. [CrossRef]

Fonagy, Peter, and Chloe Campbell. 2016. Attachment theory and mentalization. In *The Routledge Handbook of Psychoanalysis in the Social Sciences and Humanities*. Edited by A. Elliott & J. Prager. New York: Routledge/Taylor & Francis Group, pp. 115–31.

Fornari, Franco. 1979. *I Fondamenti di una Teoria Psicoanalitica del Linguaggio*. Torino: Bollati Boringhieri.

Gazzaley, Adam, and Larry D. Rosen. 2016. *The Distracted Mind: Ancient Brains in a High-Tech World*. Cambridge, MA: MIT Press.

Gelo, Omar, Diana Braakmann, and Gerhard Benetka. 2008. Quantitative and Qualitative Research: Beyond the Debate. *Integrative Psychological and Behavioral Science* 42: 266–90. [CrossRef] [PubMed]

Geng, Shanshan, Weijie Wang, Liping Huang, Jinhong Xie, Gareth J. Williams, Charlie Baker, Wenchong Du, and Jing Hua. 2023. Association between Screen Time and Suspected Developmental Coordination Disorder in Preschoolers: A National Population-Based Study in China. *Frontiers in Public Health* 11: 1152321. [CrossRef] [PubMed]

Genta, Maria Luisa. 2021. *Bambini Digitali? Cosa Significa Davvero Mettere in Mano ai Nostri Piccoli Cellulari e Device. Rischi e Opportunità da 0 a 6 anni*, 1st ed. Milano: Franco Angeli.

Glaser, Barney G., and Anselm L. Strauss. 1967. *The Discovery of Grounded Theory: Strategies for Qualitative Inquiry*. Chicago: Aldine.

Goh, Si Ning, Long Hua Teh, Wei Rong Tay, Saradha Anantharaman, Rob M. van Dam, Chuen Seng Tan, Hwee Ling Chua, Pey Gein Wong, and Falk Müller-Riemenschneider. 2016. Sociodemographic, home environment and parental influences on total and device-specific screen viewing in children aged 2 years and below: An observational study. *BMJ Open* 6: e009113. [CrossRef]

Grollo, Marco, Sonia Zanor, and Chiara Oretti. 2023. Bambini, schermi e benessere. Indicazioni dalla ricerca, motivazioni dei genitori e ruolo del pediatra di famiglia. *Quaderni Acp* 30: 22–25. [CrossRef]
Gunuc, Selim. 2023. Investigation of the Relationships between ADHD Risk and Digital Screen Exposure in Children Aged 4–11: A Large Population Study in Turkey. *Psychology in the Schools* 60: 1262–78. [CrossRef]
Harré, Rom, and Grant Gillett. 1994. *The Discursive Mind*. London: Sage.
Hassinger-Das, Brenna, Sarah Brennan, Rebecca A. Dore, Roberta Michnick Golinkoff, and Kathy Hirsh-Pasek. 2020. Children and Screens. *Annual Review of Developmental Psychology* 2: 69–92. [CrossRef]
Heller, N. A. 2021. Infant media use: A harm reduction approach. *Infant Behavior and Development* 64: 101610. [CrossRef] [PubMed]
Hill, Terrence D., Ha Ngoc Trinh, Ming Wen, and Lauren Hale. 2016. Perceived Neighborhood Safety and Sleep Quality: A Global Analysis of Six Countries. *Sleep Medicine* 18: 56–60. [CrossRef]
Hoehe, Margret R., and Florence Thibaut. 2020. Going Digital: How Technology Use May Influence Human Brains and Behavior. *Dialogues in Clinical Neuroscience* 22: 93–97. [CrossRef]
Işıkoğlu, Nesrin, Ahmet Erol, Abdullah Atan, and Serkan Aytekin. 2023. A Qualitative Case Study about Overuse of Digital Play at Home». *Current Psychology* 42: 1676–86. [CrossRef] [PubMed]
Jourdren, M., A. Bucaille, and J. Ropars. 2023. The Impact of Screen Exposure on Attention Abilities in Young Children: A Systematic Review—ScienceDirect. *Pediatric Neurology* 142: 76–88. [CrossRef] [PubMed]
Kaimara, Polyxeni, Andreas Oikonomou, and Ioannis Deliyannis. 2022. Could Virtual Reality Applications Pose Real Risks to Children and Adolescents? A Systematic Review of Ethical Issues and Concerns. *Virtual Reality* 26: 697–735. [CrossRef] [PubMed]
Katznelson, Hannah. 2014. Reflective Functioning: A Review. *Clinical Psychology Review* 34: 107–17. [CrossRef] [PubMed]
Konok, Veronika, Krisztina Liszkai-Peres, Nóra Bunford, Bence Ferdinandy, Zsolt Jurányi, Dorottya Júlia Ujfalussy, Zsófia Réti, Ákos Pogány, George Kampis, and Ádám Miklósi. 2021. Mobile use induces local attentional precedence and is associated with limited socio-cognitive skills in preschoolers». *Computers in Human Behavior* 120: 106758. [CrossRef]
Kostyrka-Allchorne, Katarzyna, Nicholas R. Cooper, and Andrew Simpson. 2017. The Relationship between Television Exposure and Children's Cognition and Behaviour: A Systematic Review. *Developmental Review* 44: 19–58. [CrossRef]
Krippendorff, Klaus F. 2004. *Content Analysis: An Introduction to Its Methodology*. Thousand Oaks: Sage Publications.
Lancia, Franco. 2024. Available online: https://www.tlab.it/ (accessed on 10 May 2024).
Mantilla, Ana, and Susan Edwards. 2019. Digital Technology Use by and with Young Children: A Systematic Review for the Statement on Young Children and Digital Technologies. *Australasian Journal of Early Childhood* 44: 182–95. [CrossRef]
Marone, Patrizia. 2019. Tecnologie multimediali ed effetti negativi nella comunicazione di reciprocità adulto—bambino. *Phenomena Journal—Giornale Internazionale di Psicopatologia, Neuroscienze e Psicoterapia* 1: 54–67. [CrossRef]
Matte Blanco, Ignacio. 1975. *The Unconscious as Infinite Sets: An Essay in Bi-Logic*. London: Duckworth.
Meena, Satish K., Singam Lakshmi Narsimha Reddy, Bhavna Anand, and Manas P. Roy. 2020. «Mobile Media Uses and Circumstances in Which Parents Offer These Devices to Children: A Cross Sectional Study in North India». *International Journal of Contemporary Pediatrics* 7: 2312–15. [CrossRef]
Mollo, Monica. 2023. Academic Cultures: Psychology of Education Perspective. *Hu Arenas* 6: 542–59. [CrossRef]
Music, Graham. 2016. *Nurturing Natures: Attachment and Children's Emotional, Sociocultural and Brain Development*, 2nd ed. London: Routledge.
Pacetti, Elena, and Alessandro Soriani. 2021. Pratiche mediali, social media e influencers nella formazione e nell'espressione identitaria dei bambini: Una ricerca esplorativa. *Media Education* 12: 35–46. [CrossRef]
Pennella, Angelo, ed. 2020. *Nello smartphone di Narciso. Identità, pensiero e narcisismo nell'epoca del web*. Milano-Udine: Mimesis Edizioni.
Puzio, Diana, Iwona Makowska, and Krystyna Rymarczyk. 2022. Raising the Child—Do Screen Media Help or Hinder? The Quality over Quantity Hypothesis. *International Journal of Environmental Research and Public Health* 19: 9880. [CrossRef] [PubMed]
Radesky, Jenny S., and Dimitri A. Christakis. 2016. Increased Screen Time: Implications for Early Childhood Development and Behavior. *Pediatric Clinics of North America* 63: 827–39. [CrossRef] [PubMed]
Ripamonti, Donata. 2016. Bambini e tecnologie digitali: Opportunità, rischi e prospettive di ricerca—children and digital technologies: Opportunities and research perspectives». *Media Education* 7: 143–57.
Ruggieri, Ruggero, Maura Pozzi, and Silvio Ripamonti. 2014. «Italian Family Business Cultures Involved in the Generational Change». *Europe's Journal of Psychology* 10: 79–103. [CrossRef]
Salvatore, Sergio, and Jaan Valsiner. 2010. Between the General and the Unique: Overcoming the Nomothetic versus Idiographic Opposition. *Theory & Psychology* 20: 817–33. [CrossRef]
Salvatore, Sergio, and M. Scotto di Carlo. 2005. «Tecniche di mappatura culturale». In *L'intervento Psicologico per la Scuola: Modelli, Metodi, Strumenti*. Roma: Edizioni Carlo Amore, pp. 451–80.
Salvatore, Sergio, Guglielmo Forges Davanzati, Silvia Poti, and Ruggero Ruggieri. 2009. Mainstream Economics and Sense-Making. *Integrative Psychological & Behavioral Science* 43: 158–77. [CrossRef]
Slade, Arietta. 2005. Parental Reflective Functioning: An Introduction». *Attachment & Human Development* 7: 269–81. [CrossRef]
Small, Gary W., Jooyeon Lee, Aaron Kaufman, Jason Jalil, Prabha Siddarth, Himaja Gaddipati, Teena D. Moody, and Susan Y. Bookheimer. 2020. Brain Health Consequences of Digital Technology Use. *Dialogues in Clinical Neuroscience* 22: 179–87. [CrossRef]
Spitzer, Manfred. 2018. *Einsamkeit. Die unerkannte Krankheit. Schmerzhaft. Ansteckend. Tödlich*. Munich: Droemer.

Strauss, Anselm, and Juliet Corbin. 1990. *Basics of Qualitative Research: Grounded Theory Procedures and Applications*. Newbury Park: Sage.

Sutton, Tara E. 2018. «Review of attachment theory: Familial predictors, continuity and change, and intrapersonal and relational outcomes». *Marriage & Family Review* 1: 1–22. [CrossRef]

Swider-Cios, Edyta, Anouk Vermeij, and Margriet M. Sitskoorn. 2024. Young Children and Screen-Based Media: The Impact on Cognitive and Socioemotional Development and the Importance of Parental Mediation. *Cognitive Development* 66: 101319. [CrossRef]

Tilemann, Friederike, and Sabine Eder. 2020. s.d. «Realtà Mediali Della Prima Infanzia Nell'era Digitale». Crescere Nell'era Digitale. Available online: https://ekkj.admin.ch/fileadmin/user_upload/ekkj/02pubblikationen/Berichte/i_2019_CFIG_Rapporto_Digitalizzazione.pdf (accessed on 13 June 2024).

Tosi, Henry, and Massimo Pilati. 2008. *Comportamento Organizzativo: Attori, Relazioni, Organizzazione, Management*. Milano: Egea.

Twenge, Jean M. 2017. *IGen: Why Today's Super-Connected Kids Are Growing up less Rebellious, More Tolerant, Less Happy—And Completely Unprepared for Adulthood (and What This Means for the Rest of Us)*. First Atria Books Hardcover Edition. New York: Atria Books.

Valsiner, Jaan. 2009. Integrating Psychology within the Globalizing World: A Requiem to the Post-Modernist Experiment with Wissenschaft. *Integrative Psychological and Behavioral Science* 43: 1–21. [CrossRef] [PubMed]

Weinberg, M. Katherine, Marjorie Beeghly, Karen L. Olson, and Ed Tronick. 2008. A Still-face Paradigm for Young Children: 2½ Year-olds' Reactions to Maternal Unavailability during the Still-face». *The Journal of Developmental Processes* 3: 4–22.

Zittoun, Tania, Alex Gillespie, and Flora Cornish. 2009. «Fragmentation or Differentiation: Questioning the Crisis in Psychology». *Integrative Psychological and Behavioral Science* 43: 104–15. [CrossRef]