

Media pedagogy: from “Apocalyptic and integrated” to artificial intelligence.

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Abstract: Umberto Eco reduces the positions regarding the use of mass media in the debate between apocalyptic and integrated people, that is, between those who think that the means of communication are the cause of all the evils of our era and those who, instead, find only positive elements in them and progress.

Times are moving on and the request to make sense of the changes that are taking place creates an even greater need to educate in the use of media, through a specific science for this area: media pedagogy. The media can be an advantage and a risk and it is man who decrees its value.

The technological revolution of recent years, especially after the entry of artificial intelligence into every sector of daily life, has required a reflection on current educational practices and educational. The initial hypothesis is that artificial intelligence, through system learning models such as flipped inclusion, can promote pro-social attitudes in non-formal contexts such as corporate governance, with the aim of stimulating critical reflection on opportunities and challenges that artificial intelligence places in this sector, highlighting how the resulting communication can be used to create not only innovative but also ethical and socially responsible experiences that aim to spread prosocial culture aimed at achieving systemic ecological well-being.

Keywords: mass media pedagogy; artificial intelligence; corporate governance; flipped inclusion; corporate culture.



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1. Introduction

The metamorphosis of communication in the digital age: media pedagogy.

Mass media or means of mass communication can condition individual and collective life through the simultaneous transmission of the same message to a heterogeneous set of people, enabling powerful and pervasive yet informal and involuntary socialization.

There are different positions on this issue. Umberto Eco in one of his essays from 1964 reduces them into the debate between apocalyptic and integrated, that is, between those who think that the new media are the cause of all the ills of our age

and those, on the other hand, who find in them only positive and progressive elements. The right position probably lies in the middle and stems from consideration of the positive and negative implications of using mass media. For while it is true that the misuse of the media entails not a few nefarious consequences, it is also true that “on the horizon of communication, network dynamics, navigation in the ocean of hypertext links, the individual's potential for access to knowledge and information is increased” (Morcellini, 1999, p. 15).

Times are running and the demand to make sense of the changes that are taking place creates even more the need to give more space to pedagogy, which has the task of being the beacon to lead humanity back to a new humanism, where man can maintain his primacy over technology. What determines more or less positive effects is not the medium itself, but how one approaches that medium. Thus, the need to educate in the use of media comes into play, through a science specific to that field: media pedagogy. The media can be an advantage and a risk, and it is man who decrees its worthiness. Pedagogy, as the science of becoming human, is entrusted with the task of leading new generations to make more humanizing use of these media.

One must be aware, as Postman states that “Every technology is both a detriment and a blessing, it is not one thing or the other, it is one thing and the other, and that it is up to man to make it either one or the other” (Postman, 1993, p. 12). The crisis of education is identified not in the crisis of knowledge, but of consciousness, because there is an opposition (and not yet an integration) between tradition, values and meaning, and innovation, science and technology.

For post-modern man, the media world has become a real world, to the point that he can no longer distinguish where reality and truth reside. As Kapuscinski notes, the media have stopped dealing exclusively with information: they are concerned with the creation of reality (Bellino, 2010, p. 1). In the face of this reflection, it could be said that in contemporary times man has no fixed abode and could be called a nomad whose itinerary goes from the real to the virtual and vice versa.

Consequently, there arises the need not so much to place limits and sanctions on the unconscious use of these means as to give them adequate legitimacy, whereby it is necessary that in communication processes we refer to certain principles of behavior that should be universally shared. “The ability to communicate in new and widespread ways is a good of all humanity and as such should be promoted and protected. The more powerful the means of communication, the stronger must be the ethical conscience of those who operate and benefit from them” (Italian Bishops' Conference, 2001).

While on the one hand it is not possible to envisage an image of communication that is detached from, or perhaps in opposition to, what is technological and medial as this would risk giving a completely unrealistic image of today's condition (Calvani, 2008), on the other hand we cannot fail to consider the risks that this development has entailed on the level of communication. Pedagogy, as the science of what ought to be, is required to counter massifying and repressive tendencies and to act so that man progresses in dignity, originality and value (Pati, 1984). In particular, media pedagogy must enable the identification of courses of action so that subjects can be made aware of the risks and possibilities of media use (Bellino, 2010).

2. The advent of artificial intelligence tools.

Over the past decade, the digital revolution has profoundly transformed many aspects of people's daily lives, and the use of artificial intelligence (AI) tools, a phenomenon that has also been going on for some time but has become impetuous in recent years, is becoming increasingly widespread. This technological revolution has not only swept through the lives of individuals, but has also had (and is having) a major impact on the organization and operation of businesses by opening up and foreshadowing new opportunities, but at the same time posing unprecedented problems of interpretation and equally innovative instances of regulation. According to many, artificial intelligence is destined to be the central engine of the fourth industrial revolution by incontrovertibly changing the ways in which we all live our daily lives (Abriani, 2020). Examples include industrial automation, the use of e-commerce systems, the introduction of increasingly advanced management software as well as the use of robots.

Technological progress and, in particular, the spread of AI constitute in the sphere of business activities an element of innovation no longer only for production and distribution but also for other activities, such as management, control, to improve market performance and to improve processes and decision-making mechanisms internally. The organization and management of the modern enterprise are undergoing a metamorphosis (Rossi, 2012) from which corporate governance is also being modified in which disruptive innovation driven by AI brings benefits in various ways (Sickle et al., 2018), but it is mainly the possibility of processing increasingly relevant amounts of data and information (Hilb, 2020) for the purpose of assisting the governing body that makes the widespread development of artificial intelligence systems plausible.

Corporate governance, understood as the institutional framework that regulates the process of formulating and implementing decisions in the enterprise, is in a

constant state of flux, and one of the most frequently asked questions in this recent period concerns precisely the impact that new artificial intelligence technologies have and will have on corporate structures and in particular on corporate governance itself; the term CorpTech has been coined in this regard.

In order to foster the development of algo-governance while respecting the human-centric view, it is essential to invest in the culture of AI, the creation of trust in users and beneficiaries, but above all in the accountability and verifiability of the algorithms employed (Montagnani, 2020). From a legal perspective, the recognition of AI in administrator roles (Petrin, 2019) connects to broader debates about granting legal subjectivity to artificial intelligence tools (Teubner, 2019). As the impact of new algorithmic technologies on corporate governance is multifaceted, it is necessary to assess which rules can be compromised and which can be strengthened by AI. The role of AI in corporate governance, therefore, requires reinterpretation so that it can become a concrete resource for directors in the functions of administration and control, considering its potential and risks (Mosco, 2019).

The possible technological transformation of boards is also bound to reverberate on the expertise required of board members, within which computer and data science knowledge to manage and interpret the artificial intelligence tools employed will assume increasing prominence. And while some research already suggests that companies with digital savvy boards perform better than those without (Weill, et al., 2019), it is necessary to emphasize how imperative this makes board rejuvenation.

We are, therefore, facing a profoundly and rapidly changing scenario, from whose technologization a new balance of values is emerging. Debates about the purpose of business and its social responsibility will have to take into account the genetic mutation that the corporate organism is undergoing. Added to this is the ethical problem of the limits of using artificial intelligence and preserving human primacy.

While humans may be affected by diseases, cognitive and behavioral limitations, biases and emotions, artificial intelligence tools are able to withstand such variables, especially in systemic shock scenarios. Leading market players, aware of the importance of innovation and change, are reviewing business models and internal organization, redefining strategic objectives, strengthening culture and engagement, and balancing hiring with retraining, especially by equipping themselves with setups that enhance in-house IT and digital skills.

In conclusion, a balanced way of thinking about AI participation in a company's corporate governance is to conceptualize it not as a substitute, but as a support for

human directors, so that the board of directors can become a place for the fruitful interaction of intelligent machines together with intelligent people. Achieving these results would also have a significant implication in terms of corporate social responsibility, which creates tangible and intangible values that are win-win for the company, its people, the region and the environment in which it operates (Schneider, 2022). That is why it is necessary for the corporate governance of each company to take actions that affect its organizational culture (Buemi, et al. 2015) making use, especially in the era of the advent of artificial intelligence tools, of transformative management education capable of ensuring an inclusive corporate climate as an opportunity for the well-being of everyone and everyone.

3. Discussion: Transformational leadership.

Among the various types of leadership, the one that is certainly most suitable for pursuing continuous improvement as a goal by bringing about changes in the company's organization is transformational leadership, which has the ability to positively influence the progress and professional growth of the people who form the work group. This leadership style goes beyond simply achieving company goals, aiming to inspire and motivate team members toward progressive improvement and constant positive change.

The main characteristics that the transformational leader must possess are:

- the ability to positively influence others;
- the ability to teach and move to action;
- the confidence in what he does and his decisions, combined with the knowledge that he too can make mistakes;
- patience;
- the vision of the long-term future, because he knows that big changes take time;
- the ability to help employees individually;
- the ability to recognize good work done by the team and to evaluate employee performance;
- the ability to improve employees' knowledge and strategic skills so that they understand decisions within the company.

In a nutshell, the transformational leader stands as an example to follow, an inspiration within the work group; he or she is able to create work motivation and stimulating environments, driving change.

When we talk about transformational leaders, we generally refer to directors who breathe new life into companies, thereby increasing their profitability. These individuals do not just cut costs or reorganize, but redefine corporate culture, inspiring employees and driving innovation. For example, technology companies are good breeding grounds for transformational leaders because they are always innovating and implementing new activities and/or processes. Two well-known examples of transformational leaders are Steve Jobs and Elon Musk: Jobs because he revolutionized the technology industry with Apple, Musk because he transformed multiple industries, from automotive to space exploration, demonstrating how transformational leadership can have a profound and lasting impact and not only introduced new technologies, but also invested heavily in employee training, creating a culture of continuous learning and adaptability.

Transformational leadership seeks to make changes in the organization of companies to improve their functioning by using open and friendly leader-employee relationships.

The benefits of transformational leadership are:

- increased performance of workers, who feel more involved and do their best to achieve the company's goals and their own;
- it is no longer just about performance, but also about commitment to the company and the work team;
- employees can better withstand pressure and adapt easily to change;
- the transformational leader is a great motivator, so employees develop high self-esteem, greater confidence in the team and themselves, and are more positive.

The disadvantages of transformational leadership are:

- it cannot be applied in all types of companies;
- may not be the most beneficial style for every organization;
- it is not the best method when the business environment is subject to little change, workers are experienced and do their work independently.

It is necessary, therefore, for every leader to observe his or her own company to understand what is needed at a specific time: if what the organization seeks is to foster relationships among employees and make them feel like family in the company in a way that enables them to achieve long-term results, then transformational leadership is preferable, the application of which is not a matter of putting in place innate qualities but of acquiring skills and *forma mentis* through training and study.

A good transformational leader knows how to adapt to change and is always in step with the digital revolution. They are people who act with moral integrity and in

light of their values. They are used to encouraging others and are actively dedicated to growing human resources. The focus of leadership is no longer the transaction or the employee-manager exchange but the growth of the subordinate. The transformational leader inspires his or her employees and associates by focusing on their needs, awareness and success. Therefore, the ability to look beyond the everyday problem becomes important. These leaders work to build a group that functions as a team, collaborating without friction where people feel safe and motivated.

An important change introduced by transformational leadership theory has been the focus on what leaders can do for their followers and not vice versa. For this reason, previously unrequired technical, but communication and interpersonal skills that are part of the so-called soft skills, which enable the cultivation of talents to grow, began to be necessary in a leader's competencies.

One of the central points of transformational leadership theory is in the concept of morality, in fact according to Burns any type of leader must cultivate a relationship not only with power but also with moral values (Burns, 1978) such as:

- freedom;
- justice;
- fairness;
- contributing to the collective welfare.

4. The Flipped inclusion method and Cohen's Complex Instruction method.

To optimize the results arising from the application of transformational leadership, we propose to employ the method of Flipped inclusion and Cohen's complex instruction.

Flipped inclusion (De Giuseppe, 2018) traces the perspectives of the Flipped learning teaching methodology, which consists of flipping the traditional lesson (De Giuseppe, 2017). It is a teaching methodology in which it changes: the meaning of educating, the teaching strategies used, and the role and functions of those who teach them. The first reversal concerns the time and place of learning: (1st phase) the teacher provides an initial framework and the hypermedia and hypertext materials, uploaded in virtual classrooms on which to research; (2nd phase) at home the student views the materials provided by the teacher and amplifies the content with personal research; (3rd phase) back in the classroom there will be a discussion among individuals on the knowledge gathered and exhibited through strategies of "Brainstorming," "Circle-time," "Peer to peer," always under the supervision of the teacher; (4th phase) verification of the knowledge and skills of the class with

different tests. It involves investing in learning centered training activities, which through an investment in emotional-affective-motivational skills, points to a social-relational management and cognitive and metacognitive reworking of prosocial inclusive skills (De Giuseppe, 2016).

Flipped inclusion understood as a design model, centered on the reversal of vision and mission, retraces the logic of Computational thinking to foster a systemic approach to inclusivity, with a view to permanent life-long learning.

The systemic development of semplessi processes of inclusiveness is achieved through four preparatory stages:

1. Exploring, to identify the challenge/problem, through inquiry learning (Kuhn, et al. 2000)
2. Ideate, to discover (discovery learning) (Bruner, 1960) relevant aspects on which to go on to hypothesize structurally shareable elements in the next phase.
3. Designing, to master tools and resources in a structurally organized way., with respect to the purposes to be achieved (mastery learning) (Bloom, 1994).
4. Experiment with designed actions on which to gather feedback to bring out nodal elements for the implementation of problem-solving model of inclusiveness identified (Experiential learning) (Kolb, 2014).

With artificial intelligence, we try to do just that, which is to create algorithms that, through loops and iterations can repeat an action over and over, learn from mistakes, and thus learn more and more about doing that action. If, for example, a robot is asked to play chess over and over again and learn from mistakes, it will begin to statistically analyze all the possible plays and understand, from all the plays and all the wins and losses, a little more about the game of chess. There will come a time when the machine will surpass the human being in the game of chess, having learned for a very long time all the possible moves, and that is why artificial intelligence can be considered as the “automation of intelligent behavior.”

At this moment in history, there is a desire to create working groups even within corporate governance based on cooperation and interaction between humans and machines capable of interacting with each other by making their skills and potential available to each other with the aim of realizing that system learning according to which everyone works to achieve a single goal, each, however, performing his or her own task.

Elisabeth Cohen's Complex Instruction method (Cohen, 1994) is a program, begun 20 years ago at Stanford University, that aims to achieve equity in the group, relying primarily on cooperation through teaching specific skills and organizing complex tasks. This method uses Learning Centers, in which subjects work

differently on different materials and even less gifted subjects can play a role and emphasize certain skills. It is a methodology that is based on the recognition of the plurality of intelligences, to be activated through the work of restructuring relationships in the group, in which heterogeneity does not constitute a disadvantage but becomes an opportunity for growth both cognitively and socially.

5. Corporate inclusion between organizational efficiency, social effectiveness and educational research.

In light of this state of the art, the exploratory-descriptive, multi-method research project launched at the Telematic University “Giustino Fortunato” in Benevento is developed.

The project intends to pose itself as a possible declination of the Flipped inclusion model and is anchored on the hypothesis of an experimentation of models proper to the formal sphere, such as the pedagogical-didactic one, in an informal sphere such as the corporate one. The project is proposed as a pilot study to investigate whether in the corporate governance of small and medium-sized enterprises, it is possible to act pedagogically to form an organizational culture devoted to inclusion.

The objective is to promote prosocial and inclusive contexts and personalities through the system learning characteristic of Flipped inclusion and complexity management education (Cohen, 1994), to support processes of training in inclusive governance models in which through the creation of heterogeneous team work and the interdependence of roles, the resources of all group members can be enhanced for the achievement of the common goal.

The research questions consist of the following points:

1. Can corporate governance be educated to foster a participatory environment?
2. Is it possible to integrate two cooperative learning models (one horizontal such as Cohen's Complex Instruction and the other vertical ecosystemic such as the Flipped Inclusion model) to develop a corporate organizational culture, capable of creating inclusive corporate governance?

The research hypothesis is that the integrated activation of these methods can promote an inclusive organizational climate by acting on the education of inclusive personalities.

The methodological approach of the research project is characterized qualitatively and quantitatively and will be based on the integration of empirical-experimental research, action-research, analysis of the data collected and exposition of the results achieved.

Specifically, the investigation will be developed according to the following consecutive phases:

1) in which a review of the national and international scientific literature was carried out for a socio-educational and economic-business framing of the problem, which allowed us to arrive at the hypothesis of a transposition of educational methodologies applied to formal contexts (such as school) to non-formal social learning contexts (such as business);

2) in which the Inclusion Impact Index Plus was identified as the tool to be used and the sample is being defined, which will consist of small and medium-sized national companies operating in any production sector, with preference given to those that have artificial intelligence technologies in their corporate governance;

3) in which the experiential application of the inclusive methods of Flipped inclusion and Cohen's complex instruction will be carried out;

4) in which data will be collected, analyzed and interpreted.

The theoretical implications refer to the emergence of a theory related to the particular field of study that will refine existing theories by adapting them to current changes.

6. Conclusions

The impacts that are expected to be achieved as a result of promoting governance that invests in the inclusion of human capital and AI tools are the creation of working groups based on cooperation and interaction between humans and machines and the realization of system learning in which everyone works toward a single goal.

In order for corporate governance to be able to develop an inclusive organizational climate with the aim of achieving social welfare, the application of participatory and distributed transformational leadership is necessary, which can be achieved through the application of the attribution style and learning style characteristic of the Flipped inclusion model and the creation of heterogeneous team work characteristic of Cohen's Complex Instruction method.

In conclusion, for corporate governance to develop an organizational culture devoted to inclusion, it is necessary to act pedagogically on the training of people (Sibilio, & Aiello, 2015) (and machines) because only the creation of inclusive and prosocial personalities can guarantee the achievement of organizational well-being.

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