

To Phub or Not to Phub? Exploring Social and Moral Reasoning in a Digital Citizenship After-School Program

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Thesis Submitted in Partial Fulfillment of the
Requirements for the Degree of
Master of Arts

in the
Educational Psychology Program
Faculty of Education

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SIMON FRASER UNIVERSITY

Summer 2023

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Abstract

One of the biggest challenges of the century is to use empowering pedagogical practices to help students navigate morally complex cyber spaces. This exploratory study investigates social moral reasoning of students regarding psychologically harmful digital scenarios. The research was part of an empowerment-based digital citizenship after-school pilot program for grade 5-7 students in Surrey, British Columbia, Canada. Social Domain Theory (SDT) (Turiel, 1983; Smetana et al., 2014) is used as the theoretical framework for interpreting students' reasoning. Phubbing as a complex scenario became the focus of the study. Research questions explored how students conceptualize their understanding of phubbing; what domains of social reasoning guide students to make judgments about phubbing, how these insights help integrate moral education to digital citizenship education. Findings demonstrate that participants were employing all three domains of SDT in their reasoning, hence there is a need to inquire more information about the intentions behind the act.

Keywords: Digital citizenship education; moral education; social domain theory; phubbing; digital empowerment

Dedication

I dedicate this work to my twin daughters, Emma and Izabel who have been my biggest inspiration since they were born. You girls, make it worth it.

“Do the best you can until you know better.

Then when you know better, do better. “

Maya Angelou

Acknowledgements

I would like to acknowledge and give my warmest thanks to my supervisor, Dr. Robyn Ilten-Gee who made this thesis and the project that hosted the thesis possible. Her guidance carried me through all the stages of writing my thesis. Every step of the way she inspired me to do better and be better. I would also like to thank my committee members for taking the time during the summer term of 2023, and especially thank Dr. Ching-Chiu Lin for her helpful comments.

I would like to give special thanks to my husband, Peter Rohr for his continuous support and understanding. I am fortunate to have a partner in life who has been willing to move around the world with me, to raise a family together and to support my dreams for over 15 years now.

I would like to also thank my dogs, Nomad and Fate for always being there as my emotional support, even during the long nights during the COVID-19 pandemic when online classes at SFU were between 1:30-4:30 am in Hungary.

Finally, I would like to thank Imagine Dragons, Nahko Bear and Medicine for the People for all the good music that accompanied the journey from curriculum design, thesis writing to defense.

Table of Contents

Declaration of Committee.....	ii
Ethics Statement.....	iii
Abstract.....	iv
Dedication.....	v
Acknowledgements.....	vi
Table of Contents.....	vii
List of Tables.....	x
List of Figures.....	xi
List of Acronyms.....	xii
Chapter 1. Introduction.....	1
1.1. Purpose of the study.....	1
1.2. Background.....	2
1.3. Research Questions.....	3
1.4. The Empower MEdia Program.....	3
1.5. Analytical Framework.....	4
1.6. Methodology.....	4
1.7. Personal Positionality.....	4
Chapter 2. Review of the Literature.....	6
2.1. Historical Importance of Citizenship Education.....	6
2.1.1. Ancient Times: Greece and Rome.....	6
2.1.2. From the Middle Ages to the French Revolution.....	8
2.1.3. Citizenship Education in Democracies.....	10
2.1.4. When Citizenship Education is Utilized for Totalitarianism.....	11
2.1.5. Summary on historical examples.....	13
2.2. Transformation of Citizenship Education in the 21 st Century: Global Citizenship Education and Digital Citizenship Education.....	13
2.3. Digital Citizenship Education.....	14
2.3.1. Defining Digital Citizenship and Digital Citizenship Education.....	15
2.3.2. Typologies of Digital Citizenship.....	16
2.3.3. Challenges of Digital Citizenship Education.....	20
2.4. Theories of Moral Development and Behavior.....	21
2.5. Social Domain Theory, a Moral Developmental Theory.....	24
2.5.1. Moral Reasoning does not Equal Social Conventional Reasoning.....	24
2.5.2. Moral complexity and domain coordination.....	28
2.5.3. Age-related Prioritization of Moral Reasoning.....	28
2.5.4. From Moral Reasoning to Moral Behavior.....	32
2.5.5. Domain Based Moral Education and Domain Concordant Language.....	32

2.6.	Theories Behind Curriculum Design and Lesson Planning for Empower MEdia..	34
2.6.1.	The Empower MEdia Program and Learning Objectives.....	34
2.6.2.	Ethics and Empathy in Digital Citizenship Education.....	37
2.7.	Focal Scenarios Related to Moral Development in the Digital World.....	39
2.7.1.	Cyberbullying	39
2.7.2.	Trolling	40
2.7.3.	Ghosting.....	41
2.7.4.	Phubbing.....	42
Chapter 3.	Methodologies.....	44
3.1.	Background.....	44
3.2.	Research Site.....	45
3.3.	Ethics and Empathy Session: Procedures and Curriculum.....	46
3.4.	Research Questions.....	48
3.5.	Participants.....	48
3.5.1.	Students.....	48
3.5.2.	Volunteer Mentors	49
3.6.	Qualitative Research Methods.....	49
3.6.1.	Interview and Coding Process	53
Chapter 4.	Data Analysis and Discussion	56
4.1.	Substantive Categories - Understanding Wrongful Situations in the Digital World	56
4.1.1.	Decision-making Factors	57
4.1.2.	Emotions	58
4.1.3.	Solutions	58
4.2.	Categorizing Analysis - To Phub or Not to Phub	60
4.2.1.	Theoretical Analysis - Students Reasoning about Phubbing Scenario	60
4.2.2.	Substantive Analysis of Emerging Themes - Solutions to Phubbing Scenario Provided by Students	65
4.3.	Illustrative Examples	67
4.3.1.	Sabu Babu and Taki	67
4.3.2.	Messi and RJ.....	69
4.4.	Summary of Findings.....	74
Chapter 5.	Implications and Conclusions	76
5.1.	Age-related Considerations to Acknowledge	77
5.2.	Facilitating and Fostering Social Moral Reasoning in DCE.....	78
5.3.	Insights for Digital Citizenship Education.....	80
5.4.	Limitations	81
5.5.	Recommendations for Future Research.....	81
5.6.	Final Remarks	82

References.....	84
Appendix A. Empower MEdia Curriculum for Iteration 1.....	96
Appendix B. Ethics and Empathy Class Materials.....	118
Appendix C. Students’ interview protocol.....	121
Appendix D. Volunteer Mentor Interview Protocol.....	123
Appendix E. Volunteer Feedback Survey after the Session.....	126
Appendix F. Fieldnotes and lesson	128
Appendix G. Participants’ Digital Creations	136

List of Tables

Table 1.	Age-related trends for grade 5-7 according to social domain theory research	31
Table 2.	Types of data used for each analysis.....	52
Table 3.	Theoretical Analysis - Students Reasoning about Phubbing Scenario	62
Table 4.	Substantive Analysis of Emerging Themes - Solutions to Phubbing Scenario Provided by Students	66

List of Figures

Figure 1.	Typology of citizenship competencies.....	17
Figure 2.	Typology of 10 domains of digital citizenship	18
Figure 3.	Typology of digital media citizenship	19
Figure 4.	Computer Lab	45
Figure 5.	Digital Creation on Phubbing During Ethics and Empathy Class	70

List of Acronyms

DCE	Digital Citizenship Education
SDT	Social Domain Theory
SFU	Simon Fraser University

Chapter 1. Introduction

1.1. Purpose of the study

This study sits at the intersection of Digital Citizenship Education and Moral Education. The thesis explores how moral reasoning impacts students' navigation of the online world and how online engagement impacts their moral development. The study is timely as the need for digital citizenship education rises with the development of technology and the care for children's well-being in the digital sphere. Digital citizenship education is about to enter Canadian curricula in various ways (after-school programs, integrated into subjects, as the responsibility of school libraries, etc.). The goal of this study aims to advance educator's understanding of how to approach moral development of students through their engagement in the digital world. The objectives of this study are (1) exploring how students at a critical age of grade 5-7 in the context of moral development reason about cyber social scenarios, (2) understanding what solutions students propose to complex, harmful digital situations and (3) investigating what educators may consider including in digital citizenship education based on students' answers.

The paper is structured as follows. After a brief introduction to the study, in Chapter Two the literature covers four main topics. Firstly, via a historical overview of citizenship education it is presented how citizenship education evolved over time and how much power it may have over people's lives and why it should be approached with utmost care. Secondly, digital citizenship education with its topologies is demonstrated to provide understanding of the subject. Thirdly, children's moral development and the theoretical framework of the study is presented. Fourth, the theories behind the program curriculum design that gave the context for the research site is discussed along with four cyber social scenarios and their psychological impact which were the building blocks of the lesson the study focused on. In Chapter Three the research methodologies and procedures involved in this study are outlined. In Chapter Four the data of the study is analyzed and discussed simultaneously. The final section summarizes the findings,

disputes their implications and limitations, and identifies recommendations for future work.

1.2. Background

As youth spend increasingly more time online with digital technology, a significant portion of their social life moves into the digital sphere. Education that teaches skills and competencies on how to share digital and real-life social spaces with others is crucial. The history of citizenship education explains how capacities of sharing social spaces became a vital part of social development and what values of leading civic lives belong to its domain. The core of citizenship education has expanded in the 21st century to focusing on being able to share social spaces globally and digitally from within one's nation. The expansion of citizenship into the digital world entails understanding of communication amongst different cultures in a dematerialized environment where body language does not support communication. Definitions and typologies of digital citizenship explain what skills and competencies are included in its education and why it must be acknowledged to be a dynamic term that may change over time along with technology. Recently, positive engagement with digital technologies has become a main objective of digital citizenship education, that includes digital literacies, computing skills, and digital competencies as well as social, emotional, and moral reasoning skills (Richardson & Milovidov, 2019). However, in digital citizenship education literature there is not enough research examining how complex cyber social scenarios affect the moral development of children and how children's social moral reasoning influences their online engagement. These scenarios must be addressed, explored, and pondered by students and educators alike. Cyber social scenarios often require more complex social and moral thinking and reasoning from students in grade 5-7 who are starting to engage with the online world. This research addresses this gap via the cyber/hybrid scenario of phubbing by exploring how students reason about a phubbing scenario of friends.

1.3. Research Questions

In line with the research purpose and objectives, the following questions are explored about grade 5-7 students' thinking, reasoning, and decision-making regarding phubbing:

- RQ1: How do students conceptualize their understanding of phubbing?
- RQ2: What domains of social reasoning guide students to make judgments about phubbing?
- RQ3: How can students' reasoning about phubbing provide insights for integrating moral education to digital citizenship education?

1.4. The Empower MEdia Program

This study was situated in a digital citizenship program, called Empower MEdia, that was a result of a partnership between the SFU Surrey – TD Community Engagement Centre and the Surrey School District Community School's Partnership Department. The project was supported by a grant from CIRA's Community Investment Program. This study focuses on the Ethics and Empathy module (week 4) of the first iteration of Empower MEdia, which was a 7 week-long pilot program designed by the researcher of this study with the help of the class lead, under the supervision of Dr. Robyn Ilten-Gee of SFU and the program manager of TD Community Engagement Center. The program aimed to prepare grade 5-7 students for entering the online world. Age 10-13 is the crucial time when children are on the verge of being able to legally join social media sites.

The curriculum was designed based on existing digital literacy / citizenship frameworks (such as MediaSmarts – Canada's Centre for Digital and Media Literacy, 2023; Garcia et al., 2021; Mirra et al., 2018) and focused on using empowering, active, participatory learning methods. The sessions were assisted by volunteer high school and undergraduate university students. The program was implemented in Surrey, British Columbia, Canada.

1.5. Analytical Framework

The study uses social domain theory, a moral developmental theory, as a theoretical framework to explore students' moral reasoning regarding hypothetical cyber social scenarios that may cause psychological harm. Social domain theory (SDT) drove the research design and the organization of the data. The scenarios revolved around cyberbullying, trolling, ghosting, and phubbing, and were part of the Ethics and Empathy module of the program. This paper focuses on results related to phubbing.

1.6. Methodology

This study is a qualitative, exploratory study that draws on a categorizing analysis of participants' interviews and a connecting analysis of multiple data points (Maxwell, 2012).

A categorical analysis was conducted on interview data from eight participants. Theoretical themes from SDT as well as substantive themes were identified to see what domains of social domain theory students draw from when they reason about the focal scenario of phubbing. Illustrative examples that complement the categorizing analysis were generated with the help of fieldnotes, interviews with six volunteer mentors, students' digital creations and anonymous post-class volunteer mentor feedback surveys. The connecting analysis of illustrative examples is meant to provide a more detailed exploration of class atmosphere, students' reactions and emotional involvement that might be lost in the categorization process of qualitative data analysis. The illustrative examples make connections between participants' responses and previous moral developmental research with children of similar ages, illustrate the revelatory effects of learning about phubbing, and present complex experiences and emotional states related to phubbing behavior.

1.7. Personal Positionality

As someone who obtained a master's degree in safety engineering (specialized in digital surveillance and cyber security), has been a journalist in online media and is now

working on their research thesis in educational psychology, I have always appreciated topics where technology and social sciences merge to unearth how technology influences human behavior. During my graduate studies at Simon Fraser University, I have developed a keen interest in moral education. The field of moral education is especially inspiring for me in relation to technology and more specifically to responsible digital citizenship education.

An important part of my positionality includes my upbringing in Hungary under a totalitarian regime of Russian communism. That was the time when I learnt that when citizenship education is misused or misguided it can cause daily problems. In case of Hungary, misused citizenship education has normalized microaggression, verbal-, and emotional abuse in daily civic life. When Hungary joined the European Union, experiencing democratic citizenship ideas in my adolescence and young adulthood prompted a deep sense of social justice in me. I have also spent seven years of my adult life in Asia where I have gathered more experience on how citizenship education with the support of religion impacts the social and moral reasoning of people. It also signifies an important time of my positionality as it coincides with the era when smart devices became widespread and cyber spaces started to hold high importance in social lives. Throughout the thesis I refer to myself as *the researcher* of the study.

Chapter 2. Review of the Literature

The literature review covers the main subjects that influenced the objectives, the analytical framework and the research questions of the study. First it presents how digital citizenship education rose from citizenship education via a historical overview. Then the definition, topologies and challenges of digital citizenship education are discussed. As the study intersects with moral development and digital citizenship education the literature review demonstrates social domain theory, a moral developmental theory that structured the research methodology, data analysis and discussion. Finally, it reviews the literature on which the curriculum design and lesson planning of the Empower MEdia program was based, along with four cyber social scenarios and their impact on the human psyche.

2.1. Historical Importance of Citizenship Education

Digital citizenship education builds on the ideas of citizenship education. Cornerstones of citizenship education include ideas of how and what to teach and learn about rights and responsibilities, in order to be able to share social spaces with others. Therefore, this section examines historical phases during which citizenship education evolved and how it informs digital citizenship education.

Citizenship has been viewed and defined in various ways throughout history, although the core of the definition can be explained as “a socialization process whereby an individual learns civic knowledge, skills and values of a society, through formal, informal and nonformal curriculum, social participation and social engagement” (Coudannes, 2020). Expected outcomes of citizenship education have varied vastly by historical era as well as culturally, and over the past 2500 years, citizenship education has become exceedingly complex.

2.1.1. Ancient Times: Greece and Rome

Heater (2002) claims that the first example of citizenship education goes back to ancient Sparta and its cadet-citizen training, where the goal and importance of the Spartan

citizenship education was to train its cadets to be the elite defenders of the *Polis*, the administrative and religious city center (Clifford, 1999). Cadets had to be loyal, ruthless, and in perfect physical condition. Therefore, the main values of the Spartan citizenship education of raising such soldiers lay in brutality, loyalty, and physical excellence (Wooyeal & Bell, 2004).

For ancient Spartans, to be recognized as a man by one's community meant becoming a soldier. Military or "citizenship" training began with taking away boys from their families when they turned seven and placing them in the Agoge system, where for a decade Spartan boys learned the skills to practice the art of war via hunting, dancing, singing, and social preparation (Hodkinson, 1996).

Sparta's counterpart, Athens, also demanded military training from its male citizens, however it emphasized a "balance of civilian elements" (civic excellence and political wisdom) (Marrou, 1982). Traditionally in Athens, the education for citizenship was the responsibility of the family with the help of tutors in wealthy families. As Athens became a democratic state, the need for mass education grew and schools were founded where the state controlled how civic education was presented. Plato, Socrates, and Aristotle all included theories of ethics and civic virtues in their philosophical thinking and works (Plato, 1934, p. 643; Aristotle, 1948, p. 1310). Meanwhile, Athens is the first place in history where the importance of the influence of art -especially the theatre, music and the stories shared in communities -, on citizenship education can be identified (Aristotle, 1955, p 28).

The Romans appreciated Greek culture and it highly influenced and inspired their ways of living and their education. In the domain of citizenship education, however, there were two significant ways that the Romans differed from the Greeks (Heater, 2002). Firstly, Romans rejected the idea of including music, and especially dancing, in their learning to be a good citizen. Secondly, they kept citizenship education as the responsibility of the families due to their strong belief system in the paterfamilias in which the "father of a family or household," held authority over the family (Thompson,

2006). The main task of the families was to educate the next generation in line with the traditions of the ancestors and ancient laws (Quintilian, 1920).

For better or for worse, the teachings of the ancient worlds continued to inspire citizenship curricula throughout human history. For example, the notion of educating citizens to defend their home and culture as opposed to empowering citizens to become just and brave via the arts and creativity, is something that is pondered even in digital citizenship education. Another consideration that originates from these ancient cultures is whether citizenship education is a responsibility of the system in power, families, or both, as is explained in the next section.

2.1.2. From the Middle Ages to the French Revolution

Until the 18th century, citizenship education was not prevalent in Western Europe. As Walter Ulmann (2019) explains “for the larger part of the Middle Ages it was the individual as a subject that dominated the scene while in the later Middle Ages and in the modern period the subject was gradually supplanted by the citizen ([...] someone who had in the public field autonomous, independent, and indigenous rights and was entitled to take part in public government itself)”. Therefore, no citizenship education existed.

By the 18th century there was a rising need for citizenship education, as “the role of the citizen” with its duties, rights and responsibilities became more and more the focus of nations. In his work *The History of Citizenship Education, A Comparative Outline*, Heater (2002) recognized that it was also evident that if performing civic functions was taken seriously, there were three obstacles that had to be tackled by society. First, the state should be the main source of education supporting the families, not the Church. Second, the key objective of citizenship education should be learning about the principles of political virtues. Third, the curriculum itself should be designed to be able to reach the lower orders of society. The most theorizing on these matters was done in France.

The French Revolution (1789-1799) provided the conditions for including coherent and prominent courses of citizenship education. Changes started to occur around the 1760s that laid the needed foundations for such education. For example, the Church

passed the responsibilities of education to the state, and as central and local government institutes were renewed, an official structure for a national education system was born (Palmer, 1985, p.56).

The revolution in France was welcomed by the English radicals and campaigners. One of the significant English works of citizen education was published by Joseph Priestly in 1765: *Essay on a Course of Liberal Education for Civil and Active Life* in which he advocated for universally available education to lay a strong foundation for patriotism and to provide some basic knowledge for future citizens on the constitution, laws, and commerce. According to Heater (2002), Priestley was a radical and nonconformist, and his concepts differed from the French ideas in one way: he did not agree with the state being the core provider of education (1765).

In the nineteenth century, similar doubts surfaced in the United States with regards to the state as the source of education. Noah Webster, Benjamin Rush and Thomas Jefferson all had notable ideas and took action towards implementing civic education in the new country for a republican state, so citizens “would be acquainted with ethics, the general principles of law, commerce, money and government” (Kaestle, 1983, pp 5-7). Rush even emphasized the necessity of girls’ civic education since they would be the future influencers of families as mothers. After the Revolutionary War with England, the United States needed to be more unified and had to build loyal citizenry before citizenship education could succeed.

In Western Europe the lacking rights of citizenship in the Middle Ages ignited the need to be able to learn about civic rights and responsibilities. This need inspired the central idea of the French revolution and resonated with the founding fathers of the North American culture. This historical need for citizenship education in Western European and North American nations signifies that citizenship education has been historically recognized as the immediate entailment of citizenship.

2.1.3. Citizenship Education in Democracies

In the nineteenth and twentieth centuries, citizenship education started to be included in school policies as a result of political changes in the world. Important questions arose with this era: What level of education should be expected of people to ensure basic competence, if they were given the right to vote and exercise civic functions? Was literacy essential, or would teaching and learning about the state's traditions, constitution and law suffice? Should citizenship education include cultural and ethnic minorities?

The epicenters of citizenship education remained in England, France, and the United States of America. However, implementing citizenship education into schooling and school policies was a challenge in these three privileged countries. The reasons behind the challenges lay in the historical era of the Franco-Prussian war, the First and Second World War, the Spanish Flu, and the gap of cultural understanding between the Northern and the Southern states in the United States following the Civil War (Heater, 2002).

There were significant developments in the three countries which shaped citizenship education for the future. In France, civic instruction was made mandatory in 1882 and a detailed syllabus was circulated for students aged 9-11 and 11-13 in elementary schools. The focus of the program was on morality and duties, as well as political content and civil rights for the older age group (Buisson & Harrington, 1920, pp 5-6). A century later in 1977, civic education replaced the term civic instruction, by 1990, comprehensive syllabi were provided for grade 2-10 and French people started to prioritize civic education in their schooling (Starkey, 1992, p. 100).

In England, until 1988, there was an absence of governmental involvement in curricular matters. In 1988, the Education Reform Act initiated a national curriculum and the National Curriculum Council allotted *Curriculum Guidance 8: Education for Citizenship* (Naval et al., 2002). The English progression of citizenship education continued during the second half of the twentieth century, and teaching for “world citizenship” education became part of the main curricular objectives that aimed to teach

about international affairs. In 1939-1940, the Council for Education in World Citizenship (CEWC) was founded (Ennals et al., 2009).

In the United States of America, by the 1830s, two main considerations focused attention on civic education: the fear of personal immoral behavior and the fear of civic immorality in rapidly industrializing cities, and assimilation of a growing number of immigrants. There was an educational clash between protestant ethic originating from British Protestant immigrants and Catholics and other religions of immigrants (Weber et al, 2002). Civic education was taught at the Common Schools (public schools during the nineteenth century) to integrate everyone into the settler colonial ethics of the US, although politicians in the South resented the Common School system and did not want to educate people of color, which slowed down the implementation of Common Schools and civic education (Kaestle, 1983, p 102).

At the beginning of the twentieth century, the term Social Studies was born, and included History, Geography and Civics as curricular areas. In *Democracy and Education*, John Dewey (1916) emphasized good citizenship or civic efficiency (defined “as experience and political and social participation in one’s community”) as one of the key cornerstones of education. Gradually, civic education was implemented into practice and may have helped empower citizens of the United States to advocate for desegregation and multiculturalism (Macedo, 2000, pp 115-116).

Democratic forms of citizenship education in comparison to citizenship education under totalitarian regimes (as explained below) encourage learners to form their own ideas about social situations while considering the values and norms of society. It informs digital citizenship education to similarly empower students with skills and competencies that allow them to reason and act in socially shared spaces.

2.1.4. When Citizenship Education is Utilized for Totalitarianism

It is difficult, or maybe even incorrect to call the education demanded of citizens in Nazi Germany and the Soviet Union, citizenship education. In democratic countries, citizenship education was developed to be for the citizens, who - because of it - could

frame their own judgment on public issues. Meanwhile, in ideologically-driven dictatorial regimes, citizenship education went hand in hand with totalitarian propaganda and indoctrination (Fallace, 2016). Nevertheless, the two totalitarian examples show the power of the educational system and how much the state can influence the thinking of its citizens.

In Nazi Germany, the Spartan way of upbringing was echoed and further refined. Their “formula” for citizenship education focused on race, practice, committed behavior and loyalty, often accompanied by brutality. In the Third Reich, citizenship as a right depended on one’s race by the antisemitic Nuremberg Race Laws that declared Jews legally different in 1935 (Lowenstein, 1935). Loyalty, along with unquestioned commitment to the *Volk* (the people of Germany), and the leader of the *Volk* were compulsory (Blakey, 1968).

Nazi citizenship education was in line with the political system. Political participation of its citizens was encouraged, and then enforced by the Hitler Youth movement, the Schutzstaffel (SS) and the German Police. Nazism also emphasized the priority of the community over the individual in its education (Hahn, 1988, p. 74). Educational camps became mandatory to attend where youth were introduced to communal living experiences (just like in ancient Sparta).

After the Second World War ended, denazification of the curriculum was of the utmost importance on both sides of Germany. Separated by the Berlin Wall in 1949, Germany was torn into two independent nations: the Federal Republic of Germany (FRG or West Germany), allied to the Western democracies, and the German Democratic Republic (GDR or East Germany), allied to the Soviet Union. Guidelines on civic education in the GDR were simple as the Soviet Union (USSR) enforced the model of the process of “sovietisation”. The Soviet government and the Communist Party believed education was their most useful asset. Communism had two main goals: the creation of “the new soviet man”, the man who was a morally, socially and politically superior being in perfect physical shape and with excellent work ethic (Cheng, 2008). Lenin pronounced that “the entire question of education of contemporary youth must be education in

Communist morality” (Counts, 1957, p. 109). To transform all the curricula, textbooks, and teaching strategies to meet the criteria of the Party was a big undertaking. Responsibilities and rights of the Ministry of Education and the Party had to be settled, a major literacy campaign had to be launched, textbooks had to be written and later rewritten to reflect the changes in ideology, especially when it came to teaching History (particularly in the Stalin era) (Heater, 2002). The 20th Century totalitarian examples of Nazism and Communism illustrate how citizenship education can be exploited and misused, but they also showed the enormous power of education.

2.1.5. Summary on historical examples

From ancient cities to modern countries a need has emerged for citizenship education to teach people to live together in peace. The historical examples emphasize that citizenship is a teachable and learnable subject. Throughout history, what is included in citizenship education and how it is taught, has been steered by families, religious orders, states, and schools. It is also evident that *what* is taught and *how* it is taught are crucial for any approach to citizenship education, as demonstrated by the extreme examples of “citizenship education” under totalitarian regimes.

The wisdom of past experiences may support academics in their pursuit of researching the definitions, the objectives and the typologies of citizenship that are in spheres outside of national borders, like global citizenship and digital citizenship.

2.2. Transformation of Citizenship Education in the 21st Century: Global Citizenship Education and Digital Citizenship Education

In the 21st century, technological inventions and innovations led to globalization, consumerism, the digital revolution, and exponential growth in the global population. People have been connecting in the digital world without “physical borders” (Richardson & Milovidov, 2019), experiencing fast communication and data transfer.

Although national citizenship education remained important in schools, the challenges of the 21st century brought on new “types” of citizenships. Interpretations of citizenship education converted into teachings about behavioral practices rather than holding a status within a nation. Two main types that have emerged are global citizenship education (GCE) and digital citizenship education (DCE).

Global citizenship education is an example of how complex citizenship education for the modern world can become. Defining global citizenship education is an ongoing effort within academia and there is yet to be an agreed-upon definition for the term (Goren & Yemini, 2017), but a combination of definitions include education “in the high values of social justice, solidarity, diversity, and communitarian engagement” across different countries (Pais & Costa, 2020). Secondly, there are multiple approaches of GCE. For instance, according to Dill (2013) there are two main approaches when it comes to preparing students for global citizenship: “*the global competencies approach*, which aims to provide the necessary skills to compete in global society; and *the global consciousness approach*, which intends to provide students with a global orientated mindset, empathy, and cultural sensitivity, stemming from humanistic values”. Finally, what GCE entails has been debated. Related values may include interdependence of nations, cultural diversifications, human rights, moral global citizenship, equality, environmentalism, and sustainability (Schattle, 2008; Schattle, 2009; Veugelers, 2011).

GCE, like global citizenship itself, has been highly criticized in academic circles. Critiques of the term often mention its uncertain definition and goals as discussed above, and is criticized for being biased towards Western conventions in the form of latent and explicit assumptions about the world (Andreotti, 2006). Digital citizenship education has been evolving on a similar trajectory, facing similar challenges and will be discussed in greater detail below.

2.3. Digital Citizenship Education

Since the start of the Internet at the end of the 20th Century, a new “space” has been created that people share, where people interact with each other and where people

spend a substantial portion of their life. This space is digital; it is dematerialized which means that people communicate in it without being physically there, and without being able to see most non-verbal communication (mimics, gestures, tones, body language) that humans developed over thousands of years to clarify meanings of their messages (Richardson & Milovidov, 2019). Even in video- and audio-conferencing which permit for non-verbal communication, misunderstandings may happen due to the lack of physical presence. Without the overall support of body language, means of communication have had to change, and this new kind of communication must be learnt and taught to acquire skills and competencies for digital media literacy and digital citizenship.

2.3.1. Defining Digital Citizenship and Digital Citizenship Education

Digital public spaces are culturally and morally complex for various reasons. Culturally, because people from all around the world can interact with each other regardless of their languages, beliefs, upbringing, or backgrounds. Morally, because digital interactions may occur asynchronously or only via indirect means of the screen. This type of communication differs from real world interactions as non-verbal behavior like gestures, body postures, tones cannot always be interpreted, hence intentions must be assumed. Another reason for moral complexity is that digital spheres have enabled several phenomena that are unique to the digital space (e.g.: cyberbullying, trolling, ghosting, etc.). Therefore, defining digital citizenship has been salient for education research.

The first step is making the terminology clear. Digital media literacy and digital citizenship are often used interchangeably in the field of DCE, although it is important to make the distinction between the two. In their research on defining and measuring youth digital citizenship, John and Mitchell (2016) distinguished between the two terms in a simplified way. According to their research, digital literacy refers to “computer and Internet-based skills”, for instance, using refined search strategies, understanding privacy settings, creating strong passwords, and avoiding scams and spam (Koltay, 2011; Sonck et al., 2011). Meanwhile, digital citizenship education focuses on helping youth build and

exercise online social skills and prepare them to be resilient against problem behaviors like cyberbullying (John & Mitchell, 2016).

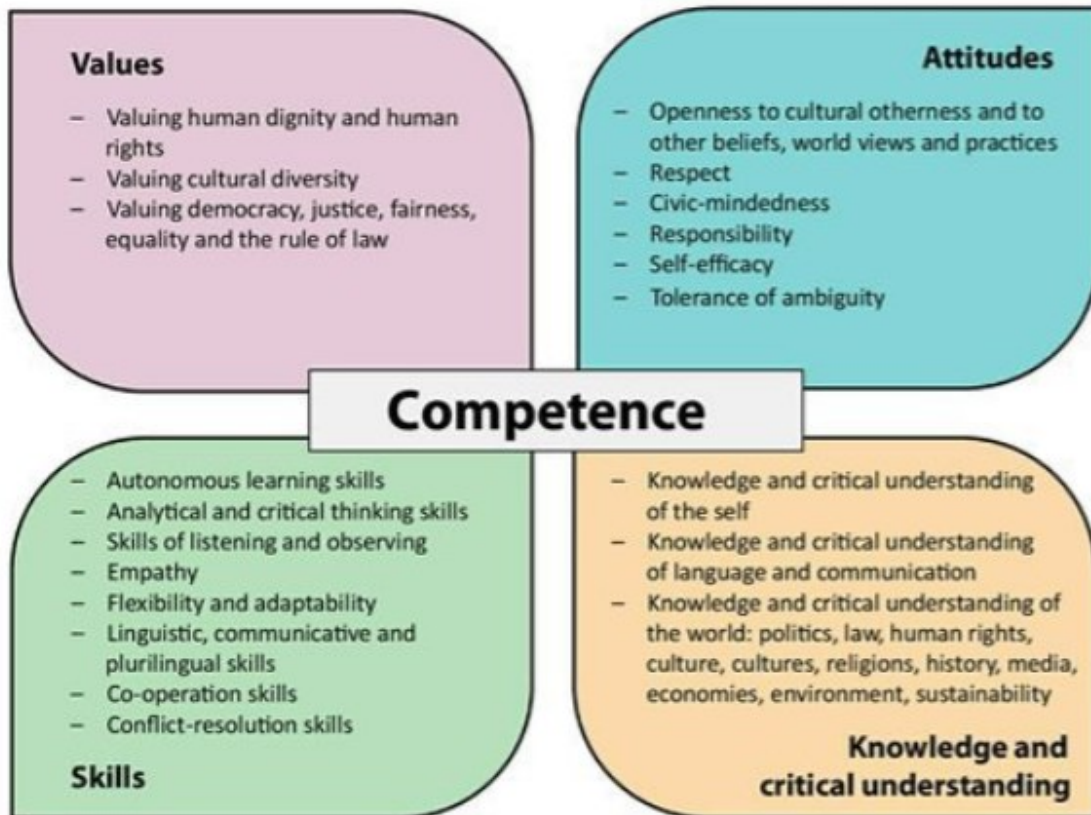
Although the distinction here is central and reflects the basic differences of digital literacy and digital citizenship education, other viewpoints suggest that skills and behavioral patterns are more intertwined. According to the *Digital Citizenship Education Handbook* that was published by the Council of Europe, a digital citizen is “someone who, through the development of a broad range of competences, is able to actively, positively, responsibly engage in both on- and offline communities, whether local, national or global” (Richardson & Milovidov, 2019, p. 13). In the Handbook, it is also emphasized that “competence building is a lifelong process that should start in early childhood at home and at school in formal, informal and non-formal educational settings” (Richardson & Milovidov, 2019, p. 13) since digital technologies are constantly evolving and they tend to be disruptive in nature. The DIGCOMP Framework (digital competencies framework by the European Commission) (Ferrari, 2013) states that competent digital citizens are able to respond to everyday challenges as well as new encounters related to participation in digital society (inclusion, learning, work, employability, and leisure) while respecting cultural differences and human rights. From these definitions it is also evident that digital citizenship engagement entails a colorful palette of activities and behavior; it is not just about information consumption, rather it ranges from “creating, sharing, playing, and socializing to investigating, communicating, learning and working” (Richardson & Milovidov, 2019, p.13). Therefore, education for digital citizenship must include pedagogies for digital literacies, computing skills and digital competencies as much as for social, emotional, moral and behavioral development in the online world.

2.3.2. Typologies of Digital Citizenship

Specific typologies and frameworks of digital citizenship education provide detailed definitions and help digital citizenship educators articulate objectives for programs, workshops, courses, etc. Based on historical findings and values— discussed in Chapter 1—the Council of Europe outlines out 20 competencies of citizenship (Figure 1)

that are necessary for people to obtain if they participate and share social spaces in democracies (Richardson & Milovidov, 2019, pp.13-14).

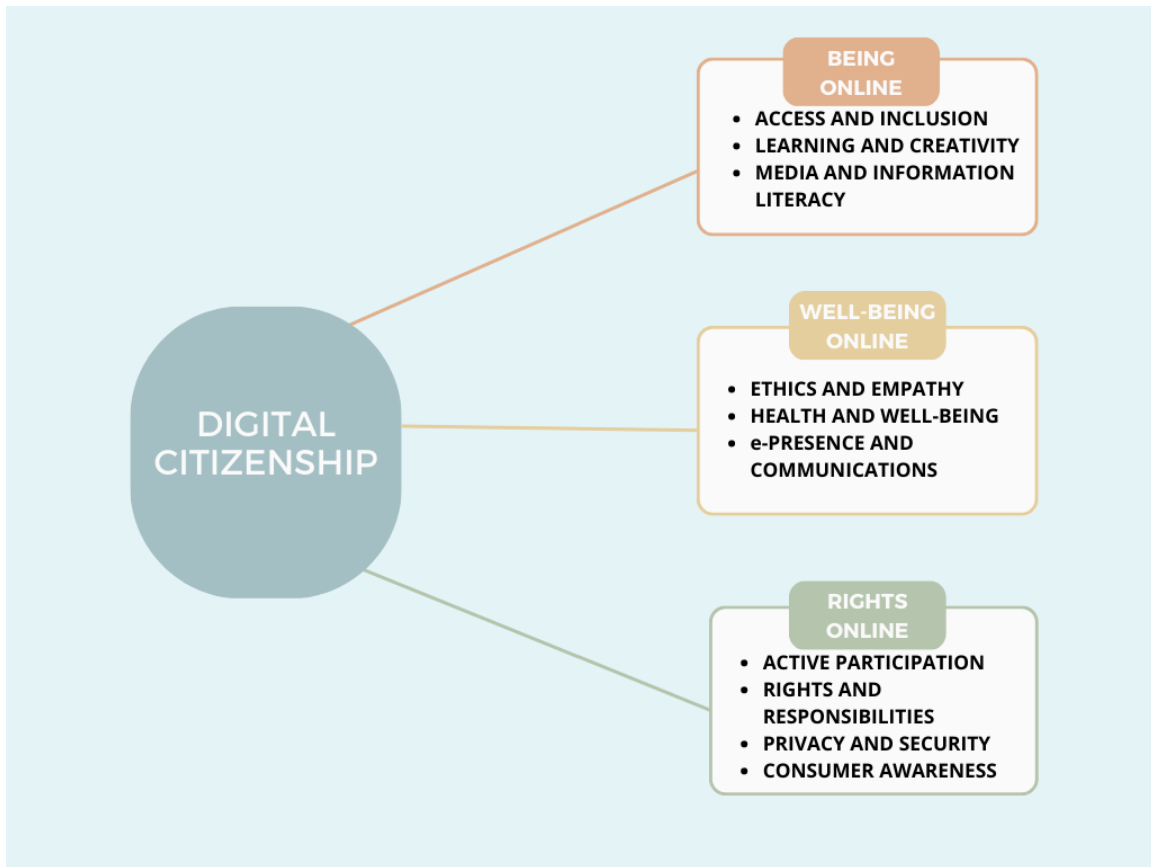
Figure 1. Typology of citizenship competencies



Note. From, “Digital Citizenship Education Handbook: Being Online, Well-Being Online, Rights Online” by Richardson, J. & Milovidov, E., 2019, *Council of Europe Education Department*, p. 14.

Figure 1 demonstrates the values, attitudes, skills, knowledge and critical understandings that are needed for citizens to peacefully share a public space while being able to actively practice their rights and stand up for social justice issues. Based on the governing factors of these 20 competencies, the Council of Europe formulated 10 domains of digital citizenship that are shown in Figure 2 (Richardson & Milovidov, 2019, p.14-16).

Figure 2. Typology of 10 domains of digital citizenship



Note. Figure created from text, “Digital Citizenship Education Handbook: Being Online, Well-Being Online, Rights Online” by Richardson, J. & Milovidov, E., 2019, *Council of Europe Education Department*, pp. 14-16.

The 10 domains of digital citizenship in Figure 2 are the cornerstones of the overall concepts of digital citizenship which are separated into three subjects: Being Online, Well-being Online and Rights Online (Richardson & Milovidov, 2019, pp. 14-16). This typology places the twenty competencies of citizenship into the digital sphere and draws on research from key organisations in the field as listed in the handbook¹.

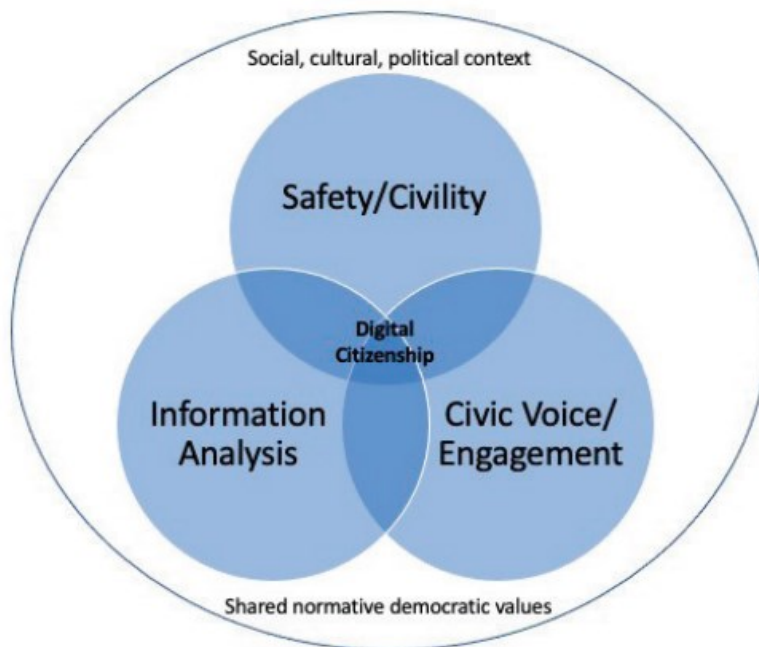
Frameworks of digital citizenship often suggest participants need to be responsible to a wider community and able to adhere to codes of behavior to share a

¹ Mike Ribble, www.digitalcitizenship.net, Edutopia <https://www.edutopia.org/article/digital-citizenship-resources>, Common Sense Media, <https://www.commonsensemedia.org/educators/curriculum>, Council of Europe <https://www.digitalcitizenship.net/>, Australia NSW government <https://www.digitalcitizenship.nsw.edu.au/>, Global Citizen <https://globaldigitalcitizen.org/>, Media Smarts <https://mediasmarts.ca/digital-media-literacy>, and references from the French Data Regulatory Authority, CNiL

public space (Choi, 2016; Garcia et al., 2021). In her work, Choi (2016) identified four major categories that construct digital citizenship: *Ethics, Media and Information Literacy, Participation/Engagement, and Critical Resistance*. Guided by these comprehensive and interconnected categories of digital citizenship, Choi (2016) argued that “digital citizenship needs to be understood as a multidimensional and complex concept in connection with an interrelated but non-linear relationship with offline (place-based) civic lives”.

Similar to Choi’s findings, Garcia et al. (2021) developed a typology of digital citizenship with three areas of the digital civic learning context that educators are currently trying to address in schools (see Figure 3).

Figure 3. Typology of digital media citizenship



Note. From “Rethinking Digital Citizenship: Learning About Media, Literacy, and Race in Turbulent Times” by Garcia, A., G., McGrew, S., Mirra, N., Tynes, B., Kahne, J., 2021, *Educating For Civic Reasoning And Discourse*, p 319-352

All typologies and frameworks discussed in this section focus on competencies, skills and behaviors that develop from childhood and should be honed during a lifelong process as explained by Richardson and Milodivov (2019).

2.3.3. Challenges of Digital Citizenship Education

DCE faces several challenges. The main challenge is that the above discussed definitions of digital citizenship serve objectives based on today's technological developments. The construct of digital citizenship may change along with the development of technology, just like citizenship education changed as social spaces transformed in human history. One recent technological example that potentially will change what is taught in DCE is the emergence of Chat GPT, an artificial intelligence (AI) chatbot that was launched in November, 2022. This chatbot uses natural language processing to create humanlike conversational dialogue. *How* and *what* AI is used *for* has raised questions in education and will impact digital citizenship education. Therefore, the definition and typologies of digital citizenship education should be understood to be flexible and dynamic.

As discussed in connection with global citizenship education, the core of digital citizenship education also comes from westernized ideology (Andreotti, 2006). The historical examples discussed in Chapter 1 all originate from Western Europe and the United States. There is reasonable doubt that in the digital sphere that is shared by the global population, digital citizenship education that is based solely on westernized ideas will be able to prepare students for sharing cyberspaces multiculturally. While groundbreaking research is being done on how Indigenous cultures and non-Eurocentric cultures (Asian cultures, African cultures) share the digital space, it is out of the scope of this study.

Digital citizenship education has been also critiqued in the field of critical media literacy for being fear-based—focusing on how to keep children safe and avoid dangerous online content—without acknowledging the powerful interconnectedness and community agency that can come from producing, remixing, and distributing media (Garcia et al., 2021; Mirra et al., 2018; Soep & Chavez, 2010). The idea of empowerment-based digital citizenship education will be discussed in the section on theories behind curriculum design.

The last challenge of DCE lies in generational differences between teachers and students. According to some researchers, children in schools were born “digital natives”, and most teachers are “digital immigrants” (Autry & Berge, 2011). The idea of digital natives and immigrants originates from Marc Prensky, who introduced the terms in 2001. Since then a generation of digital native teachers have grown up, meanwhile technology has further developed constantly and rapidly. Here this terminology rather merely refers to the different views and understanding between generations in terms of exposure to digital technology. Teachers might be afraid to educate for digital citizenship since they might believe students’ technological skills or experience with the most modern platforms to be superior to theirs. Although, by the typologies of digital citizenship it can be claimed that learning about social situations and how to solve them is just as important as technical skill, and for this, teachers usually are more experienced.

Being a constructive citizen in any society, digital included, means that one considers the consequences of their actions. When social spaces are shared, moral dilemmas may occur in which children and adults must make judgments, reason, and act. Children’s experiences of harm and fairness in their interpersonal interactions lead to the development of moral and behavioral understanding (Smetana et al, 2014). In the twenty-first century, interactions involve communicating with the help of digital devices in digital spaces, hence the socialization process includes the development of reasoning and decision-making capacities in the morally complex digital world. In the next section, social domain theory is introduced to understand children’s moral development.

2.4. Theories of Moral Development and Behavior

As children grow and find themselves in various social situations, they develop an understanding that other people have their own thoughts, feelings, beliefs, desires, and perceptions, along with an understanding of intentions and perspective-taking ability (Astington & Dack, 2008; Flavell et al, 2002; Miller, 2009).

There have been various theories, conceptions, and frameworks of moral development that may influence moral education. Lawrence Kohlberg’s (1963; 1981)

theory of moral development employed situations in which no choice is clearly and undeniably right, called moral dilemmas, to evaluate children's and adults' moral reasoning (thought processes involved in judgments). Based on respondents' evaluations, he proposed a detailed sequence of stages of moral development (Kohlberg, 1981) with three main levels: (1) *preconventional*, where judgment is based on personal needs and perceptions; (2) *conventional*, where expectations of society and law are taken into consideration; (3) *postconventional*, where judgments come from abstract, more personal principles of justice that are not necessarily defined by laws. Each of these three levels are further divided into two stages. Abstract thinking, perspective taking ability to judge intentions, and imagining alternative bases for rules and laws appear when children transition to higher levels of moral development.

Kohlberg's theory has been highly critiqued as in reality, the proposed stages do not seem to be separate, sequenced, and consistent. But the most prominent criticism regarding Kohlberg's theory is that it is biased in favor of Western male values that emphasize individualism, as Kohlberg's research was established on a longitudinal study of American men only (Gilligan, 1982; Gilligan & Attanucci, 1988). Carol Gilligan and others argued that the stages of the theory do not represent how moral reasoning develops in women, or non-binary individuals, nor in other cultures.

A more recent theory of moral psychology is the Social Intuitionist Model that has been developed by Jonathan Haidt (2012, 2013). According to Haidt, Kohlberg overemphasized cognitive reasoning about morality, and moral choices involves more than reasoning. The social intuitionist model comes from research in social and evolutionary psychology and neuroscience, and it entails three principles (Haidt, 2013): The first principle emphasizes that intuition, a first automatic, emotional response comes before reasoning; thus, decision-making includes dual-process models (a fast, emotional system and a slower, more analytical system). The second principle states that there is more to morality than *fairness* and *harm/care*. Other moral values that were identified in Haidt's research from diverse and different cultures around the world include *loyalty/betrayal*, *authority/subversion*, *sanctity/degradation* (Haidt & Joseph, 2007). The third principle declares that morality "binds and blinds," meaning that when a social

group is bound together, they are blind to the moral beliefs of other groups, in a sense that people are determined to get their own message heard but are not willing to acknowledge that other people in opposing “teams” can be good and might have something important to share. (Haidt 2012, 2013).

Haidt’s ideas about moral psychology have been challenged. Cognitive psychologists disagreed with his representation of the connection of innate, emotionally driven reactions (instincts) in the theory, claiming that it is different from well-rehearsed or deeply understood concepts created via childhood experiences and should not be mixed together (Narveaz & Lapsley, 2005; Turiel, 2010).

In this exploratory study, a third moral developmental theory will be used as an analytical framework. Social domain theory (SDT) offers a model of moral development that has been researched and used in various cultures and has been applied in educational settings. SDT distinguishes between three domains (moral domain, social conventions and personal domain) that govern the thinking and reasoning of children in social situations. This means that children and adults make judgments about social actions using three different sets of criteria, and therefore, their conclusions about what is right and wrong vary by context and by person. There are age-related trends regarding prioritization and coordination of these domains that can help us understand participants’ reasoning in this study (Nucci, Turiel, & Roded, 2017). Social domain theory differs from the structural-developmental model of Kohlberg, as it concludes that children from a young age, actively attempt to interpret their social worlds which process cannot be divided into stages, SDT also differs from Kohlberg’s ideas as it makes a distinction between social conventions and moral issues (Smetana et al., 2014). SDT differs from Haidt’s social-intuitionist model as it acknowledges the role of reasoning in the process of social moral behavior (Turiel & Killen, 2010). In the following section of this chapter social domain theory will be explained in detail that will be used as an analytical framework to explore students’ moral reasoning regarding real life scenarios that are brought on by the digital revolution and may cause psychological harm.

2.5. Social Domain Theory, a Moral Developmental Theory

Social domain theory (SDT) is a developmental theory of sociomoral reasoning according to which there is no universally right or wrong solution to a social situation, rather reasoning and decision making are context dependent. Children interpret social actions within three domains: moral, social conventions, personal/psychological (Smetana et al., 2014) (defined and explained below). Children's decision making is circumstance dependent, and also evolves over time and in conjunction with direct experiences that expand their understandings of right or wrong. This process accompanies them throughout their lifetime (Nucci, 2009). When children encounter complex situations, they must navigate and coordinate the concerns of these three domains to prioritize domain-related aspects before they reach a resolution, decision, or judgment (Ilten-Gee & Manchanda, 2021). This process is called domain coordination and will be discussed in this section.

2.5.1. Moral Reasoning does not Equal Social Conventional Reasoning

The distinction between morality and conventions is an essential finding in developmental psychology (Nucci, 2016), and key to understanding the principles of social domain theory. There is over forty years of evidence gathered about children being able to make the difference between morality and social conventions, starting in early childhood. (Smetana et al., 2014). Nucci and colleagues' early study from 1983 (Nucci, Turiel & Roded, 2017) in which a 4-year-old girl from the U.S. Virgin Islands answered questions about what she witnessed in her classroom demonstrates well how children differentiate between the two. (A large section of data is excerpted here from the source: Nucci & Ilten-Gee, 2021, p. 10)

ISSUE 1:

Interviewer: Did you see what happened?

Child: Yes. They were playing and John hit him too hard.

Interviewer: Is that something you are supposed to do or not supposed to do?

Child: Not so hard to hurt.

Interviewer: Is there a rule about that?

Child: Yes.

Interviewer: What is the rule?

Child: You're not to hit hard.

Interviewer: What if there were no rule about hitting hard, would it be all right to do then?

Child: No.

Interviewer: Why not?

Child: Because he could get hurt and start to cry.

ISSUE 2:

Interviewer: Did you see what just happened?

Child: Yes. They were noisy.

Interviewer: Is that something you are supposed to or not supposed to do?

Child: Not do.

Interviewer: Is there a rule about that?

Child: Yes. We have to be quite.

Interviewer: What if there were no rule, would it be all right to do then?

Child: Yes.

Interviewer: Why?

Child: Because there is no rule.

In this second issue the girl stated that being noisy was wrong due to a rule, meanwhile in contrast in the first issue she stated that hitting someone unprovoked is wrong regardless of having a rule in place. Unprovoked hitting is a classic example of moral issues as “moral issues are those actions that have an impact on the well-being of others” (Nucci & Ilten-Gee, 2021, p. 10). This distinction between moral issues and social conventions based on agreed upon rules made by the 4-year-old girl in the 1983 interview has been observed and reported with thousands of children from different cultures worldwide since. The differentiation between moral issues and social

conventions was further investigated and made within religions regarding religion-specific social conventions being different from moral matters (e.g.: Nucci, 2001; Kuyel & Cesur, 2013; Kuyel et al., 2019, Sirinvasan et al., 2019).

Moral actions are generally related to real-world issues of fairness, harm, welfare, and rights (Nucci, 2009). Children begin to understand issues that belong to the moral domain by experiencing pain and being hurt, and they generalize these feelings to other's reactions (Nucci et al., 2017). Moral actions have inherently harmful or supportive consequences and "these consequences are independent of social regulations or the orders of authorities" (Turiel, 1983, p.35). Therefore, judgments about actions in the moral domain do not depend on rules determined by society. Research from SDT shows that everyone understands some actions to be wrong with or without a rule just because of the inherent consequences of the action itself. This framework of understanding has been proven to be unrelated to religious and cultural upbringing (Turiel, 2002). For example, unprovoked moral harm is judged to be wrong by children all around the world regardless of social norms or authoritative sanctions.

Children from an early age also judge actions that belong to the moral domain differently based on the intentions behind the act. Children around 5 or 6 years old of age have been shown to judge intentional acts that cause harm to be more wrong than accidental or unintentional ones (Berndt & Berndt, 1975; Shultz et al., 1986). However, according to Wainryb and Brehl (2006), children at this young age cannot evaluate intentions as separate mental representations from actions and outcomes. Research has previously shown there are age-related increases in children's capabilities to consider and coordinate intentions and outcomes of an act (Helwig et al., 1995; Zelazo et al., 1996). However, research on how much knowledge students in middle childhood and adolescence acquire about others' thinking is less, than on younger age groups. There is evidence that implies that changes in children's moral reasoning are due to their more refined understanding of circumstances and other's intentions (Smetana et al., 2014.)

Actions judged as social conventions are viewed as rules that could be altered through social agreement within one's own society (Turiel, 2002). Social conventions are

understandings that are grounded in shared values of a particular society or social group, and they provide guidelines about expectations of individuals on how to share that particular social space (Turiel, 1983, p.35). For example, if there is a rule in a classroom stating that all children who would like to talk must raise their hands first to indicate their intention of speaking, children who just shout their answers will be frowned upon. However, when the class agrees that hand raising is not necessary to discuss a particular subject, no one will be reprimanded or judged for sharing their ideas freely. Children are using different criteria to judge the “wrongness” of social actions, depending on whether they think there is inherent harm or fairness involved, and are able to make the distinction between the moral domain and social conventions from a very young age (Nucci & Ilten-Gee, 2021, p.11). This distinction guides their sociomoral reasoning.

In the digital world, where traditional social conventions are blurred by the dematerialization of digitalization, new facets of social conventions arise (e.g.: in the form of social media groups’ rules). The lack of physical presence obscures intentions behind harmful or unjust scenarios (e.g.: ghosting, trolling or phubbing as explained in the next section). When intentions are not clear, it is critical to explore how children may navigate their moral and social reasoning that influences online decision making.

Besides the moral domain and social conventions, the personal domain also must be taken into consideration as it plays an interconnected part in children’s reasoning. Judgments pertaining to the personal domain are outside of the moral and conventional domains and depend on one’s own preference and self-concept to be right or wrong (Ilten-Gee & Manchanda, 2021). One’s concepts of humans as psychological entities (personality, self, identity, lifestyle choices) are what drive the personal domain (Nucci, 1981). As children grow up, they claim to include more and more issues to be under their personal jurisdiction, and not subject to reasoning about fairness and harm, or rules and norms. Findings in SDT research show that there are different ways for an action to be right: “something can be morally right in terms of fairness and harm, something can be conventionally right in terms of norms and rules, and something can be personally right, as in just ‘right for me’” (Ilten-Gee & Manchanda, 2021, p.242).

2.5.2. Moral complexity and domain coordination

Experiences that children encounter will shape the conceptual frameworks that help them make sense of the world and make judgments about morality, social conventions, and personal matters. These encounters also produce the lenses through which children understand and reason about events in their social world (Nucci & Ilten-Gee, 2021, p.24). As children grow to be adults, they come across complex situations and decisions in which they must apply their social understandings to judge what is right. Sometimes these complex decisions require them to prioritize and coordinate judgments from multiple domains. Imagine what an 18-year-old from a developing country might decide if she was admitted to a college in Canada, her family's long-time dream, but she had fallen in love with someone at home while waiting for the decision. Would she prioritize her personal preferences and stay home (personal domain)? Would she prioritize going, because going abroad to study on post-secondary level is viewed as prestigious in her community (social conventions)? Would she consider that her trip to Canada would mean that her sibling would not be able to attend college because of the financial burden on the family (moral domain)? How she draws on the three domains to judge her situation and which she will prioritize in her decision will be influenced by her previous life experience, the situation specific circumstances, and her current moral and social understandings (age-related trends as explained below).

During the 21st century, a substantial proportion of human social interaction migrated into the digital sphere and onto screens. Nowadays, youth are discovering themselves and their world while connecting with their peers and the world in general via online media and social media platforms. In the digital sphere, where new challenges are arising, children must navigate complex, multidomain sociomoral situations.

2.5.3. Age-related Prioritization of Moral Reasoning

Understandings regarding the moral domain evolve and develop to be more complex and refined as children grow up (Ilten-Gee & Manchanda, 2021). Moral dilemmas and circumstances will constantly challenge humans' judgments or evaluations of right or wrong, making room for development (Nucci & Ilten-Gee, 2021, p.11). This

development is non-linear and cannot be characterized by stages. Instead, developmental trends bounce within and amongst the domains in complex cases (Ilten-Gee & Manchanda, 2021). In all three domains, interview-styled qualitative research often based on hypothetical scenarios (e.g.: Damon, 1977; Midgette et al, 2016; Nucci, 2014 Nucci & Ilten-Gee, 2021, pp. 31-57; Turiel, 1983) and observational data (e.g.: Nucci & Nucci, 1982) has shown that children in middle elementary and middle school-aged children undergo transitions in their understandings of how these criteria apply to social actions. These transitions are relevant to the age of the participants of this study and are represented in Table 1. According to social domain theorists, understandings within the moral domain move through a transitional phase in early adolescence toward better coordination of moral complexity in later adolescence (Nucci, 2014; Nucci & Turiel, 2009). In terms of fairness, for instance, moral reasoning goes from “black-and-white” dual thinking in early adolescence towards the ability to take special circumstances into account, moving from strict equality based on reciprocity to adjustments towards equity (Damon, 1977).

In terms of children’s concepts of harm and welfare, there is a U-shaped developmental arch. In their 2017 study, Nucci and colleagues explored children’s and adolescents’ reasoning regarding a scenario in which they had to evaluate their own self-interest against whether to help someone in need, complicated by the fact that helping oneself meant indirectly harming another. Discussing the specifics of this study is outside of the scope of this research, but the findings may be summarized by central developmental patterns that emerged from the Nucci and colleagues’ (2017) analysis. In the first level, early-middle elementary (grades 2-5), there were *straightforward, one dimensional* decision patterns. The decisions made using this pattern appeared unambiguous and were drawn from judgments of right or wrong based on the most noticeable moral elements of harm or welfare in the situation. In the second level, middle school and early high school (grade 6-9), *multidimensional, uncoordinated* decision patterns occurred and were characterized by attention to multiple attributes of the situation and a recognition of ambiguity, but without evidence for systematic coordination of the moral and nonmoral. In this level adolescents’ thinking process exhibited ambivalence and inconsistency. In the third level (grade 10 and up),

multidimensional, coordinated decision making patterns occurred. At this level, there was evidence of consideration for multiple moral and nonmoral features of the situation with resolution that came from consistent and systematic reasoning (Nucci et al., 2017).

In the conventional domain, children in grade 5, around the age of 10, start to acknowledge that there is a function to conventions to preserve the social order, however they do not recognize societies as systems. At this age, children see conventions as arbitrary, that can have exceptions, and are context dependent (Nucci & Ilten-Gee, 2021, p. 38.). From Grade 6 to grade 8, students start to adhere to some conventions and disregard others based on their own evaluation of situations. Conventions are viewed to be rules dictated by authority which are imposed on them. (Nucci & Ilten-Gee, 2021, p. 39.)

Control over issues of the personal domain for children in grade 3-5 is mostly connected to behavior as a critical component of personality. The view of the personality shifts in grades 6-8 to one's inner mental life, in other words: to students' own beliefs, ideas, values. There is an emphasis on being "different from others" (Nucci, 2009, p. 29.; Nucci & Ilten-Gee, 2021, p. 32.).

The transitional phases in the three domains that appear from middle-elementary to middle school coincide with the age group of the participants of this study (grade 5-7). This phase is also a transformative time for children as they get more and more involved with the digital media and therefore encounter complex sociomoral situations occurring in the digital sphere.

Table 1. Age-related trends for grade 5-7 according to social domain theory research

	Moral	Conventional	Personal
Middle Elementary Grade 2-5	<ul style="list-style-type: none"> -With regards to fairness, children tend to rely on strict equality tied to just reciprocity -With regards to harm and welfare straightforward, one-dimensional decisions, no integration of contextual information 	<ul style="list-style-type: none"> -Negation of convention as empirical regularity occurs (grade 2) -Awareness of counterexamples to the regularities of conventions (grade 3-4) -Affirmation of convention as authority-based rules for social order (grade 5-6) 	<ul style="list-style-type: none"> -Foundation of the personal lies in the observable aspects of the self -More emphasis on behaviors as critical components
Middle School Grade 6 - 8	<ul style="list-style-type: none"> -Notion of fairness requires more than strict equality, adjustments towards equity -With regards to harm and welfare children make multidimensional, uncoordinated decisions, attention to context and efforts, recognition of “grey” areas 	<ul style="list-style-type: none"> -Negation of convention as part of a rules system -Conventions are viewed as social expectations or dictates of authority -Acts are evaluated independently of rules 	<ul style="list-style-type: none"> -Shift from the physical realm to the inner mental life -Maintaining privacy and behavioral choice

This table is adapted from two books: Nucci, L. (2009), *Nice is Not Enough*, pp.29-44. and Nucci, L., & Ilten-Gee, R., (2021), *Moral Education for Social Justice* pp. 29-56. Original terminology is used verbatim.

2.5.4. From Moral Reasoning to Moral Behavior

How reasoning connects to behavior from the perspective of social domain theory differs from other moral developmental theories. For example, according to the Kohlbergian conceptions of moral reasoning morality is explained as a term that involves social, cultural values (including obedience to authority) as much as moral evaluations of inflicted pain and harm (Turiel, 2022), meaning that social-conventional and moral considerations are blended. As the distinction within moral and cultural values is not made, there might be a gap between moral reasoning and moral behavior.

In social domain theory the ability of reasoning and acting morally for adolescents is rooted in their capabilities to *identify and prioritize* moral actions over the domain of social conventions and the personal domain (Nucci, 2001; Turiel, 2002). The process of identification and prioritization involves actively interpreting, assessing and negotiating more than one domain (domain coordination) to reach decision making (Bajovic & Rizzo, 2021). In any case when moral elements are not prioritized over the social conventions or personal issues it may not be a failure of a person's morality, it rather may mean that priority was assigned to competing elements present in the situation (Helwig, 1995). To develop their critical moral reasoning, adolescents need opportunities to practice domain coordination in well-structured, positive environments guided by trusted personnel, like a teacher or a facilitator (Narvaez, 2006).

2.5.5. Domain Based Moral Education and Domain Concordant Language

In his book *Nice is Not Enough*, Larry Nucci (2009) integrates academic content with development in the three domains and offers specific K-12 lessons that can facilitate domain coordination and complex moral reasoning for specific age groups. According to Nucci (2009), the domain based moral education approach requires teachers to analyze and identify the moral, conventional, or personal nature of topics to be covered in their lessons. Such an analysis means that when issues are discussed in the class, the discussion is concordant with the domain of the situation it intends to affect. When teachers use language that is concordant with the domain of the issue, teachers may also

be better enabled to lead students through considerations of more complex issues that contain elements from multiple domains. For instance, at history class discussing how to greet the King of England is a social conventional issue that should be discussed by social norms, rules and respect, while discussing the *Black Lives Matter* movement at class is a moral, social justice issue and requires language that encourages perspective taking.

In case of classroom discipline or social-emotional education Nucci also stresses that teachers' responses to students should be concordant with the domain of the behavior, especially to the moral domain and social conventions. Example responses to moral issues (Nucci, 2001, p. 146) could be *emphasizing the harm done* to others when an act or behavior is inherently hurtful or unjust ("Paul, that really hurt Tony"), or *encouraging perspective-taking* ("Jane, how would you feel if someone pushed you because they felt like it?"). In contrast, example responses to conventional behaviors could be *reinstating rules* ("Lily, you must raise your hand if you want to share your ideas") or *commanding* ("Billy, please, stop swearing. When you swear, it violates our school policy. What would happen if no one followed any of our school policies?"). It is not difficult to imagine if a *command or restatement* is used in a situation that belongs to the moral domain (For example: "Jane, please, stop pushing people, it violates our school policy") or if *perspective taking* ("Lily, how would you feel if no one raised their hands?") is encouraged in a conventional issue, would confuse reasoning in children.

In digital citizenship education where rapid technological progress influences lesson planning and curricula design, it is interesting to consider cyber social situations within the lens of social domain theory and domain coordination. The analysis of digital social scenarios in SDT could support educators as well as children when they contemplate how to resolve a moral or non-moral issue by using domain concordant language.

2.6. Theories Behind Curriculum Design and Lesson Planning for Empower MEdia

To explore students' moral reasoning, this study focused on a lesson on ethics and empathy within the Empower MEdia curriculum. In this chapter, the objectives of the program, the theory behind curriculum design and lesson planning are presented. Four situations that were used during the focal lesson are defined and explained to provide context for why they might elicit moral thinking.

2.6.1. The Empower MEdia Program and Learning Objectives

The Empower MEdia program was a pilot program on digital citizenship education for students in grades 5-7. The program was a cooperation between the Surrey School District Community School's Partnership and Simon Fraser University Surrey - TD Community Engagement Center. There were two iterations of the eight week-long program, one starting in January and one in April of 2023. Sessions were held on Thursdays for two hours with approximately 12 participants, ten volunteer mentors, and one volunteer supervisor/class lead per session at a public secondary school in Surrey, British Columbia. The program curriculum was designed by the researcher, with the help and support of the volunteer supervisor/class lead. The project was supervised by Dr. Robyn Ilten-Gee of Simon Fraser University and the program manager from SFU Surrey TD Community Center.

The learning objectives of the program were chosen based on the work of Garcia et al. (2021) (see Typology of Digital Citizenship above) and the MediaSmarts (Canada's Center for Digital and Media Literacy <https://mediasmarts.ca/>) digital media literacy framework (2022). MediaSmarts is a Canadian non-profit charitable organization for digital and media literacy, that has been developing digital literacy programs for homes, schools and communities since 1996. The work of MediaSmarts is grounded in their original research regarding digital media literacy and digital citizenship. Their research reports on topics from online harm to digital well-being and online resilience are available publicly on their website (<https://mediasmarts.ca/research-reports>).

Empower MEdia aimed to deliver the following learning objectives:

- *Reading Media:* Students will consider how media resources use image, text, sound to communicate meaning and tell stories. Students will be able to consider why these strategies are effective.
- *Media representation:* Students will consider ways in which media and advertising manipulate media consumers and reinforce stereotypes about social identities, including race, ethnicity, body type, gender, etc. Students will be able to counter stereotypes associated with their various social identities and seek out media that accurately represent their racial-ethnic group. Students will consider how they represent themselves on social media.
- *Finding and verifying / Employing critical analysis skills of online information:* Students will be able to look for clues embedded in social media posts, online news articles, and websites and make a determination as to whether the source is trustworthy or fake. Students will also be able to articulate the political or social motivations behind spreading misinformation, and elevating certain voices over others.
- *Ethics, empathy and emotional dimensions of online engagement:* Students will learn strategies to be able to monitor their own and others' emotions as they interact with digital media. Students will recognize ways in which digital media can keep us from feeling empathy, at the same time, students will identify strategies for coping with traumatic viral media.
- *Privacy and Security:* Students will identify steps to actively manage their privacy online, deciding both what to share and with whom to share it. Students will also be able to think through safe ways to communicate with others.
- *Media Health:* Students will consider the relationship between their online activities and their health and discuss reasons for achieving some balance between online and offline activities. Students will develop techniques to analyze online messages about health: mental health, sexuality, relationships, diet, etc.
- *Community Engagement:* Students will learn about how they can effect change online by using social channels, following activists, and making their own media. Students will analyze real world online community activism and consider its impact on the community. Students will identify causes / movements that they believe in and learn how to participate and share information.
- *Making and Remixing:* Students will experiment with basic tools to make media and use existing content for their own purposes in ways that respect

legal and ethical considerations. Students will be able to use digital platforms to collaborate with others. – keeping a blog and designing and publishing

Each of the objectives was taken up in one week of the program. Each week, there was a class discussion and digital creation project designed around the objective. Since there were eight objectives and only seven weeks, the objective of Making and Remixing Media was embedded throughout each week the program. The first iteration of Empower Media was the focus of this study. After the second iteration of Empower Media was completed (June 2023), the researcher of this thesis conducted a complete a program evaluation during the Summer of 2023. The program evaluation study received an exemption from the SFU Ethics Board and from the Surrey School District's Research and Evaluation Department. The goal of the evaluation was to provide evidenced-based information for schools or school districts in British Columbia who develop or use similar programs or aim to include digital citizenship in their overall learning objectives. Ethics approval was obtained from the SFU Ethics Board to conduct research using the program evaluation data as the source of data for this Master's Thesis.

Lesson planning was derived from the theories of Mirra, Morrel and Filipiak (2018). Their research proposes a framework of critical digital literacy that includes four components: critical digital consumption, critical digital production, critical digital distribution and critical digital invention. The four-part theory of critical digital literacy inspired the researcher to create experiential activities in which students could create, practice agency, and reflect on the activity.

Curriculum design and lesson planning also aligned with the theory of Positive Youth Development (PYD) that provides guidelines on how to facilitate participatory learning sessions for adolescents and is often tied to digital media literacy and digital citizenship education (Ross et al., 2021). PYD rejects the long-standing deficit model of adolescence that emphasizes the reduction of problem behaviors, and instead highlights healthy and holistic development, hence redefining youth development from a more positive perspective (Lerner 2002, 2004; Qi et al, 2022).

In the name of healthy and holistic development for example, during the media representation class, students created their own superhero teams after they critiqued an Avengers poster through the lens of diversity. During the media health class students designed a positive self-talk comic strip to keep as a reminder that they are worthy, and to prevent media from diminishing their self-esteem. During the class on community engagement, students designed posters to raise awareness for an issue that is rising in their neighborhood, or they feel strongly about (See the full 7-week long curriculum in Appendix A).

2.6.2. Ethics and Empathy in Digital Citizenship Education

Ethics and Empathy are part of the Digital Citizenship Competence Model's well-being online component (Figure 2) (Richardson & Milovidov, 2019, p. 60.) and an objective of the Empower MEdia curriculum. The session on ethics and empathy was in week 4 and addressed the emotional dimensions of online engagement. The lesson aimed to teach students to take the time and effort to observe their own emotions and others' as they interact with digital media and digital tools, discuss cyber social scenarios and find solutions for coping with troubling digital encounters.

First, the terms "ethics" and "empathy" will be defined. *Empathy* still has a lack of consensus in terms of its meaning since it is a complex process that includes unconscious emotions and cognitive processing to feel and understand others' experiences (Dolan, 2022). Berardi et al. (2020) states that empathy, even in theory, "is covered by multiple disciplines including biology, psychology, education, medicine, and neuroscience" which makes it challenging to agree on a precise definition. Silke et al. (2018) provide a simple definition of empathy describing it as "the ability to understand another person's emotional state" (p. 423).

Research shows that when people have empathetic feelings they engage in prosocial behavior (Batson et al., 2015). The presence of empathy in children's lives is crucial to their ability to understand their own and others' adversity (e.g.: when they experience harmful actions, issues off fairness and violations of rights) and is "the emotional instrument that allows them to show compassion and care for others" (Dolan,

2022). Empathy, combined with the skills of listening, observation, and cooperation empowers children to perceive a multi-perspective reality and engage with the diversity of others (Richardson & Milovidov, 2019, p. 60.). Goleman (2011) identifies this perception-engagement process as “tuning into emotional cues.” He also emphasizes the importance of the ability to pay attention to non-verbal communication as a means of sensing others’ feelings and intentions which is naturally more difficult in digital spaces. Therefore, educating for empathy has high importance in digital citizenship education.

Empathy also plays a crucial part in moral development. Noddings (2010) states that moral education involves encouraging children to consider others’ feelings, and to recognize when children are responsible for causing harm and pain to others. In this way, empathizing may contribute to making judgments about moral situations.

According to Segal (2021), empathy can help people understand others’ behavior and help reduce fear about the unknown. At the same time, less fear opens people to empathy, creating a positive cycle towards prosocial behavior. Since the early 2000’s, as digital media worked its way into educational systems, there has been a tendency to focus on the dangers and inappropriate content of the online world, which led to a protectionist or *fear-based* approach to digital media education (Kellner & Share, 2007). The problem with the fear-based approach is that the emotions of fear and high stress act as inhibitors for the hormone oxytocin, that reduces one’s capacity to enact empathy (Richardson & Milovidov, 2019, p. 61.), which interferes with the capacity of interacting with others empathically and ethically. Hence, during the Empower MEdia curriculum design and lesson planning, the designing and supervisory team attempted to foreground creative making and empowerment-based activities, as opposed to emphasizing danger and fear.

The session during week 4 also attempted to discuss issues of ethics and what ethical behavior may entail in the digital world. Ethics, as a philosophical endeavor, is the study of morality (Boatright & Prasan Patra 2011, p. 38) and as such, the Empower MEdia session on ethics and empathy provided the context for investigating themes and reasoning related to social domain theory and moral reasoning. During the lesson,

scenarios were presented and discussed to allow participants to share their reasoning about ethics and empathy.

2.7. Focal Scenarios Related to Moral Development in the Digital World

Since the widespread use of the internet from the end of the 20th century and beginning of the 21st century (Baricco, 2018, p. 27), several social situations appeared that had not occurred before. During the lesson on Ethics and Empathy students were introduced to four scenarios that transpire in digital or hybrid (cyber and physical at the same time) social lives frequently: cyberbullying, trolling, ghosting, and phubbing. Research has shown that these digital phenomena can cause psychological harm, and therefore were chosen to invoke social and moral reasoning.

2.7.1. Cyberbullying

Cyberbullying research is rooted in findings from traditional or face-to-face bullying research. Bullying itself is defined as “aggression that is intentionally and repeatedly carried out by one or more individuals toward an individual who cannot easily defend themselves” (Olweus, 1993). This definition emphasizes the repeated and intentional characteristics of bullying and suggests an imbalance of power in the bully-victim relationship.

Cyberbullying has generally been defined as “bullying via an electronic or digital medium,” simply adapting the definition of Olweus to the digital world (Dooley et al., 2009). However, some definitions of cyberbullying do not suggest a power imbalance as a necessary component of the act. Belsey (2019) defined cyber-bullying as “the use of information and communication technologies to support deliberate, repeated, and hostile behavior by an individual or group that is intended to harm others”.

Cyberbullying, just like bullying, has dire psychological consequences for the victimized. Among adolescents several studies have found strong associations between psychological problems and self-harm, as well as suicidal thoughts and behaviors

(Gladstone et al., 2006; Hinduja and Patchin, 2010; Kelly et al., 2015; Peng et al., 2020; Schneider et al., 2012) and bullying victimization in the case of both, traditional and cyberbullying. These harmful psychological consequences may last into adulthood or even longer (Arseneault et al., 2010).

According to Sticca and Perren (2013), cyberbullying victimization could cause more serious psychological distress than traditional bullying, because of “an increased potential for a large audience, an increased potential for anonymous bullying, lower levels of direct feedback, decreased time and space limits, and lower levels of supervision”. Furthermore, victims of cyberbullying report mental problems, self-harm and suicidality more often than the victims of traditional bullying (Bonanno and Hymel, 2013; Perren et al., 2010).

2.7.2. Trolling

Trolls are active participants of online social platforms; they wreak havoc in comment sections and group chats without emphatical or emotional involvement. Their attacks are usually not personal. Trolling tendencies vary in kind and degree. Fichman and Sanfilippo (2016) define trolling as “an intentionally disruptive behavior that occurs (a) in the context of Internet discourse and (b) among users having no existing relationship in real life”.

Trolling can also be defined as “deliberate provocation of others on the Internet using deception and harmful behavior which often results in conflict, highly emotional reactions, and disruption of communication for the troll's own amusement” (Hardaker, 2010). The aim of the act of trolling is the entertainment of the troll. The disruptive characteristic of trolling differentiates trolling from other forms of online antisocial behavior, such as cyberbullying (Sest & March, 2017).

Trolls may act alone or with others as a group: either indiscriminately or selectively toward certain individuals, social groups, political parties, corporate entities, and so on (Buckles et al., 2019). Sometimes trolling is just an attempt to annoy, to disturb the peace without any reason or cause. Other times, trolling could demonstrate

considerable skill and dedication to destroy the image of others or their values, even in a creative, artistic way (Dyrel, 2016; Leone, 2017).

Evidence from empirical research (Buckels et al., 2014; Buckels et al., 2019) posits that online trolls enjoy being cruel and that there is a link between trolling tendencies and sadistic personalities. Research findings have also connected gender (males) and dark personality traits – “socially malevolent characteristics with behavior tendencies toward self-promotion, emotional coldness, duplicity, and aggressiveness” (Paulus & Williams, 2002) – to trolling behaviors as significant predictors (Buckels et al., 2014, Craker & March, 2016).

The psychological effect of trolling on youth is not a well-researched area, although youth may be more targeted by trolls since they are prone to display more passionate reactions to injustice or antisocial behavior (Ostonov et al., 2022). Although, research studies do show that “victims of online antisocial behavior experience similar psychopathological outcomes as victims of face-to-face antisocial behavior, including depression, anxiety, and low self-esteem” (Nicol, 2012, Sest & March, 2017).

2.7.3. Ghosting

An emerging phenomenon that has received attention within digital social spaces is ghosting. The term itself originates from the world of online dating and, in digital media, is generally defined as “the act of cutting off all communication (in-person and/or online) with someone without an explanation” (Gholipour, 2019; Mehta, 2019). Thomas and Dubar (2021) succinctly articulated the act: “a way of disappearing in the age of hypervisibility”. LeFebvre (2017) defined ghosting as, “unilaterally ceasing communication (temporarily or permanently) in an effort to withdraw access to individual(s) prompting relationship dissolution (suddenly or gradually) commonly enacted via one or multiple technological medium(s)” (p. 134).

According to Thomas and Dunbar’s (2021) qualitative analysis exploring 76 university students’ opinions on ghosting, the lack of closure—in any kind of intimate relationship, like platonic, familial, committed, or romantic relationships and hook-ups--

seems to be viewed as an important contributing factor to the levels of emotional distress experienced by the victim of ghosting, the ghostee. Their results also showed that the internalized feelings of devaluation (a result of being ghosted) may have long-term implications for interpersonal functioning, including paranoia and unwillingness to be intimately vulnerable in future relationships. They concluded that their findings offer support for the *basic psychological needs theory*, which would predict that “dissatisfied relatedness needs—in the form of being ghosted—would be associated with poor psychological well-being” (Thomas & Dunbar, 2021). It is necessary to further research the psychological consequences of ghosting both for ghosters and ghostees.

2.7.4. Phubbing

The term phubbing is the combination of “phone” and “snubbing” and can be defined as “the act of ignoring someone in a social context by paying attention to the smartphone” (Pancani et al., 2021). According to the findings of Chotpitayasunondh and Douglas (2016), phubbing has become a social norm, which gets cemented through reciprocity, meaning that ignoring someone in real life to pay attention to one’s smartphone, is often mirrored by the ignored counterpart. Hence, phubbing seems to be reinforced in social interactions mutually, and might lead people to perceive phubbing as acceptable (Chotpitayasunondh & Douglas, 2016).

Phubbing research has been primarily concerned with its consequences on human relationships. Studies have been examining the effects of phubbing on romantic relationships, professional relations, parent-child bonds, and friendships and results show that phubbing negatively affects relationships. For example, being phubbed by one’s partner decreases relationship satisfaction which might result in depression and life satisfaction (Roberts & David, 2016). In a survey conducted by McDaniel and Coyne (2016), 70% of participants reported being phubbed by their partner, particularly during their free time. In the context of workplaces, Roberts et al. (2017) found that being phubbed by ones’ supervisor negatively affected employees’ engagement as phubbing decreases the trust in bosses; thus, phubbing in the workplace undermines the quality of supervisor-employee relationships.

Phubbing can have an even greater devaluating effect on closer relationships, like in family relations (Pancani, 2021). For children, the most important social support is generally provided by their caregivers. Therefore, the negative effect of phubbing might be more detrimental to parent– child relationships. In children and adolescents’ development, communication and parental responsiveness have vital roles (Baumrind, 1991; Caughlin & Malis, 2004; Davidov & Grusec, 2006; Kochanska & Aksan, 2004; Pinquart, 2016) and can be endangered by the act of phubbing. Moreover, most children do not own smartphones, and therefore are not able to reciprocate the act of phubbing that might create a power imbalance.

In the case of children 5-years-old and younger, McDaniel and Radesky (2018) have shown that mothers’ distractions with technological devices is associated with problematic externalizing and internalizing behaviors of their young children. Similarly for adolescents, Stockdale et al. (2018) demonstrated that parental phubbing was related to adolescents’ negative psychological (i.e., higher anxiety and depression) and behavioral (i.e., cyberbullying) outcomes. However, there were two surprising positive outcomes of phubbing identified in their study: adolescents who were phubbed by their parents had higher civic engagement (e.g., involvement in political issues, time spent volunteering) and prosocial behaviors (i.e., helping family members and strangers), which were understood as efforts of the children to receive attention from parents who are distracted by the screen.

Friend phubbing (Fphubbing) is “the act of using smartphones when having interactions with friends” (Sun & Samp, 2022). In his research, Al-Saggaf (2022) found that friend phubbing decreased friendship satisfaction and at the same time, friend phubbing increased levels of attention seeking. The evidence also suggested that phubbing reduced happiness and increased sadness, meanwhile obstructed the phubbed ones to disengage from the threatening stimuli (Al-Saggaf, 2022).

To study grade 5-7 students’ social moral reasoning, cyberbullying, trolling, ghosting and phubbing were turned into hypothetical scenarios with protagonists to discuss at the session on Ethics and Empathy. Phubbing was chosen as the focal scenario.

Chapter 3. Methodologies

3.1. Background

This research study utilized data that was collected simultaneously for the purpose of evaluating the Empower MEdia program, and it did not require participants and their caregivers to offer more information than what they provided for the evaluation study. The research applied the theoretical framework of social domain theory to investigate students' understandings of phubbing within the data made available by the evaluation study. Data was gathered in multiple ways during the evaluation of the first iteration of the program. The following data sources were employed in the analysis for the MA thesis research study:

- Interviews with students
- Students' digital creations
- Fieldnotes
- Post-class feedback surveys from volunteer mentors
- Interviews with volunteer mentors

As mentioned earlier, Empower MEdia was the result of the collaboration between the SFU Surrey – TD Community Engagement Centre and Surrey School District Community School's Partnership Department. The TD Centre reached out to SFU education faculty members for theoretical and practical guidance in developing and implementing the Empower Media program, an after-school program focusing on digital citizenship for kids in grades 5-7. I was employed as a Research Assistant under the supervision of Robyn Ilten-Gee (SFU Faculty), to carry out the following duties: prepare an evaluation plan and rationale with supportive literature, develop data collection instruments, develop consent forms for participation in the evaluation, implement the evaluation by collecting and organizing data, analyzing data, and preparing a final report, act as an advisor/guide to support the work of an SFU student and SD36 outreach worker on the development of the program curriculum and activities. Together with Ilten-Gee and the TD Centre Project Managers, the researcher spent four months co-developing and

creating a set of learning objectives and coming up with an outline of week-by-week programming.

Students were recruited to participate from two elementary schools in Surrey, British Columbia. The project was being supported by a grant from CIRA's Community Investment Program. There were two iterations of the program. This study focuses on data collected during the first iteration that ran once a week from January to March, 2023, every Thursday between 3:00 pm- 5:00 pm.

3.2. Research Site

The program took place in Surrey, British Columbia at a public secondary school where a computer lab was provided for Empower MEDIA.

Figure 4. Computer Lab



Source: Researcher's own picture

In the middle of the computer lab were six desks with chairs. This center space allowed the students and volunteer mentors to collaborate in teams. All sessions started in the center with class discussions and activities. Computers were positioned along the walls. During the second half of each session, students and mentors worked at the computers in their groups on digital creations. Instructions were projected onto the wall behind the teacher's desk.

3.3. Ethics and Empathy Session: Procedures and Curriculum

The focal topic for this MA thesis research was understanding students' reasoning about morally harmful online situations that were covered during the session on Ethics and Empathy. The class was held during Week 4 of the 7 week-long program (See the class outlined in Appendix F). The objectives of the Ethics and Empathy class included learning strategies to be able to monitor one's own and others' emotions as they interact with digital media and recognizing ways in which digital media can keep people from feeling empathy. At the same time, the module also helped students identify strategies for coping with traumatic cyber social situations.

Due to early dismissal at one of the elementary schools, only eight students attended this class. By week 4, students were familiar with topics of reading media, media representation, and finding and verifying information online, which was intended to give them a basic understanding of the online world. The session started with a class discussion during which the students, with the help of the volunteers and the discussion leader (the researcher), analyzed simple definitions of ethics and empathy. Being ethical was defined as an umbrella term covering social rules and norms, and also being able to act in a way that does not hurt others so people could share social spaces. Empathy was defined as the ability to understand how others feel, and "to walk in other's shoes". Then, four harmful online scenarios were explored together that involved four types of digitally motivated harm: cyberbullying, trolling, phubbing, and ghosting. Scenario discussions followed this sequence: introducing the scenario, figuring out the meaning of the scenario together, prompting students to give examples of each scenario based on their own experiences or anecdotes, discussing the scenario in small groups of four (two students, two mentor volunteers), deciding how to react to the scenario with the help of *reaction cards*, and sharing thoughts with the whole class.

Texts on *Reaction Cards* for discussion were:

- Do NOT react
- Gather evidence, print screen

- Talk to the person about your feelings
- Report
- Unfriend
- Get support from friends and family
- Get support from a teacher
- Block
- Your ideas (Students could write their own ideas on blank cards)

After the discussion, the teams of students and mentors drew a *scenario card* that had a detailed example of one scenario. For example, the scenario card for phubbing said:

Phubbing (snubbing + phones)

Amy and Cara often play together at recess. Each of them own cell phones and their phones will sometimes come out to search for something or to show their friend something they found online. However, more and more Amy is looking at or playing with her phone and not sharing what she is looking at with Cara. Amy is sometimes so interested in her phone that she does not hear when Cara asks her a question or invites her to play a game.

(For the other three scenario cards see Appendix B).

The mentors were provided with suggestions for appropriate responses to the scenario on the volunteer outline, in case students could not think of any (See Appendix B). Groups were encouraged to talk about the scenario they got and then they were asked to illustrate how they would handle and act during the situation to minimize the harm by creating a StoryboardThat (<https://www.storyboardthat.com/>) strip or generating a fake text message exchange (<https://fakedetail.com/fake-iphone-text-messenger-generator>). All groups chose to represent their scenarios and solutions via a text message exchange. Then, students posted their responses to a shared Jamboard (<https://jamboard.google.com/>) and projected their creations on the class projector (Jamboard included in Appendix G). Finally, they answered one of three questions on

their Sway Blogs² to finish the class. (Full copies of the PowerPoint slides with instructions for the class can be found in Appendix F).

3.4. Research Questions

This research project focused on one of the digitally harmful scenarios. During the lesson on Ethics and Empathy, it became apparent that students were most familiar with phubbing and all of them had experienced it, whereas the other scenarios were more abstract for this age-range of students who did not all own smartphones or participate in social media. Phubbing was also selected as a focal scenario since it is a hybrid situation; the phubber's mind wanders in the digital world while the victim's mind is concerned with the real world. Phubbing is also a complex action, in that the phubber's intentions are not always clear in the situation, whereas with cyberbullying, trolling, and ghosting, behavior can often be interpreted as intentionally malicious. Based on these considerations, research questions for this study were as follows:

- RQ1: How do students conceptualize their understanding of phubbing?
- RQ2: What domains of social reasoning guide students to make judgments about phubbing?
- RQ3: How can students' reasoning about phubbing provide insights for integrating moral education to digital citizenship education?

3.5. Participants

3.5.1. Students

Twelve students participated in the first iteration of the program. Students and their parents had to give their consent in writing to participate in the course evaluation

² Sway is a Microsoft app that is available for all students and was chosen to ensure full privacy. Sway Blogs were used over the whole 7 weeks of the program. At the end of each class students uploaded their own digital creation to their Sways and answered a question to reflect on the topic of the session.

study and in the MA thesis study. Eight students (five girls and three boys) and their parents gave their consent to participate in both. One student was from grade 7, four students from grade 6, and three students were from grade 5. All the students belonged to visible minority groups.

Caregivers signed the consent forms as part of the registration forms, and students signed a separate assent form. Seven of the eight students were present for the Ethics and Empathy class. Eight students were interviewed for the course evaluation and for the MA thesis (See Students' Interview Protocol in Appendix C)

3.5.2. Volunteer Mentors

Volunteer mentors were an essential part of the program. They also participated in the course evaluation study. There were 11 volunteer mentors who volunteered to be *big buddies* for the students. Their job was to make sure that students could handle the software and to talk about digital citizenship issues in small groups during the course. Volunteer mentors received a volunteer outline before each class as a guide to the content. All volunteers signed consent forms at the volunteer orientation to participate in the evaluation and MA thesis study.

Volunteer mentors supported the study in two ways by filling out a post-class volunteer feedback survey anonymously and by participating in interviews for course evaluation. The post-class volunteer feedback survey was created on Survey Monkey and volunteer mentors had an allocated 5-7 minutes to fill out the survey right after the students left the classroom. A week after the first iteration ended, interviews were conducted with six of the volunteer mentors on Zoom. The six volunteer mentors (five female and one male) were all doing their undergraduate studies at SFU (See Volunteer Mentors' Interview Protocol in Appendix D).

3.6. Qualitative Research Methods

Working with grade 5-7 students, it was important to find multiple ways to solicit, capture, and represent student thinking in this analysis, since students this age may not be

familiar with interview-style conversations. Therefore, to interpret their reasoning regarding phubbing, it seemed important to use a holistic approach by integrating categorizing and connecting analyses (Maxwell, 2012) to be able to deeply explore the meaning of the data and avoid misunderstandings.

Generally, the goal of categorizing analysis in qualitative research is “to fragment the gathered data and rearrange it into categories that facilitate comparison between ideas in the same category and that aid the development of theoretical concepts” (Maxwell, 2012, p.107). Categorizing analysis starts with the identification of units or segments of the data (Maxwell, 2012, p.107) that usually become codes. This research study followed this same process, but because the sample consisted of only eight students, codes were not repeated with any meaningful frequency. Instead, important themes in each interview response were distilled into labels that connected to theoretical ideas, and these labels were agreed upon by two coders with knowledge of the theoretical framework. According to Maxwell (2012), there are three subtypes of categorizing analysis: organizational, substantive, and theoretical categorizing. *Organizational* categories are broad areas or issues that are to be investigated or serve as useful ways to organize data. In this analysis, organizational categories consisted of understanding of unjust cyber social situations in Q1 of students’ interviews, judgments about phubbing expressed in Q2 of students’ interviews, and solutions to being phubbed in Q3 of students’ interviews. *Substantive* categories are primarily descriptive; they organize participants’ beliefs and concepts to develop a more general explanation (Maxwell, 2012, p. 108.). Substantive categories emerge from the data and are not determined to be investigated before the analysis. In this analysis, substantive categories were used to explain students’ solutions to being phubbed. These included reciprocating the harm, removing the self from harmful situation, articulating the harm, getting adults involved, etc. Substantive categories were also used to explore students’ reactions to witnessing online injustice. These categories included decision making factors, emotions, and solutions. *Theoretical* categories, “place the coded data into a more general or abstract framework” (Maxwell, 2012, p. 108). In this study, the more general theoretical framework was social domain theory. Theoretical categories were drawn from social domain theory categories distinguishing the moral,

social/conventional, and personal/psychological domains (Smetana et al., 2014). Table 2 shows what data points were used for which analysis.

Since Kohlberg used moral dilemmas to investigate children's moral reasoning, scenario-based interviews have been widely used in the field of moral development research (Damon, 1977; Kohlberg, 1981; Nucci et al., 2019; Rizzo et al., 2016). This study follows this tradition by using a scenario question in the interviews with the students who participated in the research.

Table 2. Types of data used for each analysis

Categorical analysis	Categorizing Analysis		Connecting Analysis
	Theoretical analysis using social domain theory	Substantive analysis: Looking for emerging themes	Illustrative Examples
Student interviews	X	X	X
Q1: Reflective question: <i>How do you feel when you see something, for example, rude or uncomfortable or some kind of injustice online? Do you think there is something you could do against that?</i>		X	
Q2: Scenario question: <i>There is a scenario about phubbing I would like to share with you and just get your opinion on it. So there is Amy and Keira and they are best friends and they usually play with each other during recess. Sometimes they show some funny videos or pictures to each other on their phone, but after a while Amy gets absorbed into her phone and she ignores Keira. What do you think? Is it something wrong what Amy is doing or not so wrong or right?</i>	X		
Q3: Scenario question: <i>What do you think? What could Cara, who is phubbed, do?</i>		X	
Student digital creations			X
Fieldnotes			X
Post-class volunteer mentor feedback survey			X
Volunteer mentor interviews			X

3.6.1. Interview and Coding Process

Interviews with students were conducted by the researcher individually on March 9th, 2023 in person. The researcher transcribed all interviews with the help of the Microsoft Word transcription feature. Students' interview transcripts were analyzed by two coders, the researcher and then by Dr. Robyn Ilten-Gee.

First, the relevant parts of the transcripts were highlighted, then collaboratively explored for first impressions. The comment feature was used to annotate the transcripts with observations about emerging patterns and themes, questions for further investigation and reminders about other circumstances in the classroom which may have influenced the answers and could be explored with the help of the connecting analysis.

In the categorizing analysis, the first student interview question (Q1) served as a reflective question with the purpose of discovering how well students remembered the topics of the Ethics and Empathy class and how they might respond to unjust digital social situations. These answers were put through a substantive analysis to look for emerging themes.

Next, students' responses from their interviews were categorized based on the preexisting theoretical categories of social domain theory. Then, labels were generated to give a context-specific description of the domain reasoning and break down the reasoning into more specific behaviors that are relevant to each domain (demonstrated in Table 3 in the data analysis section). Each response was analyzed by the researcher and the secondary coder to confirm interpretations of what students said and how the meaning of responses aligns with domain categories. Table 3 is a data matrix – “a tool for displaying and further developing the results of categorizing analysis structured by the research questions” (Maxwell, 2012, p.108.) – which organizes the content-specific labels alongside quotes from students.

Next, the researcher identified substantive categories to make sense of students' suggested solutions to encountering phubbing (Interview Question 3). Their answers are represented in Table 4 under column B alongside the labels for the substantive categories

in column A. This analysis identified emerging themes in students' answers, some of which could be connected to social domain theory.

In summary, students interview responses were categorized in two different ways. Students' judgments about phubbing were categorized by what domains of social reasoning they drew from in atheoretical analysis. Substantive analysis helped understand emerging themes for solutions offered in response to phubbing, and how these could also align with social domain theory. The categorizational analysis helped paint a picture of how students could solve cyber situations while managing others' and their own emotions.

Categorizing as an analytical strategy has its limitations as it fractures the initial text into discrete segments and restores it into categories since "mainly, categorizing replaces the original context of relationships within an interview transcript with a different categorical structure" (Maxwell, 2012. p. 112). Connecting analysis attempts to make sense of the data in context, by linking relationships among different elements of interviews, field notes, case studies, etc. (Coffey & Atkinson, 1996). Here, connecting analysis was employed to fill in the gaps of the categorizational analysis by bringing to light some of the emotional expressions, revelatory moments, and quality of the sessions that were relevant to students' thinking. The connecting analysis aimed to highlight the individual complexity of students' experiences with phubbing to supplement the categorical tables. The connecting analysis drew on multiple data points employed during the course evaluation process. The connecting analysis is represented in the form of two illustrative examples which try to tell the story of the session from the students' point of view with the support of fieldnotes, students' interviews, students' digital creations, post-class feedback survey from the volunteer mentors and interviews with the volunteer mentors.

Fieldnotes were written during the Ethics and Empathy session by the researcher who also led the first discussion during the session. Then these fieldnotes were combined with the Power Point slides prepared for the session and students' digital creations so that the sequence and quality of the class could be meaningfully followed and understood.

(For an example, see Appendix F). Students' interviews and volunteer mentors' interview transcripts were analyzed by the researcher and the secondary coder again so that interview fragments could be utilized in the illustrative examples to create the story of the class via emotional examples and revelatory moments. Furthermore, the post-class feedback survey from volunteers was used to refer back to in-the-moment takeaways about students' and volunteer mentors' reactions, revelations, or realizations, and any memorable comments from students (See the complete questionnaire in Appendix E). The multifaceted illustrative examples supported making conclusions about the importance of learning about phubbing in digital citizenship education, and what students' insights may reveal about the emotional and psychological consequences of phubbing.

Chapter 4. Data Analysis and Discussion

As it was presented in the previous chapter, elements of data that were collected included students' interviews, fieldnotes, students' digital creations, post-class volunteer mentor feedback surveys and volunteer mentor interviews. Data was analyzed via categorizing and connecting analytical strategies. The categorizing process for this data drew on existing theoretical categories (moral, social conventional, personal domains of reasoning) and intended to identify emerging themes with substantive categorizing. The connecting analysis was conducted in such a way that it would provide contextual information to support the understanding of the categorization matrices.

Data analysis is broken up into three sections. The first section of the data analysis introduces students' interview answers to a reflective question (Q1) analyzed for emerging themes. The second section presents students' answers to Q2 and Q3 organized in matrices, which demonstrate how data was theoretically and substantively categorized. The third section shows two illustrative examples based on fieldnotes, students' digital artworks, post-class volunteer mentor feedback and interviews. The sections of data analysis and discussion were weaved together to provide a comprehensive way to understand the findings of this multifaceted research design. Uniting these two chapters also seemed a logical choice because of the dynamic of the analytical framework.

4.1. Substantive Categories - Understanding Wrongful Situations in the Digital World

The Ethics and Empathy session of the digital citizenship curriculum for Empower MEdia addressed four harmful situations that students may encounter in their digital social spaces. As explained in the previous chapters, these included cyberbullying, trolling, phubbing, and ghosting. Interviews with students were conducted during the last class in week 7, during which students were asked multiple questions, including how they feel when they see some kind of injustice online and what they could do about it. This question served the purpose of exploring what students remembered a month later about the ethics and empathy lesson, including their attitudes towards harmful online scenarios.

4.1.1. Decision-making Factors

In analyzing students' responses to this first question, two key decision-making factors emerged. Students explained that their feelings about online injustice mainly depended on who does it and who is targeted. Sabu Babu³ explicitly made a distinction about who commits injustice online, by saying:

If it's from somebody from my class, then I would tell you like the principal. But if it's just a random person, I take a picture and report them. (Sabu Babu, grade 5, March 9, 2023)

Messi, Monkey and RJ all differentiated between unpleasant online situations by the target of the harm. Messi's explanation was most straightforward:

Depends. If it's like directed to me or directed to everyone. If it's directed to everyone, I know the person has no intended target, but like if it's directed to me then I'd feel like kind of upset and stuff. Probably go like talk to someone who I trust. (Messi, grade 7, March 9, 2023)

RJ who had the most experience in the digital world among students in the class, could characterize the situations by explaining them via specific online platforms:

Injustice online? Definitely. If it was a game, I would report it and I would. I wouldn't really like it. Like technically on YouTube, there's this report thing. So I would report as well if someone said inappropriate in their comments or videos, I would report that and them as well. If someone is like saying something rude to me, like even in real life I would just talk to someone like an adult or something like a teacher or an adult. If it was at school. Definitely. Like a teacher grown adult and yeah. (RJ, grade 6, March 9, 2023)

It was surprising to hear students being able to immediately categorize harmful online situations by factors of *who is doing it* and *who is targeted*, particularly because there was no prompting of this distinction in the interview question. The level of critical thinking the students presented showed that they remembered the different definitions of cyberbullying and trolling, which specify *who is doing harming and who is harmed*.

³ All names are pseudonyms chosen by the participants for themselves.

4.1.2. Emotions

Many of the students expressed negative emotions in relation to unkind digital scenarios that targeted them. Baemon shared that she would feel sad, angry, and mad and Taki expressed similar feelings.

I get like I feel like when someone shoots [targets] me I would feel like sad but angry at the same time like I'll be mad. (Baemon, grade 6, March 9, 2023)

Feel so bad, sad....(Taki, grade 5, March 9, 2023)

Messi mentioned that he would be “upset” and Monkey said she would “freak out.” Savesmanuals232 further specified his feelings towards unjust cyber social situations:

I would feel kind of like ashamed, because, like, I don't really want anyone to be like, I don't want anyone to be like disrespected or like treated like treated like like not a human. (Savesmanuals232, grade 6, March 9, 2023)

The emotions shared by the students indicate that personally targeted online injustice ignites negative emotions and possible psychological harm, that might be compared to real life harmful situations. These responses align with previous findings related to the emotional impact of bullying and cyberbullying (Gladstone et al., 2006; Hinduja and Patchin, 2010; Kelly et al., 2015; Peng et al., 2020; Schneider et al., 2012).

4.1.3. Solutions

Students also explained what they would do if they found themselves in such situations. Their strategies included trying to talk to the person who is causing the harm, asking for help from an adult, like a teacher or parent, or asking for help from a friend, not engaging with the harmful situation, or reporting the person. Students’ solutions again depended on the target of the harm.

When it came to hypothetical scenarios in which they were personally targeted and the person who caused the harm did not engage in polite conversation, Baemon, Sabu, Taki and RJ all said they would ask for help from an adult, teacher, principal, parent or friend.

[...] I'll say: you can't say that! Like can you say like politely? you kind of really... I say very nicely but if that person doesn't listen then I'll tell the teacher and yeah talk to a teacher. (Baemon, grade 6, March 9, 2023)

Tell your family. Tell your family friend, teacher about that ...what's happening like in your class. You can tell your teacher and like. And Facebook, Instagram. You can tell your parents and your and then when you're playing something you can tell like something happened. You can tell your friend. (Taki, grade 5, March 9, 2023)

[...] If someone is like saying something rude to me, like even in real life I would just talk to someone like an adult or something like a teacher or an adult. If it was at school. Definitely. Like a teacher grown adult and yeah. (RJ, grade 6, March 9, 2023)

Messi remarked on the helping person's characteristics as someone he trusts. Meanwhile, Savesmanuals232 brought up another aspect of online harmful situations which is the power imbalance between bully and victim. This is also a defining feature of bullying and cyberbullying (Olweus, 1993; Dooley et al., 2009). He said that after trying to resolve the situation himself, he would ask for help from someone who has more power over what is happening.

[...] I think I could stand up and actually like, tell the person who's actually, let's say, talking, not bullying, but if if bullying I should go and tell someone and ask that person who is being bullied. If it's alright to tell, like, tell like a peer or like someone who's...who has more power over that belief. So that's something that I would do. (Savesmanuals232, grade 6, March 9, 2023)

He also demonstrated the sensitivity of privacy by explaining that first he would ask for permission from the victim to share their problem with someone else.

Rosé mentioned using her fact-checking competencies to determine if what is happening turns out to be real or fake.

Sometimes I just go in the comments to see if it's real or fake, or just I just skip it then, yeah. (Rosé, grade 6, March 9, 2023)

Fact checking was also included in the curriculum during the session on Finding and Verifying, where students learned in what ways they could examine if something is real/fact or fake online. Rosé's answer may signify that acquiring various competencies of DCE could help children navigate cyber social situations, that is in line with the work

of Richardson & Milovidov (2019) stating that all DCE competencies and skills are intertwined and must be addressed equally at programs and trainings.

Students' answers to this question ensured that they could focus on the subsequent questions about phubbing. They showed an understanding of differences in meaning between cyberbullying and trolling. Their responses confirmed that students could conceptualize the characteristics of online harmful situations, articulate their emotions about these situations, and could provide conflict solving strategies. It is notable that, at this age, many of the participants would rely on seeking help from adult authority.

4.2. Categorizing Analysis - To Phub or Not to Phub

After interviewing students regarding online injustice, they were presented with a scenario about phubbing that was also used in class during week 4, the Ethics and Empathy module. Phubbing differs from other online harmful situations in three ways. First, the intentions of phubbing are not clearly expressed by the phubber's behavior, body language, facial expression, or body posture. Second, phubbing differs from the other scenarios of harm for younger age groups because reciprocating phubbing, in the form of retaliation, is not always an option, as many younger people do not own smart phone devices. Lastly, phubbing is a hybrid situation that takes place on the border of the digital and the physical world: the phubber's mind is in the online world while the phubbed victim's mind is in the physical world.

4.2.1. Theoretical Analysis - Students Reasoning about Phubbing Scenario

To analyze how students reasoned about phubbing, existing theoretical categories of social domain theory were used as guidelines (Table 3). Each type of response was distilled into a label (column B) that attempted to capture the type of behavior that explains how students drew on a specific domain to reason about phubbing. Column C contains the student responses that correspond with the labels in column B. For rows in the moral domain, intentions were indicated in column A. The distinction between intentional and unintentional harm was made because children from a young age can and do distinguish between the two and they weigh intentional harm to be more wrong

(Berndt & Berndt, 1975; Shultz et al., 1986). This distinction was used to sort students' responses within the moral domain.

Table 3. Theoretical Analysis - Students Reasoning about Phubbing Scenario

Reasoning	Column B Categorizing Label	Column C Responses
Moral Domain		
<p><i>Column A</i></p> <p>Harm by intentional phubbing</p>	<p>Neglecting relationship</p>	<ul style="list-style-type: none"> - It's wrong because like who goes like she's Cara, Avi, or Ava. They are best friends. Right. And she just goes on her phone. That's just wrong and just ignores her best friend, like who knows something, something bad could have happened to her friendship. She definitely got Cara worried. That's all I know. Like she definitely got her worried. She definitely hurt her feelings, and I don't know, like she probably she not. Cara is probably upset that she got Ava started phubbing her. (RJ, grade 6) - Hmm...wrong.. Wrong. It's wrong. Because she's mean to her. She's mean to her. She's not talking to her because they're both friends and like, they're not playing like. (Taki, grade 5)
	<p>Direct emotional harm</p>	<ul style="list-style-type: none"> - They just can't hear you. But if they can hear you and you're they're purposely annoying you, then it's bad. Yeah. She's like, dumping her friend. And that's not good. (Sabu Babu, grade 5)
<p>Harm by unintentional phubbing</p>	<p>Direct emotional harm by not recognizing others' feelings/presence</p>	<ul style="list-style-type: none"> - So when she's, like, maybe, like, ignoring the other person and the person might like get like kind of sad and like mad because they might get like might...the person like who's like on the phone, they might not know that they're hurting the other person's feelings, so yeah. They also can like like get into a fight if you're, like, ignoring another person. Not listening to them (Baemon, grade 6)
Social Conventional Domain		
	<p>Rules or Norms</p>	<ul style="list-style-type: none"> - Like maybe just like in general at school, they shouldn't have been like going on the phones when they're communicating with each other (Messi, grade 7) - Bad. You should say give me a second. Just gonna do this one thing. Hold on. (Monkey, grade 5)
	<p>Symbolic gesture of respect NOT to phub</p>	<ul style="list-style-type: none"> - I think if you want to call them. You should like, like include them like what you're watching and stuff, not just like isolate them like from the thing like you just make a plan about hanging out and then you just start on your phone. That's not a good way to, like, show you respect and stuff. Yeah. (Rosé, grade 6)

Personal/Psychological Domain		
	Mental coping through intentional phubbing	<ul style="list-style-type: none"> - And it kind of depends on what type of situation it is. So let's say let's say. OK, Amy. Yeah, Amy was looking the phone. Yeah, Amy is kind of like, annoyed by Cara. [...] And the amount of stuff that she's asking or asking or telling her, so she might be annoying and might wanna, like, be away from from her for a bit. Ohh or she might be doing it on purpose for like I don't know like for example let's say. Uh, she might just not be. She might be like uh, [...] she might be embarrassed that she's actually her friend and like how embarrassing she is because Cara is actually like engaging with others and like talking to others, which might be weird to some people, people, so that that could define again, Amy.[...] I think Cara would feel kind of like upset. And yeah, I think she might want to be. She might be distanced with Amy, Amy too. So yeah. Again, depends on what type of situation it is, yeah. (Savesmanuals232, grade 6)

Answers that specifically mentioned negative emotions caused by phubbing or harming the psychological wellbeing of others were categorized under moral harm. As Table 3 illustrates, RJ, Taki and Sabu Babu described possible harm when the phubber neglects the relationship/friendship or when the phubber intentionally causes negative emotions. RJ attributed many emotional states to the scenario and the wrongness of the act. Sabu Babu also felt strongly about phubbing and argued it could be a dealbreaker for a friendship. She was willing to make a judgment after assessing whether the phubbing was done intentionally. As Sabu Babu was one of the youngest participants, her reaction may have been age-related, since research has shown that children in grade 5 evaluate issues by the most salient elements of right or wrong presented in the situation and not other features (Nucci & Ilten-Gee, 2021, p.51). One student, Baemon, mentioned that psychological harm could be induced unintentionally when the phubber does not realize that they are ignoring the other person's presence or feelings. All these moral responses are focused on maintaining relationships, which echoes the findings of previous phubbing research claiming that phubbing has detrimental consequences on relationships (Roberts & David, 2016; Roberts et al., 2017; Pancani, 2021).

Responses that drew on the social conventional domain included answers that focused on social norms, rules that could be agreed upon, or that showed how to be respectful towards others. Messi explained why phubbing should be regulated at the school, as an agreement amongst students or as a prevention strategy to value face-to face time. Monkey's reasoning immediately provided a social conventional solution as a norm: what to say so the other person would not feel ignored. Rosé reasoned that it is disrespectful to phub, when students had a previous agreement about what they would be doing together.

There was only one response that corresponded to the personal / psychological domain: mental coping by phubbing was categorized as part of the personal/psychological domain since it shows asserting control over personal issues as a way of exercising agency. In his reasoning, Savesmanuals232 created a story in his imagination that gave the benefit of the doubt to the phubber when he explained how the

screen could be used as a shield against annoying or embarrassing friends. He did not make it a moral issue, rather encouraged perspective taking.

All in all, based on students' reasoning, four responses were categorized as making use of the moral domain, three drew on social conventional reasoning, and one on personal reasoning. The multi-domain aspect of phubbing as a social act makes it a complex social situation as it is not always wrong by moral criteria. Sometimes it may be wrong by conventional criteria and sometimes there might be personal reasons behind phubbing. Inquiring and elaborating more on the situation may be necessary for prevention and reaction.

4.2.2. Substantive Analysis of Emerging Themes - Solutions to Phubbing Scenario Provided by Students

Table 4 shows the solutions that students offered (column B) to the phubbing scenario organized by emerging themes (column A). Students had been exposed to a few possible solutions to phubbing during week 4 in the Ethics and Empathy session. These included sharing and articulating their feelings with the phubber and asking the phubber to stop ignoring them. Students' interview responses recalled these solutions in various forms.

Table 4. Substantive Analysis of Emerging Themes - Solutions to Phubbing Scenario Provided by Students

Column A Solutions	<i>Column B Responses</i>
Articulating what the harm is	<ul style="list-style-type: none"> - She like, tell her you like. Maybe like like, say, her like you're ignoring me. Can, like, stop. Maybe like. You can have like a time for her phone and like in time to play with her like best friend (Baemon, grade 6)
Undoing the harm by shifting to social inclusion	<ul style="list-style-type: none"> - Cara, I could be. Yeah, she could. Oh, sorry. She could just be like, oh, let's just go play. Or, like, watch it together. Yeah. (Rosé, grade 6)
Stopping phubbing by claiming attention	<ul style="list-style-type: none"> - I think it was right. That like. Kind of like I don't know how to explain it like I think it was right that she that she got finally got her attention. Mm-hmm. So yeah. (RJ, grade 6) - Like maybe like text her to try and get her attention, because if she's addicted to her phone, she could go on to her phone. And just text her. Or what's it like? Maybe like wave her hand in front of the phone, try and get attention. Like get off the phone. Kind of. (Messi, grade 7) - Tell her that she's her good friend. Do you want to be a friend now again. (Taki, grade 5)
Removal of self from a harmful situation to protect self, even at the cost of losing the relationship	<ul style="list-style-type: none"> - Forget about Amy. (Sabu Babu, grade 5) - OK. Tell go like this? Can you answer me? If she doesn't answer, then walk away and find better friends. (Monkey, grade 5) - Or if they if they don't want to tell me, then just split. (Savesmanuals232, grade 6)
Reciprocating the harm	<ul style="list-style-type: none"> - And then normally cause I'm not a good kid all the time. I might be doing it back to the person that did it to me, if they're trying to get my attention. But then I'll get off my phone, cause then I'll be like my phone too. That's what happens. (Monkey, grade 5)
Getting adults involved	<ul style="list-style-type: none"> - Yeah, but if she doesn't listen, she can talk to the adults and like, ask what she she should do to get her like [attention], yeah. (Baemon, grade 6)
Inquire about psychological states intentions	<ul style="list-style-type: none"> - I would firstly just ask them what is going on, what I what I'm doing wrong and I could just fix that problem and come out and be actual friends with them. Or if they if they don't want to tell me. Then just split. (Savesmanuals232, grade 6)

Other responses included everything from social inclusion to ending the relationship. Some involved practical interventions, like reaching out to the phubber via his or her phone, and some involved empathetic intervention like inquiring about the phubber's psychological state. Domain-related reasoning in some of these solutions could also be interpreted. Reasoning about solutions that mention reciprocity (phubbing back) or ending the relationship to protect the self from harm draw on the moral domain. Asking adults to help indicate social conventional reasoning, meanwhile trying to understand the phubber's psychological state could indicate reasoning within the personal domain. Students' answers also implied the severity of being phubbed as they were not afraid to end a valuable relationship, friendship when phubbed.

4.3. Illustrative Examples

Two illustrative examples are presented here in order to connect students' reasoning regarding phubbing to the context of the Ethics and Empathy class. This connecting analysis is based on researcher's fieldnotes, students' digital creations, post-class volunteer mentor feedback surveys and volunteer mentor interviews. The first example makes connections between participants' responses and previous moral developmental research with children of similar ages. It also illustrates the revelatory effects of learning about phubbing. The second example illustrates complex experiences and emotional states related to phubbing behavior. Both examples support the understanding of the categorizing analysis.

4.3.1. Sabu Babu and Taki

Sabu Babu and Taki were in grade 5 and were some of the youngest students in the class. Taki was very shy and only talked through Sabu Babu. At the class on Ethics and Empathy they worked together during discussions and digital artwork projects. Sabu Babu was an active participant in class discussions. For Sabu Babu, just like for other students and volunteer mentors, hearing the term phubbing during the lesson was a revelation. Very few participants knew that there was a term for what they experienced daily. This epiphany was echoed in the anonymous post-class volunteer mentor feedback

survey in which volunteer mentors said: *“I enjoyed learning about phubbing which I have never heard about before.”* (February 16th, 2023) and *“The phubbing really stuck out to me! I had never heard the term or considered it a larger issue until today.”* (February 16th, 2023). The revelatory effect of phubbing stayed with volunteer mentors as they also mentioned it during the interviews one week after the program ended.

Yeah, I didn't know about that term until. I think we are all familiar with this. What it means right when someone is looking at their phone. And yeah. I definitely, I kinda like I didn't know it had a term. (Cat, March 16, 2023)

That one that session sort of stands out to me a lot, because I was so surprised by the I think it's the phubbing. I never heard of that. And yeah, I never heard of that. And I realized like during that that, like my parents do that a lot, or friends of mine do that a lot like people in my life do that a lot, and I never knew there was a name for it, or it was like a phenomenon. (Wanda, March 16, 2023)

Sabu Babu immediately got angry upon learning the definition of phubbing. She said that her mother phubbed her often and it made her mad. She became so upset that when we were talking about solutions, she said that *“She would take away the phubber’s phone and would slap them in the face”* – according to one of the volunteer mentors in the post-class anonymous survey (February 16th, 2023).

Sabu Babu did not own a cell phone. This lack of experience may have limited her ability to take the phubber's perspective into consideration. Secondly, not owning a cell phone creates an unfair situation in which the phubbed person cannot “phub back”, which generates an imbalance of power. In a sense, her suggestion to hit someone could be interpreted as using the tools and means she had access to in real life to reciprocate the harm. This reinforces existing findings that when younger children are phubbed, it is a harmful occurrence, and it can be detrimental to their psychological wellbeing and to the relationship with their parents (Pancani, 2021). Also, it is notable that Sabu Babu was still at the age (grade 5) when children evaluate an action as morally right or wrong solely focusing on the features of the situation (Nucci & Ilten-Gee, 2021, p.51). As children get older, it becomes easier to coordinate multiple competing concerns. In the future, Sabu Babu might realize that there may be other circumstances to consider other than those obvious to the situation.

The example of Sabu Babu illustrates the revelatory effect of learning about phubbing and age-related decisional patterns of moral reasoning. It is also worth mentioning that three weeks after the class when the student interviews were conducted, Sabu Babu did not mention physical aggression as a conflict solving strategy to phubbing. She stated: “*Forget about Amy,*” referencing the phubbing scenario from the class (Sabu Babu, grade 5, March 9th, 2023). This might signify that learning about phubbing and discussing it helped her come up with other solutions.

4.3.2. Messi and RJ

Messi and RJ worked together on the phubbing scenario during the session. They enjoyed collaborating with each other and presented refined computational and critical thinking competencies throughout the program. As it was previously explained, during the Ethics and Empathy session, students drew a scenario card of a harmful digital scenario to which they had to present a solution via a digital creation. Students chose to create a fake text message exchange. They received the following prompts on how to work on the scenario card:

- Read through the scenario depicting one of the online behaviors.
- Talk with your team members about how you could resolve the scenario.
- Once everyone has shared some ideas, decide if your team is going to make:
 - Text message generator - <https://fakedetail.com/>
 - Storyboard creator - <https://www.storyboardthat.com/>

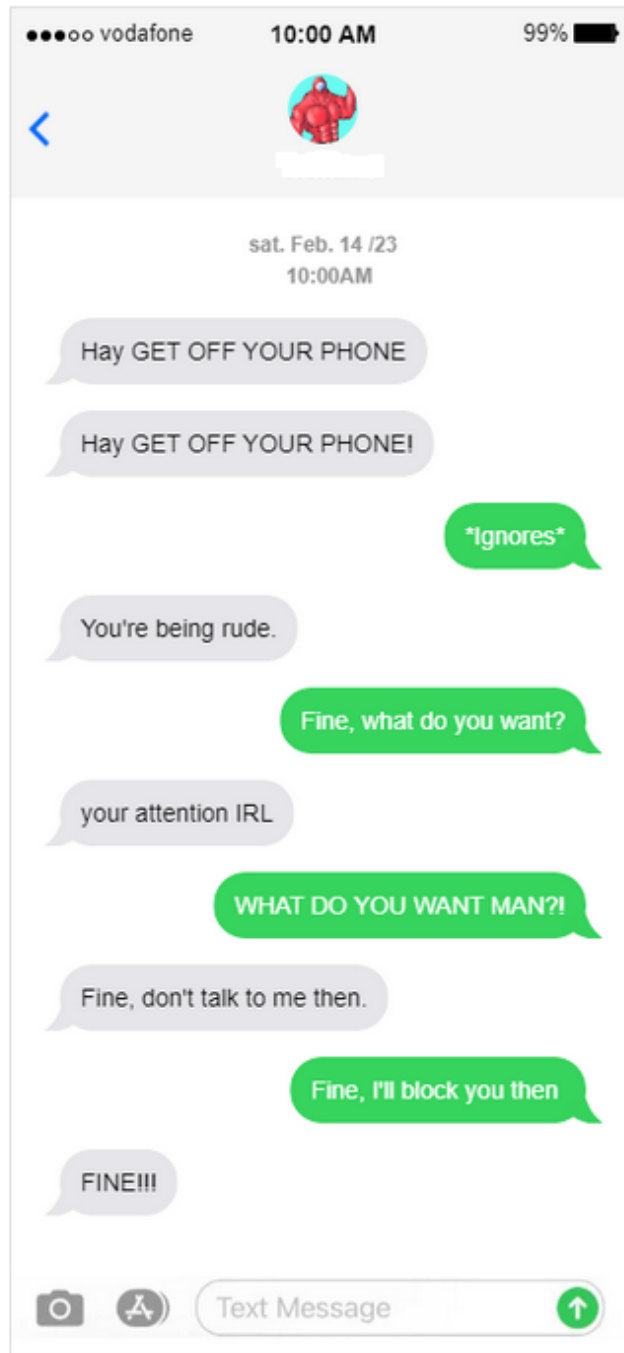
The Phubbing Scenario Card Said:

Phubbing (snubbing + phones)

Amy and Cara often play together at recess. Each of them own cell phones and their phones will sometimes come out to search for something or to show their friend something they found online. However more and more Amy is looking at or playing with her phone and not sharing what she is looking at with Cara. Amy is sometimes so interested in her phone that she does not hear when Cara asks her a question or invites her to play a game.

With Messi, RJ created a fake text message exchange (Figure 5) to resolve the phubbing scenario that was explained on their scenario card.

Figure 5. Digital Creation on Phubbing During Ethics and Empathy Class



(Empower MEdia Program, Iteration 1)

The text message exchange reads:

A: -HEY GET OFF YOUR PHONE

A: -HEY GET OFF YOUR PHONE!

B: (*ignores*)

A: - You are being rude

B: - Fine, what do you want?

A: - your attention IRL

B: - WHAT DO YOU WANT?

A: - Fine, don't talk to me then

B: - Fine, I'll block you.

A: - FINE!!!

In the text message exchange, the phubber does not realize what they are doing is wrong and seems to be callous and insensitive towards the other's feelings. The text message starts with all capital letters which usually is the way of expressing shouting online that signals distress, being angry or mad. The tension of the situation further escalates when the phubber expresses no interest in communicating with their friend in real life (IRL) to the point of ending the friendship.

Their digital creation points to aspects of phubbing that can make it a moral problem. For example, there is a sense of intentional harm that is directed against the phubbed person. This can be perceived by how the phubber reacts to the phubbed person trying to claim his or her attention. Secondly, as RJ stated above (Table 3), intentionally ignoring someone is what makes phubbing wrong, like the phubber asking WHAT DO YOU WANT? in a way that hurts other's feelings. Their showcasing of phubbing did not

present how to resolve the situation, rather showed the severity of the consequences of intentional phubbing.

RJ was in grade 6, and he was the most tech savvy in the class. He was familiar with multiple video games, and he also had his own YouTube channel with approximately 2800 followers at the time. RJ was the most active participant during class discussions. He felt strongly about phubbing which was apparent in the digital creation he created together with Messi, as well as during his interview:

“[Phubbing is] wrong because like who goes like she's Cara, Avi, or Ava. They are best friends. Right. And she just goes on her phone. That's just wrong and just ignores her best friend, like who knows something, something bad could have happened to her friendship. She definitely got Cara worried. That's all I know. Like she definitely got her worried. She definitely hurt her feelings.” (RJ, grade 6, March 9, 2023)

His reasoning about phubbing draws on the moral domain of reasoning, as he attributes negative feelings (worry, upset, hurt feelings) to the victim, which are harmful for her welfare. He specifies that phubbing is ignoring, and ignoring someone or neglecting the relationship may be harming to the phubbed person and to the relationship, thus is wrong and it can be detrimental to friendship. He considers the *quality of the relationship*, as Cara and Amy are best friends, and this quality of relationship also seems to drive his emotions against phubbing. This shows up in the fake text message exchange created collaboratively with Messi that corresponds with the findings of Al-Saggaf (2022) stating that friend phubbing decreases friendship satisfaction and increases levels of attention seeking.

During the course, RJ's partner Messi presented good computational skills and actively participated in all discussions. He was the only one from grade 7 in the class, which made him the oldest. During the lesson on Ethics and Empathy, he shared a story about how his mom once phubbed him. He said that his mom was so absorbed in her phone that she did not hear him when he asked her to sign a field trip slip for school. As his mother did not sign the form, he could not join his class on the fieldtrip. Most students and volunteers were shocked by Messi's story. At the same time, Messi told his story in a way that made it apparent that he loved his mother as he showed no anger

towards his mother or any negative emotions. Rather, he was realizing in the moment that phubbing can be harmful. During the interviews, Messi denied ever having been phubbed. His body was tense until he realized that the researcher was not pressing the matter. During the interview, Messi kept himself emotionally distant from the phubbing scenario about Amy and Cara.

Like maybe like text her to try and get her attention, because if she's addicted to her phone, she could go on to her phone. And just text her. Or what's it like? Maybe like wave her hand in front of the phone, try and get attention. Like get off the phone. Kind of. (Messi, grade 7, March 9, 2023)

In his interview response, he created a circumstance for the phubber that cannot be helped (addiction) and he tried to come up with a practical solution about how to behave around people with tech addiction. Messi revised and refined his thinking and tried to resolve a harmful situation with smart solutions, meanwhile showing care and perspective taking towards phubbers.

Messi's story stayed with the volunteer mentors for a long time, and they specifically mentioned this story in the after-class survey: "One of the kids talking about his mom ignoring him so he didn't get to go on the field trip stuck with me for sure." (Anonymous, February 16th, 2023) Wanda explained in length how the story impacted her:

[...] And seeing, like one of the kids, was talking about the [...] I think it was Messi. He wanted to go on a field trip, and his mom was ignoring him or something like that. And that stood out to me, too, because, like [...] I don't know... But I still remember like as a kid, moments like that being ignored, and stuff, and like those like, I still remember them. So they do stick with you a little, and that feeling is like kind of sad for a kid, right? And that story was kind of sad to hear. So it was just surprising that whole experience, and I hope that them knowing it, and learning what to do with it can help them in the future. (Wanda, 16 March, 2023)

Messi's case illustrates the complexity of phubbing as a moral problem. Although it might not be a case of intentional harm, it could be categorized as a harmful act. It is an example of how a parent's phubbing can inherently harm children's experiences and therefore their well-being. Wanda's thoughts also point to the importance of learning about phubbing in digital citizenship education programs and providing students with the

language and platform where they can talk about everyday digital scenarios so that students can identify harm in their daily lives.

4.4. Summary of Findings

Results of this data analysis suggest that phubbing as a digital-hybrid scenario can be a complex moral issue. First, answers to the reflective question revealed that grade 5-7 students in the Empower MEdia program had an understanding of digitally unjust scenarios and could generate ideas for how to react to a harmful situation in cyber spaces. They also felt empowered to share their emotions and provide solutions to hypothetical online injustice.

The theoretical categorizing analysis suggests when students reasoned about the rightness/wrongness of phubbing, they drew on all three domains (moral, social-conventional, personal) of social reasoning. Students also recognized the potential for multiple intentions of the phubber.

Substantive analysis of emerging themes of solutions to phubbing indicates that students remembered solutions that were discussed at the session on Ethics and Empathy, but also could come up with their original ideas on how to resolve the situation. Many of their solutions drew on multiple domains of social reasoning.

The connecting analysis of illustrative examples showed that the atmosphere of the class generated emotional salience towards phubbing, and speaking about phubbing had a revelatory effect on students and volunteer mentors alike. Through these illustrative examples it was possible to see connections to previous moral developmental research with children of similar ages. Finally, the illustrative examples underlined the importance of providing opportunities and language to children to discuss and think about everyday digital empathy scenarios as part of their moral development.

It is notable that three weeks after the session on Ethics and Empathy at the interviews, no students mentioned using physical violence to resolve being phubbed in their interviews, even Sabu Babu who declared that she would slap the phubber in the

face during the session. She resolved the phubbing scenario by saying, “*Forget about Amy*”. This outcome proposes that empowerment-based discussions and activities in DCE, that promote empathy, may reduce fear and encourage prosocial behavior. This interpretation echoes Segal’s findings (2021), positing that empathy can help people understand others’ behavior and help reduce fear about the unknown, while less fear opens people to empathy, creating a positive cycle towards prosocial behavior.

Chapter 5. Implications and Conclusions

Since early Greek and Roman societies, citizenship education has been an important part of human development as it teaches skills and competencies for people to be able to share social spaces. As the Internet appeared, a substantial part of human interaction has moved into cyberspace. Today, children's social lives take place both in the physical and the digital world and they face complex moral situations in both arenas. Scholars argue that to be able to make decisions in the digital world and become "digital citizens," children must start learning about the online world at a young age and make digital citizenship education a lifelong endeavor (Richardson & Milovidov, 2019). Coordinating civic life in the digital sphere requires various skills and competencies: technological, computational, and algorithmic skills in addition to emotional, ethical, empathetic, and moral understandings (Richardson & Milovidov, 2019, p. 13.). Capacities for moral reasoning are especially crucial so that children can make judgments and decisions by considering complex circumstances that may arise in a dematerialized world, where body language is not visible. In digital citizenship education literature, there has been a gap exploring how complex cyber social scenarios affect the moral development of children and how children's social moral reasoning influences their online engagement. This gap has been addressed in this study via a complex, digital social-moral scenario of phubbing.

Throughout this thesis, the importance of digital citizenship education was discussed via the historical overview of citizenship education and by explanation of what DCE entails in today's society. The research methodology and questions were structured via the lens of social domain theory, a moral developmental theory (Turiel, 1983; Smetana et al. 2014). This study was situated in Empower MEdia, a digital citizenship pilot program for grade 5-7 students and took place in Surrey, British Columbia. The main data sources used in this study came from a course-evaluation report study for Empower MEdia. Phubbing was chosen to be investigated as a focal scenario. Research methodology employed both categorizing and connecting analysis to investigate students' reasoning about phubbing as a harmful cyber/hybrid social scenario.

In this section, ways in which insights from this study can help integrate moral education in digital citizenship education are explored. Findings of this study provide implications for future programs and teacher training on positive youth development curriculum design and instructional strategies that allow for social and moral reasoning in digital citizenship education.

Implications for educators of digital citizenship rising from this study include:

- age-related considerations to acknowledge the transformative time of students' lives they go through from grade 5 to grade 7,
- facilitating and fostering social moral reasoning for children engaging with the digital world
- insights for designing digital citizenship programs.

There are three strands of progression/development that must be considered to contextualize the implications and reflect back on interpretation: due to the experience-based nature of social domain theory and the progressive nature of the digital world: 1) moral, conventional, personal understandings of social actions change over time, 2) technology progresses and develops over time, and 3) students' access / exposure / familiarity with these changing technological devices transforms over time.

5.1. Age-related Considerations to Acknowledge

Students' interview responses and the illustrative examples both suggest that students were emotionally and cognitively engaged during the session on Ethics and Empathy at Empower MEdia. The data analysis is in harmony with the literature (Nucci, 2009, Nucci & Ilten-Gee, 2021) that indicates that grade 5-7 is a crucial age to start talking about cyber harm. Children at this age are about go through transformations in their moral, social conventional and personal reasoning about social actions (See Table 1). In the moral domain, regarding fairness, children gradually integrate understandings of equity instead of strict equality (Damon, 1977). With regards to harm and welfare, there is a shift from straightforward, uncoordinated judgments towards considering

context, efforts and recognizing “grey” areas (Nucci & Ilten-Gee, 2021). In the conventional domain there is a shift towards negating conventional rules and evaluating them based on context (Nucci, 2009). In the personal domain, children’s thinking moves from defining themselves by behavior to perceptions of the self by inner mental thoughts, beliefs, values and ideas (Nucci, 2009, p. 29.; Nucci & Ilten-Gee, 2021, p. 32).

As it was presented in the illustrative examples, Sabu Babu, one of the youngest participants in grade 5, responded to phubbing as something that was either right or wrong without considering other complex circumstances. Meanwhile Messi, the oldest of the participants, in grade 7, presented more nuanced thoughts about phubbing, even explaining it with technology addiction. This demonstrates potential changes in students’ social moral reasoning in this crucial age as they encounter more life experience and become more familiar with technology. Thus, it is vital to provide preparatory digital education that gives chances for students to practice reasoning through scenarios with moral, conventional, and personal implications at this transformative age.

This is also the age when exposure to technology for children increases exponentially since many children are about to own their first smart devices and since most social media platforms allow users to join at the age of 13. Yet, most children are not ready to navigate cyber lives independently. For instance, several students in the study relied on seeking help from adult authorities and reporting harm to adults, which signals that teachers and DCE educators need to be prepared to support students in these situations, and need to emphasize that they are an approachable resource.

5.2. Facilitating and Fostering Social Moral Reasoning in DCE

Children’s social moral reasoning was explored in relation to the focal scenario of phubbing to investigate what domains of SDT children apply when they make judgments about this digital/hybrid social scenario. The results of the exploration indicate that some participants drew on the moral domain to reason about phubbing, but others drew on the social conventional, and one even drew on the personal/psychological. This finding shows there was no uniformity in interpreting the focal situation, however, gaining clarity

around the intentions and circumstances behind phubbing may influence children's social moral reasoning. The implication of this finding may incorporate that DCE teachers prompt students to first investigate the scenario further before judgments are made.

The domain based moral education approach argues that teachers should analyze their lesson content through the lens of SDT, identifying where and how moral, conventional, and personal concerns can be discussed in class (Nucci, 2009). Data analysis of this study utilizing categorizing and connecting analysis might provide information for teachers on the evaluation of social situations that exist or are yet to come because of the digital world. Interpreting cyber situations via the lenses of SDT could also enable teachers with *methods and language* concordant with the domains to use in the classroom. Teachers also must provide the platform and time to discuss digital social situations with students as a group and be able to facilitate the discussion with domain concordant language. Based on the findings of this study and ideas of Nucci (2009), a discussion of phubbing could focus students' attention on the underlying issues of the act concordant with the domain of the scenario. Such discussion could give students the opportunity to explore if there is issues of fairness, welfare, harm or rights behind the situation or with regards to conventions during an activity in such a lesson students could uncover how the role of social expectations and the social organizational aspects of norms are related to phubbing. For example, when a class discusses phubbing, the teacher could advise students to share their feelings with the phubber and ask: "How would you feel if it happened to you?" to encourage students to draw on their moral understandings. They could recommend students say: "Please, put away your phone, we agreed to play together." if there was a social convention previously agreed upon by friends for how they would spend their time together. An analysis by social domain theory of phubbing or other cyber situations could also allow teachers to frame the lessons around phubbing or cyber situations in ways that highlight different domain concerns.

Furthermore, findings from this study indicate that teachers of digital citizenship education could create scenario-based discussions in their lesson plans to facilitate domain coordination in complex situations to prompt more complex reasoning. For example, in the case of phubbing, a moral dilemma of a person who uses phubbing to

mask their social anxiety could help teachers open a discussion about why it is important to first inquire about the intentions of phubbing.

5.3. Insights for Digital Citizenship Education

Understanding digital media and honing computational skills are ongoing processes for young citizens. Students in grades 5-7 may have better understandings of cyber social situations once they acquire better understandings of other objectives of DCE as evidence from this study posits that students' digital media literacy competencies (e.g.: finding and verifying) can help them handle harmful cyber social situations which finding also resonates with digital citizenship education literature (Richardson & Milovidov, 2019).

The fact that students did not mention aggressive responses to phubbing three weeks after the class on ethics and empathy, even when it was their initial retort, suggests that discussing harmful digital social scenarios in person could ignite empathetic and therefore prosocial behavior. (Non-aggressive examples that students offered to resolve the phubbing scenario included: articulating the harm, shifting to social inclusion, removal of self from harmful situation, claiming attention, reciprocating the harm, getting adults involved and inquiring about psychological state intentions.) It is also notable that no students said that people should stop going into the cyberworld and should not use digital technology, rather they tried to come up with solutions to resolve phubbing and be able to live with technology.

Results from this study provide rationale that digital citizenship education should incorporate learning opportunities for students to reason, discuss, think through everyday digital empathy scenarios in person. Findings also offer basis that digital citizenship education provides opportunities for students to engage their critical moral reasoning skills.

5.4. Limitations

As this study was explorative it worked with a small number of participants, and therefore, the findings can only hypothesize how phubbing as a psychologically harmful cyber social scenario is generally judged by students in grades 5-7, although the multifaceted approach of the research methodology provided a more whole picture for interpretation. The researcher was also heavily involved in course design and evaluation, and her investment in the curriculum could have ignited personally biased interpretation of the data therefore a secondary coder supported the data analysis. The researcher's presence during data collection could also have affected participants' responses, however the presence of a volunteer mentor during the interviews softened possible feelings of intimidation. Even with the help of data collected from mentor volunteers in the form of interviews and feedback surveys, fieldnotes were somewhat constrained by the mentor-mentee design of the program, meaning that discussions within small groups could not be reported.

5.5. Recommendations for Future Research

A follow-up study could focus on different relationships devalued by phubbing. Findings from this study suggest that parent-child or mother-child relationship is the one that immediately was mentioned by students in relation to phubbing. While in this study, the focal scenario focused on Fphubbing or friend phubbing, a follow-up study could explore phubbing via the lens of parent-child relationships. Avenues for future research might include analyzing multiple psychologically harmful digital scenarios through the lens of social domain theory to inform teachers how to shape lesson structures and how to lead discussions on digital citizenship empathy topics. In line with the continuously changing characteristics of technology intersecting with the developing nature of social moral reasoning in individuals, future studies could further investigate: A) how moral, conventional, personal understandings of phubbing change over time as technology progresses and develops, and B) how moral, conventional, personal understandings of phubbing change with students' increasing access/exposure/familiarity with the cyberworld. Quantitative research could establish more grounded findings and

generalizability to investigate if the findings of this study hold true for a bigger sample size, for example by using a phubbing scenario-based questionnaire that uses the lens of social domain theory.

5.6. Final Remarks

Empower MEdia was a digital citizenship pilot program for grade 5-7 students. Designing DCE curriculum for this age group was my privilege, since this is a transformative time in students' lives and less material exists for this age group. Going through the process of program implementation was educational. It required continuous reflection that resulted in annotations and revisions to the curriculum for the second iteration. Since the start of the second iteration, the SFU TD Community Engagement Center won the United Way School's Out funding for Empower MEdia to be offered in the Fall of 2023 again. The New Westminster School District has also reached out to the Faculty of Education at SFU to help them implement DCE at their schools for students' digital well-being and has integrated several Empower Media lessons and learning objectives into their district plan. These events may signify a growing awareness for the importance of digital citizenship education.

As has been discussed, to develop and foster digital citizenship education is a dynamic endeavor that requires interdisciplinary knowledge and flexibility from educators. Programs must be aware of emerging issues coming from the digital sphere to be able to provide methods and language so that students feel empowered to handle cyber situations. An empowering approach for digital citizenship education is a must. Technology and the digital world will not disappear from human social lives; it is a must to learn how to live with technology as global citizens. It also must be acknowledged that digital citizenship education differs from other subjects as it is inter- and multidisciplinary and, in some respects, students might be more experienced with technology than teachers, so teachers working collaboratively with students as facilitators of discussions and activities is a preferred way of teaching and learning. To make digital citizenship education a social practice it is vital to let students observe how their peers react to cyber scenarios in the physical world where body language aids communication.

Inquiries into how digital citizenship education intersects with social and moral development is a progressing scientific field that will grow with advances in the digital world.

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Appendix A.

Empower MEdia Curriculum for Iteration 1

Week 1

Ice breakers

Reading Media: Students will consider how media resources use image, text, sound to communicate meaning and tell stories. Students will be able to consider why these strategies are effective.

Structure	Activity	Tools	Time
Introductions	<ul style="list-style-type: none">● Land Acknowledgement● Staff and Volunteer introductions● Program overview● Class code of conducts● Introduce Sway Blog (https://sway.office.com/p5a3vkAGW66XltRc)● Linda speaks about the assent form for students	PowerPoint Slides	10
Bridge-in and Objectives	Icebreakers: Share a photo that describes you or you would use as an avatar via Jamboard, in groups of 4	jamboard	15

Structure	Activity	Tools	Time
Participant y learning 1	<p>https://mediasmarts.ca/media-literacy-101</p> <p>Watch the video all together.</p> <p>What is media anyway? - Facilitator explanation: showing screens, asking what pictures convey, if other pictures would be used, would the message be different? Facilitator can point out: images, text, sounds, movement, people... what do they accomplish for the seller?</p> <p>Watch: ‘Media are constructions’</p> <p>Each group chooses one of 4 websites to talk through. (Walt Disney, Cartoon Network, etc) Answer the prompts in a group:</p> <ul style="list-style-type: none"> ● How are the parts (image, sound, text, movement) put together? ● What was the goal of the creator? Do you know who the creators are? ● What attracts your attention? ● How do you feel about the website? <p>Websites:</p> <p>Disney Channel Cartoon Network CBC Kids Scholastic Canada</p>	Paper Pens/Pencil Computers	25

Structure	Activity	Tools	Time
	<p style="text-align: center;"><u>Minecraft</u></p> <p>Snowball fight (<i>students write their ideas on paper, then when everyone is ready we throw the paper in the air, students grab the closest ball of paper a read the comment allowed</i>)</p> <p>Why would the media want your attention?</p>		
Break			10
Participatory learning 2	<p>Create a Sway Blog</p> <p>Choose an avatar</p> <p>Choose a theme or topic for the blo</p>	<p>*Make an example Sway using an Avatar...</p> <p>Instructions to access Sway</p>	30
Post-assessment	<p>Make a post about your takeaway of this class!</p> <p>Take a screenshot of the webpage you analyzed and share what might stay with you after today?</p> <p>(feelings, what grabbed your attention most, what you learned)</p>		10

Week 2

Media representation: Students will consider ways in which media and advertising manipulate media consumers and reinforce stereotypes about social identities, including race, ethnicity, body type, gender, etc. Students will be able to counter stereotypes associated with their various social identities and seek out media that accurately represent their racial-ethnic group. Students will consider how they represent themselves on social media.

AND

Making and Remixing: Students will experiment with basic tools to make media and use existing content for their own purposes in ways that respect legal and ethical considerations. Students will be able to use digital platforms to collaborate with others. – keeping a blog and designing and publishing

Structure	Activity	Tools	Time
Bridge-in and Objectives	We will talk about how media represents or does not represent diversity We will talk about The AVANGERS We will create our own Superhero group We will talk about remixes We will make our own MEMES		2
Pre-	Class discussion on media representation and diversity Show of hands: If you watch American and Canadian movies and		18

<p>assessment</p>	<p>shows? If you play American or Canadian video games? If you listen to American or Canadian music? If you watch "foreign" movies and shows? If you ever played a video game that was NOT designed in North America? If you often listen to Non-North American Music?</p> <p>Discussing stereotypes via the example of Paw Patrol Talking points:</p> <ul style="list-style-type: none"> - Often we are represented only one way because of our skin color, or disability etc. This is called a stereotype. - Have you heard this word before? Can you think of examples? - It's a really hurtful stereotype if the only time you see yourself on the screen, you are the victim and you need help. - Have you ever felt like you are not fitting in what is presented in the media? Why would the media rely on stereotypes to tell a story? 		
<p>Participatory learning 1</p>	<p>Avengers poster analysis:</p> <p><u>Script:</u></p> <p>Let's take a look at this Avenger's poster.</p> <p>Who likes the Avengers movies? What is your favorite Avenger?</p> <p>Question: [put on a slide] How do you know who is most</p>	<p>Pencils, Pens and paper</p>	<p>40</p>

important in this image? Who is most powerful? How many women are in the poster? How many white people are in the poster? Do you ever see people with accents in shows?

Etc



Create and draw your own superhero team!

What would be your superpower? What do you think as opposed to your ideas, how you would be represented in the media? Do you feel like you are represented in the media like that?

Present your superhero team to the class!

	<p>Takeaway messages:</p> <ul style="list-style-type: none"> - It's important to challenge and question stereotypes when we see them in media and not let them affect how we see real people. - Real people are more complex than what a stereotype allows. 		
Break			10
Participatory learning 2	<p>Introducing remixing with the first 1.5 minutes of the MediaSmarts Vedio: Everything is a Remix: https://youtu.be/MZ2GuvUWaP8</p> <p>Remix time! Create a meme that challenges, questions, or disproves a Stereotype Find the Meme Generator link on the Sway Blog Click "Select meme template" Choose a meme template, add text, and design your meme</p>	https://imgflip.com/memegenerator	30
Post-assessment	<p>Upload your MEME to the Sway Blog</p> <p>Either recording or writing, answer the question what does a stereotype mean to you?</p>	Sway blog	15
Summary and Goodbye			5

Week 3

Finding and verifying / Employing critical analysis skills of online information: Students will be able to look for clues embedded in social media posts, online news articles, and websites and make a determination as to whether the source is trustworthy or fake. Students will also be able to articulate the political or social motivations behind spreading misinformation, and elevating certain voices over others.

Structure	Activity	Tools	Time
Bridge-in and Objectives	<p>Introducing the idea of critical thinking of finding and verifying. Break the Fake MediaSmarts</p> <p>Examples with clickbait article headings and why clickbait is important for media</p> <p>→ 4 steps to fact-checking → important information</p> <ul style="list-style-type: none"> ● Start with a introduction about the North American House Hippo <ul style="list-style-type: none"> ○ Present facts and photos as if it true ○ Ask the students if they believe me, then show the video ● This ‘trick’ introduction then leads into a conversation about media would want us to believe certain topics ● Ask: <ul style="list-style-type: none"> ○ Why would the media want you to believe in something outrageous like the existence of house hippos? 	<p>4 steps to fact-checking - handout</p> <p>↓ MediaSmarts</p>	<p>15</p>

	<ul style="list-style-type: none"> ○ Who else might benefit from you believing something untrue? <ul style="list-style-type: none"> ■ Maybe politicians or advertisers? ○ But also the internet is how we research and fact check. There is lots of good information out there: <ul style="list-style-type: none"> ■ Ask class what is valuable about the internet ● Before sharing the 4 steps of fact checking, ask if they take steps to find out if something is true or fake? Maybe asking a parent or teacher? <ul style="list-style-type: none"> ○ Share the 4 Steps of fact checking -video 		
Pre-assessment	<p>Animal Facts: Real or Fake? Break the fake animal photos quiz on mediasmarts webpage</p> <p>Individual</p>	Link to the quiz	
Participatory learning 1	Face checking slides - 3 example	Pens and paper/ typed	35
Break			10
Participatory learning 2	<p>Minecraft - Media library in the digital citizenship module: verifying facts</p> <p>Plan B: Two truths and a lie - find two real headlines and create one fake -challenge the other groups to guess the lie. On Jamborad</p>		40

Post-assessment	In your Sway blog answer the question: What will you do when you find an article that seems suspicious?	Sway Blog	15
Summary and Goodbye			5

Week 4

Ethics, empathy and emotional dimensions of online engagement: Students will learn strategies to be able to monitor their own and others' emotions as they interact with digital media. Students will recognize ways in which digital media can keep us from feeling empathy, At the same time, students will identify strategies for coping with traumatic viral media.

Structure	Activity	Tools	Time
Bridge-in and pre-assessment	Ethics and empathy discussion - full group discussion Let's talk about scenarios: online bullying and trolling, phubbing, ghosting	Powerpoint slides	30

	Definition by definition, talk about what it means, who are the participants, what can be done to react to each scenario?	Action cards-how can react to each scenario?	
Participatory learning 1	<p>Choose a scenario text message generator or post generator</p> <p>-explain the situation?</p> <p>-show a visual representation how those feelings are represented?</p> <p>-how to handle these feelings?</p> <p>Group discussion: has it ever happened to you? Or have you ever seen it in TV shows? How did/would you feel?</p>	<p>Tools</p> <p>Small blub about scenario - on cards for students to pull - 8 cards</p>	20
Break			10
Participatory learning 2	<p>Continue Participatory Learning 1</p> <p>- Share digital creations on Jamboard: read your scenario, present your project</p>	Volunteers facilitate discussions	10+30

		in groups	
Post-assessment	<p>Upload your work to SWAY blog and answer one of three questions:</p> <p>What advice would you give to your friend if they were in an unpleasant online situation?</p> <p>What would you do if one of your friends were bullied online?</p> <p>Who would you talk to if you were ghosted? Why?</p>		10
Summary and Goodbye			

Definitions:

Cyberbullying – Targeted and repeated, mean-spirited behaviours aimed at scaring, threatening, or shaming others using digital technologies. repeated, multiple times

Trolling - individuals who provoke others by posting inflammatory remarks publicly, with the sole purpose of getting a reaction from the target or other observers.

Phubbing (snubbing + phones) - Ignoring others to pay attention to a cell phone.

Ghosting - ending a relationship or friendship by suddenly and without explanation stopping all communication.

Week 5

Privacy and Security: Students will identify steps to actively manage their privacy online, deciding both what to share and with whom to share it. Students will also be able to think through safe ways to communicate with others.

Structure	Activity	Tools	Time
Pre-assessment	Target activity Provide one solution		15
Bridge-in and Objectives	Conversation in teams Why do we need to care about privacy / security online? [applying for jobs? Dangers of people knowing too much about you...identity theft / targeted for advertising, online personality quizzes stealing information...]		10
Participant learning 1	Target Activity	Target Poster Identificati	25

		on cards Tape (for attaching cards to poster)	
Break			10
Participatory learning 2	<p>Taking precautions:</p> <p>Analyze someone's social media profile [create fake profiles on Instagram?]</p> <ul style="list-style-type: none"> ● Share link to fake social media page ● Student will explore and identify ways of improving security ● Students will mark and give grade <p>What are good passwords?</p> <p>Show pw and as if good or bad - weak or strong</p>	Online profiles (made prior to class)	30

Post-assessment	Minecraft - Sharing information in the digital citizenship module Answer the book question in blog - “ ___ ” Idea for blog post:	Minecraft	25
Summary and Goodbye			2

Target activity

Goal:

- Students will be able to identify the ways their online post can reveal identity, even when that was not the intention of an online post.
- The target offers a visual aid for the individual and the rings are the degrees of identifying information

Set up:

- A large target/bullseye
- posted is hung in the room.
- Target poster has a little person in the middle representing “You” or the individual.

- Each group gets a few identification cards.

Identity cards: *currently just some examples

- A photo from the neighborhood block party
- Sharing a sports team photo
- Asking friends/followers for book recommendations
- Asking friends/followers for restaurant suggestions
- Posting about a school field trip
- Announcing that you and your family will be moving to a new house
- Sharing a meme or joke about your favorite TV show
- Posting live stories while on vacation
- Making a birthday event public

Activity:

1. Explain the activity, what the target means, what the identification cards are, offer a demonstration. (3 min)
2. Group reads the identification cards and discusses the ways each card might reveal the identity of the person behind the post. (7 min)
3. Representatives from the groups will come up to the target and tape the identification card on one of the rings of the target and share what information is being revealed about the individual (5 min)
4. Leads in the discussion questions (10 min)


Week 6

Media Health: Students will consider the relationship between their online activities and their health, and discuss reasons for achieving some balance between online and offline activities. Students will develop techniques to analyze online messages about health: mental health, sexuality, relationships, diet, etc.

****ask Volunteers about their suggestions for this week.**

Structure	Activity	Tools	Time
Bridge-in and Objectives	Full class discussion in roundtable activity: Roundtable: everyone answers the question on paper in 3-4 minutes and then share one by one. Everyone shares one answer to the question: How can the media harm our health either physically or mentally?		10
Pre-assessment			
Participatory learning 1	Group work with volunteer leads:		25

	<p>Victoria Secret by Jaxx song analysis</p> <p>PICTURE PERFECT</p> <p>Before the music video, ask: Why do you think actors or influencers use computers to change how they look?</p> <p>After the music video, ask: Why is it a bad idea to compare how we look to pictures online or in other media, like movies or ads?</p> <p>Where else do we sometimes see “perfect” pictures? (A lot of social networks and photo apps have filters that make you look “better.” Your students might have older siblings or even some friends that are already using them.) What are some ways besides computers that people make “perfect” pictures? (Pictures can be posed and lit carefully to look good. Also, people sometimes take lots of pictures and then choose the one they like best. For a photo shoot for a magazine or an ad they might take hundreds of pictures before picking the best one!)</p> <p>YOU DO YOU! Girls don’t always have to be pink princesses and boys, blue superheroes even though that’s often what we see in the media. We’re all different and unique, and we can avoid stereotypes by just being ourselves. You do you!</p>		
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<p>Break</p>			<p>10</p>
<p>Participatory learning 2</p>	<p>Work together with your students to come up with some “self-talk” comics they can use when they’re looking at media images, to remind them not to compare themselves to “perfect” pictures.</p> <p>Everybody is using the same Canva template: Colorful Blob 6 Panel Comic String</p> 	<p>Canva.ca</p> <p>Gmail accounts for each group</p> <p>Explanation on Drag and Drop for canva</p>	<p>50</p>

Post-assessment	<p>Post your creations to Sway blog</p> <p>How do you follow celebrities? What inspires you to follow them?</p> <p>Think about celebrities, who you would and who you would never follow, and why?</p>		15
Summary and Goodbye			5

Week 7

Community Engagement: Students will learn about how they can effect change online by using social channels, following activists, and making their own media. Students will analyze real world online community activism and consider its impact on the community. Students will identify causes / movements that they believe in and learn how to participate and share information.

Structure	Activity	Tools	Time
Bridge-in and Objectives	What is community engagement?		10

Pre-assessment	<p>What are some problems in your community, at your school that you would like to raise awareness for?</p> <p>What would you like to see more of in your community? (parks, art)</p> <p>How would you better your community?</p> <p>Write it down on a piece of paper, crumb it up into a ball, throw, read out loud each others' ideas, while a volunteer types the answers/ideas onto a jamboard</p>	<p>Snowball fight - paper and pen</p> <p>Jamboard link</p>	15
Participatory learning 1	<p>Each group chooses an issue, everyone a different one from the jamboard.</p> <p>First all the groups research their issue online by using the 4 steps from verifying.</p>		25
Break			10
Participatory learning 2	<p>Think about an event you would like to organize to raise awareness for the issue.</p> <p>Design a digital flyer for the event on canva.com</p> <p>Present your project!</p>	<p>Canva.com</p> <p>Group project - one computer</p>	40

Post-assessment	Screenshot your project and post them to your Sway What was your favorite activity in Empower MEdia? Why?		5
Summary and Goodbye	Celebration and Certificates		

Appendix B.

Ethics and Empathy Class Materials

Text on Action Cards for Discussion:

- Do NOT react
- Gather evidence, print screen
- Talk to the person about your feelings
- Report
- Unfriend
- Get support from friends and family
- Get support from a teacher
- Block
- Your ideas

Scenario cards:

Cyberbullying

Thanh has been sharing videos of his cake creations on his parents' YouTube account. He and his parents decided it would be safe because YouTube doesn't allow comments on videos featuring kids under the age of 13. However, some children in his class posted links to his videos in a Google doc and are making mean comments on it.

Help for volunteers - Possible responses:

Thanh could Report the content to his teacher or a trusted adult.

Thanh could talk to someone he feels safe with and discuss what to do next.

Thanh could ask his parents to remove the videos from YouTube.

Thanh could ask the students in his class to remove the mean comments.

[\(Cyberbullying: scenarios | eSafety Commissioner\)](#)

“When bullying is personal and persistent we can describe it as harassment. This is the pattern that is most like our traditional idea of bullying, in which one person (or sometimes a group) is “picking on” someone else.” (Media Smarts, How Kids Bully. <https://mediasmarts.ca/digital-media-literacy/digital-issues/cyberbullying/how-kids-cyberbully>)

Trolling

Sam plays a multiplayer, online game with hundreds of other users. The game has a built in chat feature that allows users to trade items, plan quests, and make online friends. However, Sam notices not everyone uses the chat in a friendly way. Some users come to the chat argue and tease other users. During a play session Sam and their friends become the target of one of these users.

Help for volunteers - Possible responses:

Sam could quit the game so they are not a target for the trolling.

Sam could reply to the comments, join in on the joke so the troller has no more power.

Sam could leave this area of the game and explore someplace where there are less online players

Sam could report the player doing the trolling to the game developers.

Sam could log off of the game and come back when it is not so busy online and practice.

“Possibly the most common form of online bullying is grieving, which refers to irritating or annoying people online. This behaviour is sometimes also called “trolling,” which originally meant trying to provoke people into getting angry. Grieving is typically partly or fully anonymous, as the perpetrator may choose someone he does not know or knows only online. The grieving event is generally isolated, continuing only until the griefer has gotten the reaction he wants – though it may also turn into persistent harassment. Grieving is also almost always public, since it’s usually as much about the griefer performing for his peers as it is about the target’s reaction.” (Media Smarts, How Kids Bully. <https://mediasmarts.ca/digital-media-literacy/digital-issues/cyberbullying/how-kids-cyberbully>)

Phubbing (snubbing + phones)

Amy and Cara often play together at recess. Each of them own cell phones and their phones will sometimes come out to search for something or to show their friend something they found online. However more and more Amy is looking at or playing with her phone and not sharing what she is looking at with Cara. Amy is sometimes so interested in her phone that she does not hear when Cara asks her a question or invites her to play a game.

Help for volunteers - Possible responses:

Cara could ask her friend why she is ignoring her when she wants to play.

Cara could go play somewhere else or find others to play with.

Cara could try to tell Amy how her actions are making Cara feel excluded or ignored.

Ghosting

Dillion and James met and became online friends while posting to the same online chat forum about their favorite TV show. Both of their usernames can be seen replying to each other while discussing new fan theories each week. After the latest episode aired where a big reveal was made, Dillion excitedly shares his new theory publicly to the forum and waits for a response from James. Dillion received no response from James that evening, however others commented on his theory. The next morning there is still no response from James. Even after the weekend, James has still not replied to Dillion. Dillion decides to send a direct message to James to find out if he is not all up-to-date on episodes and is trying to avoid spoilers. Dillion never gets a reply from his direct message, but when he checks his messages he sees that James has read his message but has not replied.

Help for volunteers - Possible responses:

Ghosting may not have any actions that can be taken because they rely on the actions of other people. Students should try to think of personal ways of recovering from the hurt and sadness of being rejected and ignored by a friend. Ask students to think inwardly about how they could acknowledge the hurt feelings but give empathy back to themselves. Ghosting is based on other people's actions and we cannot control what other people do.

Dillion could send one last message expressing his feeling of losing a good online friend.

Dillion could stop all contact, and take care of his own feelings about the situation.

Dillion could give up on James and try to make new online friends with the other people in the chat forum.

Appendix C.

Students' interview protocol

Date/time: _____

My name is _____ and I will be facilitating this evaluation activities. We are asking you if you want to help us with an evaluation study. We are trying to learn about your experience taking the Empower MEdia program.

It's up to you if you want to be in this evaluation study. No one will be mad at you if you do not want to be in the study, and you can stop at any time if you decide you don't want to later.

If you decide that you want to be in the study, at the final session on _____, 2023, we will ask you questions about your experience and feeling regarding the program. First, I will ask you to walk us through a few of your digital works you created during the Empower MEdia program. Then, I will ask each of you to talk to me about your digital experiences and what you think about the Empower MEdia program. Conversation with each of you will take approximately 10 minutes.

- Does anyone have any questions?
- Did you bring your assent letter?

The following questions will be asked to an individual child:

- Outside of school, how are you mostly interacting online? For example: Are you mostly watching YouTube? Are you playing video games?
- What were some of the activities you enjoyed during the program?
- Have you ever felt uncomfortable during the program? Is there something you would change?

- Is there something that you learnt during the program or something that surprised you?
- How do you feel when you see something uncomfortable, rude or some kind of injustice online? What would you do?
- Which scenario is more common to you? Let's talk about phubbing (explain phubbing scenario) What Amy did to Cara was it wrong or right? And why do you think it was wrong/right? What do you think how the people involved feel and why?
- How do you feel about your online world? Videos you see? Video games? Interactions?
- How do you feel when you are engaging with your online world
- Questions arising from their summative assessment as follow up

Note: the researcher will use phrases such as “Tell me more”, “Could you give me an example?”, “Could you explain that?” as prompts to solicit more detailed information when needed.

Appendix D.

Volunteer Mentor Interview Protocol

Date/time: _____

My name is _____ and I will be facilitating this evaluation activities. The purpose of this evaluation project is to learn about the effectiveness of the Empower MEdia program and mentorship approach to learn about students' understandings of digital citizenship and media literacy as they engage in an after school intervention program. We want to better understand how much guidance and empowerment is needed for nurturing responsible digital citizens.

Your participation is voluntary. You have the right to refuse to participate in this study. If you decide to participate, you may still choose to withdraw from the study at any time.

Your confidentiality will be respected. Information that discloses your identity will not be released without your consent. All participants will be identified only by a unique code number or by the use of a pseudonym. Participants will not be identified by name in any reports of the completed study.

If you decide to take part in this research study,

- Throughout the program you will be asked to fill out a weekly survey on course progress, challenges and support.
- At the end of the program, you will be interviewed by Evaluation Lead about your observation on participants' experience and your own experience through the program.

The interviews will be conducted after the regular session with children toward the end of each program in in March 2023 and June 2023. Each interview will take approximately 30 minutes. I will schedule each interview according to your convenience.

- Does anyone have any questions?
- Did you bring your consent letter?
- If not, I have some here for you (copies distributed).

The following questions will be asked to an individual Volunteer mentor:

- Which one of the modules was most engaging for you?
- Which one was most challenging for you?
- Which module or activity was most engaging for students?
- Which module or activity was challenging for students?
- Which of the digital skills would be most important for students to learn to be digital citizens? Why?
- What do you hope for these students as they join the digital world?
- How would you change the program?
- In what ways do you feel like you need more support?
- What was your perception regarding participant learning? Can you share a story or example of participant progress throughout the experience?
- What conversations or moments stood out for you as you engaged with the students in the program?
- Before the program what was your impression of this age group using digital tools? Has that changed in anyway during the program?
- What surprised you in the ethics and empathy session, how students responded to the scenarios?
- What is your take on phubbing?
- Do you remember any moments when students were struggling with making decisions in connection with the scenarios or with any of the program curriculum?

- Is the volunteer/student ratio working for you? Would you be able to take on more students as a volunteer?

Note: the researcher will use phrases such as “Tell me more”, “Could you give me an example?”, “Could you explain that?” as prompts to solicit more detailed information when needed.

Appendix E.

Volunteer Feedback Survey after the Session

Number of responders: 7

What is an ethical or moral dilemma that we discussed today and stuck out to you? Why?

- Ghosting stuck out to me. It is extremely frustrating for you or others if someone gets ignored.
- Phubbing acts as a situation where an individual's attention is taken up by their phone, while another person may be having a conversation.
- We discussed Cyberbullying and prevention.
- all good to me
- I enjoyed learning about phubbing which I have never heard about before.
- The phubbing really stuck out to me! I had never heard the term or considered it a larger issue until today.
- It was about how to deal with online behavior ethically and how to get through these types of situations

Was there a particular answer or comment from a student that stood out to you regarding cyberbullying, trolling, phubbing or ghosting? If so, what was it?

- Yes, one student said that she will take away the person's phone, and slap on their head if they phubbed her.
- Cyberbullying
- Monkey had a good idea about ignoring people that are trying to troll you by going on private minecraft servers instead of public.
- One of the kids talking about his mom ignoring him so he didn't get to go on the field trip stuck with me for sure.
- In general, most students had the right idea to deal with those issues, which is impressive.

What was successful during this session?

- Making a text message from the Scenario was fun.
- The presentation of definitions.
- presentation
- use software to do the fake WhatsApp chat
- More successful thing this week would definitely be the text message activity we did, I enjoyed it a lot and so did my students.
- The kids loved considering all of the options and being able to act the texts out
- Communication has vastly improved between volunteers and students.

What can be improved to better support you or the students?

- More fun activity
- It's already better I think
- I think we can reduce the text things
- Nothing I can think of this week was pretty fun
- Nothing!
- Nothing I think

Is there anything else you would like to add?

- I've noticed that children (being now familiar with the environment and people) and beginning to lack some aspects of kindness in tone, manner, and behaviour.
- maybe we need more time to do whole class activities and image things. Kids have more motivation on it.

Appendix F.

Fieldnotes and lesson

First iteration

Week 4

26th January- 9th March 2023

Date: Week 4 – Thursday, 16th February, 2023 15:00-17:00

Location: At a Computer Lab at a Secondary School, Surrey

Number of participants: 8

Number of volunteers: 9

Objectives of the session: Ethics, empathy and emotional dimensions of online engagement: Students will learn strategies to be able to monitor their own and others' emotions as they interact with digital media. Students will recognize ways in which digital media can keep us from feeling empathy, At the same time, students will identify strategies for coping with traumatic viral media.

Activities during the session, with slides presented to the group:

15:10 First, introduction to ethics and empathy was made by asking students what ethics and empathy meant. They had a sense of ethics via the term “work ethics”.

Empower MEdia

February 16, Week 4: Ethics and Empathy



Ethics and Empathy

- Cyber bullying
- Trolling
- Phubbing = Snubbing + Phone
- Ghosting

Four scenarios that were brought on by the digital revolution were introduced to students. Students were asked to use action cards, how they may be able to react in each scenario. They also got a few blank cards so they could come up with their own ideas.



Cyberbullying

Mean-spirited behavior aimed at scaring, threatening, or shaming others using digital technologies.

Types: Verbal or emotional abuse, Social bullying

Roles: Bully, Victim, Bystanders

Where does it happen?
How to react?

In case of cyberbullying, students were asked to come up with actions as bullies, victims and bystanders.

Trolling

Anonymous individuals who start online arguments by posting inflammatory remarks

TROLL MAKE INTERNET MAD
TROLL LIKE ANGER.
TROLL WANT PEOPLE AS
MISERABLE AS TROLL.



During trolling the anonymous effect was emphasized so students could differentiate between being personally targeted or being a victim of an impersonal attack

Phubbing

Ignoring others to pay attention to a cell phone



Phubbing was a surprising new term for everyone, although everyone has experienced it to some degree.

Ghosting

Ending a relationship or friendship by suddenly and without explanation stopping all communication.



Ghosting was the last scenario introduced.

15:40pm After finishing the class discussion on the 4 scenarios, students formed 4 groups by pairing up and then each group chose one scenario card. They started working on the scenarios with the help of the volunteers.

Take one of the scenarios, and creatively find a solution either on a paper storyboard or online Storyboard, or with a text message generator.

Meanwhile discuss with your group

- Have you ever witnessed these online behaviors? In real life or within media?
- What feelings come to mind when these actions happen to you or to others?

Find a Solution

Students could use either Storyboardthat or iFakeMessage to work on the scenarios.

Storyboard example



Create your own at Storyboard That

Text Message Example



All the groups chose iFakeText and generated text message exchanges to illustrate how to handle their scenarios.

Health Break 16:10-16:20pm

When students were ready, they posted their digital works to the class jamboard and then they presented their scenario solutions.



Present your artwork

To finish the session, students posted their digital works to their Sway blogs and answered one of the following questions:



Sway Blog Reflection

Upload a picture or print screen of your creation to your Sways

Answer one of the questions on your Sway:

What advice would you give to your friend if they were in an unpleasant online situation?

What would you do if one of your friends were bullied online?

Who would you talk to if you were ghosted? Why?

Notes after the session:

Only 8 students were present because there was early-dismissal at Betty Huff, so some kids could not stay and wait until the program started.

Class discussion went well, students could mostly solve how to react to harmful situations. Trolling needed more explanation as they needed time to comprehend that trolls do not have personal targets.

Kids from Cidric had a session on Cyberbullying the day before.

Kids from Cidric also mentioned that there was a case of cyberbullying at their school last year so severe that even the Police had to get involved.

During phubbing one kid mentioned that their mom phubbed them once so much that she did not hear to sign their fieldtrip slip, and at the end the student could not join their classmates on the fieldtrip.

One kid mentioned that they could hit the person who phubs them.

Students were most familiar with the experience of phubbing and most of them have not experienced the other scenarios yet.

Debrief with volunteer mentors:

- Kids are getting comfortable, even losing manners, maybe we should revisit the group agreement
- Kids are getting too excited they need a way to listen and slow down
- Kids enjoyed the presentation and the group work
- Most students especially those who are not gamers have not experienced the scenarios yet, except for phubbing

Appendix G.

Participants' Digital Creations

Cyberbullying

Team Blue

Cyberbullying

Online Art Gallery

The cyberbully screenshotted a picture from my youtube video

spam -->

yass queen

The screenshot shows a WhatsApp chat with a contact named 'Meanie' who is online. The messages are as follows:

- Meanie (2:40 PM): hi, I found a embarrassing photo of you, OH MY GOSH!! I'm going to post it everywhere. You are such a nerd... hahahahaha?
- Recipient (2:51 PM): Please do not post that picture :(
- Meanie (2:40 PM): Haha
- Recipient (2:58 PM): I am posting it
- Meanie (2:58 PM): Everyone is gonna laugh at you!!
- Recipient (3:02 PM): I just screenshotted everything you said! I am reporting you and showing our teacher and principle
- Meanie (3:03 PM): Oh not

Trolling

Team Orange

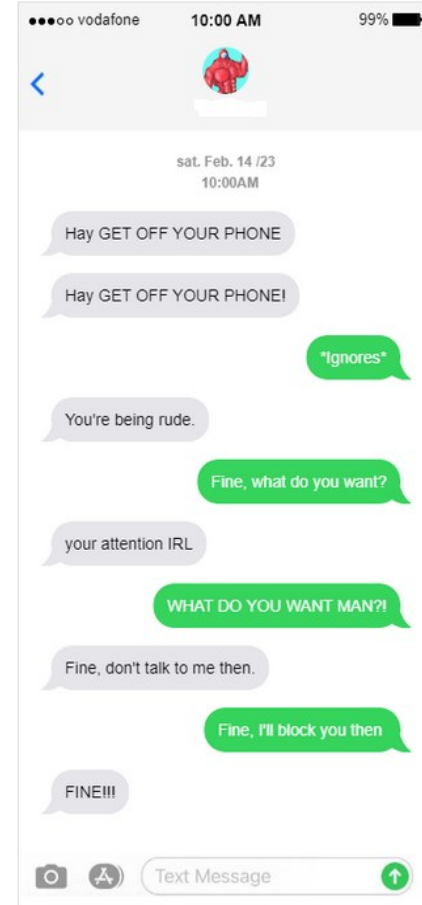
Online Art Gallery



Phubbing

Team Yellow

Online Art Gallery



Ghosting

Team Purple

try to make new friends online or in real life

try to talk to his family or friends about his feelings

TEXT him on another social media,

maybe think that it was a bad dream or talk to a parent or the person you are close to

James >

Sun, 01 Oct
Today 2:40 PM

James

Dillon

What is your fav TV?

TMKOC

What is yours?

Same TMKOC

good

what other tv shows do u u like?

what other tv shows do u u like?

HEY!

James r u here?

r u doing something ?

if yes, than text me when u r free

if yes, than text me when u r free

OK?

James >

Tues 10th Oct
Today 2:40 PM

Hi How r u?

Hello I am good. What about u?

I am good. Whats your favorite TV show?

I like Shinchan.

REALLY I also like Shinchan.

OH thats cool have u saw the new movie Fast Asleep?

YES I really liked it.

Hey have u seen the movie called Tasty Tasty ?

Hey Sup bro why r u not replying to me?

Hey???

DUDE????

DUDE????

Hi!!!!!!

??????

Text Message