CHAPTER 4

Examining Perceptions and Deepening Inclusivity

People have different ways of addressing and conceptualizing the topic of digital citizenship, often depending on their culture, socio-economic group, and role in a school. This chapter will help the reader expand their own perceptions and challenge their assumptions about digital citizenship.

By the end of this chapter you will:

- compare and contrast different motivations and feelings behind digital citizenship with varying members of the school community
- understand different barriers of school participation and technology access
- reflect on your own assumptions, biases and feelings about digital citizenship

Avoiding a One-Size-Fits-All Approach

I (Carrie) vividly remember the first library story time I ever presented. Or rather, I remember clearly all the preparation for that first story time; the actual program was a bit of a blur. My first career was in public libraries when I was in my early 20s, a recent graduate with my master's in library science. Like many new graduates, I thought I knew more than I actually did. I had studied children's literature and how to put on a story time in library school, but at that point I had not actually run one. When preparing that first story time, I sat on the floor in front of a tall mirror, speaking out loud word for word what I would say throughout the whole story time. I practiced segues from a book to a song to an activity over and over again. I had written out in great detail what was essentially a script with a laboriously chosen theme and books that rested in my lap for reference. Through my late-evening rehearsals, I had memorized that entire script.

Educators reading this may remember their first time preparing a lesson—taking the theory of what they learned in school and applying it to the classroom. You may have written down each learning outcome or even made your own script. Then, once getting in front of students, you probably learned what I did—that my carefully detailed script was pretty worthless in action.

Over the course of about 5 years as a youth services librarian, I put on more than 500 story times for different ages and abilities—and I only used a script that very first time.

I learned in that long-ago story time that even though I understood the theories of children's library programming and early literacy, the actual practice was different. Those theories treated young children in generic, generalized blocks, kind of like how economics treats consumers like rational decision makers who are keenly aware of the supply and demand curve. The children in my story time were not rational decision makers, and my age-appropriate titles did not appeal to all of them. Neither did my songs or my activities. Every child had different interests and attention spans. And even though the program was aimed at preschool ages, there was a wider developmental span in that library program room.

Over the course of about 5 years as a youth services librarian, I put on more than 500 story times for different ages and abilities—and I only used a script that very

first time. I quickly learned that children are not one-size-fits-all and that I had to continually adapt and adjust each and every story time. Sometimes this would mean stopping my reading of a book, changing an activity last minute, or adjusting a craft. It would always mean knowing my audience and paying attention to the children in the room.

Unfortunately, in my work, I often encounter this one-size-fits-all, scripted approach to practicing digital citizenship. We as educators know from our experience that all students are different, yet we don't always treat them differently in our classrooms. We may stick to a script out of our own anxieties and lack of knowledge. Writing that script as a new librarian made me feel prepared, but it didn't prepare me in the way that working and interacting with children would. This chapter, and the rest of the book, describe those interactions. You'll read about the theory behind digital citizenship as well as about the (often messy) practice of implementation. You'll explore the different perceptions, biases, backgrounds, and assumptions around digital citizenship and how these things affect our understanding and practice of the concept.

Digital citizenship is a rapidly changing practice. Its relative newness, coupled with uncertainty about how to implement it and differing definitions on what it means, can cause anxiety and a lack of motivation in staff. That anxiety makes us want to stick to scripts or older ideas and programs that may be more familiar, but have often outlived their usefulness. This chapter describes the Symbolic frame of the Four-Frame Model in organizational behavior for school leaders referenced in Chapter 1, which "focuses attention on culture, meaning, belief, and faith. . . . Symbols govern behavior through shared values, informal covenants, and unspoken codes" (Bolman & Deal, 2019). By looking through the Symbolic frame lens, leaders can motivate and build a unified vision in digital citizenship.

Through case studies, on-the-ground experiences, and theory, this and the following chapters will help provide school leaders a more visible path from the clear roads of theory to the muddy and complicated trails of practice.

Considering All Perspectives in the Conversation

A person's perceptions create their reality—and, as discussed, there are varying perceptions around the multidisciplinary and broad topic of digital citizenship. It is difficult to create systemic change without including individuals and groups with different perceptions and coming to a common understanding of what that change might look like. School leaders must walk that fine line between listening to, empathizing with, and validating their staff while keeping to standards and policies.

RELATED ISTE STANDARDS

Students can play different roles in developing policy. They can share their experiences with stakeholders, help promote and bring awareness to the policy among the student body, and research what types of policies are in other schools and more. This chapter focuses on considering different perspectives and including all in the conversation. This global approach to learning and listening, which can help make policies and practices more inclusive, relates to the following ISTE Standard:

ISTE STANDARDS FOR STUDENTS: 1.7 GLOBAL COLLABORATOR

- 1.7.c Students contribute constructively to project teams, assuming various roles and responsibilities to work effectively toward a common goal.

Chapter 4 also discusses the Symbolic frame, or how vision and culture affect our school community, which relates to the following ISTE Standard:

ISTE STANDARDS FOR EDUCATION LEADERS: 3.3 EMPOWERING LEADER

- 3.3.b Build the confidence and competency of educators to put the ISTE Standards for Students and Educators into practice.

They must incorporate school community members in their changes and decisions but not let their differing perceptions dictate the reality of the day-to-day mission and tasks of education.

Those (often vocal) groups and individuals who share their perceptions are important to listen to. But it's also vital to hear what's *not being said*, as many members of the school community do not have the same opportunities to express their thoughts and feelings. Based on the voices speaking out, school administrators may assume that the majority of a community perceives digital citizenship a certain way, when the input may instead reflect the views of a vocal minority.

This divide of opportunities and participation with marginalized groups is a result of many factors, including:

- **Transportation issues.** Community members may not be able to attend administration meetings or visit schools regularly because of a lack of reliable transportation.
- **Digital access.** If a community member does not have full digital access, they are less likely to know what's happening in a school, how to participate and share their thoughts, and more. While dedicated work in expanding digital access has increased in recent years, there are still swaths of the population without equitable access to technology. In the U.S., these access issues disproportionately affect lower income homes and families that are Black and/or Hispanic. Pew Research reports that 13% of adults in the U.S. with incomes below $30,000 do not have digital access at home. Black and Hispanic adults are less likely than white adults to have a traditional computer and home broadband (Atske & Perrin, 2021).
- **Distrust.** Community members may not trust the schools. This can be a result of prior negative experiences, feeling not listened to, and/or a distrust of government and institutions in general. Parents may distrust schools because they don't agree with what is being taught and feel the school pushes back on their beliefs. A distrust can also come from fear—community members may have different legal statuses. They may have dealt with systemic racism in schools. There are many reasons for distrust. But listening, reaching out, and validating those fears and distrust is an important step in regaining their trust.
- **Poverty culture.** Schools use formal vocabularies and have traditional (hidden) rules about decorum, navigating the system, and more. What do you wear when picking up your child? What are the different roles in the school and who do you talk to? These rules and conventions can alienate those who aren't part of the implicit middle-class culture of education (Payne, 2013).
- **Language barriers.** Community members may not speak the dominant language, or struggle with reading and writing. Schools may only send out communications in one language.
- **Time.** Many parents and caregivers hold multiple jobs and have multiple children. There are also single parents balancing a lot of responsibilities. The lack of time can mean less participation in school and community.
- **Emotional and cognitive resources.** A large-scale study published in *Science* found that poverty, and all the stresses it entails, imposed a mental burden similar to losing 13 IQ points. If an individual is continually stressed, they struggle

with long-term planning and decision-making (Mani et al., 2013). If a community member is stressed and only thinking about the day to day, why would they care about education policy? And if they did care, do they have the emotional resources to do something about it?

Case Study: Teaching Refugees

I saw these barriers to access in action during my experiences working with the refugee community in the Salt Lake City area, where I spent about a year and half teaching digital literacy to adult refugees at Salt Lake Community College. When teaching refugees, transportation and digital access can be significant issues. Fortunately, the education center was near public transportation, but my students would sometimes struggle to arrive on time in bad weather or on days with additional traffic. In terms of digital access, they all had some form of internet, but would mostly access the internet on smartphones. At the end of the six-month part-time digital literacy course, the adult students would receive a laptop. Those students had to regularly attend and participate in the class to receive the laptop. For some of them, it was the first they ever owned. Sharing devices across a household was common, and I remember several students asking me how to set up multiple accounts on the laptop since it would need to be shared across the whole family (Rogers-Whitehead, 2018a).

Later, my staff and I had opportunities to expand teaching to the Salt Lake refugee community through parent and student digital citizenship classes, which are still ongoing. Teaching digital parenting to refugees was unlike teaching parents at a private or charter school. These two parent groups' perceptions of digital citizenship differed, as did their needs in terms of access and support.

When I taught a group of refugee parents at a public housing complex, the class focused on digital literacy. They were unsure of the technology, how to manage settings, how to make purchases, and so on. Because of language and other barriers, these parents relied on their children to teach them how to use the devices. Sometimes that reliance led to struggles, such as an instance of a mother who realized her child had added her credit card to the smartphone and kept making purchases.

TEACHING DIGITAL LITERACY TO REFUGEES

Contrast the desire in the refugee community for digital literacy and devices with parents from higher-income areas, who were often tech workers and had multiple devices for each member of the household. While many of the refugee parents were

concerned with how to use the devices, the higher-income parents were concerned with how to limit them. This unique digital gap can be seen in hyperdrive in Silicon Valley. A backlash from affluent parents, there and in other affluent enclaves in the country, has created device-free preschools, parents requiring their nannies to prohibit all screens, and arguments with schools about online homework (Bowles, 2018).

I felt that backlash too when teaching digital parenting in higher-income areas. Some came to class wanting me to give stricter guidelines on screen time. I did not oblige. If a parent cannot articulate a reason for stricter guidelines and they simply lump all screen time into one category, then it's best not to be jumping ahead and making rules. Other parents attended the class less to learn and more to have an audience for their (very strong) opinions on technology. Meanwhile, when I talked with refugees in nearby communities, parents would describe the smartphone as an amazing technology to keep in touch with family around the world and a lifeline when they were in refugee camps (Rogers-Whitehead, 2018a).

While these two disparate groups of parents resided in nearby communities, sometimes even in the same district, their perceptions of technology diverged. Past experiences, language, culture, income, digital literacy skills, and more divided their outlook on digital citizenship and technology. Despite these differences, the goal of school leaders should not be reconciling this gap, but *understanding* it. That understanding, cultivated through talking and especially listening, can inform policy. A school leader who listens to the concerns not just of a vocal minority but of all parents from different incomes, backgrounds, experiences, and languages attains greater understanding and empathy. We often live in silos, going to school with those from similar neighborhoods, talking to people online who agree with us, and shopping and vacationing at the same places as those in our social class. This creates a gap in understanding of others' lived experiences. But for school leaders who listen to others outside their silos, they can address digital citizenship on multiple fronts—from digital access to digital safety.

Faith and Beliefs Around Digital Citizenship

A few years ago I had a conversation about the internet with an employee of The Church of Jesus Christ of Latter-day Saints (LDS) church, commonly known as the Mormon church (employees of the church are also active members). While the conversation was civil and positive, I keenly felt us both looking through different lenses on the subject of the online world. My lens was one of an educator, his was that of a faithful Latter-day Saint.

The conversation was wide-ranging, but it became clear we had different thoughts about internet filters. The LDS church has missionaries throughout the world—typically 18 or 19 years old—who proselytize, provide service, and work with local church members. Some can use a smartphone while on their mission, but phone usage is heavily monitored. A mobile device management tool is installed, other apps are blocked, and according to the church's handbook, missionaries are asked to "review each other's comments and messages before you post or send a message so that both of you can share ideas and be accountable for the outcome of the communication" (The Church of Jesus Christ of Latter-day Saints, 2021b). I was, and still am, uncomfortable with tracking and other filtering devices being used with adults, and I expressed that in the conversation. I feel adults should be empowered to make their own choices and digital identities. The Digital Citizen Advocate standard in the Coaches section of the ISTE Standards says it best with indicator 4.7.d, which states that coaches "empower educators, leaders and students to make their own informed decisions to protect their personal data and curate the digital profile they intend to reflect" (ISTE, 2020). How can a young person make their own decisions and create their own identity with constant monitoring?

How can a young person make their own decisions and create their own identity with constant monitoring?

But while we didn't agree on that subject, I did gain some insight into the reason for those policies. These policies came from senior leadership in the LDS church and were guided by their faith. Technology was viewed through a different lens, as a potential positive but also as something that challenged religious faith. This belief is shared through a senior church leader's address to the LDS church during their semiannual conference in 2014: "The Internet provides many opportunities for learning. However, Satan wants us to be miserable, and he distorts the real purpose of things. He uses this great tool to promote doubt and fear and to destroy faith and hope" (The Church of Jesus Christ of Latter-day Saints, 2021a). But technology tools have also been a benefit to the LDS church. In our conversation, the employee also felt that technology had helped the missionaries reach potential converts and keep in touch with their families while they were away. We found common ground on this topic. We both recognized that while sometimes technology can be used to "distort," alternatively, it can also be a helpful tool to disseminate information across the world.

Building Empathy with Those with Disparate Values

It can be difficult to reconcile two different perceptions of technology. In this case, we had two different identities, or lenses, through which we viewed the same thing. And those identities may shift and change. An adult may view technology different when they become a parent. Someone who goes on a religious mission may see the internet differently when they are proselytizing and when they return home. But using the Symbolic frame of the Four-Frame Model and examining the values and beliefs behind the perceptions can develop empathy, kindness, and patience.

Table 4.1 illustrates how different members of the school community may talk about digital citizenship through the Symbolic frame. All have different motivations and words they use. A principal may be more interested in maintaining order. A parent may see technology as something that threatens their parental authority or disrupts family time. A teacher may see digital citizenship through standards and curriculum. All are valid viewpoints.

TABLE 4.1 Varying Views and Priorities of Digital Citizenship

	PRINCIPALS	PARENTS	TEACHERS
PRIORITY AND FOCUS	Policy	Religion/Faith	Curriculum
	Disciplining behavior	Desire for control	College and career readiness
	Politics and power	Emotions	Standards and outcomes

Being able to see different sides, hold multiple perspectives and identities, and listen with empathy is part of being a teacher and education leader. It's a hard balance, though, as leadership researchers Lee Bolman and Terrence Deal explain:

> *Teaching and learning are complex, and many of the toughest challenges–such as balancing caring and achievement or teaching as a science versus teaching as an art–are elusive. Every classroom is a miniature community, and each school is a distinctive culture. Trying to balance excellence, justice, and faith is an ongoing dance on a wobbly tightrope. But the moral obligation to attend to these intangible issues is the centerpiece of leadership. (Bolman & Deal, 2019)*

How do we identify different perceptions and values in others? One step is by looking inward at ourselves. Our identities inform the way we look at the world. We view the world through many lenses, most simultaneously. Some of those lenses, our identities, include:

- language
- nationality
- social class
- ethnicity
- sexual orientation
- race
- education
- ability status
- age
- family background
- religion

There's more than this list, of course, and diving deep into all these identities and more is beyond the scope of this book. But understanding where our perceptions originate can help school leaders when they are in the midst of heated discussions, feeling pressure from many sides, or just simply stressed when trying to implement change.

Examining Identity to Navigate Perceptions and Assumptions

The concept of positionality, a way of describing how an individual's identities shape their perceptions and understanding, is a framework to use when trying to bring people together for change, like when implementing digital citizenship. "All parts of our identities are shaped by socially constructed positions and memberships to which we belong" and are "embedded in our society as system" (Misawa, 2010). In a community or a classroom there are many shifting, fluid positions—and not all of those positions have an equal voice in trying to make change.

School leaders may find it helpful to think through their own identities, positions, and perceptions before talking to others. Some reflective questions for school leaders include:

- How do you identify yourself?
- How have your perspectives on your own identity changed over time?
- How do your identities shape your experience as a teacher, colleague, or administrator?
- How do your identities affect your beliefs about teaching and learning?

Starting by examining themselves, educators can learn to question their own perceptions that may be standing in the way of change, as well as their assumptions around technology. If someone has not struggled to use or access technology, they may assume others have had similar ease of use and access. Thoughts like "everyone

should be able to understand this" or "all my students can watch this video at home" can hamper progress for digital learning and digital citizenship. With this in mind, ask yourself:

- What were my childhood experiences around technology? How did my family view technology?
- What was I taught, if anything, about technology in school?
- Have I ever struggled to access the internet?
- Have I ever done homework online?
- Have I ever been cyberbullied? If so, was I cyberbullied because of my race, gender, sexual orientation, or other identity?
- Am I a parent? If so, have I helped my child with online homework?
- Do I know how to troubleshoot issues online when they arise?

For a downloadable needs assessment tool to help both school leaders and classroom educators examine their perceptions of digital citizenship, scan the QR code.

This kind of self-reflection can then lead to a deeper understanding of members of the school community as well, with a recognition that different experiences and identities inform how we feel about technology and how we interact online. Religion is one lens that can affect our experience. In addition, students who identify as part of the LGBTQ+ community are more likely to be cyberbullied (ASPA, 2021). Someone who has been a victim of cyberbullying will likely have different perceptions of technology than one who has not. They may be wary to engage with new people online. Or they may get the impression that cyberbullying is something normal, and maybe even engage in it themselves.

In addition to examining their own approaches and perceptions, school leaders can model the actions they want to see from their students. As the Empowering Leader indicator 3.3.b of the ISTE Education Leader section states, leaders "build the confidence and competency of educators to put the ISTE Standards for Students and Educators into practice" (ISTE, 2018). School leaders set the vision of digital citizenship for educators—and their students—driving the creation of a culture in which it can thrive in the classroom. For example, the ISTE Student Standard Global Collaborator encourages students to "broaden their perspectives and enrich their learning by collaborating with others and working effectively in teams locally and globally" (ISTE, 2016). A demonstration of this

TOOLS FOR SCHOOL LEADERS

standard is having students participate in discussions in the school community. They can give their feedback on a policy and how they will celebrate Digital Citizenship Week. In this way, students can work to "broaden their perspectives" by talking, and most importantly, listening, to others who have different backgrounds and identities. As the Global Collaborator indicator 1.7.c of the Student section states, "students contribute constructively to project teams, assuming various roles and responsibilities to work effectively toward a common goal" (ISTE, 2016).

If we aren't aware of people's experiences, we may think our experiences are universal. If we look through the world with one lens, we can't see through the other.

I know that teaching digital literacy to adult refugees years ago challenged my own assumptions. I had been online since I was a child and had used the internet for decades. Thus, I lapsed into what was normal and comfortable to me, using terms and jargon I assumed the class knew. Early on, I was confronted with my biases and assumptions when a student asked, "What do you mean a window?" I felt sheepish; I thought everybody knew what a computer window was.

Cognitive scientist Steven Pinker calls these assumptions the "Curse of Knowledge," the "difficulty in imagining what it is like for someone else not to know something that you know." He adds, "the inability to set aside something that you know but that someone else does not know is such a pervasive affliction of the human mind that psychologists keep discovering related versions of it and giving it new names" (Pinker, 2014). These might include egocentrism, hindsight bias, or mind blindness.

Whatever the name is, the idea remains the same. We make assumptions based on our knowledge or lack of knowledge. If we aren't aware of people's experiences, we may think our experiences are universal. If we look through the world with one lens, we can't see through the other. Pinker calls the Curse of Knowledge "insidious" and difficult to break. But he recommends that we "close the loop, as the engineers say, and get a feedback signal. . . . Only when we ask those people do we discover that what's obvious to us isn't obvious to them" (Pinker, 2014).

Chapter 6 will provide advice on communicating through different lenses—talking, and listening—to the community. But the first step is to examine yourself, and examine what vocabulary and language you are using in your community.

CALIBRATING DEFINITIONS

In Chapter 1, Vanessa describes her school district's experiences coming together on definitions of digital citizenship. Along with the definition of digital citizenship, they looked at reframing how it's addressed and what words were used. For example, they decided they wanted a proactive and empowering approach to digital citizenship, but their Acceptable Use Policy did not describe it properly. So they changed the wording in the Acceptable Use Policy to the Responsible Use Policy.

Finding a Shared Language

Every field has their own unique ways of communicating. This can be through acronyms, inside jokes, and/or heuristics or "mental shortcuts" ("Facebook is full of Boomers"). We communicate through these biases and shortcuts instinctively, and we don't often think, "What does that acronym mean spelled out?" or "What actually are the ages of people on Facebook?" When talking about digital citizenship, like other multidisciplinary subjects that involve many professions, these biases and styles of communication are often on full display. For example:

- using "digcit" instead of digital citizenship
- using online safety and digital citizenship interchangeably
- saying ISTE, instead of spelling it out
- using the word "standards" without specifying what type of standards, or where those standards come from

And a big one, assuming people actually know what "digital citizenship" is—and if they do say they know what it is, you both agree on the definition.

You're reading this book, so mostly likely you picked it with at least a basic understanding of the definition of digital citizenship. But you're most likely the exception, not the rule. Digital citizenship, that mouthful of a term, is still used mostly in books, academic discussions, conferences, articles, and think tanks. This process of finding agreed-upon definitions is also addressed in Chapter 1, and must also be addressed by school leaders when developing policy.

Check out the Google Search trends graph from the year 2021 (Figure 4.1). The jagged red line at the top is "online safety" and the blue one below is "digital citizenship." Furthermore, the top search query related to digital citizenship during that time frame is: "What is digital citizenship?" The second top search is "digital citizenship definition." Clearly, there's not only a lack of agreement on the definition of digital citizenship, but there's a lack of understanding of what the term really means.

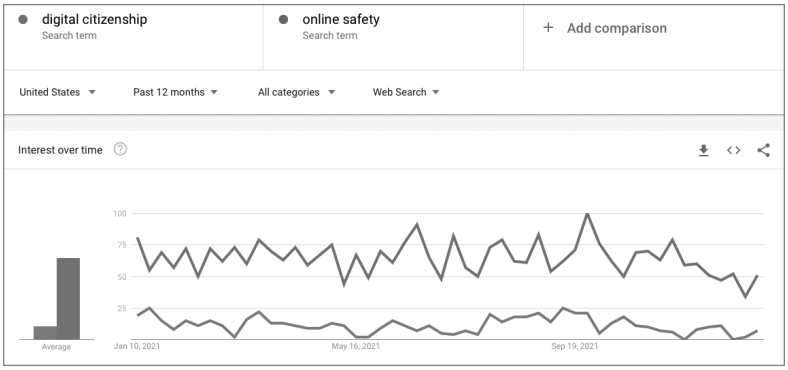

FIGURE 4.1 Google Search trends from 2021 illustrate how much more common the term "online safety" is than "digital citizenship," underscoring the need for more understanding around digital citizenship.

One way to achieve clarity around the meaning of these terms is through the ISTE Standards. Carolyn Sykora, senior director of ISTE Standards Programs, sees different definitions in digital citizenship and educational technology in general. "There's so many definitions out there that people come to the conversation with that background," she says. "It's kind of like *personalized learning*; there's a lot of different definitions. I think that creates confusion across the board. I think they are all valuable but have different lenses" (interview, September 2021).

Those different lenses come with different backgrounds and knowing those backgrounds can help build common ground.

Sykora recommends using the ISTE Standards to help with clarity around definitions. Those standards are built around skills and practice. "We're forced to create the standards as performance indicators: what they do, know or their disposition. It's written with a lot of verbs. . . . The more we can understand what are those essential practices, the more clarity we have in building those skills in those students and what we can expect in those discrete practices" (interview, September 2021).

But to get that clarity, people need to understand what standards are out there. Sykora notes, "There's still the huge swath of educators who don't know the standards." She recommends working to introduce the standards to change "hearts and minds" (interview, September 2021).

If school leadership wants to expand and scale digital citizenship, they need to go in with the assumption that most of the school community does not know what that phrase means, or has not even heard of the ISTE Standards. Perhaps in 5–10 years, that will no longer be the case, but who knows? What we do know for sure is that any kind of change management, campaign, or policy shift needs to not make assumptions about the definition of digital citizenship. And they shouldn't use those oh-so-comfortable mental shortcuts and jargons to describe the concept. If a school community remains stuck in theoretical debates on verbs and definitions, they can't get to actual practice.

Case Study: Teaching Youth in Custody

Digital citizenship is for everyone, but that doesn't mean everyone should have the same education in digital citizenship. We shouldn't use the same script. And we shouldn't use the same activities and examples. This is something I've experienced firsthand from working with the underserved.

In summer of 2021, my staff taught digital citizenship to a class of teens in state custody as part of their summer school program. It was a deep-dive program that ended in an assessment of knowledge and a post-survey. While some of the survey data had to be tossed out because students would come and go from custody during the class, over the course of the program, we found an increase in two important measures: their attitudes on their ability to keep themselves safe and their emotional awareness (Figure 4.2).

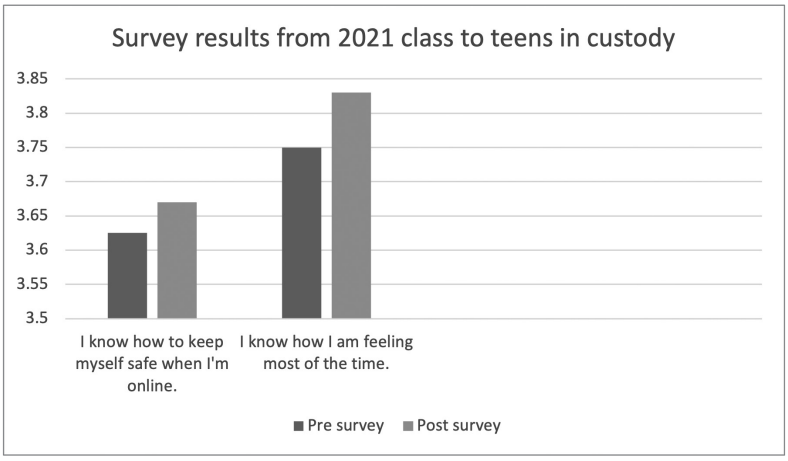

FIGURE 4.2
Students showed marked improvement in both ability to stay safe online and self-awareness from the beginning to the end of the program.

We had taught youth in custody before and found similar improvements. For example, in 2018 we taught a group of students who were even more interested in STEM and/or tech careers after taking the class. When we grasp the "whys" of technology through digital citizenship instruction, we can better understand the "hows" because it makes it easier to picture our future selves working in that space.

Students on the margins may not have had digital citizenship norms and behaviors reinforced at home. According to our surveys, all the teens in 2018 and 2021 had smartphones and internet access, but overall they lacked adult mentorship and guidance. Often their parents were in jail, or they were in foster care, or they simply bounced around often with little stability. More discussion of the "hows" and strategies of teaching digital citizenship inclusively will be covered in Chapters 5 and 7.

When these students are taught digital citizenship, overall they respond positively. While our surveys indicated some grumpiness about the assessment and preferences for some lessons over than others, students liked the classes. One teen wrote, "Thank you for the consistent positive attitude and interaction, also I appreciate the genuine personality and unconditional respect." That respect is a big piece when working to include differing perceptions and groups to scale and implement digital citizenship. And that respect should be for everyone, not just the vocal groups that show up to school meetings but also those that lack a voice, whether through limited digital access, language barriers, or being in a secure facility. That respect includes listening and self-reflecting on our own biases and perceptions. It also means looking up from our scripts and seeing who's directly in the room.

Chapter Wrap-Up

Chapter 4 covered people's different motivations, beliefs, and experiences that affect how they feel about digital citizenship. School leaders should work to understand other people's perceptions of digital citizenship and work to eliminate barriers of access, participation, and communication to implement changes in the school community.

The next chapter also discusses the importance of including the entire school community in digital citizenship efforts, particularly students with different abilities. It also provides learning strategies for educators on teaching digital citizenship to the neurodiverse and how technology can impact these individuals differently.