Reconsidering the Possibilities of Digital Citizenship and Pedagogy: Beyond the "Post-Truth" Dystopia[*]

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In accordance with the development of technology, the disinformation known as "fake news" has become a global issue, leading to the labeling of these times as the "post-truth" era. Discussion of global citizenship education, intended to shape citizens with critical thinking abilities, is thus essential in this era. This paper, with reference to media literacy research on the basis of its close connection to digital citizenship, examines the possibilities of pedagogy toward moving beyond the dystopian society of digital monitoring.

Keywords: digital citizenship / media literacy / fake news / post-truth / citizenship education

Introduction

Scholars of pedagogy in Japan have so far spent little time on discussion of the problems of technology. The problems of technology in education have been considered entirely within the domain of educational technology, an area which faces pedagogy across a chasm. Most symbolic of this is research on media literacy. Globally, this issue belongs to the region of pedagogy, based mainly on cultural studies. However, in Japan it is considered a part of applied information studies or educational technology, as shown by its relegation to the "Learning support system-related" category for review in the Japan Society for the Promotion of Science Grant-in-Aid program.

Given this situation, media literacy education studies within pedagogy in Japan have been discussed only in connection with educational technology in subject education fields. As a result, Japanese scholars of pedagogy have failed to respond sufficiently to the global diversification and development of media literacy education research triggered by the globaliza-

tion of the fake news issue from 2017 on.

Behind the unexpected victory of Donald Trump in the 2016 US presidential election was the influence of "fake news." The Oxford English Dictionary selected "post-truth" as its word of the year for 2016, a term referring to situations which exert a larger influence on individual beliefs and feelings than objective truth. A world riddled with situations like this is a dystopia where citizens lose their grasp on critical thinking and fall into manipulation by false information and conspiracies.

The following year, Michael A. Peters wrote in the special edition of *Educational Philosophy and Theory* on post-truth and education "It takes little imagination to draw some conclusions from this melange of past examples to understand that the notion of 'facts' and 'evidence' in a post-truth era affects not only politics and science but becomes a burning issue for education at all levels. In fact, "[c]riticality has been avoided or limited within education and substituted by narrow conceptions of standards, and state-mandated instrumental and utilitarian pedagogies," and "[t]here have been attacks on the professional autonomy of teachers as arbiters of truth." Peters adds, "In the era of post-truth it is not enough to revisit notions or theories of truth, accounts of 'evidence,' and forms of epistemic justification as a guide to truth, but we need to understand the broader epistemological and Orwellian implications of post-truth politics, science and education" (Peters 2017: 565). As noted thus, the reexamination of pedagogy is urgently needed in this "post-truth" era.

Existing in the gap between the regions of pedagogy and educational technology is media literacy, along with the concept of digital citizenship which has recently been drawing attention. These two concepts are beginning to fuse in the US and Europe, through the US educational movement of recent years. They are coming to be considered a new educational principle of the post-truth era. This paper provides an overview of the situation surrounding these two concepts and demonstrates that they do not constitute a region within pedagogy but rather are involved with the foundation of pedagogy in the new, so-called "post-truth" era. For Japanese pedagogy, the connection to international research on these concepts is thought likely not simply to add a new area but also to provide a new perspective on pedagogy.

1. The status of education research in Japan with regard to "post-truth"

(1) What the COVID-19 pandemic and the GIGA School Program have wrought

In 2020, schools from kindergarten through higher education were forced to come up with countermeasures on the ground for the novel coronavirus (COVID-19) pandemic. In particular, the nationwide emergency closings from March 2 through spring vacation caused significant confusion on the ground in schools. Among public schools, while 47% of high schools—almost half—established synchronous (simultaneous two-way) online classes, only 8% of elementary schools and 10% of junior high schools were able to do so.[1] Many schools had to conduct remote classes based on textbooks and handouts.

Elsewhere, the GIGA (Global and Innovation Gateway for All) School Program, a one-to-one tablet PC program, which was to have created an integrated, high-speed, high-capacity communication network with a terminal for each student based on the fiscal 2019 supplementary budget, was significantly changed by the pandemic: the first supplementary budget of

fiscal 2020 went to organizing an environment enabling students to bring tablets home within the year. On April 10, 2020, MEXT (Ministry of Education, Culture, Sports, Science and Technology) sent a notice on "Learning instruction for students unable to attend school in person due to the emergency closings as a novel coronavirus countermeasure" to prefectural governors and school boards, calling for the use of ICT in learning at home. The report of the Central Council for Education on "Toward the Construction of 'Reiwa-style Japanese School Education' (Intermediate Summary)," released on September 28 of that year, touched on the promotion of lessons melding face-to-face and remote classwork.

How did Japan's scholars of pedagogy approach this situation? Answers may be found, to begin with, in two papers written at this time by Komikawa Koichiro. He points out that "in the near future of public education, content which lessons cannot fully cover or which learners are to master on their own responsibility as a premise for lesson content will be left without excuses to *online study at home* (for affluent households, in collaboration with juku/cram schools as well), on the principle of *extramural collaboration/division of labor*" (Komikawa 2020a: 92), arguing that the "hybridization of public education" by ICT is a danger. Komikawa also notes that "the academic ability gap among children will widen even further, and this will be considered an issue of families rather than of schools or teachers, entirely written off as 'their own responsibility'" (Komikawa 2020b: 52).

In short, Komikawa uses the word "dystopia" for the GIGA School Program, intended to provide every student with a terminal environment and thus enable remote education amid the COVID-19 pandemic, as an extension of the government's Society 5.0[2] policies, turning education into a matter of personal responsibility and putting public education at risk. However, he is not criticizing the hybridization of face-to-face and online education: his issue is with the "dangerous *trap*" (Komikawa 2020a: 92) therein, a "trap" thought to refer to "the outsourcing of schools."

One can certainly discern this kind of danger in the GIGA School Program; however, this argument does not present a clear countermeasure of any kind, simply stating that "we must be more than sufficiently on our guard" (Komikawa 2020a: 93) or "it is our own judgment that is at issue" (Komikawa 2020b: 53). Regardless, it constitutes a valuable view from the aspect of pedagogy research.

Elsewhere, numerous voices have spoken out in favor of the promotion of the GIGA School Program. For example, Horita Tatsuya, a member of the Central Council for Education and one of the speakers at the July 10, 2020 JERA webinar, "Online classes and school computerization: IRL and online values and issues," states that "rather than having teachers serve as the only resource for information, the essential significance of the GIGA School Concept is that students will make use of ICT while gathering information from textbooks, documents, friends, experts outside school and so on, finding answers in their own words, learning from one another, and enriching their learning experience (Horita 2020), defending MEXT's GIGA School Program. Many similar opinions have arisen in the educational technology field.

This difference of opinions on the GIGA School Program is the conflict of the "technocracy" in which the introduction of technology will automatically create progress in education with the "anti-technocracy" which rejects this automatic development. Naturally, Komikawa is not criticizing technology itself—"I am not calling for a modern-day Luddite movement" (Komikawa 2020b: 42)—but pointing out the need for educational philosophy to question

how ICT is put to use; however, the problem is in educational philosophy itself. The question is what the educational philosophy of technology can be, if not simply "anti-technocracy."

(2) Critical thinking and citizenship in media literacy education

In a paper on digital literacy, Juliet Hinrichsen and Antony Coombs discuss the conflict of technological determinism and social determinism as follows. "Technological determinism is generally an implicit position, typified by conceptions of technological neutrality (a tool paradigm, open to positive or negative uses), autonomous advancement (we must adapt 'because it is here'; the dangers of being 'left behind') or proselytising (universally positive impacts; polarising constructions such as 'dinosaurs' or 'luddites'). Social determinists have argued that technology is shaped by political, economic and socio-cultural factors, reflects these purposes, influences and meanings and thus is never neutral" (Hinrichsen and Coombs 2013: 2). They point out that the viewpoint beyond these two positions is the "critical perspective."

This critical perspective draws on the media literacy research of David Buckingham and Sonia Livingstone, among others, as a crucial viewpoint in the discussion of the problems lying between technology and education, or society, today. Media literacy, a concept developed based on cultural studies, has always included technology-critical thinking.

What, then, is critical thinking in media literacy?[3] Hinrichsen et al. say that it has an internal and external meaning. "Critical" in the internal sense refers to "faculties of analysis and judgement as applied to the content, usage and artefacts of the technology," while its external sense focuses on the development, effects, and social relations of technology. In a recent interview, Renee Hobbs explains critical thinking in media literacy thus: Hinrichsen et al.'s internal sense corresponds to the perspective on "how a message is constructed," while the external sense is the "economic context…behind that message." She points out that "when you use the word critical, we sometimes need it in a, I guess, a more sociological, and psychological, and impact orientation. And sometimes we mean it in a more communication effectiveness" (Hobbs 2020).

These perspectives on critical thinking in media literacy are positioned as a foundation thereof, with a close relationship to citizenship therein as well. As early as 1982, UNESCO's Grunwald Declaration on Media Education, considered the oldest statement on media literacy, was stating that "political and educational systems need to recognize their obligations to promote in their citizens a critical understanding of the phenomena of communication," adding that in the near future "the arguments for media education as a preparation for responsible citizenship" will be irresistible.

Len Masterman, the single greatest influence on media literacy theory, writes in *Teaching the Media* that "widespread media literacy is essential if all citizens are to wield power, make rational decisions, become effective change agents, and have an active involvement with the media. It is in this much wider sense of 'education for democracy' that media education can play the most significant role of all" (Masterman 1985: 13), pointing out the importance of citizenship. In the area of media literacy research, the concept of citizenship is approached as the participation in society of citizens with the ability to think critically, which is its salient characteristic. Masterman's book is the stepping-off point for this concept.

Media literacy became familiar in Japan through news in the late 1990s of the media literacy education movement in Ontario, Canada.[4] Ontario's Ministry of Education published a

Media literacy: Resource guide, which stated that "in order to function as free citizens in a democratic society, they must develop the critical autonomy that will allow them to make informed choices and learn to avoid being used for ends that are not their own" (Ministry of Education, Ontario 1989: 176).

The focus of media literacy research shifted from media literacy to media literacy education in 2007, when the US National Association for Media Literacy Education was founded and published its "Core Principles of Media Literacy Education." These core principles state that "Media Literacy Education develops informed, reflective and engaged participants essential for a democratic society" (NAMLE 2007). In this way, media literacy has consistently, from the original appearance of the concept through today, included the perspective of citizenship.

(3) Integrating digital citizenship and media literacy

References to citizenship have come up since the earliest days of media literacy; the study of media literacy education appears to fall within pedagogy. Elsewhere, digital citizenship was originally a concept of educational engineeering, becoming familiar through use in the student information education standards of the ISTE (International Society for Technology in Education). The most recent edition, amended in 2016, is as below.

Students recognize the rights, responsibilities and opportunities of living, learning and working in an interconnected digital world, and they act and model in ways that are safe, legal and ethical. Students:
   a. cultivate and manage their digital identity and reputation and are aware of the permanence of their actions in the digital world.
   b. engage in positive, safe, legal and ethical behavior when using technology, including social interactions online or when using networked devices.
   c. demonstrate an understanding of and respect for the rights and obligations of using and sharing intellectual property.
   d. manage their personal data to maintain digital privacy and security and are aware of data-collection technology used to track their navigation online. (ISTE 2016, Sakamoto/Imado 2018: 3).

A read through these standards shows that their emphasis is on digital identity, which does not appear in the risk-averse Japanese concept of "information morals." That is, the standards focus on understanding the permanence of the "digital footprint" created by speech and behavior within the digital identity formed as a basis of life in the digital world. The "digital world" here is a part of the real world, not distinct from it. The standards also aim to cultivate the skills required for "positive, safe, legal and ethical behavior" in online interactions. In short, what they call for is not risk avoidance but the cultivation of the knowledge of safety, law, and rights needed for active ICT use and the skills of ethical behavior.

As well, regarding privacy, their focus is on "aware[ness] of data-collection technology used to track…navigation online": learners must understand that social media platforms collect personal information and use it to display ads. This perspective shows the connection to media literacy.

However, digital citizenship and media literacy have not always operated in collaboration by any means. The concept of digital citizenship was formed in the educational technology

field, while that of media literacy developed based on cultural studies and pedagogy. As noted above, media literacy has consistently been studied in relation to citizenship. Further, there has been considerable criticism of digital citizenship on the part of media literacy scholars. For example, in his 2015 blog post "The blanding of media literacy," David Buckingham writes that "[i]t is devoid of any political, civic or even collective dimension, let alone any critical one. It is simply about keeping out of trouble, keeping your nose clean, and being a well-behaved, docile little child" (Buckingham 2015).

The 2017 *International Handbook of Media Literacy Education* contains an article by Kristen Mattson and Marialice B.F.X. Curran entitled "Digital Citizenship Education: Moving Beyond Personal Responsibility." They point out that with regard to digital citizenship education in schools, "the majority of digital citizenship curricular resources readily available for schools focus on the rights and responsibilities of digital citizens, and lack instruction on the duties, functions, and roles students take on as members of digital societies. Most also fail to acknowledge that it is the members of digital spaces themselves who help shape, develop, and enhance the digital cultures of which they are a part." That is, digital citizenship education focuses on the creation of citizens as responsible individuals, failing to cultivate citizens oriented toward participation in civil society and culture or toward justice (Mattson & Curran 2017: 148). Further, in order to cultivate citizens who contribute to digital cultures, "rather than just observe or consume from them, [learners] must be proficient in traditional and digital literacy and must also become media literate (Mattson & Curran 2017: 151). Moreover, they argue that "schools have the power to help students become justice-oriented citizens with a global eye for social justice by teaching them critical media literacy. Digital, media, and critical media literacies should be integral parts of the school curriculum through which productive, responsible, digital citizens are cultivated (Mattson & Curran 2017: 154). Incidentally, they use the term "digital literacy" to refer to the capacities to read meaning from audio, images, and video, to match media, purpose, and consumers in communication, and to be thoroughly information-aware, on a basis of technological literacy (Mattson & Curran 2017:150). Digital literacy is positioned as the technical aspect of media literacy.

Mattson et al. can be said to be indicating the directionality of digital citizenship as it should be from the media literacy perspective. The digital citizenship concept made widespread by the ISTE focuses on individual responsibility, calling for "critical media literacy" which emphasizes the principles of social justice and the critical perspective. This perspective on citizenship includes media literacy itself.

Mike Ribble and Marty Park of the ISTE released the *Digital Citizenship Handbook for School Leaders* in 2019. The nine elements of digital citizenship introduced by Ribble in his *Digital Citizenship in Schools* are somewhat altered in the *Handbook*. Most symbolic is the fifth, in which "Digital literacy" has been rephrased as "Digital fluency," including media literacy, the online information evaluation skills required to tell fake news from real, and the ability to apply these skills (Ribble & Park 2019: 39).

The background of the integration of media literacy and digital citizenship which took place between 2015 and 2019 includes heavy influence from the Washington State Digital Citizenship Act (State Senate Bill No. 6273) passed in April 2017, as well as supporting activity from Media Literacy Now. This law defines media literacy as "critical thinking skills when consuming and producing information," and digital citizenship as "the goal – a digital citizen has the literacy skills to effectively and thoughtfully use the digital tools that are now

the primary means of media creation."[5]

Media Literacy Now, an NPO founded by Erin McNeill in 2013, advocates to have laws systematizing media literacy education passed throughout the US. On their website, McNeill describes what brought her organization to integrate media literacy and digital citizenship: "We've seen that the term 'digital citizenship' has resonance among policy makers, while the closely connected term 'media literacy' is apparently less accessible" (June 2016), pointing out that digital citizenship appears to be more easily acceptable than media literacy for politicians.

She discusses what is missing from digital citizenship thus. "Digital citizenship appears to leave out messages that are delivered in non-digital form – packaging, magazines, the ads on school buses, billboards, radio… What part of digital citizenship is left out of media literacy? Perhaps an understanding of how data are collected and used, with a focus on data privacy and the systems of surveillance." That is, analog messages and the issue of privacy in the digital society have been left out.

What, then, is the meaning of connecting the two? McNeill writes that "[b]oth media literacy and digital citizenship are a frame of reference, an attitude, and an approach to learning that complement each other. Media literacy education develops the skills to critically examine the corporate and ideological media makers, and the digital tool makers. The method of inquiry-based learning and critical thinking is explicitly included, and comes backed by evidence-based curriculum and a long history as an internationally recognized field of academic study. Digital citizenship education ensures we're having essential conversations about technology advances that enable virtual reality, robotics, mass surveillance, artificial intelligence, and unknown future innovations, and their potential positive and negative impact on us."

Her conclusion is that "[m]edia literacy and digital citizenship must go together in any discussion on education policy." She goes on to point out, with the UNESCO concept of global citizenship in mind, that the need for media literacy in the global media world renders global citizenship digital citizenship as well: "Because literacy today takes place in a digital media world, such global citizenship is the same as digital citizenship" (McNeill 2016).

Washington State's law on digital citizenship and media literacy was the first such to pass successfully; thereafter, the movement for similar laws in other states has continued, with information provided on Media Literacy Now's website. The reasons behind the movement's expansion include the attention to fake news aroused by the November 2016 US presidential election as well as the November 22, 2016 report by the Stanford History Education Group assessing students' ability to engage with online information, targeting junior high schoolers through undergraduates. Sakamoto introduces various articles in media and information journals of the time, pointing out that "unexpectedly enough, the fake news problem has come to take specific form in the integration of information literacy and media literacy education, that is the collaboration of school librarians and school library media specialists with the teachers and journalists responsible for media literacy education. Needless to say, media literacy education is a part not of ICT education but of the citizenship education which supports the democracy of civil society" (Sakamoto 2017: 192). The results have included a significant change in politicians' attitudes toward media literacy as well, accelerating the movement to pass laws on digital citizenship and media literacy. Originally a concept split between the fields of educational technology and pedagogy, media literacy has become,

through its integration via this educational movement, a new educational concept which is shifting educational policy.

2. The development of digital citizenship education in Japan

(1) Media literacy educational theory in Japan

A definition of media literacy well known in Japan appeared in the former Ministry of Post and Telecommunications' June 2000 "Report of the Study Group on Young People and Media Literacy in the Field of Broadcasting," as below (Ministry of Post and Telecommunications, 2000).

1) Ability to subjectively read and comprehend media content
- Ability to understand the various characteristics of media conveying information
- Ability to analyze, evaluate and critically examine in a social context, and select information conveyed by media
2) Ability to access and use media
- Ability to select, operate and actively make use of media apparatus
3) Ability to communicate through media, especially an interactive communication ability

Compared to the theory of Europe and the US, while this definition takes a critical perspective including social context, it is heavily influenced by educational technology and its focus on media as devices, with the perspective of citizenship lacking as well. Because media literacy education research in Japan has been centered on educational technology since the publication of this report, it has ended up out of step with the directionality of its counterpart in the West of today.

The Ministry of Internal Affairs and Communications, which succeeded the Ministry of Post and Telecommunications, released the concept of "ICT media literacy" in 2006, via the "Survey and Development of New ICT Media Literacy Cultivation Methods in the Ubiquitous ICT Era" report (contracted to the Uchidayoko Institute for Education Research). Therein, this concept is defined as "including not only the ability to use and operate ICT media alone, but also the capacities to understand the characteristics of the media, to critically perceive the sender's intent in the media, and to communicate through media." It is also "a concept integrating 'media literacy' for the use of ICT media, typically the Internet, 'information morals' required for the safe and secure use of ICT media, and 'information literacy' for the use of information terminals such as computers and mobile phones along with software" (MIC 2007: 2-3).[6]

This definition is even further biased toward the educational technology end, deviating entirely from the theoretical trends of media literacy in Europe and the US. The report lists 11 capacities as the component elements of ICT media literacy: (1) understanding the characteristics of ICT media, (2) operating ICT media, (3) gathering information, (4) processing and editing information, (5) expressing information, (6) transmitting information, (7) critically perceiving the sender's intent in media, (8) communicating actively, (9) respecting others' communication, (10) using ICT media safely, and (11) protecting the rights to information. The largest problem here is the "capacity to critically perceive the sender's intent." This is explained as "the ability to understand the influence of information and to make suitable

judgments about the information collected."

When we recall that critical thinking in media literacy in Europe and the US includes a perspective on the economic and social context along with the capacity to analyze and judge technical content and products, ICT media literacy appears lacking in the basic principles of media literacy. The absence of the social perspective means that the perspective of citizenship, one of the principles of media literacy, is absent as well. In this way, the concept of media literacy in Japanese educational policy has gradually moved out of contact with the trends in Western media literacy research and movements, coming to represent a part of ICT education. Sakamoto points out that "understanding of diverse receptions by diverse people amid a diverse social context is required" (Sakamoto 2020: 46): the absence of a social perspective makes response to societal changes difficult as well.

(2) Handling "fake news"

The dislocation between media literacy research and movements in Japan on the one hand and in Europe and the US on the other became plain to see with the appearance of the "fake news" problem, which drew global attention after the 2016 US presidential election. Because the term "fake news" is often used politically, in academic contexts it is generally called "disinformation." Needless to say, this situation represents a crisis for democracy. Therefore, handling disinformation became a top-priority issue for educational policy in Europe and the US.

As noted above, the movement for legislation on media literacy and digital citizenship is already expanding nationwide in the US; similar movements exist in Europe as well. For example, the European Commission released their "European Democracy Action Plan" on March 12, 2020. Therein, with regard to "empowering citizens to make informed decisions," the plan states that "[e]veryone has a role to play in combatting disinformation and misinformation. Media literacy, including critical thinking, is an effective capacity helping citizens of all ages to navigate the news environment, identify different types of media and how they work, have a critical understanding of social networks and make informed decisions. Media literacy skills help citizens check information before sharing it, understand who is behind it, why it was distributed to them and whether it is credible." In addition, a priority topic of the 2021 "Networking" action (support for collaboration among schools, teachers, and students across the EU through new technology) is "Media literacy and disinformation" (European Commission 2020: 24).

Elsewhere, the Council of Europe published a *Digital Citizenship Education Handbook* in 2019, positioning digital citizenship as a concept integrating the competencies required for democratic culture. The Council defines 10 domains of digital citizenship: access and inclusion, learning and creativity, media and information literacy, ethics and empathy, health and well-being, e-presence and communications, active participation, rights and responsibilities, privacy and security, and consumer awareness. "Media and information literacy" here is the concept UNESCO is working to spread worldwide: a multidimensional concept of literacy integrating media literacy and information literacy and further including other forms such as digital literacy and news literacy (Council of Europe 2019: 13).

UNESCO has christened the explosion of disinformation on the COVID-19 pandemic the "disinfodemic." On November 3, 2020, after discussion around Global Media and Information Literacy Week, UNESCO released the Seoul Declaration on Media and Information

Literacy, stating in part "We stress that enhancing media and information literacy for all, which addresses critical thinking, provides a sustainable approach to strengthen people's critical thinking and their power of discernment about how they engage with information and communication technologies – especially in times of crisis. We urge therefore that "Media and Information Literacy for Everyone and by Everyone" should be advanced in the age of digital connectivity. (UNESCO 2020).

The OECD's PISA2018 reading literacy tests were likewise conducted in response to the global spread of disinformation, with the *PISA2018 Insights and Interpretations* report on the analysis thereof released in 2019. Its preface discusses the reading literacy required in the digital world, stating first that "[i]n this 'post-truth' climate, quantity seems to be valued more than quality when it comes to information. Assertions that 'feel right' but have no basis in fact become accepted as truth." It adds that "[t]oday, they will find hundreds of thousands of answers to their questions on line, and it is up to them to figure out what is true and what is false, what is right and what is wrong." Thereupon, it argues that "but as the influence that schools –and families – have over what students read declines,it is essential that schools redouble their efforts to promote reading proficiency to meet the demands ofthe digitalised world. All students need to be able to read complex texts, distinguish between credible and untrustworthy sources of information, and between fact and fiction, and question or seek to improve the accepted knowledge and practices of our times" (OECD 2019:13).

However, MEXT and other information educators in Japan have barely deigned to consider the PISA2018 context. For example, MEXT is reported to have stated that the cause of decreased reading comprehension is "being unused to taking reading tests on a computer."[7] Further, Horita Tatsuya, a researcher in the field of educational technology and a member of the Central Council for Education, points out that "we are paying the dues for having put off organizing ICT environments in schools."[8] In this way, Japanese educational policy is lagging with regard to the global problem of disinformation. The problems of disinformation in Japan have fallen into the gap between pedagogy and educational technology.

In June 2020, MEXT released the *Handbook on Digitized Education (With Supplement)*, which states that "information morals" in Japan are "the concepts and attitudes which form the foundation for just action in the information society." These concepts and attitudes are a combination of everyday morals with an understanding of the properties of information technology: "information morals education mainly focuses on the preventative aspect" (MEXT 2020: 50). Therefore, they lack the perspectives of positive action, a principle of digital citizenship, or of the formation of digital identity required thereof; they are different on a fundamental level.

Haga Takahiro, who has examined the relationship and differences between information morals and digital citizenship in detail, notes of the text on information morals in the latest *Handbook* that "the orientation encourages positive action, as seen in information ethics education research, rather than forcing rules or values on students in an effort to prevent trouble; compared with past standards for information morals, it is relatively sophisticated." He also points out, however, that "it must be said that it fails conclusively to approach global standards or ideals of digital citizenship" (Haga 2020: 47). Further, he notes critically that "from a pedagogical point of view, if digital citizenship education can be called social constructivist and learner-centered, information morals education is nothing but behaviorist and instructor-centered" (Haga 2020: 54-55). Information morals, a part of the capacity to use informa-

tion, have been well researched in the educational technology field. Their findings cannot be said to involve sufficient pedagogical discussion, expanding the dislocation with the concept of digital citizenship as developed in Europe and the US. How, then, is digital citizenship to develop in a mid-pandemic world?

(3) From dystopia to utopia

In an article entitled "A High-Tech Coronavirus Dystopia," Naomi Klein raises the alarm with regard to the trends dominating civil society through the public policies of high-tech and platform companies such as GAFA, and their acceleration amid the pandemic. One example is the New York State governor's "Screen New Deal," according to Klein "a future in which our homes are never again exclusively personal spaces but are also, via high-speed digital connectivity, our schools, our doctor's offices, our gyms, and, if determined by the state, our jails" (Klein 2020a). She points out that this view is based on Shoshana Zuboff's *The Age of Surveillance Capitalism* (2019) (Klein 2020b).

Many media literacy scholars have likewise sounded the alarm on the monopoly or oligopoly of the platform companies. For example, David Buckingham calls the attitude that technology will automatically bring about social reform "cyber-utopianism," pointing out that it has become clear from the early 2000s on that this is an illusion. He calls the position based in these companies "platform capitalism," arguing that "we need a much more sophisticated, in-depth understanding of how media (including news, in all its forms) represent the world, and how they are produced and used. We need a coherent educational strategy, not another quick-fix solution. This is what media education seeks to provide" (Buckingham 2019: 43). The digital world and the real one are two sides of the same coin; this digital dystopia founded on "monitoring capitalism" and "platform capitalism" will strip citizens of their critical thinking ability in the real world alike, leaving them constantly monitored by global platform companies and nation-states, in a society where democracy has collapsed.

Beth A. Buchholz et al. point out in their article on "Digital Citizenship During a Global Pandemic: Moving Beyond Digital Literacy" that "one of the big ethical questions at the root of digital citizenship" is "How can we be aware of whose voices are missing online, and work to promote access and equity in relation to technology? This is an issue that calls each one of us to engage in justice-oriented digital citizenship, not just teach about or facilitate opportunities in our classrooms" (Buchholz et al. 2020: 15). They present a civil society-participatory digital citizenship education model for both online and offline contexts with regard to digital citizenship amid the COVID-19 pandemic. As well, Henry A. Giroux, well known as a critical pedagogy scholar, writes that "[m]ore urgent than ever is the need to struggle for a world that imagines and acts on the utopian promises of a just and democratic socialist society. In the face of the COVID-19 pandemic, matters of criticism, understanding and resistance are elevated into a matter of life or death. Resistance is a dire necessity" (Giroux 2020). The shift from a dystopia to a utopia with hope is, as Giroux points out, dependent on an educational movement based on resistance and critical thought.

Conclusion: In order to move beyond dystopia

We must recall McNeill's discussion of media literacy and digital citizenship. Their integration and a new educational movement will "ensure that we're having essential conversations." Digital citizenship, once a concept of educational technology, has come into view as

a critical educational principle through its integration with media literacy, a concept of pedagogy. Exploring the materialization of this principle is a task for the pedagogy of our day, as well as a new path toward overcoming the dystopia of the monitoring society which bears heavily on the digital and real worlds.

In addition, the utopia we must pursue is the advanced democratic society realized by global collaboration of citizens with critical abilities using digital technology. Japanese pedagogy scholars are called on to take interdisciplinary action and address this difficult task in both theory and practice, while continuing conversations and discussions.

Notes
1   MEXT "Shingata coronavirus kansensho no eikyo wo uketa koritsu gakko ni okeru gakushu shido nado ni kansuru jokyo ni tsuite [The situation concerning academic instruction, etc., in public schools affected by the novel coronavirus]," June 23, 2020
2   A new society concept proposed by the Japanese Cabinet Office, considered to be the next society after the information society (Society 4.0). see https://www8.cao.go.jp/cstp/english/society5_0/ (last accessed February 11, 2023)
3   For issues in Japanese media literacy education theory, see Sakamoto 2020; this paper focuses mainly on its relationship with digital citizenship.
4   NHK's program on media literacy was "Media Now, *Reading the Television*: Canada's Media Literacy Initiative," shown on January 30, 1997. For details, see Ujihashi Yuji, "Television no yomitoki kara net de no communication made: Hosokyoku no media literacy e no torikumi no hensen [From reading the television to online communication: Broadcasters' shifting approaches to media literacy]," *Hoso to chosa [The NHK Monthly Report on Broadcast Research]*, April 2020, NHK Broadcasting Culture Research Institute.
5   The original text of Washington State's digital citizenship law can be found at https://app.leg.wa.gov/billinfo/summary.aspx?year=2015&bill=6273 (last accessed January 15, 2021).
6   The report was produced by the Uchidayoko Institute for Education Research, on contract from MIC, in March 2007 with regard to upper elementary school students: see https://www.soumu.go.jp/main_sosiki/joho_tsusin/kyouiku_joho-ka/media_literacy.html (last accessed January 15, 2021).
7   Mainichi Shimbun "18-nen kokusai gakuryoku test PISA Nihon no kokosei, dokkairyoku teika Tadashii joho sagashi kusen Fukusu shiryo no kensho mo [2018 PISA international achievement tests: Japanese high school students' reading comprehension falls as they struggle to find correct information; multiple document verification likewise]," December 4, 2019
8   Nihon Kyoiku Shimbun "(PISA2018) Dokkairyoku teika ICT kankyo seibi no okure no tsuke mawatte kita [(PISA2018) falling reading comprehension: Time to pay the bill for delayed ICT environment preparation]," December 9, 2019

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