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The TRANSLITERACY project consortium is composed of:

UPF	Universitat Pompeu Fabra	Spain
UOC	Fundació per a la Universitat Oberta de Catalunya	Spain
UOXF	The Chancellor, Masters and Scholars of the University of Oxford	UK
JYU	Jyväskylän Yliopisto	Finland
UMINHO	Universidade do Minho	Portugal
UdelaR	Universidad de la República	Uruguay
PUJ	Pontificia Universidad Javeriana	Colombia
UNITO	Università degli Studi di Torino	Italy
ARS MEDIA	Ars Media SRL	Italy

RMIT University (Australia) participates in the research but is not a beneficiary of the TRANSLITERACY Project.

This article is under consideration in a journal revision process

Abstract: Navigating moral universes: young people's strategies for managing digital media worlds

In this article we draw on qualitative research with young people in Melbourne, Australia that is part of a global project on transmedia literacies to explore the ways in which learning skills and digital competences are closely connected to shifts in the ways that values and moralities are articulated and lived out'. We begin with a discussion of two key practices we found to be prevalent in young people's activities. The first section is focused upon the ways in which households – particularly parents – regulate young people's use of digital media through practices such as setting time and data limits, creating rules about use and provisioning old, second-hand or memory deprived devices. These rules and regulations are sometimes by default because they are all the family can or is willing to afford on young people's technology, but they are also often by design as ways to deliberately curtail use. The second section turns to the ways in which, once online and participating in different digital worlds, young people develop their own moral codes and regulations. These draw, in part, from the practices learned from their families but also from the practices that emerge in particular communities of practice such as gaming communities. Through these two examples we argue that the household remains fundamental to understanding digital practices at home as well as through the ways in which young people engage in communities of practice. We further suggest that these examples demonstrate the need to expand and update the moral economy framework by accounting for processes of automation, affordances, and the extended morality of technological use beyond the household and complex negotiation of the different moral universes.



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