DOI: 10.71317/jgst.2.4.2026.988
Journal of Global Social Transformation
Journal homepage: https://rjsaonline.org/index.php/JGST

Understanding Social Incivility among Youth: The Predictive Role of Digital Culture and Moral Disengagement

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ARTICLE INFO

Submission:
March 06, 2026
Revised:
March 28, 2026
Accepted:
April 11, 2026
Available Online:
April 22, 2026

Keywords:
Digital Culture, Moral Disengagement, Social Incivility, Youth

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ABSTRACT

Digital culture has influenced every aspect of young people's lives in the twenty-first century, influencing their communication, education, identity expression, behavioral practices and social engagement. The explanatory study examined the relationships between digital culture, moral disengagement and social incivility among university students. The quantitative, cross-sectional survey research used to gather inclusive information about study variables among university students. The sample comprised 300 university students, gathered using a structured questionnaire based on a quantitative correlational design. The study was conducted with reference to two theoretical frameworks: social cognitive theory, and Moral disengagement theory. The results showed that the multiple regression model was statistically significant, explaining 25.2% of the variance in social incivility among university students. Digital culture and moral disengagement are significant positive predictors of social incivility, with digital culture having a larger predictive influence. The spearmen's correlation findings show that digital culture and social incivility have statistically significant correlated for university students who are used to engaged in digital culture, more exposed to social incivility in their behavior. While digital culture is positively correlated with moral disengagement but statistically not significant. The study results also highlight that interactional norms that are experienced in digital environments might be especially significant to understanding social incivility, and that moral disengagement may help students to rationalize their behavior. The results overall indicate responsible digital citizenship, ethical online communication, and moral responsibility of university students.

Introduction

The rapid development of digital technology in recent decades has fundamentally altered social life, particularly for youth. People's detachment from reality, adoption of digital identities, and desire for identity reinforcement in that medium are the main causes of the digitalization of culture. People's creation of digital identities in a virtual environment has an aggressive effect on other people and real life, which in turn caused significant shifts in the idea of culture (Çöteli, 2019). In today's digitally connected world, social media has influenced students' academic experiences, social connections, and overall well-being. While there are benefits to social media, there are also disadvantages, such as public rudeness and stress associated with technology among students.

Digital media play a significant role in youths' daily lives, providing chances for civic engagement, community development, and creativity. Alongside the advantages of digital technology, several studies have been conducted on how uncivil behavior, like anonymity, cyberbullying, disrespect, and other uncivil actions, are on the rise in digital space (Kowalski et al., 2014). In terms of behavior, Unresponsive behavior that shows a lack of respect for other people, including impolite behavior, is referred to as incivility (Kinoshita & Sato, 2023). Youth social interaction has been fundamentally changed in the past few years due to the rapid expansion of digital technology. The use of social networking sites like Instagram, Facebook, X, and others has increased in the past few years, which has changed social interaction, communication style, and involvement of people in society (Safdar & Khan, 2020).

In today's era of digital technology, digital culture serves as a powerful socialization tool and has a significant influence on human communication and the elevation of online communities, this study aims to understand the influence of digital culture and the role of moral disengagement on youth social incivility (Sun et al., 2025). Young people absorb beliefs, attitudes, and behavioral norms that influence their social behavior through interaction with digital information, online communities, and social media platforms (Valkenburg & Peter, 2011). Young people's exposure to online content that normalizes rudeness and undermines pro-social ideals includes hate speech, violent media, trolling groups, and politicized conversation (Twenge, 2017).

With the increased digital communication, new ways of disruptive behavior such as bullying, harassment, and toxic social media interaction among youth have become even worse. Studies show that teenagers engage in these online behaviors that result in many psychological issues, like stress, hopelessness, and social isolation (Kim et al., 2024). Additionally, several environmental and societal factors contribute to the rise in youth rudeness. These elements could include a lack of moral education, exposure to violent media, peer pressure, improper family supervision, and institutional settings that don't encourage polite conversation (Orfan, 2023). It is deliberate, victims are better able to distinguish incivility from aggressiveness, bullying, and abusive supervision. Additionally, because incivility is ambiguous, organizations can overlook its manifestations at work because they have various views on different actions that are deemed suitable and risky (Rahim & Cosby, 2016).

Digital media platforms, social networking sites, and messaging applications have increased the concern of social incivility among youth nowadays. These platforms allow communication to occur rapidly, publicly, and across large networks. A comment intended for one person is potentially be observed, shared, reproduced, or responded to by many others. Consequently, social interaction in digital environments may differ from face-to-face communication in terms of visibility, permanence, audience, and perceived social distance.

Bandura (1989) socio-cognitive theory suggests that moral disengagement (MD) is a cognitive-emotional process in which the aggressor, or the person who engages in any transgressive behavior, alters how they perceive their actions in order to avoid feeling guilty or ashamed. This theory emphasizes the progressive and transformational nature of MD while proposing that it functions in a reciprocal and bidirectional manner in connection to antisocial behaviors. Civic and ethical persons do not instantly become amoral as a result of MD; instead, civic ideals are gradually inhibited, influenced by both personal experiences and the social context (Dueñas-Casado et al., 2025)

Moreno-Gata et al. (2025) found that people who act immorally are frequently dehumanized, encourage themselves or others in anonymity and wrongdoing by convincing and defending their behavior as morally acceptable. In this research, we investigate whether the moral disengagement mechanism affects how totally human a transgressor is seen. Later on Tom Postmes et al. (2001) found that people feel less accountable for their wrongdoing and show faithfulness to antisocial group norms due to digital anonymity. According to Bandura et al. (1975), the experiment dissemination of responsibility through anonymity disinhibited insistence among youth. Digital culture provides structural anonymity that results from strong circumstances for moral disengagement in online settings created by the coupling of traditional and social psychology. Developing nations like Pakistan give a little attention to understanding the contribution of digital culture on youth incivility, while there is an extensive research has been conducted in Western contexts.

In Pakistan, there are few studies conducted on social incivility among youth, so there is a lack of knowledge about whether and how young people’s moral perceptions are shaped by digital context, when it comes to Pakistani youth. The current study is designed to understand social incivility among youth and how increased use of digital media, along with moral disengagement, plays a role in it. The research aims to find out how the consumption of uncivil content and anonymous behavior is related to moral disengagement and digital culture among youth, and also tries to solve the theoretical and empirical gap in the relationship between moral disengagement and digital culture. The study looks at how social incivility among youth is contributed to by the indicators of adaptation of digital cultural norms, exposure to digital media toxicity, and uncivil behavior.

Literature Review

Digital platforms allow communication to occur rapidly, publicly, and across large networks. A comment intended for one person is potentially be observed, shared, reproduced, or responded to by many others. Consequently, social interaction in digital environments may differ from face-to-face communication in terms of visibility, permanence, audience, and perceived social distance. Rose et al. (2019) investigate the factors that influence young people's behavior. Incivility is defined as low-intensity, impolite behavior that harms or damages productive conversation between people. One of its forms is student-to-student rudeness that can affect students' learning environment. It is a critical concern for children's and young people's, both academic and psychological, well-being. A study conducted by Tom Postmes et al. (2001) found that anonymity is a tool that makes people irresponsible and encourages them to show obedience to harmful group norms. According to Lapidot-Lefler and Barak (2012) research on the effect of confidentiality, those who disobey social norms and feel free from their moral values show more aggressive emotions and possessions in their lives, referring to this process as "dissociative anonymity," a psychological concept that appends conventional moral checks.

Zheltukhina et al. (2026) conducted research showing that although most young people have excessive technical expertise for using social media, the sense of responsible digital use, critical thinking, and online content evaluation is lacking. Research shows that some students even engage in inappropriate behavior like using offensive language, bullying others, sharing immoral content, or acting rudely online. Critically, teachers frequently overestimated students' online civic engagement, which did not translate into their real engagement. Later on Tom Postmes et al. (2001) found that people feel less accountable for their wrongdoing and show faithfulness to antisocial group norms due to digital anonymity. According to Bandura's (1986) own experiment, the dissemination of responsibility through anonymity disinhibited incivility among youth. Digital culture provides structural anonymity that results from strong conditions for moral disengagement in online settings created by the coupling of traditional and social psychology.

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Moreno-Gata et al. (2025) conducted research that people who act immorally are frequently dehumanized, encourage themselves or others in anonymity and wrongdoing by convincing and defending their behavior as morally acceptable. In this research, we investigate whether the moral disengagement mechanism affects how totally human a transgressor is seen. Later on Tom Postmes et al. (2001) found that people feel less accountable for their wrongdoing and show faithfulness to antisocial group norms due to digital anonymity. According to (Bandura et al., 1975) own experiment dissemination of responsibility through anonymity disinhibited insistence among youth. Digital culture provides structural anonymity that results from strong conditions for moral disengagement in online settings created by the coupling of traditional and social psychology.

Rationale of the Study

The rapid growth of digital communication has changed how young people interact and form identities. While it offers social connection opportunities, it also fosters disrespectful and aggressive behavior. Evidence shows that adolescents often encounter cyber incivility on social media, including aggressive verbal behavior, impersonation, and social exclusion (Kim et al., 2024). The persistence of behaviors related to social incivility is significant for understanding contemporary youth interactions. Online incivility should not merely be seen as a byproduct of technology use; instead, digital environments serve as social contexts where behavioral norms are learned, reproduced, and reinforced (Harrison & Polizzi, 2022).

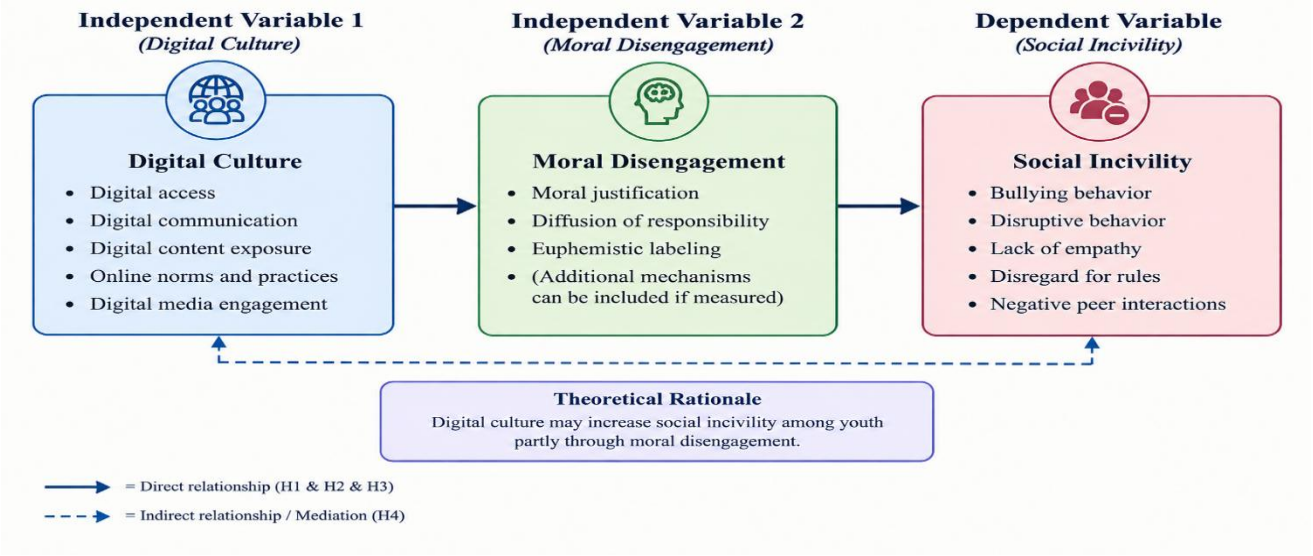
A rationale for the study is to understand how digital cultural experiences can lead to uncivil behavior. Bandura's (1999) theory of moral disengagement serves as a theoretical foundation, explaining how individuals can disconnect their actions from moral standards by justifying harmful behaviors or shifting responsibility. This framework has been increasingly applied to online behavior, showing that moral disengagement is linked to transgressive actions among youth and acts as a mechanism connecting online environments to harmful behaviors (Luo & Bussey, 2023). Moreover, research specifically examining adolescents' responses to online incivility has demonstrated the relevance of moral engagement and disengagement to digital moral decision-making (Harrison & Polizzi, 2022). Despite existing literature, this study aims to explore the interplay between digital culture, moral disengagement, and social incivility among youth. It specifically investigates how moral disengagement might clarify the link

between digital culture and social incivility, connecting the digital environment with cognitive processes that influence young people's moral regulation or disengagement in their online interactions.

Objectives of the Study

1. To find out the relationship between digital culture, moral disengagement, and social incivility among university students.
2. To analyze the effect of digital culture and moral disengagement on social incivility among university students.

Conceptual Model of the study variables



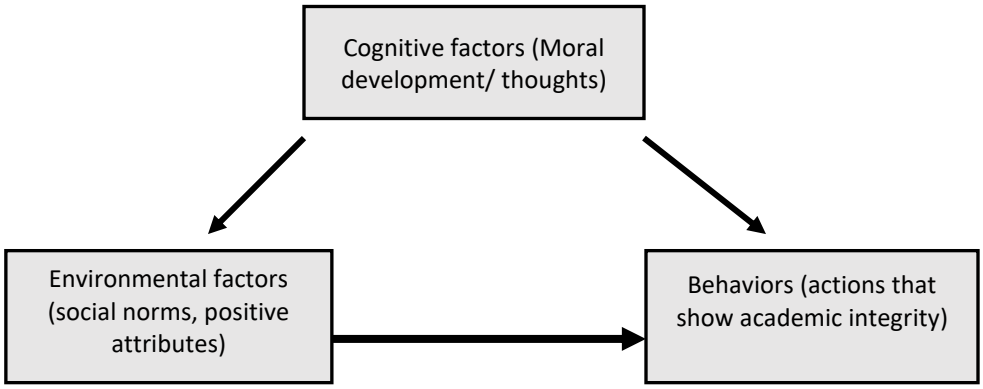
Theoretical Underpinnings of the Study

The theoretical framework of this research draws from a variety of scholarly works in order to create an integrated framework for comprehending the connections between digital culture, moral disengagement, and social incivility. The study is based on well-established theoretical traditions, as discussed below:

Social Cognitive Theory

Bandura's Social Cognitive Theory (1986) explains moral disengagement in a broader theoretical context. This theory emphasizes how self-regulatory systems are governed and regulated by cognitive processes. He explains how social cognitive processes allow people to plan, judge, and adjust their behavior in accordance with their moral standards through the idea of self-efficacy, self-regulation, and people's confidence in their ability to carry out actions. Bandura et al. (1975) explains how anticipatory self-condemnation acts as an internal deterrent in the expectation of guilt and humiliation, which typically deters people from bad actions by including moral agency in Social Cognitive Theory. The theory explained that the internal deterrent system is a selective shutdown of moral disengagement. The theory emphasizes that digital environments are favorable to the moral disengagement process, as self-condemnation, self-regulatory, and social cognitive processes are absent and vulnerable in digital settings.

According to Social Cognitive Theory, our actions stem from a dynamic two-way street between who we are, what we do, and the spaces we inhabit. We aren't entirely shaped by our surroundings, but we aren't completely isolated from them either; behavior grows out of the constant interplay between internal thought processes, personal habits, and external conditions. This approach works especially well for analyzing digital culture, since online spaces have become central to modern life. On digital platforms, young people continuously learn by watching others, getting feedback, joining communities, and picking up on what counts as acceptable or unacceptable behavior.



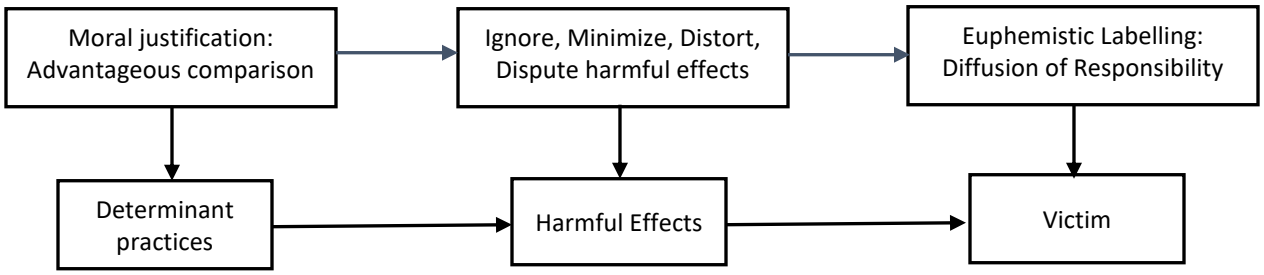
Bandura's Social Cognitive Theory (1986)

Moral Disengagement Theory

Moral disengagement theory, proposed by psychologist Albert Bandura, explains how people justify their unethical, immoral, and uncivil behavior without feeling guilty or distressed. It suggests that people cover their bad actions through a psychological process and separate their moral values from their behavior. This idea helps to understand how people engage in unethical or harmful acts and behave impolitely without experiencing the moral effects. Moral disengagement is the cognitive process that allows people to commit sinful acts and violate social and cultural values without feeling guilty. These acts could be different in nature, high or low, and include a wide range of behaviors, from disrespect to rudeness and aggressive acts like harassment and bullying. Bandura explains that people may pick up behavioral patterns by observing others and then copying them, especially those with influence or power, highlighting the importance of social learning theory.

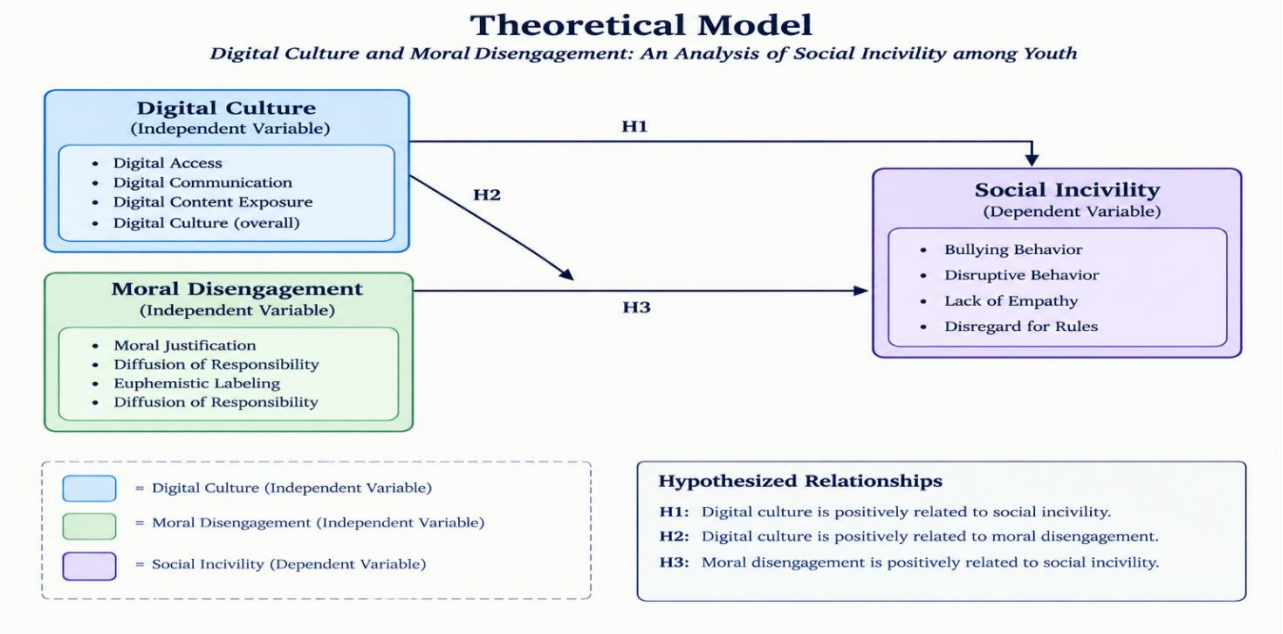
Applying the results of a study on moral disengagement to the phenomena of social incivility provides insightful information on the psychological and cognitive factors behind rude behavior. The cognitive restructuring people do to defend or explain their immoral or destructive behavior is known as moral disengagement. A study on moral disengagement may identify particular cognitive techniques people employ to defend or excuse their impolite actions. For instance, people may commit cognitive distortions such as downplaying the damage their actions have caused, placing the blame on the victim, or dehumanizing the object of their rudeness.

The application of Moral Disengagement Theory on social incivility as these dynamics play out constantly in online spaces. For instance, a teenager might write off a mean comment as "just a joke," point out that "everyone else is doing it," brush off the harm because it happened behind a screen, or insist the other person had it coming. In short, moral disengagement acts as the mental bridge connecting an online setting to toxic behavior.



Moral Disengagement Theory

Theoretical Model of the Study Variables



Based on the above-mentioned schematic diagram and assumptions, there is sufficient supporting logic to draw the following hypothesis:

Hypothesis

H1: There is a relationship between digital culture and social incivility among university students.

H2: There is a relationship between moral disengagement and social incivility among university students.

H3: Digital culture and moral disengagement positively predict social incivility among university students.

Methods and Measures

This study selected a quantitative, cross-sectional survey design to collect, measure, and analyze the relationships among digital culture, moral disengagement, and social incivility among youth. The target population consists of 300 students, both male and female, from the University of Gujrat across various departments. including social sciences, basic sciences, arts, and information technology. The sampling frame is based on a list of enrolled students of BS students from different faculties, including Social Science, Administrative Science, Basic Science, Technology, and Computer Sciences. The accessible population from the sampling frame was 2300 students from the said faculties' programs. The sample size of 300 students was determined by the use of Taro Yamane's formula (1967).

Data collection utilized a simple survey method through a well-structured questionnaire with 54 items that included a four-point Likert scale to measure Digital Culture, Moral Disengagement, and Social Incivility. Digital culture was measured through three dimensions: digital access (5 items), digital Communication (7 items), and digital content exposure (5 items), Moral Disengagement was assessed through Bandura's scale with three indicators like: moral justification (4 items), diffusion of Responsibility (4 items), and euphemistic labelling (4 items), and Social Incivility was measured through four further four dimensions: Bulling behavior (5 items), Disruptive Behavior (6 items), Lack of Empathy (5 items), and Disregard for Rules (5 items). All these items were measured using a Likert scale from strongly disagree 4 to strongly agree 1.

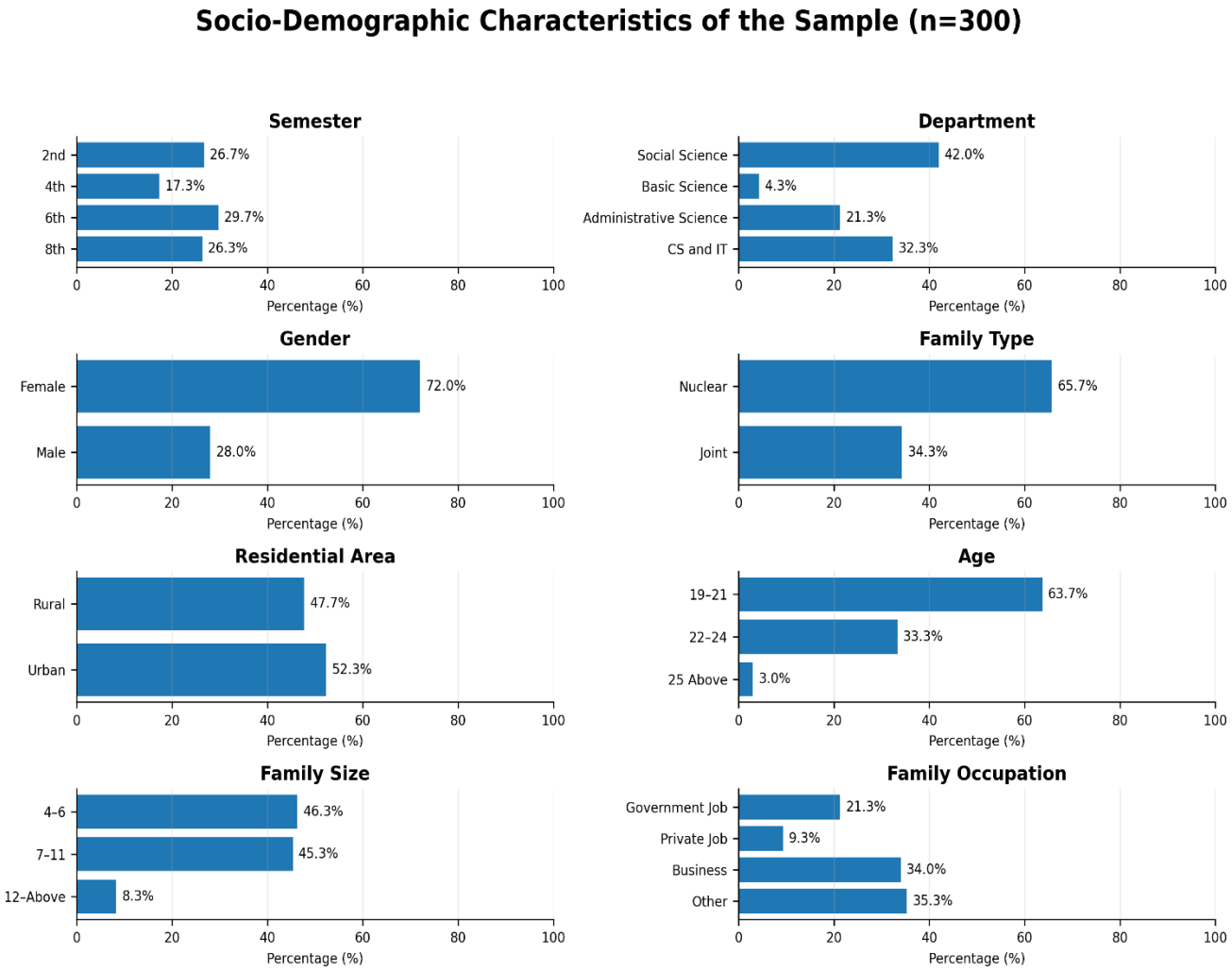
Before the final data collection, pretesting of the questionnaire was conducted with 25 students randomly selected to check the clarity of the questionnaire and the reliability of the survey. The researcher personally administered the questionnaires, achieving a return rate of 300 responses. Data were screened, coded, and entered into SPSS for analysis. Descriptive statistics were employed to summarize the demographic and study variables, while Spearman's correlation and multiple regression analyses were conducted to examine the relationships and predictive effects among digital culture, moral disengagement, and social incivility among university students.

Results and Interpretations

This section of the study presents a statistical perspective on the interrelationships among variables. The Statistical Package for the Social Sciences (SPSS) Version 27 was utilized for the statistical analysis of the data.

Table 1

Socio-Demographic Characteristics of the Sample (n=300)



Source: Survey data. Percentages are based on the reported sample (n=300).

Table 2: Descriptive statistics and Reliability Analysis of the latent constructs of the study variables.

Variables	Minimum	Maximum	Mean	Std. Deviation	Cronbach Alpha
Digital Access	5	20	14.00	4.361	.873
Digital Communication	7	28	19.30	4.203	.734
Digital Content Exposure	5	20	13.47	3.704	.791
Bullying Behavior	6	24	13.99	4.402	.831
Disruptive Behavior	6	24	13.15	4.167	.768

Lack of Empathy	5	20	11.60	3.826	.800
Disregard For Rules	5	20	10.81	3.699	.806
Moral Justification	0	16	9.51	3.200	.779
Diffusion of Responsibility	0	16	9.78	3.257	.788
Euphemistic Labelling	4	16	10.30	3.104	.812
Advantageous Comparison	4	16	9.83	3.518	.846

Table 3: Descriptive statistics and Reliability Analysis of the main study variables.

Descriptive Statistics					
variables	**Minimum**	**Maximum**	**Mean**	**Std. Deviation**	**Cronbach Alpha**
Digital Culture	17	68	10.346	10.346	.890
Social Incivility	22	81	10.746	10.746	.845
Moral Disengagement	16	64	9.575	9.575	.869

Table 2 above demonstrated the descriptive and reliability analysis of the latent construct (Dimensions) and the main variables. Results from the descriptive and reliability analyses show that all study concepts are highly reliable for further analysis. The measurement scale showed Cronbach's alpha values ranging from .734 to .873 across individual dimensions of the study variables. Table 3 also shows the strong reliability of the main variables of the study: Digital Culture (α =.890), Moral Disengagement (α =.869), and Social Incivility (α =.845). These measurement items also indicate that they consistently represent their separate constructs. Conclusively, the results of the reliability and descriptive statistics of the measurement scale variables support further advance analysis.

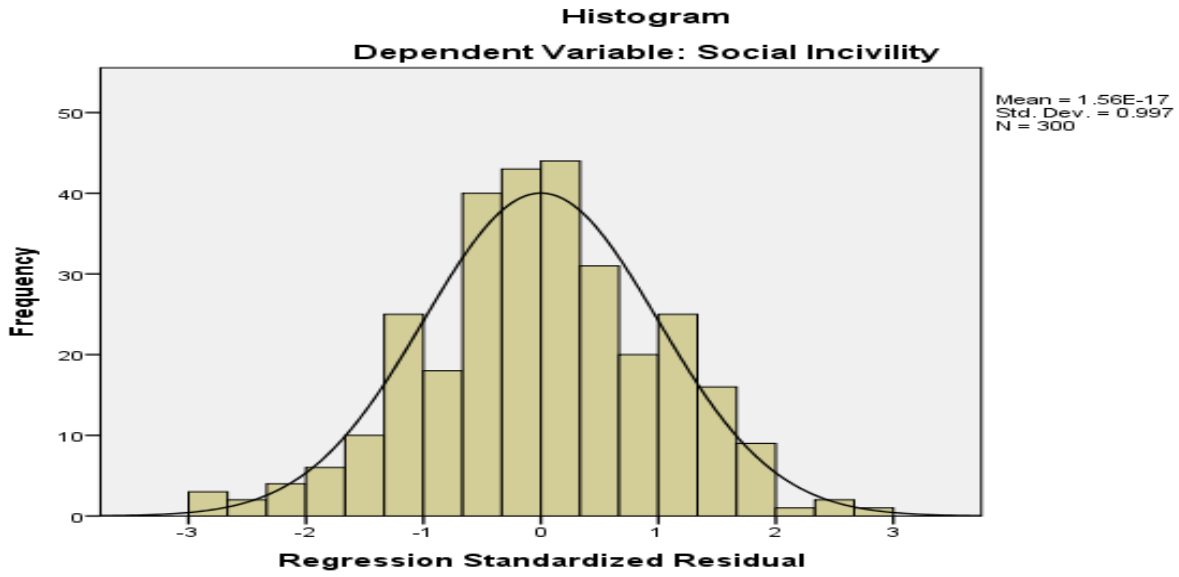


Table 4: Correlation between Digital Culture, Moral Disengagement, and Social Incivility among University Students (N=300).

Variables	Digital Culture	Moral Disengagement	Social Incivility
Digital Culture	1		
Moral Disengagement	.035	1	
	.545		
Social Incivility	.420**	.165**	1
	.000	.004	

**. Correlation is significant at the 0.01 level.

The above table shows that all study variables are statistically significant and positively correlated at the 0.01 level of significance, except that moral disengagement is positively correlated but not statistically significant. Digital culture shows a statistically significant and positive correlation with social incivility ($r=0.420$, $p < .01$), and moral disengagement and social incivility also present a statistically significant and positive correlation with a coefficient of ($r=0.165$, $p < .01$). Whereas digital culture and moral disengagement are positively correlated but statistically insignificant with coefficients of ($r=.035$, $p < .01$). This indicates that digital culture and social incivility have statistically significant correlated for university students who are used to engaged in digital culture, more exposed to social incivility in their behavior. While digital culture is correlated with moral disengagement but statistical not significant. Overall, the findings indicate the potential role of digital engagement in shaping the social behavior and interaction among students. These are providing structural anonymity that results from strong circumstances for moral disengagement in online settings created by the coupling of traditional and social psychology among university students.

Table 5: Coefficient results Digital Culture and Moral Disengagement as predictor of Social Incivility among University Students (N=300).

Predictor	(B)	Std. E	(β)	t	PV	Lower Bound (95% CI)	Upper Bound (95% CI)
(Constant)	19.524	3.236		6.033	.000	13.155	25.893
Digital Culture	.476	.052	.459	9.117	.000	.374	.579
Moral Disengagement	.197	.056	.175	3.483	.001	.086	.308

a. Dependent Variable: Social Incivility

Table 6: Model Summary

R	R square	Adjusted R-squared	F	P	Std. Error of the estimation
.502[a]	.252	.247	50.020	.000[b]	9.326

Predictor: Digital Culture and Moral Disengagement

Dependent: Social Incivility

The above tables present the multiple linear regression coefficients analysis for digital culture and moral disengagement as predictors of social incivility among university students. The results indicate that digital culture and moral disengagement are significant predictors of social incivility among university students. The regression coefficients coefficient ($B = .476$, $\beta = .459$, $t =$

9.117, p < .001) suggest that digital culture significantly predict the social incivility among students. On the other hand, digital culture and moral disengagement demonstrate also a significant predictor for social incivility with the coefficient results (B = .197, β = .175, t = 3.483, p < .001). The regression coefficients show that digital culture (B = .476) is a strong predictor of social incivility than moral disengagement (B = .175).

The regression model was statistically significant (F = 50.020, p < .001), demonstrating significant positive relationship between digital culture, moral disengagement, and social incivility (R = .502[a]). Digital culture and moral disengagement jointly accounted for 25.2% of the variance in social incivility (R^2 = .252, Adjusted R^2 = .247). Thus, these findings suggest that digital culture and moral disengagement both positively and significantly influence social incivility among university students. In a cultural sense, digital culture can become a normalizing phenomenon of socially uncivil behaviors in online interactions and moral disengagement can help students rationalize such behaviors; both are positive predictors of social incivility among university students.

Discussion

The present study studied the relationship between digital culture, moral disengagement, and social incivility, among university students, and revealed several significant positive predictions between the study variables. This study provides insights into how digital culture and moral disengagement may influence the social interaction and shaping the behavioral practices among students in this digital era. The quantitative study was conducted on a sample of 300; the survey method was used to collect the data from university students. The statistical analysis was executed using the SPSS software. These findings are important to appreciate the issues that students encounter in digital culture and especially those who are socially excluded or experience moral disengagement when in a digital space.

There is the significant relationship is identified between digital culture and social incivility. Social interaction, communication style, and involvement of people in society have fundamentally changed in the past few years due to the rapid expansion of digital technology, and youth are among the most active users of digital media and social networking sites. The study findings align with the findings by Park et al. (2025), alongside the advantages, digital culture analytically lowers the psychological barriers to antisocial behaviors, creates structural conditions, anonymity, physical distance, asynchronous communication, and deindividuation in group settings (Ai et al., 2024). These conditions increase the chances of harmful behavior by reducing accountability, responsiveness, and the silence of moral norms, increasing social incivility among youth, which is specifically not determined.

Moral disengagement is also closely related to social incivility. It is a serious cognitive mechanism that plays the role of mediator between digital culture and social incivility. The results are consistent with the Moreno-Gata et al. (2025) in a research shows the strong relationship between youth violent behavior and Bandura's hypothesis of moral disengagement. The result indicates that the digital environment stimulates an explicit moral disengagement mechanism that allows individuals to justify their unethical behavior by clearing themselves of moral responsibility that would otherwise prevent harmful conduct. Such mechanisms include displacement and diffusion of responsibility through anonymity, dehumanization through reduced social occurrence, and moral justification through algorithm-strengthened out-group aggression. Across cultural contexts and development stages, the relationship between moral disengagement and cyberbullying is strong (Zhao & Yu, 2021).

The multiple regression results showed that both digital culture and moral disengagement significantly and positively predict social incivility among university students, with digital culture being the better predictor. The results of this study can be understood based on the Social Cognitive Theory of Bandura et al. (1975), which states that people minimize the impact of the act, transfer responsibility for the act to another person or dehumanize the victim in order to justify harming them. Digital environments include fewer opportunities for face-to-face contact, anonymity, and low risk of immediate social repercussions, which can help disrespectful and aggressive behaviors to be expressed (Çöteli, 2019). Moreover, in a sociological sense, as a culture is exposed to digital ways of doing things over time, it influences the norms of behavior, communication styles and social interactions, creating a culture of uncivil communication.

Third, this study shows that in the systems of relationship between digital culture, moral disengagement, and social incivility, empathy plays a vital defensive role. Moral disengagement mechanisms become smoother by the lack of empathy, particularly dehumanization and disregard for rules. The effects of moral disengagement and cyberbullying actions can be reduced by promoting empathy, particularly through perspective-taking and exposure to victims' experiences (Huang & Deng, 2023).

Overall, this study shows that digital culture, moral disengagement, and social incivility have a dynamic and mutually constructive relationship. Digital culture creates the environment in which harmful behavior requires less cognitive justification; conversely, normalizing incivility among youth through algorithm amplification, absence of accountability, and group agreement that naturalize the use of moral disengagement (Tan et al., 2026). The relationship between digital culture, social incivility, and moral

disengagement has been cross-examined by multiple cultural contexts and studied both universal and cultural patterns. The findings are consistent the Gao et al. (2023) found that cultural background substantially regulated the relationship between moral disengagement and cyberbullying, with effects modifying across Western and East Asian perspectives. These cultural variations may reflect differences in norms around social harmony and conflict expression.

These findings and responses to social incivility enable moral disengagement, requiring actions at multiple levels. To prevent harmful behaviors that are enabled by digital culture, educational programs are needed. that plainly address the psychological mechanisms of digital culture at the individual level. Clear and enforceable policies should be implemented to prevent bullying behavior, harassment, and incivility at the educational level, in schools, and universities. At the regulatory level, the government should cope with the role of platform algorithms in clearing incivility (Bussu et al., 2025).

Conclusion

This research analyzes the role of digital culture and moral disengagement in shaping youth behavior and examines the factors that play a role in social incivility among youth. It shows that increased digital connectedness and emerging digital culture affect youth behavior, facilitating harmful behavior by activating psychological mechanisms, particularly moral disengagement, that defuse the self-regulatory process that would otherwise prevent such behavior. The results also show that students who are more engaged in digital communication and digital content exposure are more prone to uncivil behavior, show disrespectful behavior, and lack of empathy toward others. The study analyzes the strong connection between adult violent behavior and Bandura's hypothesis of moral disengagement. It also emphasizes that it is important to develop programs that teach young people to recognize the operational structures of the digital environment, to prevent harmful human behaviors, and to empower them to critically evaluate their online conduct and the social pressure that normalizes incivility.

Future Recommendation

Further research should also involve students from other universities as this would help towards understanding of digital culture, social incivility and moral disengagement among youth. The research methods such as interviews or discussions can be used to better understand students' experience of social incivility and moral disengagement. Institutional level need to focus on disrespectful behavior of youth. Youth should be educated about digital literacy, critical thinking, media literacy, and responsible interaction in digital space in schools and universities. Also, engage students in volunteering, social work, and promote cooperation and social responsibility that reduce the tendencies towards uncivil behavior. The Universities should start programs that play an important role in the character building of students, and conflict resolution strategies, mechanisms for reporting and controlling abusive behavior among youth. Further research is required to grasp the implications of digital culture and moral disengagement on youth behavior. Moreover, the research suggests that further studies are needed to enable universities to play a more effective role in shaping youth behavior.

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