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Digital Rhetoric of Cosmopolitanism: A Case Study of Thai Students at Michigan Technological University

Aranya Srijongjai
Michigan Technological University, asrijong@mtu.edu

DIGITAL RHETORIC OF COSMOPOLITANISM: A CASE STUDY OF THAI
STUDENTS AT MICHIGAN TECHNOLOGICAL UNIVERSITY

By

Aranya Srijongjai

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Department of Humanities

Dissertation Advisor: *Dr. Karla Kitalong*

Committee Member: *Dr. Ronald Strickland*

Committee Member: *Dr. Marika Seigel*

Committee Member: *Dr. Beatrice Smith*

Committee Member: *Dr. Chanon Adsanatham*

Department Chair: *Dr. Ronald Strickland*

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Definitions

Agency	In this study, agency refers to rhetorical agency. It is "a social/semiotic intersection that offers only a potential for action, an opportunity. Subjects occupy that location skillfully; a rhetor's abilities and accomplishments make a difference in how her performance is accepted" (Herndl & Licona, 2007, p. 141).
Cosmopolitan repertoire	A flexible, available set of cultural practices, skills, or strategies performed by individuals "to deal with objects, experiences and people and which is encouraged by particular contexts, fusions of circumstance and motive, and frames of interpretation" (Woodward & Skrbis, 2012, p. 133).
Cosmopolitanism	A social and political concept that embraces a sense of being local in the global community at the openness of the world. It can be viewed as "a way of life as much as a sense of political or ethical obligation to the world as a whole" (Holton, 2009, p. 2). Its basic principle is moral or ethical obligations, which are shared responsibilities of all human beings (Brown & Held, 2010).
Digital practices	The ways people use digital technology in their communication in everyday life.
Digital rhetoric	A strand emerging in the rhetorical discipline to study the influence of digital technology on human communication. It deals with "the application of rhetorical theory (as analytic method or heuristic for production) to digital texts and performances" (Eyman, 2015, p. 44).
Digital rhetoric of cosmopolitanism	The rhetoric that emerges from individuals' digital practices in their engagement with people from different cultures on the social media environment.

Digital technology	The digital based technology used in interpersonal communication, such as digital devices, software programs, interactive media, and communication applications.
Marginal/marginalized group	A particular group that is pushed "to the edge of society by not allowing them an active voice, identity, or place in it. Through both direct and indirect processes, marginalized groups may be relegated to a secondary position or made to feel as if they are less important than those who hold more power or privilege in society" (Syracuse University Counseling Center, 2019, para. 1). In this study, the term is used to refer to countries, cultures, and people.
Metropolitan culture	The culture of the "metropole," or "the Euro-American centres of cultural and intellectual production" (Harindranath, 2006, p. 14). This culture has more power to influence others in the context of global cultures.
New cosmopolitanism	A strand of cosmopolitanism concepts which focus on local and global interactions in the context of globalization in social and cultural dimensions. With the ideas of citizenship of the worldwide community and duties of global citizenship inherited from classical cosmopolitanism (Holton, 2009), this strand of cosmopolitanism seeks to empower individuals to have critical perspectives toward the influence of globalization on their conditions of citizenship. Its moral perspective also includes the notion of pluralism and multiculturalism (Appiah, 2006).
Peripheral countries or the periphery	The term originated from Immanuel Wallerstein's (1979) World Systems Theory to refer to one of the three types of countries categorized by their roles in the world economic system. According to Wallerstein (1979), this hierarchical system can be divided into three types of countries: core, semiperipheral, and peripheral. Core countries are developed countries with high power to dominate the world's economic movements in the global capitalist driven system. Peripheral countries are at the bottom of the hierarchy.

	They are less developed and rely mostly on agriculture. They provide raw materials to the global manufacturing production. Semiperipheral countries share some characteristics from the core and peripheral countries. They are less developed than the core but more developed than the periphery.
Post-national condition	The condition caused by an erosion of power of nation-states due to globalization (Beck, 2002). According to Ulrich Beck (2002), globalization processes can lead to the weakening relationship between people and their local community and culture. In this respect, citizens of nation-states have been more exposed to power from the outside, leading to an emergence of post-national subjects as a new kind of citizenship to share the community of risk and uncertainty (Beck, 2002).
Social media	The Internet-based applications or platforms that enable users to engage in online interpersonal communication by creating, maintaining, and sharing content in various forms of representations among users in the same networks of community.
Transnational experience	The experience that is "extending or going beyond national boundaries" ("Transnational", 2019, para. 1). This experience can be resulted from physical movement due to work, education, or any human activities. Individuals who have this experience become transnational subjects.

Abstract

This dissertation lies at the intersection of social sciences and humanities. It aims to examine digital rhetoric of cosmopolitanism of people from a marginalized culture as situated in the context of a transnational experience. I view that this rhetoric encompasses digital practices of cosmopolitanism or cosmopolitan repertoire, a set of skills or strategies used in communication via social media in everyday life. I also argue that this rhetoric is connected to other elements in its broader social and cultural networks.

To illustrate these ideas, a case study of Thai students at Michigan Technological University in the United States is conducted to investigate their digital practices as they engage with the Other on social media. The final goal of the study is to identify the strategies of digital practices that might be used to negotiate or resist power embedded in the digital environment. To reach this goal, this study proposes using the interdisciplinary approach as the methodology.

The methodological framework of this project is designed by consolidating various perspectives from new cosmopolitanism and digital rhetoric with a postmodernist lens as a background. The highlight of this framework is an application of the cosmopolitan ontological framework and the ecological perspective to study digital practices on social media in the context of participants. Within this framework, several qualitative methods are employed for data collection and analysis, namely interviews, participant observations, online observations, and rhetorical analysis.

Overall, digital technologies like social media play an important role in establishing and maintaining relationships with people from other cultures. In this context, participants perform their cosmopolitanism in various types of cosmopolitan relationships by relying on a number of digital practices. These practices can be synthesized to form a cosmopolitan repertoire comprising digital literacy skills, multimodal communication skills, language skills, critical thinking skills, rhetoric, and ethics. The rhetorical analysis reveals that participants' digital practices of cosmopolitanism are influenced by power embedded in some perceived factors in their ecological boundaries. Participants also rest on cosmopolitan repertoire in their negotiation of power.

In its contributions, apart from some theoretical and pedagogical implications, this project also helps to shape the idea of digital rhetoric of cosmopolitanism by proposing a definition and a model to explain its ontological dimension. These contributions can lead to more understanding of digital rhetoric of cosmopolitanism and call for further study in this scholarship in the future.

1 Introduction

1.1 Background of the Study

The advancement and omnipresence of digital technology in recent decades have influenced how people communicate with one another. Digital technology has also increasingly become part of human embodiment since it can affect not only interactions with the world, but also the cultivation of self (Cover, 2016). With the development of social media, the impact of digital technology on human communication seems even more apparent.

Social media are a type of communication technologies that encourage digital practices. They are designed as platforms to work on the Internet for creating and sharing user-generated content among users who are connected in the form of "a networked community" (Burns, 2017, p. 6). With this foundational structure, social media have been fast growing and have gained popularity among Internet users. As of January 2019, the number of Internet users has exceeded four billion people around the world, with more than three billion people using social media (Kemp, 2019a).

Many studies have been conducted on how people use social media in general. For example, based on Whiting and Williams's (2013) study, people use social media for social interaction, information seeking and sharing, time occupancy, entertainment, relaxation, facilitation of communication, expression of ideas, and surveillance. Lin and Lu (2011) found that the factors that keep people using social media are enjoyment, the number of friends, and usefulness, while Hallikainen's (2015) work revealed that the motivations of use are also related to the social capital and social benefits as a result of the use of social media platforms. From these studies, digital practices on social media can be viewed from a rhetorical perspective since they involve individual process of communication coupled with motivations and purposes. Also, the ways people use social media seem to be integrated into the common practices in everyday life.

The emergence of social media came at the same time as the revival of the concept of cosmopolitanism in the field of social sciences and other academic disciplines. From the late twentieth century, the term *cosmopolitanism* has been used in discussion of the impact of globalization on human existence. This direction of cosmopolitanism, as addressed in social and political sciences, is a response to globalizing processes, which result in transnational and institutional structures, the decline of power of nation-states, and risk societies in terms of ecology, economics, and politics (Beck, 2002; De La Rosa & O'Byrne, 2015). These global transformations also drive humans to lose power of control over their environments and become subjects of power, uncertainty, and fluidity of changing conditions (Harvey, 1990). In this sense, the concept of cosmopolitanism, as centered around the ideas of global community and citizenship, can provide a critical perspective on the formation of human subjectivity in the flows of connections between the local and global. Cosmopolitanism, therefore, is no longer an ideal concept, but can

be found in any social phenomena, in varying degrees, and in any cultural manifestations (Delanty, 2012).

Although studies on cosmopolitanism have increased in number in various disciplines in the past two decades, they seem to be part of the resurgence of this concept. This development comes along with its connection with globalization, which affects conditions of humans around the globe in different dimensions. Questions arising from these complex conditions are plenty and waiting to be answered by scholars. When social media have been brought into conversation with the revived concept of cosmopolitanism, they can open up a new horizon into the scholarship. This might be due to the fact that social media have capacity to connect people together. They can encourage active mutual participation for "online sociability" among users (Schroeder, 2016). Hence, social media platforms can play an important role for interactions between people across political and cultural boundaries of nation-states and can create a new dimension for engaging in cosmopolitan orientation to deal with the forces of globalization from the micro level. As noted by Schroeder (2016), "Globalization is mainly associated with macro social change, but social media allow us to also recognize globalizing patterns in multimodal micro interactions in everyday life" (p. 5626). In this respect, the digital environment mediated by social media can be the domain for the study of cosmopolitan phenomena.

1.2 Statement of the Problem

Social media, like other kinds of media technologies, are products and mechanisms of globalization, driven by Western legacies like capitalism and neoliberalism. The environment framed by social media platforms "should be taken up as sites of struggle within the realm of capital, new forms of immaterial labor, potential solidarities, subject formation, social relations, desires, and 'life' itself" (Nealon & Giroux, 2012, p. 79). The rhetoric emerging from the ways people use social media is, therefore, situated in the flux of social and cultural networks and driven by the metropolitan culture.

This aspect can raise some concerns about digital practices of citizens in peripheral countries since these people can be influenced by the power embedded in social media through their daily use. They might risk losing links with their local cultures in their pursuit of digital exploration, or they might subdue to all forces and become passive adopters who lack awareness and responsibility for their local and global communities. The situation might be even more critical and become an exigency when these people are situated in the context of the encounters of the Other in a non-local, physical environment. Their transnational experience, in this light, might also affect their digital practices and their cosmopolitan manifestations. Nonetheless, there is another concern about user agency or how users position themselves through their online interactions framed by interfaces (Burwell, 2010). This concern can lead to the aspect of how the information communication technology might impact users in general.

All of these concerns can raise a number of questions, for example: How can people from non-metropolitan cultures negotiate the power embedded in the social media environment

at the moment of encounters with the Other? How can these people make use of social media through their digital practices in everyday life with awareness and responsibility, both for the local and global? Which digital practices in everyday life may be useful for them in this rhetorical situation?

Although the ubiquitous use of social media has added a new perspective in academia, the aspect of digital practices of cosmopolitanism in social media has not gained much interest in research. Many scholars (for example Arenas-Dolz, 2015; Guillen & Suarez, 2005; Zuckerman, 2013) have paid attention to the impact of digital technology, but they tend to have different opinions toward the relationship between digital technology and cosmopolitan conditions. However, they seem to agree in one respect that our use of digital technology can affect the construction of our cosmopolitan self. Much research has also been done in this direction with the recent focus on social media and cosmopolitanism in the aspect of social activism. For instance, Madianou's (2013) work aims to examine humanitarian campaigns in social media, and Sobré-Denton's (2016) study emphasizes the role of social media in shaping virtual cosmopolitanism and facilitating social justice movements. Some scholars have turned to the smaller scope, focusing on the aspect of literacies and learning. Recent works in this research direction are, for example, Hull, Stornaiuolo, and Sahni's (2010) study on cosmopolitan practice and literacies in online and offline social networks and Krutka and Carpenter's (2016) research on how social studies educators use Twitter in their participatory learning. Still, no research has been done to address the micro aspects like digital practices of cosmopolitanism and the rhetoric that might emerge when social media users have transnational experiences.

1.3 This Research

Taking the concerns and research gaps above into account, this research aims to investigate digital rhetoric of cosmopolitanism of people from a marginal culture. I argue that this rhetoric can be traced from digital practices, or from the ways people use digital technology like social media, in connection with people from other cultures at the openness of the world. In other words, digital rhetoric of cosmopolitanism can emerge from digital practices in everyday-life communication context. Therefore, it is possible to examine how the subjects perform their cosmopolitan embodiment through their normal digital practices.

In a case study, I examined digital practices of Thai students at Michigan Technological University when they used social media at their encounter of people from other cultures. I viewed the digital rhetoric emerging in this context as part of the enactment of a set of practices, skills, or strategies, or what I called a "repertoire," which could be acquired to enhance these students' cosmopolitan orientation. I also argued that the digital rhetoric of cosmopolitanism should not be considered as an absolute set of practices, but it could be linked to other social and cultural elements. As such, this repertoire was constituted of rhetorical, social, and cultural aspects. They could be influenced by the digital technology

that steered users' practices, as well as other elements in broader social and cultural boundaries.

The ultimate goal of this study was to identify digital practices that enhanced participants' cosmopolitanism and propose strategies for negotiating/resisting the embedded power while they are making use of digital technologies at the moment of encounters with the Other. I hope that these strategies might help them to have awareness and responsibility for themselves and others, as well as for their Thai and other cultures, while they are engaging at the blurred boundary facilitated by social media. To accomplish this, I framed the study with an interdisciplinary approach, drawing on digital rhetoric, new cosmopolitanism, and theories related to technologies and subject formation as outlined below.

1.4 Related Concepts and Theories

I situated this dissertation project at the intersection between social sciences and humanities disciplines, among three areas of scholarship: digital rhetoric, new cosmopolitanism, and certain theories related to technologies and subject formation. This interdisciplinary approach was appropriate for the project because it could help me to deal with power relations embedded in participants' practices in the digital environment of social media as well as could yield a flexible approach to engage in the condition of digital rhetoric of cosmopolitanism in the complex socio-cultural milieu.

1.4.1 Digital Rhetoric

Digital rhetoric was significant in this research project since it provided me ideas, concepts, methodology, and methods for framing the study and designing the research process and procedures. Digital rhetoric has its root in the rhetorical discipline. It emerged when digital technologies began to play an important role in human communication. Since its early stage in the late 20th century, the concept of digital rhetoric has been in its on-going development. It is also viewed as an interdisciplinary area since it can borrow concepts, theories, methods, and practices from other related disciplines. Therefore, digital rhetoricians can tailor their works with different definitions, theories, methods, and practices.

Guided by this flexible perspective of the digital rhetoric scholarship, I loosely constructed an approach to deal with the complex condition of participants' digital practices. I first followed Eyman's (2015) idea of digital rhetoric which not only highlights the role of rhetoric in digital context, but also embraces the aspects of human embodiment and ideological and cultural formation in the digital environment. Eyman's suggestions of contemporary rhetorical theory and various methods used in the field of digital rhetoric also offered insights for shaping the methodology of this study and helped me to understand the idea of digital rhetoric of cosmopolitanism as related to social

media technology, digital practices, and other elements in wider complex social and cultural domains.

Among the theory and methods reviewed by Eyman (2015), I found the ecological perspective and usability useful for this project. The ecology metaphor could be applied to the context of the digital rhetoric of cosmopolitanism since it offered a lens for viewing digital practices as articulated in a complex system of an ecology of practices. As noted by Kemmis et al. (2014), social science scholars, "*practices are not merely set in, but always already shaped by, the particular historical and material conditions that exist in particular localities or sites at particular moments*" (p. 33, emphasis in original). Likewise, from the field of rhetoric, Edbauer (2005) sees ecologies as sites of circulation of rhetorical situations which can work through time and space, "in their temporal, historical, and lived fluxes" (p. 9). Therefore, a particular practice, like a digital practice of cosmopolitanism, can be linked to other social and cultural elements in its ecological networks.

In terms of usability, Eyman (2015), notes that this method is often used in digital writing research; however, it can be applied to studying digital rhetoric that occurs in the context of users and digital technology. As he remarks, usability can be a powerful method for digital rhetoric if it is "rearticulated as a method of investigating actual use in specific contexts and cultures" (p. 97). The area of usability could provide me several ideas and methods for this research. The overall approach of usability that concerns the relationship among products, humans, and environment could also offer a micro perspective for my study of digital practices and their relations to the complex dimension of digital technology.

1.4.2 New Cosmopolitanism

As this project also paid attention to subjects from the periphery, I intended to incorporate the concept of new cosmopolitanism into the framework. This strand of cosmopolitanism broadens the horizon of classical and enlightenment cosmopolitanism, which emphasize moral and political dimensions, by encompassing the notion of post-national world. It extends the implications of the moral aspect in social and cultural dimensions and welcomes the critical perspectives on the impact of globalization on global citizenship.

To theorize cosmopolitan practices in the digital context, I drew on three perspectives of new cosmopolitanism scholars. First, Ian Woodward and Zlatko Skrbis's (2012) concept about performing cosmopolitanism inspired me to view cosmopolitanism as a set of cultural practices or repertoire instead of labeling it as social identity. As they put forward, cosmopolitanism should not be viewed as a disposition, but "a flexible, available set of cultural practices and outlooks" or "a *cultural repertoire performed by individuals*" (pp. 129-133, emphasis in original). Based on this idea, it was possible for me to investigate cosmopolitanism as manifested through digital practices via social media.

The other two concepts of new cosmopolitanism employed in this study were Gerard Delanty's (2009) critical cosmopolitanism and Walter D. Mignolo's (2000) cosmopolitanism from below. These two approaches of new cosmopolitanism pay attention to social and cultural dimensions of the local and global communities with different perspectives. While Delanty (2009) is attentive to internal transformations of social subjects as interacting in the global sphere, Mignolo (2000) tries to empower people in the periphery within the framework of globalization.

When combined together, these three concepts from the strand of new cosmopolitanism could help me to see what I called *cosmopolitanism in the making* or the enactment of the transformation process toward cosmopolitan self through participants' digital practices in everyday life.

1.4.3 Theories Related to Technologies and Subject Formation

This study was centered around digital practices on social media and power relations embedded in the social media environment in participants' manifestation of cosmopolitanism. Part of the project was also extended to examine how digital practices of cosmopolitanism in this context might be connected to their wider social and cultural arenas. To engage in this phenomenon, I drew on some concepts/theories which could be applied to my discussion of the interplay among technology, the formation of cosmopolitan self, and agency. These concepts/theories were Michel Foucault's power, Judith Butler's performativity, and Donna Haraway's cyborg.

I employed Foucault's concept of power in this research because it could be used to theorize how power was structured in the context of digital practices in everyday life. In his discussion of power and knowledge, Foucault (1980) believes that we are part of the system of power structure, and our construction of self is influenced not only by social universality of wills, but also "the materiality of power" (p. 55). This mechanism of power consistently creates subjectivity in which humans become subjects of their own discipline. Disciplinary power is, therefore, the power people operate on themselves in their daily lives, and the only way to understand it is to analyze everyday practices (Foucault, 1982).

I also saw Foucault's (1988) idea of "Technologies of the Self" as part of his interest in power, knowledge, and subjectivity. Foucault (1988) posits that technologies of the self are related to the transformative actions people put on their bodies, souls, ideas, and ways of life in their quest for happy well-being. The term "technologies" in this concept does not have a specific meaning. Rather, it refers to mechanisms, techniques or ways in which people use in their representations of self in the society. Hence, it can be used to explain how social subjects are influenced by social media technology in their presentation and representation of cosmopolitan selves.

While Foucault's concept of power could help me to understand how power worked in the manifestation of cosmopolitan self through daily digital practices, I viewed that

Butler's concept of performativity could extend Foucault's notion of power and subjectivity. In her early work on performativity, Butler (1988) explores how performative acts can add a new perspective to the scholarship of phenomenology and feminist theory. She argues that via a lens of performative acts, gender is a transformative and discursive process. It is not a static entity but constructed as "a historical situation" (p. 521). Hence, gender can be formed "through a series of acts which are renewed, revised, and consolidated through time" (p. 523).

Although gender was not part of the factors included in the scope of this study, Butler's idea of performative acts could be applied in a discussion of the discursive process of the formation of participants' cosmopolitan self and agency in the context of social media. Cosmopolitanism, like gender, could be viewed as a result of acts or practices that have been performed over time, not a fixed identity. The collective characteristic of the performative acts of gender could also be used to discuss how participants' digital practices of cosmopolitanism were linked to other social and cultural forms in the temporal dimension.

Though with a different perspective, I believed that Haraway's (2003) concept of cyborg could be applied to theorize participants' cosmopolitan practices in the digital sphere. She proposes this concept to explain humans' condition as affected by the advancement of technologies. A cyborg is "a cybernetic organism, a hybrid of machine and organism, a creature of social reality as well as a creature of fiction" (p. 429). This new kind of subject emerges when new communication technologies create a fluid situation in which the boundaries between public and private life are blurred. In this light, Haraway foresees cyborgs as creatures in a post-human world since they are "no longer structured by the polarity of public and private" (p. 430). In this study, the concept of cyborg could provide a background perspective for my discussion of the conditions of participants' cosmopolitanism. It could also be used to discuss the relationship between these subjects and social media technology as well as the transformation of subjects at the fluid boundaries between the local and global in the context of globalization.

1.5 The Context and Rationale for the Study

This case study focused on the rhetoric embedded in cosmopolitan practices on social media of Thai students who studied at Michigan Technological University during 2017/2018 academic year. All of them were in the STEM fields, and almost all of them were funded by the Royal Thai Government. After graduation, most of them had to return to Thailand and worked for government agencies or state-owned enterprises. These students were appropriate participants for this study because they were people from a non-metropolitan culture. They also had transnational experiences through their overseas education. Besides, all of them used social media in their everyday life.

This study was rooted in my interest in the popularity of social media in Thai society. When comparing in terms of numbers, the use of social media among Thai people can be regarded as dramatically ubiquitous. In January 2018, Thailand was the top country

regarding time spent per day on the Internet, and it ranked fourth in the world on time spent on social media (approximately three hours per day via any device) (Kemp, 2018). The social media penetration or monthly active social media users compared to population was 74%, surpassing many developed countries like the United States (71%), the United Kingdom (66%), Japan (56%), and Germany (46%) (Kemp, 2018). This information can depict the high penetration of the Internet and the social media use among Thais at present. Therefore, social media can be an appropriate context for studying the impact of digital technology on normal communication practices of Thais.

Adopting social media technology can lead to the transformation of digital communication experience for Thai people. However, it turns out that many people use this technology without an awareness and responsibility for others. The situation is more complex when users are situated in the environment where the border of nation-states is blurred, like those who work or study abroad. The way these users position themselves in the digital domain can be problematic since they can establish their ethos or credibility easily from their education and transnational experiences.

To illustrate this, I would like to mention the case of Dr. Kongpop U-yen, a Thai engineer who works at the National Aeronautics and Space Administration (NASA). He has become well-known in the past few years from his communication to Thai people via his Facebook page. With his personal interest in the alignment of stars and their effects on humans and global environment, he usually posts information and predictions in Thai language, which sometimes cause fears and anxiety for local Thai people. The most controversial one might be his prediction on the climate upheaval, earthquakes and volcanic eruptions, which triggered chaos among people in the southern part of the country (Chuenniran & Chaolan, 2010). This forecast received a lot of criticism from other scientists since it was based on the unclaimed scientific evidence.

Dr. Kongpop U-yen is an example of Thai scholars who perform their cosmopolitanism by positioning themselves at the borderline where local meets global. The digital practices of these people can influence others in some ways or another. Thus, it is an exigence for this study to pay attention to the rhetoric that can emerge from digital practices of this group of people.

The Thai government's current economic policy or Thailand 4.0 (the latest economic model) can also drive the need for a study on the rhetoric of cosmopolitanism. As part of the policy aims at the transformation of Thais into "[c]ompetent human beings in the 21st [c]entury" (Royal Thai Embassy, Washington D.C., 2019a, para. 4), there seems to be a call for the development of people who can strive in the digital age and be competent citizens for both local and global communities driven by globalization. This new type of people seems to resonate the idea of Gee's (2000) "the portfolio person" shaped by the new capitalism. Hence, with this direction of human resource development, it is necessary to consider ideas of new cosmopolitanism part of the competence people should acquire. Armed with new cosmopolitanism, people can have critical perspectives

toward the world, as well as being responsible for their local and global communities while they interact with the Other physically or digitally.

Still, there is the lack of scholarship in an interdisciplinary area of digital rhetoric and cosmopolitanism in the Thai context. Research related to social media in Thailand tend to focus on social media usage and application in various contexts (e.g. Kaewkitipong, Chen, & Ractham, 2012; Kongthon, Haruechaiyasak, Pailai, & Kongyoung, 2012; Pornsakulvanich & Dumrongsiri, 2013; Suraworachet, Premsiri, & Cooharojananone, 2012) whereas research on cosmopolitanism are mainly in the socio-political domain (e.g. Callahan, 2003; Keyes, 2012; Lynch, 2004; Winichakul, 2008). Taking this situation into account, this research attempted to answer the questions emerging from the intersection between digital rhetoric and cosmopolitanism. I hope that the interdisciplinary approach of this study can lead to further research in these areas as well as other different directions of approaches.

This research project, nevertheless, was not based only on the background development of cosmopolitanism or gaps of studies, but also on the results of a pilot study I conducted. The purpose of this pilot study was to try out the methodology designed for the dissertation project. I collected data by interviewing four Thai graduate students before they graduated from Michigan Technological University in spring and summer 2017. The aim of the interviews was to investigate digital practices in their past experience in Thailand and at Michigan Technological University. Overall, data from the interviews showed that these students used more digital technologies to connect with others when they came to study at Michigan Technological University than when they were in Thailand. Digital technologies, especially social media, also played an important role in creating and maintaining relationships with people from other cultures. Another interesting aspect was that the ways these students used social media did not depend on only on their preferences but also were conditioned by other factors like the popularity of platforms and their non-Thai friends' preferences. Moreover, this pilot study revealed that it was feasible to examine digital practices of cosmopolitanism from participants' digital practices in everyday life. Further investigation was needed to find out what digital practices supported cosmopolitan manifestation and how these practices might be influenced by other elements in their broader social and cultural domains.

1.6 Research Questions

This project aimed to investigate digital rhetoric of cosmopolitanism of Thai students at Michigan Technological University from their digital practices at the encounter of people from other cultures via social media. I argued that this rhetoric can be viewed as a repertoire or set of skills/strategies to be acquired and used by these students to enhance their cosmopolitan sensitivity. I also argued that digital rhetoric of cosmopolitanism should not be considered an absolute set of practices, but part of broader social and cultural networks that allowed all conditions to happen. The ultimate goal of this study was to identify practices and propose strategies for negotiating/resisting the embedded power while at the same time making use of digital technology at the moment of

encounters with the Other. To accomplish this goal, this research project was guided by two sets of core research questions as follows:

1. How do Thai students at Michigan Technological University use social media in their digital practices of cosmopolitanism at the encounter of non-Thais?

   1a. To what extent do they express their cosmopolitanism via their digital practices?

   1b. Which digital practices support cosmopolitan manifestation in this situation?

2. How might the students' digital practices of cosmopolitanism be influenced by certain elements in their ecological boundaries?

   2a. What are the factors perceived by the students as having influences on their digital practices?

   2b. How might the students' digital practices of cosmopolitanism be influenced by perceived factors?

   2c. How do these students negotiate the tension that might emerge from the perceived factors in their performing of cosmopolitanism?

1.7 Overview of Methodology and Methods

I framed the methodology and methods for this study based on my understanding of the complex conditions of the digital rhetoric of cosmopolitanism. The methodology and methods should be flexible and effective enough to help me examine participants' digital practices in their daily life as well as their cosmopolitan practices on social media. They should also provide a flexible approach to investigate the rhetorical situation of these participants' cosmopolitan practices.

1.7.1 Methodology

With my view on digital practices of cosmopolitanism as a repertoire, which could be identified from digital practices in daily life, I framed the methodology of this study with an interdisciplinary approach of two overarching scholarships: new cosmopolitanism and digital rhetoric. I also employed a postmodernist lens as the background of the framework in order to glue these perspectives together.

From the perspective of new cosmopolitanism, I first borrowed Woodward and Skrbis's (2012) idea to view cosmopolitanism as a repertoire or set of cultural practices which

could be traced from digital practices in everyday life. With this approach, they also provide four elements of cosmopolitan manifestation:

- objectual and material networks
- spatial and environmental contexts
- actors and audiences
- scripts and narratives as means of production (Woodward & Skrbis, 2012, pp. 134-135)

I also employed these elements as a guideline for my contact with data described later in Chapter 3.

In addition to Woodward and Skrbis's concept of cosmopolitan repertoire, I adopted Delanty's (2012) ontological analytical framework of cosmopolitanism to constitute a model for my analysis of participants' digital practices. This framework focuses on four types of cosmopolitan relationships:

(1) the relativization of one's own identity
(2) the positive recognition of the Other
(3) the mutual evaluation of cultures or identities, both one's own and that of the Other
(4) a shared normative culture in which Self and Other relations are mediated through an orientation towards world consciousness (Delanty, 2012, p. 44).

Realizing the significance of the transformation process of cosmopolitanism, I also incorporated Mignolo's (2000) notion of self-repositioning of subjects in the periphery into this framework.

From the digital rhetoric perspective, I drew on ideas from usability and the ecological perspective. The area of usability involves various concepts, methods, and practices. In this study, the focus on user experience of usability could help me to understand relationships among social media technology, users, and environment. I also adapted some practices from usability testing to use in my data collection.

The ecological perspective was employed as a framework for my rhetorical analysis of participants' digital practices of cosmopolitanism as connected to their social and cultural networks. It could help me to understand how these digital practices might be influenced by other social and cultural elements in the context of social media technology and their related ecological networks. I loosely employed the ecological perspective to map these relationships.

Viewing digital rhetoric of cosmopolitanism as part of the conditions of postmodern society driven by the forces of globalization, I expected that the postmodernist lens could provide a broad framework to address the complex relationships among human subjects, technologies, and social and cultural conditions. With this lens, I could also see the

interplay among digital technology, practices, and cosmopolitanism in the context of a subordinate group of people in the global power structure. As such, to capture the manifestation of this interplay, I needed a flexible methodology and various methods to collect data from different angles.

1.7.2 Methods and Procedures

Based on the methodology described above, I combined several qualitative methods for this study. They were structured in three phases based on data collection approaches and analysis:

>Phase I: Semi-structured interviews

>Phase II: Participant and online observations

>Phase III: Rhetorical analysis

As data collection procedures of Phases I and II involved human subjects, I sought approval from the Institutional Review Board (IRB) for the protocol, consent form, and interview questions as presented in Appendices A, B, and C. I began working on rhetorical analysis in Phase III after data collection and data analysis of Phases I and II were complete.

Phase I: Semi-structured interviews

I started the process of data collection by employing semi-structured interviews as a method of primary data collection. I interviewed each participant using an interview guide consisting of seven open-ended questions. The purpose of the semi-structured interviews was to gather the information about participants' demographic data, their general digital experience both in Thailand and at Michigan Technological University, and their digital practices on social media. I intended to use this method because it could help me to draw the information about personal digital experience from participants, with the initial guidance from the open-ended questions. I also aimed to use the interview method as a point of departure for my further investigation of participants' digital practices.

Based on the interview data, Facebook was identified as the common social media platform used by participants in their communication with both Thais and non-Thais. This platform became a target for further investigation in the next phase.

Phase II: Observations

After identifying Facebook as the main venue of study, I conducted participant observations and online observations. The purpose of these methods were to collect more data regarding participants' digital practices on social media's environment and to

investigate how participants used social media in their engagement or interactions with people from different cultures in daily life.

In this respect, I adapted the procedure of participant observation from the theory and practice of usability testing. In a one on one meeting, I asked each participant to demonstrate how he or she used Facebook and to give a tour of this platform and their profile using think-aloud protocol. I did a screencast on the device to capture a video screen during the demonstration. As Facebook can accommodate online observations, I asked for a permission from each participant to conduct further observations by myself. The purpose of online observations was to collect data from the real digital environment.

Data collected from the interviews and observations were coded and analyzed based on the cosmopolitan ontological framework adapted from Delanty's (2012) framework and Mignolo's (2000) concept of cosmopolitanism from below. The results of data analysis were participants' manifestation of cosmopolitanism and digital practices that support this manifestation, which were the answer of the first set of research questions.

Phase III: Rhetorical Analysis

Rhetorical analysis was employed to expand my investigation of participants' digital practices of cosmopolitanism. This method aimed to explore how these practices might be influenced by other social and cultural elements in their ecological networks and how participants negotiated or resisted power relations underlying in this situation.

I divided the procedures of rhetorical analysis into four parts. In the first part, I drew on the interview and observation data to identify the factors which participants perceived as having an impact on their digital practices of cosmopolitanism.

In the second part of rhetorical analysis, I explored how power and agency worked in the context of participants' digital practices of cosmopolitanism by discussing the results of the previous parts of rhetorical analysis. I relied on Foucault's (1980, 1982, 1988) notion of power, Butler's (1988) performativity, and Haraway's (2003) cyborg as theoretical perspectives in my rhetorical lens.

In the third part, I further explored how infrastructure, one of the perceived factors, might influence participants' digital practices of cosmopolitanism. To narrow down my scope of work, I focused on relevant areas of analysis. Then I mapped this factor in relation to these areas and selected artifacts for my snapshot of rhetorical analysis. After collecting information about these artifacts, I applied the same rhetorical lens used previously to analyze power and agency in the context of these artifacts.

In the final part of rhetorical analysis, I further discussed agency and the negotiation of power in the context of participants' digital practices of cosmopolitanism based on the results of rhetorical analysis in the previous parts. I relied on Foucault's (1980, 1982, 1988) notion of power in my discussion of power relations in the ecological domains of participants' digital practices of cosmopolitanism. I also drew on Butler's (1988)

performativity and Haraway's (2003) cyborg to discuss participants' formation of cosmopolitanism self and agency. The purpose of the discussion was to see how participants negotiated or resisted tensions of power embedded in those ecological domains. The discussion also helped me to identify practices or strategies participants used in this negotiation or resistance.

The results of rhetorical analysis in terms of perceived factors, the investigation of a perceived factor, and the exploration of power and agency were to answer the second set of research questions.

1.8 Scope of the Study

This research attempted to examine digital rhetoric of cosmopolitanism of people from a marginalized culture in the social media environment. It focused on their digital practices at the moment of encounter with the Other when these people had transnational experiences. The research was conducted in a form of a case study of Thai students studying at Michigan Technological University in the academic year 2017/2018. There were six Thai students participating in the study. The project first explored these students' general digital practices and narrowed down to digital practices on Facebook, a common social media platform used by all participants.

The nature of this research was qualitative. It pursued the interdisciplinary approach designed specifically for this project by applying theories, concepts, methodology, and methods from the areas of digital rhetoric, new cosmopolitanism, and theories related to technologies and subject formation. The methodology of this project was framed by perspectives from new cosmopolitanism and digital rhetoric scholarships with the support of a postmodernist lens. The methods used in this study included semi-structured interviews, participant and online observations, and rhetorical analysis. The scope of this project also stretched to the ecological domains wherein participants' digital practices of cosmopolitanism have been articulated.

The results of this project included participants' demonstration of cosmopolitanism, digital practices that support cosmopolitanism, or cosmopolitan repertoire, participants' perceived factors, information about the influences of the investigated perceived factor, and strategies used by participants to negotiate or resist power relations. Results obtained from this study, therefore, would be difficult to generalize, but might yield insights about how people from marginalized cultures might deal with power structures in the digital environment in their interactions with people from different cultures at the openness of the world.

1.9 Significance of Study

The significance of this study can be addressed in five respects. First of all, the findings of this study would benefit Thailand in terms of understanding individual social media

users and crafting education policy as a whole. This study would provide strategies for Thai people to negotiate or resist power embedded in social media, especially in the context of intercultural communication in the digital environment. As these strategies are rooted in the concepts of new cosmopolitanism, this study will suggest that cosmopolitan education should also be considered part of the education policy for the preparation of students for their further study abroad. The ultimate goal is that these students would have critical perspectives toward social media technology instead of being general passive users who are not aware of the impact of this technology on their self-manifestation in the digital space. With a sense of self-awareness, they would be more sensible to any changes and have a chance to be more responsible users, for themselves and others, whether Thais or non-Thais, who share the same digital environment.

Second, the findings of this study would benefit other groups of peripheral people who use social media in their intercultural communication. Although the results of this study may not be generalized since they are based on a case study of Thai students at Michigan Technological University, the investigation of their digital practices can lead to an understanding of the rhetoric that might emerge at the openness of the world or at the moment of encounters through transnational experiences. General ideas about practices and strategies for negotiating or resisting the underlying power in digital practices might be worth considering for peripheral people who have similar experiences. As such, these people would not risk losing the connection with their local cultures at the encounters of the Other in the digital context.

Third, the results of this study can contribute to interdisciplinary scholarship. Although cosmopolitanism has been in conversations of scholars in various disciplines, research that includes an interdisciplinary approach is still needed. I hope that the findings of this study would add a new perspective to these conversations and lead to further study in this direction.

Fourth, this study would contribute to dialogue of usability studies and technical communication disciplines. Based on the idea that humans' digital practices can impact the cultivation of cosmopolitan self, this study would yield a critical perspective on the human-centered design of digital technologies and might lead to further discussion and investigation on the cultural dimensions in the field of technical communication.

Finally, this research can be part of the development of digital rhetoric scholarship. The methodological framework designed for this study can be used as an example of application of digital rhetoric in social and cultural related research. The focus of this study on digital practices of non-Western users would also help broaden the development of digital rhetoric scholarship toward marginalized cultures and beyond. Though originated as a Western legacy, digital rhetoric, as noted by Eyman (2015), can be a discipline which is flexible not only in terms of concepts, methodology, and methods, but also in terms of its application across social and cultural context.

1.10 Organization of the Study and Chapter Overview

This dissertation aimed to examine digital rhetoric of cosmopolitanism of a marginalized culture as situated in the context of a transnational experience. I viewed that this rhetoric encompassed digital practices of cosmopolitanism or cosmopolitan repertoire, a set of skills or strategies used in every day digital practices. I also argued that this rhetoric was connected to other elements in the broader social and cultural networks. To illustrate these ideas, I worked on a case study of Thai students who studied at Michigan Technological University in the United States. I investigated their digital practices as they encountered transnational experiences. The final goal of the study was to identify the strategies of digital practices that might be used to negotiate or resist power embedded in the digital environment. To reach this goal, I proposed using the interdisciplinary approach as the methodology. The details of this investigation will be presented in chapters that follow. Summaries of each chapter, however, are outlined below.

Chapter 1, this introductory chapter, provides an introduction to my research study. It introduces the background of the study and research questions. It also outlines theories and concepts I used to frame my disciplinary approach and gives an overview of my methodology and methods. The significance of the study is also provided by the end of the chapter.

Chapter 2 focuses on the review of literature related to this project. The review touches on three fields of scholarship, namely digital rhetoric, new cosmopolitanism, and theories related to technologies and subject formation. These areas of scholarship help me to tackle the complication of overlapping aspects in the context of Thai students who use social media for their interactions with people from different cultures while studying abroad. In addition to these topics, this chapter also sketches the information about social media, both in general and in the Thai context and some background about the digital communication technology in Thailand. All of this information can be used to support data analysis and discussion.

Chapter 3 describes the methodology and methods. It presents how I used the interdisciplinary approach, based on new cosmopolitanism and digital rhetoric, to design the methodology of this study. This methodology also leads me to use multiple methods for data collection, namely semi-structured interviews, participant and online observations, and rhetorical analysis. Then the chapter moves on to the topic of data collection and data analysis, which explains how I collected and analyzed data. The rest of this chapter focuses on privacy, confidentiality, and ethical considerations, research positionality, and the limitations of method used in this study.

Chapter 4 presents the results and discussion. The first half of this chapter describes participants' performance of cosmopolitanism on social media and their digital practices that support cosmopolitanism or cosmopolitan repertoire. The second half of the chapter involves participants' digital practices of cosmopolitanism in their ecological networks. It focuses on rhetorical analysis of perceived factors: how they influenced participants'

digital practices of cosmopolitanism, and how participants negotiated power relations embedded in the contexts surrounding these perceived factors. A further discussion on agency and negotiation of power is also provided.

Chapter 5 is the conclusion of this dissertation. It summarizes the overall information of this research project and provides concluding remarks on digital rhetoric of cosmopolitanism, the key idea of the study. It also describes how this project can contribute to some theoretical and pedagogical areas in the implications. Finally, the chapter ends with future directions, which points out some limitations of this study and my directions and/or suggestions to cope with these limitations in further research.

2 Literature Review

2.1 Introduction

This chapter presents a review of literature associated with this research project. It is divided into three main topics. The first one concerns the related concepts and theories I used to frame this study, which include digital rhetoric, new cosmopolitanism, and theories related to technologies and subject formation. The second topic is about the background of social media. It is a sketch of the history of social media and the overall picture of social media usage in the world. The third topic is digital communication technology and digital education in Thailand. It provides the background of digital communication technology in terms of policies and their implications to the country' digital education. The final topic is social media use in Thailand which provides brief information about how Thais use social media.

2.2 The Related Concepts and Theories

At its core, this research project stems from my interest in digital practices of non-Western subjects in the academic context of the Western culture. From my point of view, these practices have been shaped in a complex network of social and cultural structures. To deal with this complex condition, it is necessary to make an inquiry with different perspectives. Thus, I framed this study with a cross-disciplinary entry point weaving around the fields of humanities and social sciences. Within this direction, I positioned this study at the intersection of three areas of scholarship, namely digital rhetoric, new cosmopolitanism, and theories related to technologies and subject formation.

2.2.1 Digital Rhetoric

Digital rhetoric has its roots in the rhetorical discipline. It emerged when digital technology began to have a significant role in human communication. The impact of digital media technology on human communication has urged the study of rhetoric in the context of digital media. This brought into existence digital rhetoric to keep up with the fast pace of digital technology. Although digital rhetoric can be viewed as a movement in the field of rhetorical studies, the advancement of digital media technology drives digital rhetoric to be dynamic and interdisciplinary in itself.

The following sections present the literature review on the historical background of digital rhetoric, definition of digital rhetoric, contemporary theory and method of digital rhetoric, and digital rhetoric as related to digital literacy, digital practices, and digital self. The purpose of this review is to provide an overall idea about digital rhetoric in the areas relevant to this study.

2.2.1.1 Background of Digital Rhetoric

Digital rhetoric has an opaque background and boundary. It is not clear when it became recognized in the field of rhetorical studies. The term "digital rhetoric" was first used by Richard A. Lanham in his paper presented in 1989 which was later published in the 1992 volume edited by Myron C. Tuman. The term appeared again in Lanham's 1993 essay collection *The Electronic Word: Democracy, Technology, and the Arts* in which he attempted to connect computer mediated communication with rhetoric. Lanham's idea about digital rhetoric tends to focus on the rhetorical features of digital texts in his literary study. The early practice of digital rhetoric, as exemplified by Lanham's work, is the application of classical rhetorical theory in the context of digital media. As noted by Zappen (2005), this direction is "exciting and troublesome" because it opens up a new horizon for rhetorical studies, and "it reveals the difficulties and the challenges of adapting a rhetorical tradition more than 2,000 years old to the conditions and constraints of the new digital media" (p. 319).

In his trace of the history of development of digital rhetoric, Douglas Eyman (2015) explained that after Lanham's invention of the term, the next move of the development of digital rhetoric seemed to be the expansion of the rhetoric of digital texts to hypertexts and hypermedia. This direction triggered an awareness of the roles of audiences in rhetorical practices in digital environments. At the turn of the century, digital rhetoric drew attention from scholars again when rhetorical practices and digital media or digital communications were integrated into composition pedagogies. From then on, digital rhetoric has attracted more attention from scholars in various fields, such as communications, media studies, computer and writing, and rhetorical studies.

With its interdisciplinary direction, digital rhetoric has also been viewed as connected to other fields. One of them is digital humanities, which has been in conversations among scholars recently. Many scholars see the close connection between these two areas. For example, Eyman (2015) views digital humanities as an umbrella term that encompasses various activities concerning technology and humanities scholarship. Thus, works on digital rhetoric might be categorized as part of those activities. Ridolfo and Hart-Davidson (2015) note that digital humanities and digital rhetoric both have potentials to be incorporated in humanistic scholarship as interdisciplinary fields. However, Reid (2015) considers digital rhetoric as part of the development of digital humanities. Eyman and Ball (2015), on the other hand, argue that digital humanities scholarship should pursue its direction toward digital rhetoric. Thus far, consensus has not been reached yet among scholars on the relationships between digital rhetoric and digital humanities, and the conversations on this topic have been going on along with the growth of these two areas.

At present, although digital rhetoric is in its initial stage of development, it has been more recognized in academia. As remarked by digital rhetoric scholars Hodgson and Barnett (2016), the term "digital rhetoric" has been increasingly used starting from 2015. They also found the proliferation of the term in the hiring scholar positions compared to the job

markets back in 2012 and 2013. This trend, as they observe, might be due to "a need to reassess the relationships between digital media and rhetorical studies" (Hodgson & Barnett, 2016, para. 2).

In the same way, the term "digital rhetoric" has been used more in academic work. When searching the term "digital rhetoric" on Google Scholar in October 2018, I found about 402 results from 2000 to 2010, but about 1,430 results from 2011 to 2018. Even though these numbers might not reflect the real situation of digital rhetoric, they might possibly suggest a rough idea about its position in the scholarly domain.

Based on its background, digital rhetoric can be accounted as a young discipline. The on-going development with contributions from scholars in different areas can reflect its pluralistic and flexible nature. It is also viewed as an interdisciplinary area since it can adopt concepts and practices from other related fields. These pluralistic and flexible characteristics might be necessary for the direction of digital rhetoric since it has to keep up with the emergence and advancement of new digital technologies.

2.2.1.2 Definition of Digital Rhetoric

The background of digital rhetoric seems to suggest that this discipline has been at its early stage of development. This period is also the time that scholars have tried to shape it and find the answer for "What is digital rhetoric?" Many scholars, therefore, have attempted to define digital rhetoric based on their different perspectives. Below are a few definitions that might reflect the characteristics of digital rhetoric and its directions.

First of all, James P. Zappen (2005) is one of the key scholars who have shaped digital rhetoric. From his reviews of the literature on digital rhetoric, he observes that digital rhetoric is the study of: 1) the rhetorical strategies of persuasion in terms of self-expression and collaboration; 2) characteristics, affordances, and constraints of the new digital media; 3) identity formation; and 4) community creation (p. 319). This broad spectrum of the scope of digital rhetoric seems to suggest that digital rhetoric can open up a new horizon of traditional rhetoric. As remarked by Zappen (2005), "traditional rhetoric might be extended and transformed into a comprehensive theory of digital rhetoric" (p. 319). He has also called for "an integrated theory of digital rhetoric" as the direction for the rhetoric of science and technology (p. 319).

Elizabeth Losh (2009), a media theorist and digital rhetoric scholar, also offers her definition of digital rhetoric in her book *Virtualpolitik* in four statements as follows:

1. The conventions of new digital genres that are used for everyday discourse, as well as for special occasions, in average people's lives.
2. Public rhetoric, often in the form of political messages from government institutions, which is represented or recorded through digital technology and disseminated via electronically distributed networks.

3. The emerging scholarly discipline concerned with the rhetorical interpretation of computer-generated media as objects of study.
4. Mathematical theories of communication from the field of information science, many of which attempt to quantify the amount of uncertainty in a given linguistic exchange or the likely paths through which messages travel. (pp. 47-48)

Losh's definition seems to locate digital rhetoric at a crossroad of different paths, pursuing different theories and methods to study different types of representations, not limiting to the textual format like the traditional rhetoric.

Meanwhile, there are some other scholars who have tried to define digital rhetoric by linking it with the traditional rhetoric. Carolyn Handa (2014), for example, argues that digital rhetoric is "not another form of rhetoric" but "already existing forms of traditional rhetoric" (p. 18). It is the rhetoric as a fusion between (printed) text and image or what she calls multimediated rhetoric. As she puts it:

> Digital rhetoric differs from purely verbal rhetoric because it considers the simultaneous hybridity of digital text, that is, both the visual and verbal elements working together— fused, in other words— to convey a certain purpose. Digital rhetoric, unlike verbal rhetoric, does not ignore one of these two elements or privilege one over the other. (pp. 18-19)

Handa's idea about digital rhetoric, therefore, comes in the form of digital fusion or multimediated rhetoric, which she used as a framework to analyze the rhetorical elements of websites.

Some scholars, on the other hand, have sought to define digital rhetoric for specific purposes and directions. For instance, George Pullman (2016) views digital rhetoric as a way for writers to free themselves from the power of others in the context of online writing. Digital rhetoric in his viewpoint is a shift to an integration of writing and coding (data) as a direction for rhetoric for the digital age. Thus, he defines digital rhetoric as:

> a set of practices and intellectual habits that develop in a person the capacity to think clearly and communicate effectively in the dominant medium, leading to a level of civic engagement and social significance commensurate with a person's aspirations, abilities, and opportunities (p. 37)

He also notes that "[e]fficiency is a primary goal of digital rhetorical practice" (p. xxvii).

Among others, Eyman (2015) offers a different perspective of digital rhetoric by building upon the scholarly work of Lanham, Zappen, and Losh. In his book *Digital Rhetoric: Theory, Method, Practice*, he defines the term digital rhetoric that it is related to the use of rhetorical theory as method for production of digital texts and activities. As he puts it,

"The term "digital rhetoric" is perhaps most simply defined as the application of rhetorical theory (as analytic method or heuristic for production) to digital texts and performances" (Eyman, 2015, p. 44, emphasis in original). He also extends this definition by adding Zappen's (2005) list of the main activities within the digital rhetorical discipline as follows:

- the use of rhetoric strategies in production and analysis of digital text
- identifying characteristics, affordances, and constraints of new media
- formation of digital identities
- potential for building social communities (Zappen, 2005, p. 319)

He then adds to the list the following activities.

- inquiry and development of rhetorics of technology
- the use of rhetorical methods for uncovering and interrogating ideologies and cultural formation in digital work
- an examination of the rhetorical function of networks
- theorization of agency when interlocutors are as likely to be software agents (or "spimes") as they are human actors (Eyman, 2015, p. 44)

This definition works as a point of departure for Eyman to position digital rhetoric in the rhetorical discipline and connect it to other related fields, such as digital literacy, visual rhetoric, and new media studies. He also includes the notions of technologies and the construction of digital identities and agency in his expansion of the definition.

While more scholars have been interested in digital rhetoric as an emerging discipline, more effort has been done to help define, position, and develop digital rhetoric. For example, the Indiana Digital Rhetoric Symposium (IDRS) was organized in April 2015 to be a venue of conversations among scholars in the field of digital rhetoric. The purpose of the symposium was to "(1) explore Perspectives and Definitions of Digital Rhetoric and (2) articulate the ways in which digital rhetoric connects to, yet is distinct from, digital humanities" (Indiana University Bloomington, 2018, para. 2). However, Hodgson and Barnett (2016), IDRS organizers and co-coordinators, pointed out later that there was no consensus among IDRS scholars about the definitions of digital rhetoric and its connection to digital humanities. What they could witness at IDRS might be only the current trajectories of digital rhetoric and its prospective directions. As they stated:

> The boundaries and divisions within digital rhetoric are many. But they are also porous, constitutive, and inventive; they enable theorists and practitioners to explore digital media from multiple directions and with multiple questions in mind. They allow us to both push off of and push against particular groundings. These are not weaknesses to be corrected, but potentially generative pathways and positions for developing new insights and new approaches to theorizing, making, and teaching digital rhetorics. (para. 4)

The lack of a clear definition of digital rhetoric might not be a surprise for scholars in the field since digital rhetoric has been in its early stage of development. Also, the cross-disciplinary nature of digital rhetoric might make it difficult to be defined in a definite statement. In the future, there might be numerous definitions of digital rhetoric as new definitions can be coined every day as well as new perspectives. This direction eventually reflects the pluralistic and flexible characteristics of digital rhetoric.

Working on this study, I did not create a new definition of digital rhetoric but relied on Eyman's (2015) definition. His overarching idea about the role of digital rhetoric not only stresses the importance of rhetoric and technology, but also includes the aspects of identity, agency, and ideological and cultural dimensions. His view on digital rhetoric as method or heuristic for production also corresponds to the role of digital rhetoric I have positioned in this study. The focus not only on digital texts but also performances is also useful for my analysis of digital practices of cosmopolitanism. As such, this definition can help me to conceptualize the idea of digital rhetoric as the connection among digital practices, subject formation, and social and cultural networks.

2.2.1.3 Contemporary Theory and Method of Digital Rhetoric

Although digital rhetoric has its root in the rhetorical discipline, it tends to be more dynamic due to its flexible theory and method. In his attempt to locate digital rhetoric as an interdisciplinary field in the academic context, Eyman (2015) views that digital rhetoric should not pursue only one theory or framework. Rather, it should be a field that incorporates multiple theories and methods, both from classical rhetoric and contemporary theory. In this way, Eyman (2015) argues that digital rhetoric has its own theory, method, and practice, which can be borrowed and constituted from other related disciplines.

Eyman has outlined a number of different theories and methods that might be relevant to digital rhetoric, for example the canons of classical rhetoric, the rhetorical situation, digital ecologies, content analysis, and social network analysis (SNA). In his review of methods in the field of digital rhetoric, Eyman (2015) points out that the general trend in the area of digital writing research is qualitative methods. Examples of these methods are case studies, textual inquiry, and rhetorical analysis. Eyman (2015) does not suggest any methodological approach of rhetorical analysis in particular since it might depend on the context of study and scholars' consideration. Still, he notes that there are a number of tools that can be borrowed from other fields to be applied in digital rhetoric, for example close reading, distant reading, genre studies, and usability.

While we can see the application of classical rhetoric among scholars in the field, new theories and methods have also been created and implemented. This might be due to the fact that digital rhetoricians can design frameworks they deem appropriate. Also, scholars have to keep up with the fast pace of digital technology as well as the challenges of more complicated factors emerging in the globalized world. The current trend of digital rhetoric scholarship, therefore, seems to depend very much on the trend of digital

technology and its impact on human communication. Estee Beck (2016), for example, has recently paid attention to persuasive abilities of computer algorithms due to their "performative nature and the cultural values and beliefs embedded/encoded in their lingual structures" (para. 7). This shift to digital media production can be another facet of digital rhetoric.

Anyway, for more than a decade, many contemporary scholars whose works concerning digital rhetoric have been attentive to the concepts of ecologies, rhetorical delivery, and interfaces. For example, Johnson-Eilola (2005) created the concept of datacloud to encompass the notion of the system of articulations of symbolic-analytic work and computer interfaces. Brooke (2009) built a framework for rhetoric of new media by reconfiguring rhetorical canons to work on texts (or what he calls interface) situated in media ecologies. Porter (2010) focused on the concept of digital economy as he sees the importance of rhetorical delivery in digital spaces. McCorkle (2012) put an emphasis on rhetorical delivery based on the history and transitions of Western communication technologies. Ridolfo (2015) seemed to recognize the importance of ecologies and rhetorical delivery as he created the concepts of rhetorical circulation and rhetorical velocity. Eyman (2015) also proposed his theory of digital rhetoric, named "networks and digital rhetoric as economies and ecologies of circulation," by drawing on digital ecologies, ecologies and ecosystems, energy flow and material cycling, ecology as metaphor, and economies of circulation. All of these concepts tend to view rhetoric as delivered, articulated, connected, or circulated in the digital environment like networked systems or ecologies.

In this respect, I see the potential of applying the ecological perspective in this project. It can be used to investigate the rhetorical aspect of digital practices of cosmopolitanism in terms of its connections to other elements in the broader social and cultural networks. In the following, I sketch the background of the ecological approach and the relevant perspectives incorporated into this study.

2.2.1.3.1 The Ecological Approach

The concept of ecologies has been of interest to many rhetoricians in the past few decades as a way to pursue contextual rhetorical analysis. In her work on an ecological model of writing, Marilyn M. Cooper (1986) views that "The term ecological is not, however, simply the newest way to say 'contextual'" (p. 367), but it embraces the notion of interaction to construct systems. These systems are in the complex form of ecologies, and they are dynamic in nature. As remarked by Cooper, "though their structures and contents can be specified at a given moment, in real time they are constantly changing, limited only by parameters that are themselves subject to change over longer spans of time" (p. 368). Therefore, the idea of ecologies is to view the context of study as systems and to view the contents in these systems as connected by complex structured networks.

Several scholars in the rhetorical discipline have adopted the concept of ecologies to apply in their methodological frameworks. In this regard, I would like to touch on three

methodological approaches to illustrate how this concept is applied in different perspectives and directions. These approaches are Clay Spinuzzi's (2000) genre ecologies, Jenny Edbauer's (2005) rhetorical ecologies, and Julia E. Romberger's (2007) ecofeminist methodology.

Genre ecologies

In 2000, Clay Spinuzzi first introduced genre ecologies in an article co-authored with Mark Zachry. In this article, they argued that computer documentation should be viewed as an open system, not closed practices as traditionally assumed by general contemporary approaches. Adopting the ecology metaphor, the authors proposed a genre ecologies approach as another option of thinking about texts and how people use them in their engagement with computer technologies. In this approach, genres are not stable, but "dynamic, organic, and messy" (p. 173). A genre ecology is "an interrelated group of genres (artifact types and the interpretive habits that have developed around them) used to jointly mediate the activities that allow people to accomplish complex objectives" (p. 172). Therefore, genre ecologies are clusters of all formal and informal artifacts plus human interactions mediated around them. They embrace the interplay among multiple genres and their inherent activities emerging while people are engaged with complex information technologies.

Based on two cultural-historical case studies, Spinuzzi and Zachry mapped three characteristics of genre ecologies. These characteristics are contingency, decentralization, and relative stability. These characteristics make genre ecologies flexible and reliable enough to enable people to achieve technology-related tasks.

Spinuzzi (2002, 2003) further developed his genre ecologies framework in his later work. He has attempted to create formal models of genre ecologies and has tried to apply genre ecologies approach in his theorizing compound mediation in software development. He has emphasized that this approach is different from other analytical frameworks used in studies of technology in a way that it highlights the interpretive and cultural-historical aspects of how people interact with a set of artifacts to mediate their activities.

Rhetorical ecologies

In 2005, Jenny Edbauer proposed the concept of rhetorical ecologies to theorize public rhetorics. This concept was built on Lloyd F. Bitzer's (1968) notion of the rhetorical situation, which focuses on the contextual aspects of rhetoric. She viewed that the rhetorical situation models seem to fall short "when accounting for the amalgamations and transformations—the spread—of a given rhetoric within its wider ecology" (p. 20). Therefore, Edbauer used a framework of affective ecologies as a model to recontextualize rhetorics "in their temporal, historical, and lived fluxes" (p. 9). Edbauer developed this model by working on the notions of place based on the ideas of many cultural geographers and rhetoricians and finally came up with the idea of rhetorical ecologies.

In her rhetorical ecologies model, the rhetorical situation should not be viewed as a closed system. Rather, it should be imagined as an open network, which encompasses a mixture of flows and connections of encounters and interactions. These connections are linked "across the same social field and within shared structures of feeling" (p. 20). Counter rhetorics can also be found in these distributed rhetorical ecologies.

Edbauer applied the concept of rhetorical ecologies in her analysis of Austin's "weird rhetoric" by mapping the networks of this rhetoric circulated in publics. Her rhetorical ecologies approach enabled her to look beyond the limited boundaries of a specific rhetorical situation toward the extended processes and events. This approach can be used to map networks of a rhetoric in the public domain. Spotlighted by these maps are rhetorical and affective relationships. These advantages have drawn attention from other scholars who later applied the ecological approach in their work. For instance, Truscello (2005) applied the idea of rhetorical ecologies to study the technical effect of digital technologies. The ideas of rhetorical ecologies and public rhetorics were also pursued by Banks (2006) in his study of African American rhetoric and by Rivers and Weber (2011) in their analysis of the Montgomery bus boycotts and its pedagogical implications to the field of composition.

Ecofeminist methodology

In 2007, Julia E. Romberger applied the ecological approach in the context of digital media. In her article titled "An Ecofeminist Methodology: Studying the Ecological Dimensions of the Digital Environment," Romberger (2007) outlined an ecofeminist methodology as a framework for her study of the rhetorical ecology of a digital writing technology. She drew on various concepts, agendas, and theoretical perspectives, such as the articulation theory, feminist ethics, rhetorical and scientific definitions of ecology, context and discourse communities, and feminist and postmodern historiography.

Romberger's ecofeminist methodology is a heuristic approach that can be used to trace the ecology of the situation in the complex system of technology. It focuses on "the ecology of the environment, on the space in which the technology is used, on users, and on the relationships between various technological attributes and affordances" (p. 252). As such, this methodology pays attention to "context and its complexity" (p. 250).

To help in tracing or mapping this complex situation in a rhetorical ecology of the technology, Romberger also designed a heuristic tool by adopting the terms "evolution, influence, and exchange" from the science of ecology (p. 249). She believed that this ecofeminist-guided tool can be used to analyze "discursive expectations and ideologies" embedded in a digital writing technology (p. 249). With implication from articulation theory, this methodology also incorporates the notion of histories of the broader social context. Although Romberger addressed humans as subjects in the environment influenced by the interfaces of digital technologies, she has called for further studies on incorporating human subjects in the framework of data collection.

2.2.1.3.2 Toward the Ecological Perspective

From my review of the scholarship on the ecological approach, I have found certain aspects to guide this study. The first one is the notion of networks, open environments, or systems. The ecological approach can be used to deal with the rhetoric situated in the dynamic networks, systems, or ecologies in the different contexts of study that tend to be complex, flexible, and discursive. These networks or systems are also diverse, depending on the context of study, for example computer documentation, public rhetorics, and digital writing technology, as shown in Spinuzzi's, Edbauer's, and Romberger's works.

Second, it can be noted that rhetorics can be mapped in various dimensions. They can be tracked as spread in the spatial, temporal, social, and cultural networks, or in a form of rhetorical situations or rhetorical agency. As illustrated above, Spinuzzi's genre ecologies approach is designed to map genres of textual artifacts and inherent human interactions with computer technologies in an open system. Edbauer's rhetorical ecologies can be used to map networks of a rhetoric as they spread in the public domain. Romberger's (2007) ecofeminist methodology pursues mapping an evolution, influence, and exchange of the rhetorical situation in a digital environment.

The final aspect is the notion of subject position in those networks, open environments, or systems. Human subjects are often positioned as part of the flow of complex connections in these environments. They can influence or be influenced by the elements in the systems. Their subject positions, therefore, can have an impact on their rhetorical situation as well as their agency.

With these aspects, I view that the ecological perspective can be applied in the methodology of this project in my investigation of digital practices of cosmopolitanism. As noted by Kemmis et al. (2014), practices do not happen by themselves, but are framed by the specific historical and material conditions existing in specific places at specific time. Hence, cosmopolitan practices can be seen as part of human practices, which connect to other social and cultural elements and have been shaped or articulated through time and space. On this account, the ecological perspective can be used to trace how these cosmopolitan practices might be influenced by certain elements in their complex ecological networks.

2.2.1.4 Digital Rhetoric: From Digital Literacy to Digital Practices and Digital Self

As this project puts an emphasis on digital rhetoric of cosmopolitanism by studying digital practices in the context of social media, it is necessary to understand how digital rhetoric is related to digital literacy, digital practices, and the digital self. I hope that tracing the relationships among these three areas might help clarify the implication of subject position and power relations embedded in the digital environment.

Digital literacy has been paid attention to in the past decade when the rise of new media has changed human communication. In *Literacy in the New Media Age,* Gunther Kress

(2003) attempts to emphasize this aspect in terms of a shifting moment of literacy as caused by a change in emphasis from writing to image, or from the medium of the book to the screen. This shift, as noted by Kress, is accelerated by four factors of globalization: the social, the economic, the communicative, and the technological. With this concern, he proposes multimodality as a new direction of literacy in the new media age. He argues that it is time to accept that literacy is multimodal. Thus, writing is only one mode of communication, and its role tends to be less focused than image in media representations.

Kress's idea on literacy has changed the view on traditional literacy, which focuses on writing and texts. His idea seems to correspond to Gee's (2000) call for a new type of world citizens in the form of the portfolio person, whose qualities and skills are fluid, mutable, and flexible depending on the contexts available in the networks of new capitalism. Likewise, Losh (2009) argues that digital literacy can be an advantage for citizenship in the globalized world as it helps facilitate social, cultural, and political engagement. She notes that "digital literacy is far from a primary literacy for many citizens" (Losh, 2009, p. 64). This seems to suggest that digital literacy is also required for the portfolio person when digital technology has played a role in human existence at present.

With this importance, digital literacy has become a topic of interest in communication scholarship and has been discussed with a close connection to digital rhetoric. For example, in *Understanding Digital Literacies: A Practical Introduction,* Rodney H. Jones and Christoph A. Hafner (2012) define the term 'digital literacies' as "the practices of communicating, relating, thinking and 'being' associated with digital media" (p. 13). For them, 'digital literacies' are more than the ability to know how to operate digital devices, but they involve the ability to use these devices appropriately to any given situation in the social world. This understanding of digital literacy also reflects the rhetorical aspect when using digital media.

In digital rhetoric scholarship, digital literacy has been discussed as necessary for digital rhetoric. Losh (2009), for instance, notes that "To have basic competence in digital rhetoric also means to understand the conventions of many new digital genres" (p. 54). This understanding is definitely part of digital literacy. Losh (2009) also remarks:

> …[B]asic digital rhetorical competence using mobile telephones and personal computers equipped with proprietary software has become critical to our increasingly globalized and technologically mediated society. Those who lack rhetorical skills in digital media can pay a steep price. (p. 64)

From this perspective, Losh (2009) seems to see digital literacy and digital rhetoric as inseparable.

However, Eyman (2015) has tried to avoid blending the digital literacy with digital rhetoric as he points out that "Digital literacy is a requirement of digital rhetoric" like a

print literacy necessary for a writer (p. 45). Digital literacy, as he notes, is more complicated because in order to be digitally literate, an individual is required "to be able to read and write with a number of sign systems (e.g. coded web pages, video, audio, image, animation), each of which has its own functional and critical requirements" (p. 45).

On the other hand, Eyman (2015) has sought to differentiate "digital literacy" from "computer literacy." He explains that the term "digital literacy" can embrace the idea of literacy practices performed in the digital environment. However, it "also goes beyond the textual and includes the effective use of symbolic systems, visual representations of language, and digital object manipulation" (Eyman, 2015, p. 47). Computer literacy, on the other hand, is embedded in digital literacy and can be used as a more functional term of digital literacy.

In the scholarly conversation circle, digital literacy has also been linked to digital practices and digital self. Jones and Hafner (2012) note that digital literacy also involves using digital tools "to do something in the social world," and this includes to manage relationships and identities (p. 13). They have provided some examples of these practices:

- The ability to quickly search through and evaluate great masses of information.
- The ability to create coherent reading pathways through complex collections of linked texts.
- The ability to quickly make connections between widely disparate ideas and domains of experience.
- The ability to shoot and edit digital photos and video.
- The ability to create multimodal documents that combine words, graphics, video and audio.
- The ability to create and maintain dynamic online profiles and manage large and complex online social networks.
- The ability to explore and navigate online worlds and to interact in virtual environments.
- The ability to protect one's personal data from being misused by others. (Jones & Hafner, 2012, p. 1)

Based on these practices, it might be pointed out that digital practices can be varied depending on purposes and situations.

In his book *Digital Identities: Creating and Communicating the Online Self,* Ron Cover (2016) explains the connection between digital practices and digital self. Drawing on Butler (1990), he remarks that our digital self or online identity is formed through our digital performance. He writes:

> We perform our identities – never consciously or voluntaristically – "in accord" with cultural demands for recognizable, unified, and coherent norms of identity as a tendency that responds to the broad cultural demands for intelligible selves necessary for social participation and belonging. (p. xiv)

Digital literacy is, therefore, essential when we need to create our own self through our practices.

Cover (2016) also claims that at present "identity is always online" (p. x). This is because even without the connection to the digital communication device, it is still possible to trace our identity from our traces of performances left on the Internet and other social networking sites (Cover, 2016). Therefore, as he notes, the popular venue that we can investigate the performance of self in the context of online communication practices is in the social networking environment. He contends that in such networked and cloud-based space, "identities are performed, articulated, represented, and negotiated in relation with those who are not necessarily physically present in our everyday lives but also with those we engage with in the 'networked social'" (Cover, 2016, p. 1).

This aspect might be supported by Jones's (2013) idea as she asserts that social media technology can create digital contexts and environments which have "the capacity to remediate and represent aspects of social and cultural life" (p. 11). Nonetheless, the technology of social media can also be influenced by social and cultural conditions as well. As put forward by Kress (2003), in the context of globalization, "Technologies become significant when social and cultural conditions allow them to become significant" (p. 18). Thus, social media users' performance of self via digital practices in everyday life is not only associated with their digital literacy, but also with power dynamics underlying in the digital environment. Their agency in this situation, therefore, is also social and cultural as well as rhetorical.

From his review of digital rhetoric scholarship, Eyman (2015) has found that identity has been the topic of interest among digital rhetoricians since the networking technologies were created. These scholars have tried to theorize how the digital environment influences human identity and agency (Eyman, 2015). Early works in this aspect tended to focus on a utopian view of online community that might possibly be constituted by social media, while recent scholarship has paid attention to the justification of that claim in the early scholarship (Eyman, 2015). Contemporary works, however, have tended toward the constraints of hardware, software, and networks that might influence the constitution of online identity (Eyman, 2015).

I have located this study at a crossroad between the scholarships of digital rhetoric and new cosmopolitanism with the understanding of digital literacy, digital practices, and the digital self as outlined above. My main attempt is to investigate how Thai students performed their cosmopolitan self through their digital practices on social media while interacting with people from different cultures in the context of their transnational

experience. Tracing the manifestation of cosmopolitan self from their practices on social media, I believe, can help me to identify the practices that might enhance cosmopolitanism and to examine their rhetorical agency as articulated in the social and cultural milieu.

2.2.2 New Cosmopolitanism

Cosmopolitanism is initially a political concept in the social sciences discipline. The concept applied in this project is the new cosmopolitanism which is the revived version as a response to the impact of globalization on human existence. To provide an overall picture of this scholarship, in what follows, I describe the background of cosmopolitanism from the past to present and explain how new cosmopolitanism is related to globalization. Then I outline three concepts I drew on for this study.

2.2.2.1 Background of Cosmopolitanism

Cosmopolitanism is originally a political concept with a long history of development that can be traced back to antiquity. It can be regarded as "one of the oldest intellectual movements that have shaped the way we think about the world" (Delanty, 2009, p. 18). In its etymology, cosmopolitanism derives from the Greek *kosmospolitês,* which means a citizen of the world (Nussbaum, 1997/2010; Miller, 2007/2010). The idea of citizenship also implies the notion of moral responsibility that citizens should have as a duty to help each other (Holton, 2009).

The term cosmopolitanism, however, has been used in a broad context by contemporary scholars in various disciplines since the late twentieth century, and it has become a popular social and political concept used to address the notion of the current global situation. Its meanings have been extended to include attributes or characteristics associated with being local in the global community in the nexus of communication between peoples and cultures. This definition has led cosmopolitanism to become "a way of life as much as a sense of political or ethical obligation to the world as a whole" (Holton, 2009, p. 2). Hopper (2007) claims that cosmopolitanism is not an abstract concept when it is related to globalization but becomes "a lived experience for increasing numbers of people, and consequently more diverse and plural in nature" (p. 158). In many respects, this worldview and way of life tend to make the term cosmopolitan to belong to the elites (George, 2010; Holton, 2009). Seeing this problem, many scholars (e.g. De La Rosa & O'Byrne, 2015; Holton, 2009) have tried to redefine cosmopolitanism to include the notion of people in the periphery.

The literature on cosmopolitanism usually views it as a Greek philosophical legacy. Its life cycle started when it was born in the ancient time, stood the test of time through the Enlightenment before coming to decline in the modernity. However, in the late twentieth century, cosmopolitanism was revived and has become of interest among scholars in various disciplines (De La Rosa & O'Byrne, 2015; Holton, 2009). From my review of cosmopolitanism scholarship, I would like to describe below three main strands of

cosmopolitanism: ancient/classical cosmopolitanism, modern/enlightenment cosmopolitanism, and new cosmopolitanism. These three strands are relevant in the history of cosmopolitanism. When put together, they can also represent the direction of cosmopolitanism from past to present.

2.2.2.1.1 Ancient/Classical Cosmopolitanism

Ancient/classical cosmopolitanism can be viewed as the early version of cosmopolitanism. This strand of cosmopolitanism existed over 2,000 years ago in ancient worlds of several ethnic groups, but most contemporary scholars regard the ancient Greek as the root of the concept due to the "citizen of the world" statement of Diogenes the Cynic (Brown & Held, 2010). The concept of world citizenship in a universal community of cosmopolitanism seemed to flourish in ancient Greek world as a response to calls for unity among its city-states (Calhoun, 2002). This idea was passed on to the Romans, or the Stoics, and Christianity. As such, cosmopolitanism in this period has been known by some other names, such as classical cosmopolitanism and Stoic cosmopolitanism.

Diogenes's answer of his place of origin as "a citizen of the world" has become the key moral statement of the concept of ancient/classical cosmopolitanism. It implies the notion of a universal community and duties of human beings in helping one another. This early version of cosmopolitanism views that every human has the same potential for reason, which becomes a universal moral value. With this shared universal capacity for reason, humans share commonalities and similar fate in the community of humankind (Brown & Held, 2010). This moral principle also influenced the Roman Stoics' political concept of "a humanist brotherhood of all mankind" and the later versions of cosmopolitanism until the Enlightenment (Brown & Held, 2010, p. 4).

2.2.2.1.2 Modern/Enlightenment Cosmopolitanism

After its early development, cosmopolitanism boomed again in the Enlightenment. The early Enlightenment philosophers tried to continue the idea of Greek and Roman cosmopolitan ethic while the more modern Enlightenment thinkers, like Hugo Grotius, John Locke, F. M. A. Voltaire, and Denis Diderot, were influenced by the Stoic and Christian cosmopolitanism (Brown & Held, 2010). Nevertheless, it has been widely accepted that the most important scholar of the Enlightenment who makes a connection to contemporary cosmopolitanism is Immanuel Kant. For this reason, cosmopolitanism in this period is sometimes called modern cosmopolitanism, enlightenment cosmopolitanism, and Kantian cosmopolitanism.

Modern/enlightenment cosmopolitanism still views the moral aspect as the main philosophical idea; however, its implications seem to be expanded. In her trace of Kantian cosmopolitanism, Nussbaum (1997/2010) has remarked that the Stoic notion of reason and personhood, the moral core concept of Stoic cosmopolitanism, can also be found in Kant's cosmopolitanism, and the moral justice in Kant's conception of a world politics seems to be Cicero's legacy. However, Nussbaum has noted that Kantian

cosmopolitanism is different from Stoic cosmopolitanism in several aspects. For example, Kant's idea on moral justice is more aggressive than the Stoics'. For him, "the search for peace requires a persistent vigilance toward human aggression" (Nussbaum, 1997/2010, pp. 37-38). The Stoics, on the other hand, viewed peace and harmony in an ideal way, linking the path to world citizenship with enlightenment. Nussbaum has further explained that Kant's cosmopolitanism focuses on the moral aspect of politics in a form of a community of free rational citizens and human equality. He sees the importance of cosmopolitan justice as a necessary condition for the establishment of moral, legal, and political conditions. His political idea is based on reason, not patriotism or collective feelings, so it is a universal and optimistic direction of politics (Nussbaum, 1997/2010). Many philosophers and scholars in the later time have been more influenced by Kantian moral/ethical concept than other Enlightenment thinkers because he offers "a more sophisticated and practically oriented form of cosmopolitanism, which reached far beyond the basic ethical, religious, and legal ideas of his cosmopolitan predecessors" (Brown & Held, 2010, pp. 7-8).

2.2.2.1.3 New Cosmopolitanism

After the Enlightenment, cosmopolitanism seemed to decline with the emergence of nation-states. Revived in the 1990s, cosmopolitanism has become a popular social and political concept used to address the notion of the current global situation. This resurgence of cosmopolitanism has brought about the proliferation of the concept in different perspectives, approaches, and models. This body of scholarship has widely been understood as new cosmopolitanism, a new strand of cosmopolitanism in the past two decades. This strand is sometimes called critical cosmopolitanism, critical social cosmopolitanism, and cosmopolitanism from below. Examples of scholars in this strand are Ulrich Beck, Walter D. Mignolo, Kwame Anthony Appiah, Gerard Delanty, and Michael Hardt and Antonio Negri.

The basic principle of new cosmopolitanism is both similar to and different from its predecessors. Brown and Held (2010) have remarked that the basic principle of cosmopolitanism is moral or ethical obligations, which are shared responsibilities of all human beings. This principle seems to be a utopian dream, but it has been found in contemporary principles of new cosmopolitanism (See Held (2005/2010) as an example). However, unlike ancient/classical and modern/enlightenment cosmopolitanism, the moral perspective of new cosmopolitanism includes the notion of pluralism, multiculturalism, and the respect for diversity and transnational institutions (Appiah, 2006). It pays more attention to the relations between global community and social subjects.

This direction of cosmopolitanism is a response to globalizing processes, which have led to transnational and institutional structures, the decline of power of nation-states, and risk societies in terms of ecology, economics, and politics (U. Beck, 2002; De La Rosa & O'Byrne, 2015). Also, there has been a need to fill the gap of various types of cosmopolitanism and to respond to the critique on cosmopolitanism as a Western ideology. As asserted by Stevenson (2003), "A cosmopolitan viewpoint would need to

investigate carefully whether or not it was reaffirming prejudice towards the West or Western nations. Further, we can associate cosmopolitanism with the need to deconstruct boundaries and categories" (p. 155). This idea reflects the need of rethinking cosmopolitanism for the current global situation.

As noted by Collins and Gooley (2016), even though new cosmopolitanism has consisted of various emerging perspectives, scholars in this strand have tended to emphasize the impact of globalization on the weakening nation-states and the idea of global citizenship beyond national belonging. Many of them have also turned to the aspect of diversification of subjectivities resulting from the blurred boundaries of the modern state (Collins & Gooley, 2016). For example, Ulrich Beck (2002, 1999/2010,) contends that the world is in the condition of post-nation community in which the roles of nation-states have been contested by globalization, capitalism, and world politics. In this light, Beck (1999/2010) has proposed the Cosmopolitan Manifesto to reinvent the world politics by allowing a transnational framework to emerge. This political agenda is based on the concept of post-national communities, in which local, national, and global movements can work together toward the common goal. In this sense, people from non-Western societies as previously defined as Others equally share the same global space and confront the same challenges, uncertainties, and risks brought about by the conditions of globalization.

While Beck (2002) has emphasized the notion of post-national communities, Appiah (2006) views the global community as the encounter between the local and the global. He contends that globalization brings forward the notion of homogeneity and pluralism, or in other words "universality plus difference" (p. 151). Appiah's cosmopolitanism is to live with an understanding and a respect of cultural and individual differences in the interconnected global relationship. This seems to suggest that apart from an interest in the influence of globalization on the relationships between nation-states and global citizenship, new cosmopolitanism has also paid attention to an inclusion of people from the periphery in order to overcome the barriers of race, ethnicity, religions, and political and cultural boundaries.

Based on the background above, I summarize the information of three strands of cosmopolitanism as shown in Table 2.1

Table 2.1. Summary of three strands of cosmopolitanism.

	Ancient cosmopolitanism	Modern cosmopolitanism	New cosmopolitanism
Period	Greek Cynic, Roman Stoic, Christianity	Enlightenment	Late twentieth century to present
Other names	Classical cosmopolitanism, Greek cosmopolitanism, Stoic cosmopolitanism	Enlightenment cosmopolitanism, Kantian cosmopolitanism	Critical cosmopolitanism, Critical social cosmopolitanism, Cosmopolitanism from below
Focus	Moral and political dimensions	Moral and political dimensions	Social and cultural dimensions (as related to the economic dimension)
Example key representatives	Diogenes the Cynic, Cicero	Kant	Beck, Mignolo, Appiah, Delanty, Hardt and Negri
Conceptions of community and citizenship	Universal human community, Citizen of the world, Moral obligations, Humans as rational beings	Global civil society, Human equality under the natural law, Universal moral justice, Free rational citizens	Post-national world, Post-national subjects, Freedom and equality of all human subjects, Local and global interaction

From Table 2.1 it might be concluded that ancient/classical cosmopolitanism and modern/enlightenment cosmopolitanism emphasize the moral aspect in political dimensions whereas new cosmopolitanism tends to extend the implications of the moral aspect to social and cultural dimensions.

In terms of the ideas of community, the notion of the world deriving from the concept of *cosmos* seems to be significant in ancient/classical and modern/enlightenment cosmopolitanism. As the focus of these two types of cosmopolitanism is on the political dimension of the community, they do not pay attention to the Others or those in the periphery. The term cosmopolitan based on these perspectives does not embrace the notion of social subjectivity but refers to those who belong to the same cosmos or specific communities, mostly the wealthy or powerful elites. As such, women, slaves, and people who are outsiders to the community are not addressed or included in the cosmos of ancient/classical and modern/enlightenment cosmopolitanism.

Nussbaum (1997/2010) might support this idea as she points out that both Stoic cosmopolitanism and Kantian cosmopolitanism have a flaw in terms of human equality. Kant's version does not address gender differences whereas the Stoics' version seems to overlook the Stoic practice of slavery (Nussbaum, 1997/2010). New cosmopolitanism, on the contrary, tends to extend the idea of citizenship to encompass those in the periphery

by dissolving the political and cultural borders. Therefore, different groups of people are part of the multilayered cosmopolitanism.

It seems that the idea of citizenship of the worldwide community and duties of global citizenship have been passed on as a legacy from classical to new cosmopolitanism (Holton, 2009). This legacy is also reflected in the concept of global community and citizenship. I view that new cosmopolitanism is more appropriate to theorize social subjects and their digital practices on social media as it focuses on local and global interactions in the context of globalization. It also can be reconciled with the concept of digital rhetoric to investigate these practices as associated in social and cultural dimensions.

2.2.2.2 New Cosmopolitanism: Toward a Critical Perspective of Globalization

The rejuvenation of cosmopolitanism in the late twentieth century is partly due to a need to respond to the changing conditions of the global community as a result of forces of globalization. As noted by Harvey (1990), in postmodernity humans have been affected by globalization and seem to lose power of control over their environments. As a consequence, they have become subjects of power, uncertainty, and fluidity of changing conditions.

Many scholars, such as Brown and Held (2010), tend to support Harvey's idea as they view that globalization has a great impact on human existence. Burkitt (2008) also remarks that at present humans are under the power relations of neo-liberal capitalism, which attempts to create modern subjectivities as workers and consumers. He also calls for a conception of selves that understand humans' social dimension and offers critical perspectives and alternative ways of living. This concern leads to the study of cosmopolitanism in connection with globalization.

Nevertheless, when cosmopolitanism has been discussed along with globalization, scholars tend to have diverse opinions about the relationship between these two concepts. For instance, Holton (2009) sees some possibilities of viewing cosmopolitanism as part of globalization, while Held (2002) advocates cosmopolitanism in the context of the mobility of people and their relations to local cultures and moral identities. Appiah (2006), on the other hand, opposes the idea of making a close connection between cosmopolitanism and globalization. Among these scholars, Delanty (2009) seems to pursue the middle path in his conception of the relationship between cosmopolitanism and globalization. He posits that globalization has led to an immense change in social dimensions, so it is impossible to view "nation-states, capitalism, the environment, citizenship, borders, consumption and communication in the same way" (p. 1). He argues that globalization is not the cause of cosmopolitanism, but only a catalyst for the emergence of cosmopolitan conditions.

Although there has been no consensus among scholars regarding the connection between cosmopolitanism and globalization, it can be pointed out that these controversial topics

can be discussed together in one way or another. Still, with general perspectives on the relationship between cosmopolitanism and globalization, one might need to know: How can globalization affect the condition of human self and citizenship? and What might be the concerns? To answer these questions, we might have to turn to Beck's (2002) and Hopper's (2007) ideas.

In "The Cosmopolitan Perspective: Sociology in the Second Age of Modernity," Ulrich Beck (2002), identifies the globalized world today as the second age of modernity and attempts to explain how it impacts the condition of global citizenship. He maintains that in the second age of modernity the economic globalization causes an erosion of power of nation-states and has consequently brought about the weakening relationship between people and their local community and culture. As a result, citizens of nation-states have been more exposed to power from the outside. This leads to an emergence of post-national subjects as a new kind of citizenship to share the community of risk and uncertainty.

In alignment with Beck (2002), Hopper (2007) tries to understand globalization in a cultural purview. He contends that, apart from other social structures, education plays an important role in the cultivation of these post-national subjects since it is part of the globalization mechanism. Education is expected to produce subjects who meet the competence required by the global market. The development of education in countries around the world has become one of the crucial factors that drive the economic competition. This development results in the emergence of "a more educated and informed 'transnational' citizenry" who can participate in transnational movement for work and personal reasons (p. 166).

One of many concerns is that this new kind of social subjects, such as transnational workers or citizens educated abroad, might seek to pursue the interests of transnational corporations of countries with more economic and political power rather than preserving their identity and culture or fighting for their democratic agency. In this light, many scholars have viewed that the perspective from new cosmopolitanism might be a solution as it seeks to empower people with respect to their diversity while engaging between the local and global interactions. For instance, Delanty (2009) thinks of cosmopolitanism as a promising analytical approach to deal with the current social, political and cultural conditions brought about by the globalization. Still, he proposes rethinking cosmopolitanism to incorporate the critical social perspective, so that cosmopolitanism can be viewed as a critique of globalization. It is hoped that armed with new cosmopolitanism, post-national subjects might be aware of their role and responsibility as citizens of this globalized world and be able to cope with power relations, uncertainty, and any changing conditions that may arise.

Motivated by the concerns described above, this study aims to investigate digital practices on social media of Thai students attending Michigan Technological University via the perspective of new cosmopolitanism. In my view, this group of students can represent post-national subjects from a non-metropolitan culture who have been

conditioned by the forces of globalization. Due to a change of physical environment for academic reasons, these students might be more exposed to the metropolitan culture. They might risk losing links with their local culture easily as they have been influenced by Western culture.

In the following, I outline three perspectives of new cosmopolitanism that I employed for this investigation. These perspectives are Ian Woodward and Zlatko Skrbis's (2012) performing cosmopolitanism, Gerard Delanty's (2009) critical cosmopolitanism, and Walter D. Mignolo's (2000) cosmopolitanism from below. I view that these perspectives can be applied in theorizing social subjects and their digital practices on social media.

2.2.2.2.1 Performing Cosmopolitanism

Drawing on performative and qualitative approaches, Ian Woodward and Zlatko Skrbis (2012) argue that cosmopolitanism can be theorized as a flexible, available set of cultural practices or "*cultural repertoire performed by individuals* to deal with objects, experiences and people and which is encouraged by particular contexts, fusions of circumstance and motive, and frames of interpretation" (Woodward & Skrbis, 2012, p. 133, emphasis in original). Woodward and Skrbis (2012) posit that the core concept of cosmopolitanism from antiquity to contemporary is the idea of openness, which consists of "a performative dimension" (p. 136). Therefore, they suggest that "researchers must look not to absolute expressions of openness, but to its performance, effervescence and manifestation across a diversity of settings by a range of citizens" (p. 136).

Cosmopolitanism, as they put forward, can be learned and performed. It is performative, situational, and flexible in nature. It can be a set of outlooks, skills, competency, or even strategy that an individual develops and performs when dealing with emergent social contexts of cultural openness or cultural diversity. Being cosmopolitan "is itself a culturally located competency, perhaps even a strategy, that affords individuals the capacity to see, identify, label, use and govern dimensions of social difference in ways which reproduce patterns of cultural power" (p. 130). This viewpoint, as they remark, can allow researchers to overcome the limitations derived from the typical approach which tends to label particular groups of people as a fixed attribute of cosmopolitan identity or assumes that "cosmopolitan individuals are there 'to be found'" (p. 129).

Woodward and Skrbis (2012) contend that viewing cosmopolitanism as sets of dynamic cultural practices or performing cosmopolitanism also incorporates the notion of temporal, spatial, and material structures. Therefore, based on performance theory, they develop a model for empirical cosmopolitan analysis. In this model, a cosmopolitan performance consists of four elements:

- objectual and material networks
- spatial and environmental contexts: the cosmopolitan mis-en-scène
- actors and audiences
- scripts and narratives as means of production (pp. 134-135)

Objectual and material networks are the networked material infrastructure that facilitates the flow of movement and mobility of cosmopolitan interrelation. The global transportation systems or the Internet are examples of this element. Spatial and environment contexts or the cosmopolitan mis-en-scène is the spatial dimension of cosmopolitanism in everyday life. It can be, for example, a cultural festival or any sites in cities that support cultural diversity. Actors and audiences refer to people, material objects, or events that can express cosmopolitan identity through their social performances. Examples of this element are global events, human disasters, photos, and music. Scripts and narratives as means of production are accounts of an individual acceptance of cultural difference in cosmopolitan engagement. It might be expressed reflexively from his/her understanding or from the strategies used to deal with cultural difference.

2.2.2.2.2 Critical Cosmopolitanism

In *The Cosmopolitan Imagination: The Renewal of Critical Social Theory,* Gerard Delanty (2009) proposes critical cosmopolitanism as a new approach to cosmopolitan scholarship. Drawing on sociological perspective and critical social theory, this approach embraces the notions of globalization and historical and contemporary perspectives of cosmopolitanism. Although Delanty (2009) states that his focus is on moral cosmopolitanism, his ideas offer a critical perspective of social and cultural dimensions in the same direction as other critical cosmopolitanism scholars. Unlike others, he emphasizes the internal transformation of the social world where the tension of the interaction between the global and the local occurs. He notes that:

> It [critical cosmopolitanism] is an approach that shifts the emphasis to internal developmental processes within the social world rather than seeing globalization as the primary mechanism and is also not reducible to the fact of pluralism. This emphasis on the internal transformation of the social world highlights the relevance of cosmopolitanism as a form of immanent transcendence as opposed to an externally induced transcendence. (pp. 52-53)

Pursuing critical cosmopolitanism in his perspective is, therefore, to focus at the moments when Self and Other are articulated in the context of the openness of the World or at the encounter of cultural difference.

His concept of cosmopolitan citizenship can also reflect the idea of post-national subjects as this new kind of citizens emerges from the encounter between the local (nation-states) and the global (forces of globalization). Delanty (2009) views this interaction as a crucial process of power relations that affects social subjectivity and agency. His idea of cosmopolitan citizenship, in this respect, is different from global citizenship in that cosmopolitan citizenship embraces the notion of local and global dimension.

Delanty (2009) also remarks that new technologies, such as communication and information technologies, new reproductive technologies, and surveillance technologies, play a crucial role in forming this citizenship. As he points out:

> "…[T]echnology has transformed the very meaning of citizenship, which can no longer be defined as a relation to the state. The new technologies differ from the old ones in that they have major implications for citizenship, given their capacity to refine the very nature of society, and in many case personhood…Social inclusion is now extended to technology, which is affecting citizenship, opening up more and more possibilities for personal lifestyles, consumption and culture. (pp. 125-126)

Cosmopolitan citizenship, therefore, focuses on common experiences in everyday life as learning processes of citizenship, with responsibilities beyond the boundary of the state.

In "The Idea of Critical Cosmopolitanism," his later work, Delanty (2012) provides a theoretical framework of critical cosmopolitanism. This framework is constituted as the ontological framework of cosmopolitan analysis based on his idea about four main forms of cosmopolitan orientation outlined in his 2009 book. In this framework, he views the forms of cosmopolitanism in terms of relationships between Self, Other, and World, involving in varying degrees of reflexivity. The four types of cosmopolitan relationships are:

1. The relativization of one's own identity
2. The positive recognition of the Other
3. The mutual evaluation of cultures or identities, both one's own and that of the Other
4. A shared normative culture in which Self and Other relations are mediated through an orientation towards world consciousness (Delanty, 2012, p. 44)

The relativization of one's own identity is the form of relationship that occurs due to reinterpretation of one's own culture at the encounter of other cultures. This relationship can emerge from normal experiences in everyday life, such as from cultural consumption, curiosity, and appreciation. The positive recognition of the Other refers to a stronger form of relationship that includes the sense of responsibility for others, in terms of political and ethical consciousness. An example of this type of relationship is "the internationalization of law" (p. 44). The mutual evaluation of cultures or identities, both one's own and that of the Other is a self-reflexive form of relationship. It can occur when people from different cultures engage with one another while they are both away from their own cultures. With their cultural distance and skepticism, mutual evaluation and critique of cultures can be constituted. A shared normative culture in which Self and Other relations are mediated through an orientation towards world consciousness is the relationship based on shared values and moral consciousness. Sharing emotional responses toward global issues, people in this relationship form a global civil society together. At its

stronger expression, this form of relationship can create a new politics and transformation of global legal and institutional systems.

Delanty notes that "cosmopolitanism is not a zero-sum condition, present or absent" (p. 44), and each type of relationship is not preconditioned of the others. Therefore, we should not question the existence of cosmopolitanism, but pay attention to its degree of reflexivity in the specific social phenomenon.

2.2.2.2.3 Cosmopolitanism from Below

In "The Many Faces of Cosmo-Polis: Border Thinking and Critical Cosmopolitanism," Walter D. Mignolo (2000) argues for the concept of cosmopolitanism from below to encompass the notion of multiculturalism of the post-national world. Drawing on subaltern perspectives and the colonial difference, he views that silenced and marginalized voices should take part in the conversation on cosmopolitan project and become active participants of "global designs" rather than waiting to be acted upon or included (p. 741).

In this regard, his ideas of diversity as universal and cosmopolitan project seem to prioritize the agency of the Others in participating in this transformative project. He seems to look forward to self-repositioning of post-national cosmopolitan subjects since he contends that people from below should see themselves as equal as those from above and to re-position themselves as equal capable subjects. Cosmopolitanism from below, therefore, aims to break the hegemonic boundaries settled by Western legacies, like capitalism and modernity, with the idea that the world should not be managed only from above or by those who have more economic and political power.

Cosmopolitanism from below, as argued by Mignolo (2000), should also be critical and dialogic. It should be rooted in colonial difference and armed by border thinking or border epistemology, which is "the recognition and transformation of the hegemonic imaginary from the perspectives of people in subaltern positions" (Mignolo, 2000, pp. 736-737). As such, border thinking becomes a necessary tool of critical and dialogic cosmopolitan projects.

In his later work, Mignolo (2012) still argues for using border thinking in pursuing the direction of de-colonial cosmopolitanism and dialogues among civilizations to break away from the Western and Kantian legacies embedded in the global system. He notes:

> It is through border thinking and de-colonial cosmopolitanism that we can delink from Kantian legacies. For cosmopolitanism cannot be a homogeneous world order, which is precisely what neoliberal globalization attempted to do and now we are witnessing its failure. (p. 86)

Although he replaces cosmopolitanism from below with de-colonial cosmopolitanism, the critical and dialogic aspects of his cosmopolitanism still remain the same.

To sum up, new cosmopolitanism is a revival of cosmopolitanism to deal with human conditions in the age of globalization. It does not wipe out the idea of nationality but tries to link post-national subjectivity that emerges as a result of the blurred boundaries of nation-states to global citizenship. Three perspectives of new cosmopolitanism mentioned above also follow this direction, but with different focuses and key ideas. First, Woodward and Skrbis's (2012) idea of performing cosmopolitanism presents cosmopolitanism in the form of a set of cultural practices or repertoire instead of labeling it as a social identity. Normal practices in everyday life, hence, can become strategies or cultural repertoires that reflect cosmopolitan sensitivity. Second, Delanty's (2009, 2012) critical cosmopolitanism focuses on cosmopolitanism at the moment of encounter between Self and Other at the openness of the world. It pays attention to internal transformations of social subjects as interacting in the global environment. Third, Mignolo's (2000) cosmopolitanism from below tries to empower people in non-Western cultures within the framework of globalization. It encourages these people to reposition themselves to confront the global system manipulated by Western legacies. With different conceptions of cosmopolitanism, all of these three perspectives of new cosmopolitanism pay attention to social and cultural dimensions of the local and global communities. A summary of these perspectives is described in Table 2.2.

Table 2.2. Three perspectives of new cosmopolitanism.

Perspective	Theorist(s)	Focus	Key Idea
Performing cosmopolitanism	Ian Woodward and Zlatko Skrbis	Performance/ cultural practice	Performative approach to cosmopolitanism, Cosmopolitanism as cultural practices, Cosmopolitan repertoire, Four elements of a cosmopolitan performance
Critical cosmopolitanism	Gerard Delanty	Internal process of transformation/ Reflexivity	Sociological and critical social theory approach to cosmopolitanism, Cosmopolitanism at the moments of encounters among Self, Other and World, Cosmopolitan ontological framework
Cosmopolitanism from below	Walter D. Mignolo	Self-repositioning of marginalized people	Subaltern perspectives and the colonial difference on cosmopolitanism, Critical and dialogical cosmopolitanism, Border thinking as a tool of cosmopolitanism

From these perspectives, it can be pointed out that equipped with a new cosmopolitanism, people will no longer be passive global citizens. Rather, they can become post-national critical cosmopolitan subjects who can maintain their national standpoints while articulating or being articulated in the flux of globalization.

When combined together, these three perspectives from the strand of new cosmopolitanism can be employed in my investigation of participants' cosmopolitanism from their performance or their normal digital practices on social media. This investigation reveals digital practices that can be accounted for in the cosmopolitan repertoire.

2.2.3 Theories Related to Technologies and Subject Formation

Since part of this project involves an investigation of the rhetorical aspect of cosmopolitan manifestation on social media, I rely on some concepts/theories that can be applied in my discussion of power relations embedded in its ecological network. These concepts/theories are Michel Foucault's power, Judith Butler's performativity, and Donna Haraway's cyborg.

2.2.3.1 Foucault's Power

In his collection of interviews and writings related to power/knowledge, Foucault (1980) attempts to explain the nature of power in modern society and its evolution through his genealogical method. Against the conventional thoughts about power, he believes that power is everywhere and "*is* 'always already there', that one is never 'outside' it" (p. 141). However, we are not trapped by power, but are part of the system of power structure.

Foucault (1980) argues that power should be understood as relations, "a more-or-less organized, hierarchical, co-ordinated cluster of relations" (p. 198). The relations of power are varied multiple forms and linked to other kinds of relations as well. Power also can be exercised from everywhere, not only from the top-down direction or repressive power administered from institutions. In addition, where there is power, there is always resistance. Resistance exists in the domain of power relations and structure.

In his development of ideas, Foucault (1975/1995, 1980) is interested in "disciplinary power," a new form of power that can penetrate into human existence, such as human bodies, actions, beliefs, attitudes, discourses, and learning process. He contends that under the new form of power, our construction of self is influenced not only by social universality of wills, but also "the materiality of power" (p. 55). This mechanism of power consistently creates subjectivity in which humans become subjects of their own discipline. Thus, this power is actually the hegemonic disciplinary power people operate on themselves in everyday life. He also remarks that in modern technological driven society disciplinary power is "a type of power which is constantly exercised by means of

surveillance" (Foucault, 1980, p. 104), and the only way to understand power is to analyze it in everyday practices (Foucault, 1982).

In "Technologies of the Self," Foucault (1988) conveys his investigation of subject and power in the context of self. He notes that technologies of the self are one type of technologies human beings use to understand themselves. These technologies are (1) technologies of production, (2) technologies of sign systems, (3) technologies of power, and (4) technologies of the self (Foucault, 1988, p. 18). Technologies of the self, as he puts it, refer to mechanisms, techniques, or any means people use, or with the help of others, to take care of their well-being. This type of technologies, therefore, includes the transformative actions people put on themselves, either on their bodies, souls, ideas, or ways of life, in their quest for "happiness, purity, wisdom, perfection, or immortality" (Foucault, 1988, p. 18).

In this respect, Foucault's concept of power (or what he calls in his 1988 work technologies of power) and technologies of the self can be reconciled for theorizing power structure and agency for my discussion of power relations embedded in the social media environment. It can also help me to understand the interplays of power as related to participants' manifestation of cosmopolitanism via their digital practices in everyday life.

2.2.3.2 Butler's Performativity

In her early work titled "Performative Acts and Gender Constitution: An Essay in Phenomenology and Feminist Theory," Butler (1988) foregrounds her concept of performativity in the scholarship of phenomenology and feminist theory. Butler (1988) argues that gender should not be conceived as a fixed entity, nor a starting point, but it is constructed through performative acts in a transformative and discursive process. Thus, via a lens of performative acts, gender can be constituted through "a *stylized repetition of acts*" (p. 519), or "a series of acts which are renewed, revised, and consolidated through time" (p. 523). In other words, gender is "a historical situation" and "a manner of doing" (p. 521).

Butler (1988) further argues that performative acts are the natural way of doing gender. We are forced to do gender in polarity because we are trapped in the traditional binary system. This system works under the mechanism of conventions to make us believe that our appearance is reality. Gender, indeed, is not a natural fact constructed by or predetermined from body structures or physical material of being. Like theatrical performances, we perform our gender. As noted by Butler (1988), "the gendered body acts its part in a culturally restricted corporeal space and enacts interpretations within the confines of already existing directives" (p. 526). Our actions are also what have already been acted, like actors' rehearsal before they perform. As such, our performative acts of gender consist of temporal and collective dimensions.

Rejecting the conventional polarity of gender, Butler (1988) also puts forward the idea of gender transformation. As she remarks:

> If the ground of gender identity is the stylized repetition of acts through time, and not a seemingly seamless identity, then the possibilities of gender transformation are to be found in the arbitrary relation between such acts, in the possibility of a different sort of repeating, in the breaking or subversive repetition of that style. (p. 520)

Since gender is a result of repetitive acts over time, a different course of a repetition of acts can create different gender. These ideas of gender and performative acts are the basic themes of Butler's performativity which have influenced Butler's later work.

In this project, Butler's concept of performativity is the foundational approach of performing cosmopolitanism, one of the concepts I draw on from new cosmopolitanism. Through a lens of performative acts, cosmopolitanism is not a fixed identity but an outcome of how individuals perform over time. Based on Butler's idea of doing gender, I use the term "cosmopolitanism in the making" in this study to emphasize its performative attribute and to reflect its ongoing process of construction and transformation of cosmopolitan self. I also argue that this process can be detected from digital practices individuals perform in everyday life on a digital environment. Hence, the concept of performativity can by employed in my discussion of participants' agency in terms of their formation of cosmopolitan self through digital practices or performance on social media.

2.2.3.3 Haraway's Cyborg

In her distinguished work "A Cyborg Manifesto: Science, Technology and Socialist Feminism in the Late Twentieth Century," Haraway (2003) uses the cyborg metaphor to discuss relationships among science, modern technology, and socialist-feminist politics. She notes that a cyborg is "a cybernetic organism, a hybrid of machine and organism, a creature of social reality as well as a creature of fiction" (p. 429). This new kind of social subjects emerges with the advancement of science and communication technologies in the late twentieth century.

According to Haraway (2003), the growing high-tech culture results in three crucial boundary breakdowns: human and animal, human and machine, and physical and non-physical. This phenomenon challenges the old binary system or dualisms—the concept that draws boundaries between two things and keep them in polarity, for example mind/body, self/other, male/female, reality/appearance, truth/illusion, public/private, and so on. As such, the emergence of cyborg disrupts the conventional Western thinking since its hybrid identity can break away from the old polarity.

Haraway (2003) seems to suggest that the cyborg identity can stimulate politics and create a new type of power for those who are marginalized. Thus, she encourages women and socialist-feminists to assume the identity of cyborg, so as to take advantage of the

confusing boundaries for their interplay in the social fabricated system. As such, instead of relying on the approach based on the old dualism of gender that will not be effective in high-tech culture, they should seek for coalition of affinity in the political network to construct their own standpoints. "The eradication of 'public life' for everyone," as remarked by Haraway (2003), is not a threat, but the inside-out and outside-in power embodiment that supports feminists in gaining their political identities (p. 437). Based on Haraway's (2003) concept, the cyborg world might be composed of tangled networks, incorporating human and machine, natural and artificial. These hybrid networks are also cyborgs, and we are part of them.

For this study, the concept of cyborg can be used in my discussion of participants' cosmopolitan practices performed on social media in many aspects. For instance, the hybridity of cyborg can help to explain human conditions in the digital environment. The cyborg identity also aligns with the idea of post-national subjects which emerge at the fluid boundaries between the local and global in the context of globalization.

2.3 Background of Social Media

As the site of this study is on social media, I would like to sketch some background of social media for an overview of this technology. In what follows, I first touch on the definition of social media. Then I move on to describe their history and types. Finally, I describe an overview of the global social media usage.

2.3.1 Definition of Social Media

The term "social media" has been defined by many scholars from different perspectives and has not yet had an acceptable definite definition. Several definitions focus on the tools and background technology of social media. For example, Flew (2018) defines social media as "technologies, platforms, and services that enable individuals to engage in communication from one-to-one, one-to-many, and many-to-many" (para. 7). Likewise, Macnamara (2014) describes social media, like YouTube, as a type of information and communication technology (ICT) of Web 2.0. He explains further that this technology offers users online spaces on its public website and enables users to contribute and interact to the digital community via self-production and distribution of user-generated content.

Many definitions, on the other hand, put an emphasis on affordances of social media. boyd and Ellison (2008), for instance, define social media as the web-based services that allow users to:

(1) construct a public or semi-public profile within a bounded system,
(2) articulate a list of other users with whom they share a connection, and
(3) view and traverse their list of connections and those made by others within the system. (p. 211)

They also remark that these affordances of social media may differ from site to site.

Many scholars combine the aspects of technology and affordances of social media in their definitions. For example, Kaplan and Haenlein (2010) define social media as "a group of Internet-based applications that build on the ideological and technological foundations of Web 2.0, and that allow the creation and exchange of User Generated Content" (p. 61). Another example is Burns' (2017) definition, which emphasizes a specific feature and content formats. She notes that the term social media refers to "Internet-based platforms that allow users to create profiles for sharing user-generated or curated digital content in the form of text, photos, graphics, or videos within a networked community of users who can respond to the content" (p. 6).

Apart from a variety of meanings, the term "social media" has many competing terms, for example social networks, social network sites, social networking, social networking site. The preference of use, however, depends on users' understanding, interpretation, and purposes. For example, boyd and Ellison (2008) prefer using the term "social network sites" to "social networking sites" as it can highlight the unique articulation occurring online. They argue that people who use these technologies do not have to do "networking" or "looking" to make new friends; instead they use these technologies to support the communication with people who are already part of their social networks in real life (boyd & Ellison, 2008, p. 211).

Unlike boyd and Ellison (2008), Burns (2017) notes that the term "social media" refers to "the sites" where users share content and connect with other users, whereas the term "social networks" refers to "the communities" established on social media sites (Burns, 2017, p. 6). Based on this notion, the term "social networking sites" might have the same meaning as "social media."

In this light, Steckman and Andrews (2017) offer another perspective as they seek to differentiate the terms "social media" and "social networking site." They argue that although these two terms are used interchangeably, their emphases are different. While social media are the applications or platforms that "allow content creation and exchange," social networking sites are "online spaces" that "enable communication and unite people of similar interests" (Steckman & Andrews, 2017, p. xiv). Therefore, in terms of scope, social media is broader than social networking sites. Facebook, as exemplified by Steckman and Andrews (2017), could be viewed as both social media and social networking site because it is a social media platform that has the social networking element like Facebook Messenger [although "Messenger" is the official name of this app, "Facebook Messenger" was used in this study because it was the term recognized and used by all participants]. Thus, when to use the term social media or when to use its competing terms depends mainly on each person's consideration, points of discussion, and purposes.

Drawing on the contributions of scholars above, I prefer using the term social media for this study as it can encompass the notion of technology as well as its affordances. In this regard, I define social media as:

> The Internet-based applications or platforms that enable users to engage in online interpersonal communication by creating, maintaining, and sharing content in various forms of representations among users in the same networks of community.

I view that this definition can provide a frame for my analysis of digital practices on social media. It is also useful for my further investigation of the rhetoric embedded in and surrounded by these practices.

2.3.2 History and Types of Social Media

According to Burns (2017), the timeline of the development of social media can be divided into five periods.

- From the 1970s to 1990s, the technological foundations of social media were developed. During this time, early types of digital tools for networked communication, such as message and bulletin boards, LISTSERVs, online chat rooms and forums, and instant messaging, emerged along with the development of the first generation of home computer and later the Internet.
- In the 1990s, the early social media communities were established and gradually gained attention from public. These included, for example, GeoCities (a predecessor of social networking platforms), blogs, wikis, and Six Degrees.
- In the early 2000s, social media and social networking platforms emerged and became popular. A number of social media were launched one after another during this time starting from Ryze, Friendster, LinkedIn, MySpace, Second Life, Facebook, Flickr, Digg, Reddit, and YouTube, just to name a few.
- In the late 2000s, social media hit the mainstream. Many social media platforms, like Facebook, Twitter, Tumblr, WhatsApp, Snapchat, Instagram, and YouTube, became popular, with millions of users worldwide. The emergence of smartphones and their penetration also increased the popularity of these existing social media which were also offered in the form of applications or apps for users to download. New social networking apps also emerged.
- During the 2010s, modern social media had been developed. The mainstream social media tried to attract more users offering new features or merging with other platforms. For instance, Facebook became the top social media and social networking site as it took over Instagram and

Messenger. Pinterest, a visual content-sharing site, also attracted users with marketing strategies.

From an overview of the history of social media, one aspect that can be pointed out is that social media seem to cover a wide range of digital platforms and technologies. Therefore, it would be interesting to know if they can be categorized. In this regard, Kaplan and Haenlein's (2010) classification of social media is described below as an example.

Kaplan and Haenlein (2010) classified social media based on social presence/media richness and self-presentation/self-disclosure. Under this criteria, social media can be classified into six types: collaborative projects, blogs, content communities, social networking sites, virtual game worlds, and virtual social worlds.

- Collaborative projects are the applications that allow users to collaborate simultaneously in the creation of content as a joint project. Examples of collaborative projects are Wikipedia and Delicious, a social bookmarking web service.
- Blogs can be regarded as the earliest form of social media. They are websites that allow users to add content in the form of entries like personal web pages with styles varying from diaries to summaries of information.
- Content communities are the type of social media that aims to enable users to share media content, such as text, photos, videos, and PowerPoint presentations, between users. Examples of content communities are BookCrossing, Flickr, YouTube, and Slideshare.
- Social networking sites are applications that allow users to create personal profiles containing any types of information and enable them to connect and communicate with other users in their social networks. Facebook and MySpace are two examples of social networking sites.
- Virtual game worlds are one of the two types of virtual worlds. They are online game platforms that allow users to participate in the form of avatars in the simulated three-dimensional environment. Users are required to behave under strict rules in the context designed for multiplayers. One of the popular virtual game worlds is World of Warcraft.
- Virtual social worlds are the second type of virtual worlds. They allow users to appear in the three-dimensional virtual environment like in virtual game worlds. However, virtual social world users have freedom to live, behave, and interact in their virtual worlds similar to the ways they do in their real life. Second Life is the prime example of virtual social worlds.

Still, based on the history of social media, Kaplan and Haenlein's (2010) criteria might not be applicable to categorize social media at present since many platforms tend to support overlapping characteristics of affordances.

While social media's technology keeps evolving, their directions seem unpredictable. Burns (2017) points out that social media are still at the initial stage of development, and

she forecasts that the future directions of social media lie in several trends. One is the evolvement of existing and new platforms. Other trends are niche social networks, online sharing and crowdfunding platforms, virtual and augmented reality apps, and messaging apps. Marketing and business on social media will also continue to grow. However, as trends are changeable, we have to wait and see where social media will lead us to.

2.3.3 Overview of the Global Social Media Usage

For only a few decades of their evolution, social media have gained popularity in the global community in a fast pace. The ubiquity of social media implies that this type of digital technologies can play a role in human existence. Still, people around the world do not experience social media in the same way.

Steckman and Andrews (2017) observe social media usage in every region of the world. They explain that social media in Africa has just started to boom, but the number of social media users continues to rise. This is partly due to the slow development of infrastructure for the Internet communication technology in the region. Given that Africa is a diverse continent, people's choices of social media also vary. However, Facebook is the top social media platform used by Africans.

Different from Africa, social media usage has increased dramatically in Asia. Although most of Asian countries were late adopters of the Internet technology, they have become the leaders in terms of the Internet penetration, online gaming, and mobile device usage. To overcome the language barrier, one major challenge of Asian social media users, several platforms and apps were invented for local people.

Latin America seems to have a fast-growing tendency of social media users in some countries, such as Brazil and Chile, while many countries encounter slow progress of Internet usage due to cultural, political, and economic factors.

Undoubtedly, social media usage in North America and Europe continues to increase. Most of the developed countries in these regions tend to focus more on issues about privacy rights and data sharing than infrastructure.

All of this information implies that the developing countries tend to be in the periphery when comparing in terms of social media technology and infrastructure development. Most of them are the adopters of the technology while the developed countries take one step ahead to focus more on user rights and security on social media usage.

From the observation above, social media penetration tends to grow, and the number of users tends to increase continuously; nevertheless, people around the globe might use social media differently, depending on various factors. According to Steckman and Andrews (2017), there are several factors that might affect how people adopt and use social media in each part of the world, for example technological gaps, telecommunications infrastructure, economic and political background, personal and

cultural lifestyle. Thus, it might be concluded that people do not use social media exactly in the same manner.

The rise of social media usage in the global community has been observed by public and private organizations with statistics indicated in the same direction. A report of Pew Research Center showed the increasing trend of social media usage among the Americans from 2005 to 2015 and pointed out that the ubiquity of social media had an impact on the global community in various social domains from personal to public (Perrin, 2015). We Are Social, a media agency, also reported that as of January 2019, 57% of the world population are Internet users, and 45% or 3.484 billion people are active social media users (Kemp, 2019a). From the same report, Facebook was the most popular social media platform, followed by YouTube and WhatsApp (Kemp, 2019a).

The ubiquity of social media and their popularity might be due to their abilities to facilitate social interactions, communication, and networked connections beyond the capacity of what humans can do in the physical environment. As noted by Macnamara (2014), this popularity lies in the characteristics of Web 2.0 technology which enables users to contribute and interact to the digital community via self-production and distribution of user-generated content. However, Burns (2017) contends that it might be due to social media's supportive functions for human's obsession of self-exposure. As she writes, "Social media have opened windows to users' personal lives and made users obsess about the way they present themselves online" (p. xvii). Whatever factors are behind social media's popularity, it cannot be denied that this technology has played a role in everyday life of people around the world.

2.4 Digital Communication Technology and Digital Education in Thailand

To understand how Thai students who came to pursue their study at Michigan Technological University used social media in their everyday life, it is necessary for me to understand the background of digital technology and digital education in Thailand.

Thailand is an adopter of digital technology, not an inventor, so the account of digital technology in Thailand usually appears in the form of utilization and application. To have an overview about the background of digital technology in the Thai context, we have to take a look at the information communication technology (ICT) and its interplay in the government's policies.

The history of ICT development in Thailand dates back to 1992 when the National IT Committee or NITC was appointed by the government, resulting in the implementation of ICT policies and initiatives (Laohajaratsang, 2010). The first national IT policy named IT2000 was endorsed by the government, aiming at the equal access to information infrastructure, ICT human resource development, and ICT good governance (Laohajaratsang, 2010). This policy was a starting point of Thailand for its ICT

development. By the year 2000, many projects were created and achieved, while many other were not (Laohajaratsang, 2010).

In the next ten-year phase, the policy framework for the years 2001 to 2010, or in short IT2010, was implemented to move Thailand toward knowledge-based society and economy with ICT. This framework focused on five strategic areas, namely e-Government, e-Industry, e-Commerce, e-Education, and e-Society (Ministry of Information and Communication Technology, 2011). To streamline the ICT administration and mechanism, the Ministry of Information and Communication Technology (MICT) was established in 2002 (Laohajaratsang, 2010).

The current ICT policy framework titled "Smart Thailand 2020" was implemented as an ICT roadmap from 2011 to 2020 by MICT. Similar to its precursor, this framework positioned ICT as a key factor to drive the country toward the equal, sustainable, and knowledge-based society. However, the role of ICT in every sector was more emphasized. Six main goals of this framework were: 1) to provide equitable access to ICT infrastructure (broadband) to all people; 2) to develop sufficient ICT human resources and increase information literacy rate of population; 3) to increase the role of ICT in industry and economy; 4) to enhance national ICT readiness; 5) to create opportunities of the Internet-based employment for disadvantaged groups; and 6) to make people aware of the role of ICT in environmentally and friendly developing economy and society (Ministry of Information and Communication Technology, 2011).

Meanwhile, the Thai government, which has been operated by a military junta since May 2014, launched a new economic model called Thailand 4.0 to overcome challenges inherited from the former economic models (Royal Thai Embassy, Washington D.C., 2019a). This latest economic model has called for changes and restructuring in many areas, in order to improve the country's economic potential and social development. As part of the restructuring of government agencies, the Ministry of Information and Communication Technology was replaced by the Ministry of Digital Economy and Society in 2016 (Tortermvasana, 2016).

Under the ICT policies, series of projects have been implemented by the Thai government and their agencies. For example, to improve Thailand's online presence, the government has paid attention to the ICT infrastructure for Internet access. The Internet technology was adopted in mid-1987 as an area of interest in Thai academic institutions, and the usage has become prevalent in 1995 when the Internet was expanded outside the academic context to public (Palasri, Huter, & Wenzel, 1998). Before 2006, there was only one Internet gateway provider in Thailand, but after that over 100 Internet service providers have been authorized to serve the entire population (Steckman & Andrews, 2017). Now, Internet services are available throughout the country with an increasing number of users.

To steer the country toward a role as a digital hub in Southeast Asia, the government also endorsed projects to support the transformation with several strategies. For instance,

government agencies were encouraged to use ICT to improve administration and services, while small and medium enterprises were supported to compete in the online business through the e-commerce platform (Santipaporn, 2010). In addition, although the government operated the telecommunications infrastructure in the monopoly style (Palasri et al., 1998), it opened for the competition of mobile phone and smartphone businesses, driving Thailand's smartphone market to become the second largest in Southeast Asia, following only Indonesia (Steckman & Andrews, 2017). Statistics showed that in 2009 Thais preferred using mobile phone to fixed line telephones, with small disparity between urban and rural areas (Palasri et al., 1998). Due to the competitiveness of mobile phone business, average Thais can have mobile phones and use them to access to social media apps; as a result, mainstream social media dominate the Thai online environment (Steckman & Andrews, 2017).

Along with the strategies to strengthen its own ICT abilities to compete with other countries in the global community, Thailand also perceived the need of human resource development. As reflected in the ICT policies, the adoption and utilization of the advanced technology in social and economic development have been carried out in parallel with the area of human resource which can be linked to education. As noted by Hopper (2007), education is the basic factor that can enable individuals and their countries to compete economically. It is a prerequisite for those who want to succeed in the globalized world as well as knowledge-based economies (Hopper, 2007). In this light, the international expansion of higher education abroad seems to respond to this global need (Hopper, 2007). Recognizing this aspect, overseas education has been part of human resource development of Thailand since the long history of the country (OEADC, 2016). Currently, the Thai government has sponsored students to study abroad in every area in more than 40 countries (OEADC, 2016). However, statistics shows that most of the sponsored students pursue their study in the STEM fields (OCSC, 2019). This direction seems to match the need of the country for technology development and the ICT policies.

In terms of digital education in the country, the ICT policy framework also influenced the direction of Thai education as a whole. The Thai government seems to pay a special attention to the development of ICT human resources as this topic has been one of the major goals in every ICT roadmap. As such, several strategies, projects, and initiatives have been endorsed to drive ICT for education in the country. According to Thanomporn Laohajaratsang (2010), the history of ICT education in Thailand can be traced from the ICT for Education Master Plan of the Ministry of Education. She notes that the early phase of the master plan (2000-2002) focused on preparing Thai learners and educators for the information technology and knowledge-based society. This phase also included computer distribution, infrastructure expansion, ICT professional and curriculum development, ICT literacy, and ICT use in classrooms (Laohajaratsang, 2010). In this light, the project named "Schoolnet Thailand" was implemented to enable all schools to access resources via the Internet with no charge (except the phone line charge); consequently, many thousand schools in Thailand have been connected to the Internet (Laohajaratsang, 2010).

The second phase of ICT for Education Master Plan 2004-2006 aimed at the equity of ICT and the Internet for lifelong learning and focused on ICT for effective management, professional development in ICT, and ICT infrastructure (Laohajaratsang, 2010). During this phase, the Internet became a tool for teaching and learning in classrooms (Laohajaratsang, 2010).

The third and fourth phases of ICT for Education Master Plan 2007-2011 and 2011-2013 were eventually implemented although the country faced the political unrest (Rukspollmuang, 2016). "Smart Thais with Information Literacy" was promoted as a goal of the 2007-2011 master plan, with some of the focuses remained the same in both phases, such as the educational and professional human resource development, ICT infrastructure, and the allocation of hardware, software and digital contents (Laohajaratsang, 2010). During these phases, ICT was also integrated into classroom and blended learning (Rukspollmuang, 2016).

Under the current "Smart Thailand 2020" policy, "Smart Learning" was set as a strategic guideline for digital education. In addition to the continuous ICT professional development and the utilization of ICT in teaching and learning, this strategy also aimed at preparing young Thais or future workforce to be able to use ICT skills for learning, living, and working. The focus was on three skills, namely IT literacy, information literacy, and media literacy. In this regard, all secondary and tertiary educational institutions were encouraged to have students tested on the basic ICT literacy and English language before they graduate (Ministry of Information and Communication Technology, 2011).

From the background of ICT policies and digital education, Thailand has been facing two important challenges. The first one is the need of ICT infrastructure, especially the Internet access, for the country development in economic and social sectors. The second issue is the need for ICT human resources to drive the country toward a digital country. To overcome these challenges, Thailand might have to take a serious move toward a holistic solution for the infrastructure and education as a whole.

2.5 Social Media Use in Thailand

Social media have played an important role in Thailand along with the Internet technology and its penetration. In 2015, Thailand was ranked last in the top 20 countries with the highest number of Internet users, with over half of the Thai population able to get online (Miniwatts Marketing Group, 2016). It was ranked 16th in 2017, with the growth of Internet users of 2,378% between the years 2000 to 2017 (Miniwatts Marketing Group, 2018). As of January 2019, Internet users in Thailand reached 57 million users, accounted as 82% penetration of the total population (Kemp, 2019a). Thailand was the top country in terms of time spent per day on the Internet in 2018 and ranked third in 2019 (Kemp, 2018, 2019a). From these statistics, it seems that in the past two decades the equity of the Internet access in Thailand has been immensely improved, resulting in a

higher number of users. This improvement might be due to the government's policies on the Internet infrastructure as well as the growth of smartphone market in the country.

Internet users in Thailand tend to love social media and social networking. From a study of a market research agency, in 2014 Thai Internet users ranked top in the world in terms of social network access, and social networking was the most popular form of digital activity (Thai PBS, 2014). In 2019, the social media penetration or monthly active social media users compared to population is 74%, surpassing many developed countries like the United States (70%), the United Kingdom (67%), Japan (61%), and Germany (46%) (Kemp, 2019a). The number of active social media users grew 11% from 2017 to 2018 and remained unchanged from 2018 to 2019 (Kemp, 2018, Kemp, 2019a). Thailand ranked fourth and eighth on time spent on social media in 2018 and 2019 respectively (approximately three hours per day via any device) (Kemp, 2018, 2019a). The most popular social media platform was Facebook, followed by YouTube and Line (Kemp, 2019a).

With the popularity of social media and social networking sites in Thailand, many scholars have been interested in the factors that motivate Thais to use these technologies. One example of the studies is Pornsakulvanich and Dumrongsiri's (2013) survey research on the internal and external influences on social networking site (SNS) usage in Thailand. They found that both internal and external factors influenced how people used SNSs and their motivation of use. Six factors internally motivated people to use SNS were: to kill time, to keep friendship, to get in trend, to maintain relationship, to entertain, and to relax. The factors of external motivations were media, significant others, and political, social, and economic situations. Media and significant others were more influential than internal factors in terms of time spent on SNSs and Facebook. Media and the need to be in trend were also the factors that make people spend more time on Facebook.

Nevertheless, no matter what factors might drive people's motivation of use, the increasing role of social media in everyday life seems to affect how Thai social media users deal with news and information. According to Pornwasin (2015), many Thais do not seek to get their news from official media organizations but from what their "friends" share via social media. Often they do not pay attention to the source of news "unless the content appeals to them in a human interest sense" (Pornwasin, 2015, para. 4). This behavior has resulted in an easy spread of distorted information as rumors are sometimes mistaken for true news reports.

Based on this overview of social media use in Thailand, it might be concluded that Thais are not afraid of adopting social media technology. They seem to welcome them into their normal life and use them extensively. However, the fast growth of this technology adoption tends to influence the ways Thais use social media as they might not know how to deal with the overwhelming information on the Internet with critical perspectives and ethical responsibility toward others. This phenomenon can also become more complicated when these people interact with people from different cultures on the social media environment in their transnational experience. Taking this concern into account, I

hope that the focus on digital rhetoric of cosmopolitanism of this study can lead to more understanding of Thais' digital practices on social media in this situation and can help me to identify practices or strategies that might be useful for this context.

2.6 Summary

In this chapter, I reviewed the literature involving the concept, theories, and the background of the areas/topics relevant to this dissertation project. Firstly, I touched on the concepts of digital rhetoric, new cosmopolitanism, and the theories related to technologies and subject formation. Then I sketched the background of social media in terms of the definition, history and types, and global use. Finally, I described the context of Thailand by focusing on the background of digital technology and digital education and social media use. In the next chapter, I will outline the methodology and method of this study.

3 Methodology

3.1 Introduction

This chapter outlines the methodology and methods employed in this research. The first part of the chapter is devoted to research design, methodology, and pilot study. It is followed by methods, participants, and data collection and data analysis. The explanation on privacy, confidentiality, and ethical considerations as well as research positionality is also provided. The chapter ends with the limitations of methods used in this study.

3.2 Research Design

This study is qualitative in nature. As noted by Atieno (2009), the strengths of qualitative research are that it helps researchers to deal with data while still maintaining "complexity and context," and it is good for research with the purpose to learn from participants' ways of life and experience and "to understand phenomena deeply and in detail" (p. 16). With the data type I need as well as my focus on digital practices, the qualitative research approach can allow me to design the methodology specifically for my project.

In order to study digital practices of Thai students at Michigan Technological University, I started with a loose framework by incorporating various ideas from different areas of scholarship. I then conducted a pilot study to examine the feasibility of the framework. Results from the pilot study provided me salient information for my revision and guided further ideas for data collection. The methodology and methods, therefore, were finally implemented in the data collection procedures and analysis.

3.3 Methodology

This section explains how I developed the methodology of this project and the methods I chose for data collection. As mentioned in Chapter 1, research related to cosmopolitan practices of people from marginalized cultures is scarce, so there is a need for a methodology that can help study this phenomenon. Therefore, I designed a new framework to be used in this project.

The idea behind the methodology of this study is that it should provide flexibility for constructing methods of data collection and analysis in the context of the digital environment of social media in participants' daily life. The methodology should also be effective in helping me to examine participants' digital practices of cosmopolitanism and how these practices were linked to their wider social and cultural boundaries.

In addition, the methodology should follow triangulation approach. As Berg and Lune (2012) put it, triangulation is not limited to the application of multiple methods for data collection, but it "actually represents varieties of data, investigators, theories, and methods" (p. 6). Being aware of the bias embedded in any research process, Depew

(2007) also proposes data and methods triangulation as an appropriate approach for studies in the field of digital rhetoric. This study, therefore, tries to pursue this direction by using multiple concepts, theories, and methods, as well as investigating the rhetorical situation from multiple sources of data.

3.3.1 Methodological Framework

As this project was positioned at the intersection between social sciences and humanities scholarships, I conveyed the interdisciplinary approach to develop a methodological framework for data collection and analysis. In this regard, I applied some perspectives derived from the fields of new cosmopolitanism and digital rhetoric, which are the main concepts contributing to this project. To reconcile them together, I employed a postmodernist lens as a background of the framework. Figure 3.1 shows the methodological framework I designed for this research project.
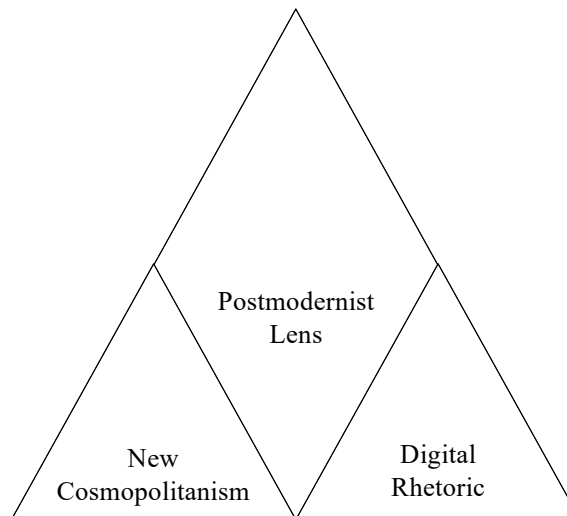
Figure 3.1. Digital rhetoric of cosmopolitanism: The methodological framework.

To investigate participants' digital practices of cosmopolitanism and the digital practices that supported the emergence of cosmopolitanism, I applied new cosmopolitanism in my starting point of the investigation. Digital rhetoric was later employed in my further investigation of cosmopolitan practices in terms of their rhetorical aspect. I reconciled these perspectives together by putting them in a loose framework staged by the postmodernist lens. Details of this methodological framework are as follows.

3.3.1.1 New Cosmopolitanism Perspective

From the new cosmopolitanism perspective, I incorporated ideas, concepts, and framework from Woodward and Skrbis (2012), Delanty (2012), and Mignolo (2000).

First, drawing on Woodward and Skrbis's (2012) idea of performing cosmopolitanism, I viewed cosmopolitanism as a set of cultural practices or repertoire, so that it would be possible for me to trace cosmopolitanism from digital practices in participants' everyday life. Woodward and Skrbis (2012) also outline four elements of cosmopolitan manifestation to be used in cosmopolitan investigation. These elements, also described in Chapter 2, are:

- objectual and material networks
- spatial and environmental contexts
- actors and audiences
- scripts and narratives as means of production (Woodward & Skrbis, 2012, pp. 134-135)

I used these elements as a guideline for my entry points of data in the data coding process which will be detailed later in data analysis.

Based on Delanty's (2012) concept of critical cosmopolitanism, I adopted his ontological framework of cosmopolitanism to design a framework for my analysis of participants' digital practices. Delanty's (2012) framework focuses on four main forms of cosmopolitan relationships which emerge from the engagements between Self and Other in the context of the openness of the World at different degrees of reflexivity. These four types of cosmopolitan relationships are:

1. The relativization of one's own identity
2. The positive recognition of the Other
3. The mutual evaluation of cultures or identities, both one's own and that of the Other
4. A shared normative culture in which Self and Other relations are mediated through an orientation towards world consciousness (Delanty, 2012, p. 44).

This framework is based on a view of society as an on-going process of self-transformation. It can be used for investigating the internal transformation process of social subjects at the encounters or interactions with the Others. His emphasis on reflexivity and relationality of cosmopolitan phenomena also guided me to pay attention to cosmopolitan manifestation that might occur in digital practices of these subjects. However, as mentioned by Delanty (2012), each level of cosmopolitan relationships is not necessarily a prerequisite of the others because they can be integrated and expressed in varying degrees depending on the contexts and phenomena.

Finally, I incorporated Mignolo's (2000) notion on self-repositioning of subjects in the periphery into Delanty's (2012) framework to constitute the new finalized framework for my analysis. Mignolo's (2000) concept of cosmopolitanism from below focuses on empowering social subjects to break away from Western legacies. In this sense, it is necessary for non-Western people to pursue border thinking, or "the recognition and transformation of the hegemonic imaginary from the perspectives of people in subaltern

positions," and reposition themselves as having capabilities and equal rights in designing the world system (Mignolo, 2000, pp. 736-737). Therefore, I added self- repositioning into Delanty's framework to emphasize the transition from the micro to macro levels of cosmopolitan relationships.

For my coding and analysis, I adapted the terms and provided some descriptions for each type of relationships. The adapted list of cosmopolitan relationships is as follows:

1. Self-awareness
2. Recognition of the Other
3. Self-repositioning
4. Mutual evaluation of cultures
5. Formation of a shared culture (Delanty, 2012; Mignolo, 2000)

The complete adapted framework for my analysis of cosmopolitan manifestation is also presented in Appendix D.

3.3.1.2 Digital Rhetoric Perspective

The digital rhetoric perspective allowed me to frame a flexible approach to deal with participants' digital practices and their rhetorical situation in the context of social media. With this understanding, I applied some ideas, methods, and practices from usability and the ecological perspective in my data collection and rhetorical analysis.

The focus on usability and user experience guided me on how to understand relationships among social media technology, users, and environment. More specifically, I adapted the practices from usability testing, like observations, to investigate participants' digital practices in the real context of social media. Usability also emphasizes the notion of users and technology as equally important in the same cultural domain. As such, when studying users' practices on social media, it is unavoidable to consider the role of social media technology.

The ecological perspective was employed as a framework for my rhetorical analysis of participants' digital practices of cosmopolitanism or cosmopolitan repertoire. The perspective from the ecological approach helped me to examine how this repertoire might be influenced by some factors in their broader ecological networks. I relied on the ecological perspective to map these factors in these networks and analyzed how the contexts around these factors might be linked to participants' digital practices and cosmopolitan repertoire. Therefore, the ecological perspective yielded a framework for analyzing how digital rhetoric of cosmopolitanism emerged from normal digital practices and worked under the power structure in its social and cultural boundaries.

3.3.1.3 *Postmodernist Lens*

To frame digital rhetoric and new cosmopolitan perspectives together, I used a postmodernist lens to view digital rhetoric of cosmopolitanism as part of the conditions of postmodern society. According to Harvey (1990), postmodern society is conditioned by the advancement of new technologies and technical and social conditions of communication. This can result in plurality and volatility of social and cultural interactions. As Harvey puts it, "The idea that all groups have a right to speak for themselves, in their own voice, and have that voice accepted as authentic and legitimate is essential to the pluralistic stance of postmodernism" (1990, p. 48). Thus, the postmodern perspective can provide a broad framework to address the complex relationships among human subjects, technologies, and social and cultural conditions.

In this study, I applied Foucault's (1975/1995, 1980, 1988) notion of power, Butler's (1988) performativity, and Haraway's (2003) cyborg as the theoretical background for my lens of rhetorical analysis. The concept of power put forward by Foucault (1975/1995, 1980, 1988) could be employed in discussing the notion of power relations in the complex conditions of participants. Butler's (1988) performativity and Haraway's (2003) cyborg could also be applied in the discussion of participants' rhetorical agency in the interplay between their digital practices in daily life and tensions from the underlying power.

Besides, the postmodernist lens also guided me how to see myself in my research process. When used as a background of the framework, this lens helped me to understand my position as well as my biases. The postmodern principles, as Olsson (2008) explains, requires more reflective practices when conducting research. It is, therefore, not necessary for the researcher to be neutral and objective, but they should be aware of their influence on research process (Olsson, 2008). I addressed this aspect of my positionality later in this chapter.

3.4 Pilot Study

Since I designed the methodology specifically for this study, I decided to conduct a pilot study to investigate its feasibility. As noted by Schreiber (2008), pilot studies can be used in any methodological design to "examine potential roadblocks before full implementation" and can help researchers to explore "adjustments or alternatives" for their actual research (pp. 624-625). The main purpose of my pilot study was, therefore, to test the methodology or to see whether it was feasible to examine participants' cosmopolitan manifestation from their digital practices in everyday life. The other purpose was to try out the interview method and the open-ended questions I drafted for the interview.

The pilot study was undertaken in spring and summer 2017. After I sought IRB approval, I interviewed four Thai students, two males and two females. These students were chosen as participants because they expected to graduate from Michigan Technological

University in spring and summer 2017, which meant that they had been at the university for at least two years by then. The interviews aimed to gather information about their digital practices in the past when they were in Thailand and when studying at Michigan Technological University. Their experience could guide the way I designed my methodology for my research. Two Thai students preferred being interviewed in Thai while the others in English. After the transcription and translation process, the interview data were coded and analyzed based on the cosmopolitan ontological framework.

The results of the interviews showed that although these students had different digital literacy backgrounds, they tended to use more digital technology, especially social media, when studying at Michigan Technological University than when living in Thailand. Social media played a significant role in their cross-cultural communication in terms of building and maintaining relationships with people from other cultures. Their digital practices also represented their cosmopolitan orientations in varying degree of self-awareness, recognition of the Other, and self-repositioning. However, the ways they used social media were conditioned by various factors, for example their own preferences, the popularity of platforms, the development of technology and infrastructure, and the preferences of their non-Thai friends.

Besides, the pilot study provided some ideas for the design of my research methods. The results from the pilot study revealed that it was feasible to investigate the manifestation of cosmopolitanism from normal digital practices. However, the data derived from the interview method seemed not enough for me to see this manifestation in the real environment and its connection to its wider ecological arena. Thus, I decided to revise the interview questions to make them more appropriate and added one question focusing on a social media platform. I also incorporated the methods of participant and online observations and rhetorical analysis into the methodology and tried to link them to the interview method to make them as much effective as possible for my data collection.

3.5 Methods

Based on the methodological framework described above, I employed four qualitative methods for data collection and analysis: semi-structured interviews, participant observations, online observations, and rhetorical analysis. I contended that the combination of these methods could help me to deal with participants' digital practices on social media and yield a wider and deeper perspective for the results.

3.5.1 Semi-Structured Interviews

To investigate digital practices of Thai students at Michigan Technological University, semi-structured interviews were used as the primary method for data collection. The purpose of the interviews was to draw information from participants regarding their personal background, digital experience when they were in Thailand and at Michigan Technological University, and their digital practices on social media. I drafted interview

questions and tried them out in the pilot study. The revised version of the interview questions consisted of seven open-ended questions as presented in Appendix C.

3.5.2 Participant and Online Observations

Participant and online observations were employed to collect more data regarding participants' digital practices in the environment of social media technology and to investigate how participants used social media in their interactions and engagement with people from different cultures in daily life. Observations were conducted with the consent of participants and did not interfere with their normal use of the technology.

Participant observations: The purpose of participant observations was to collect data on how participants used common social media in their communication with people from other cultures. Hence, I adapted the procedure of participant observations from the theory and practice of usability testing. Before this procedure, I had to identify from the interview data the common social media platform(s) used by all participants in their communication with others. I then asked each participant to demonstrate how he or she used the target social media platform(s) and to give a tour of this social media technology and their profile. I applied think-aloud protocol in this process. This meant that participants were asked to say whatever came into their mind while using it, for example their thoughts, actions, and feelings. Topics of observations included the ways participants used this technology to engage with others, the context of use, and the ways they presented and represented themselves. To collect data, I did a screencast on the device to capture a video screen during the demonstration.

Online observations: To investigate participants' digital practices in an authentic environment of social media, I conducted online observations. I observed how participants used common social media technology in connecting with people from other cultures. This method was restricted to the social media platforms that can accommodate observations in the digital environment because I had to observe digital practices enacted in each participant's social media account. Topics of observations were similar to participant observations, but certain social media platforms could also allow me to observe participants' history of practices and detailed information. I collected data of online observations by doing screenshots of relevant images, texts, or symbols in each participant's social media account.

3.5.3 Rhetorical Analysis

Drawing on the ecological perspective, I viewed that participants' digital practices as well as their cosmopolitan repertoire could be connected to other elements in the broader social and cultural networks. These practices could also be influenced by various factors and power embedded in such environment. On this account, I employed the method of rhetorical analysis for my further investigation of participants' digital practices of cosmopolitanism. The purposes of this method were to explore how participants' cosmopolitan repertoire might be affected by other social and cultural elements in their

ecological networks and how participants negotiated or resisted the tensions of power underlying in this influence.

Thus, in my rhetorical analysis, I was interested in how participants digital practices of cosmopolitanism or cosmopolitan repertoire might be conditioned by some perceived elements linked with them in their ecological networks. I viewed the condition in this regard in terms of power relations or interacting forces that could be in the form of positive or negative directions. In this way, participants' cosmopolitan repertoire might be supported or constrained by the rhetorical situation or context shaped by those elements. This condition could also lead to participants' rhetorical agency in their negotiation or resistance of forces in this situation.

For rhetorical analysis, I viewed digital practices as the ways people use digital technology in interpersonal communication in their everyday life. In this study, I focused on participants' digital practices on social media, especially those in the demonstration of their cosmopolitan self. In terms of agency, I drew on Herndl and Licona's (2007) purview of rhetorical agency which is derived from their concept of constrained agency. They state that:

> Agency is a social/semiotic intersection that offers only a potential for action, an opportunity. Subjects occupy that location skillfully; a rhetor's abilities and accomplishments make a difference in how her performance is accepted. While the performance itself is not adequate to constitute agency, no matter how often it is repeated, it is part of the complex relations that make agency possible. (Herndl & Licona, 2007, p. 141)

This definition of agency was incorporated into rhetorical analysis since it could be used to explain participants' performance of cosmopolitanism as conditioned by power relations in its ecological networks.

The method of rhetorical analysis in this study is composed of four steps. The first step was to identify some factors that might influence participants' digital practices of cosmopolitanism. In this respect, I focused on participants' perceived factors which could be detected from the interview and observation data derived from the previous phases of data collection. These factors were perceived by participants as having an impact on their digital practices.

The second step of rhetorical analysis was to explore how perceived factors might influence participants' cosmopolitan practices in their ecological domains. I viewed that the investigation of perceived factors as related to the ecological networks of participants' digital practices of cosmopolitanism could help me to understand how participants' cosmopolitan repertoire might be influenced by other social and cultural elements in the wider social and cultural domains. Therefore, in this part of rhetorical analysis I discussed power and agency in the context of all perceived factors by using Foucault's

(1975/1995, 1980, 1988) power, Butler's (1988) performativity, and Haraway's (2003) cyborg as theoretical perspectives for my rhetorical lens.

The third step of rhetorical analysis was an exploration of power and agency in the context of a perceived factor as an illustration of my further investigation and analysis. After identifying the target perceived factor, I employed the ecological perspective to map this factor as it was articulated through time and space in the social and cultural networks of participants' digital practices. After that, I employed the same rhetorical lens to explore power relations in the context of this factor and their influences on participants' digital practices of cosmopolitanism as well as their rhetorical agency.

The final step of rhetorical analysis focused on participants' agency and their negotiation of power. I also identified in this step practices or strategies participants used in this situation.

From the overview of the methods used in this study, data collection of this research was divided into three phases based on data collection approaches. Figure 3.2 outlines methods used in each phase.
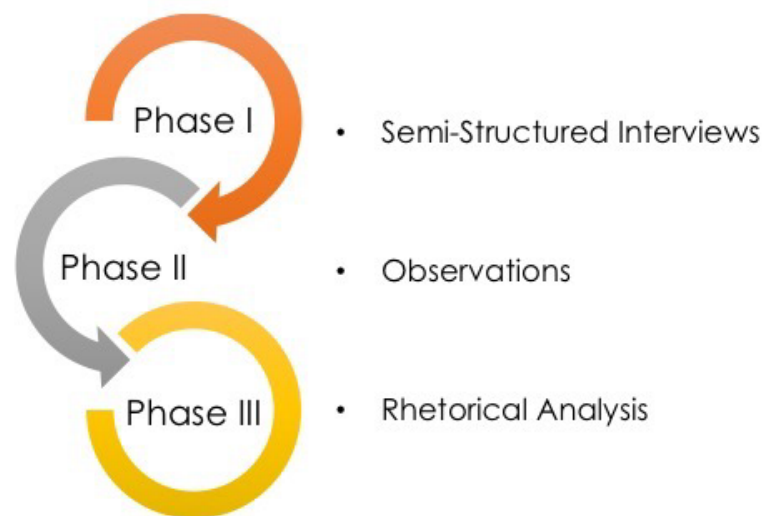
Figure 3.2. The procedure of data collection.

It could also be pointed out that interview and observation methods were applied to get the answer for the first set of research questions while rhetorical analysis was for the second set. This combination of these methods was the direction I pursued in order accomplish the objectives of this project.

3.6 Participants

The participant population of this study was Thai students who studied at Michigan Technological University in fall 2017 and summer 2018. There were six Thai students in total, excluding me. Five of them were graduate students, and one undergrad. All of them studied in the STEM fields.

The small number of Thai students was a major concern when recruiting participants, so I outlined some criteria for my recruitment. First, my participants must be Thai students who experienced living in Thailand and were studying in the United States at the time of this research project. This condition was important because I put an emphasis on the enactment of cosmopolitanism at the moment of encounter of the world. Thus, the investigation should be done when these participants were engaging in transnational experience outside their home country. Second, they used social media in their daily communication. The adoption of social media was another important aspect of participants of this study since I aimed to examine their digital practices on social media environment. Third, they were full-time students and lived on campus. This would make it more convenient for me to get in touch with them during the process of data collection. All six Thai students met the criteria above, so I recruited all of them as participants of this study.

Before I started the process of participant recruitment and data collection, I sought approval from IRB, in the same way I worked on the pilot study. I prepared and submitted a set of documents to IRB. The documents included an outline of the protocol for data collection, a consent form, and a list of revised interview questions, as presented in Appendices A, B, and C. After I received the IRB approval, I began recruiting participants and collecting data.

In my recruitment process, I approached participants individually. Each participant was informed about the purpose of the study and data collection procedures. They were also informed that participation in this study was voluntary. They were asked to read and complete a consent form as shown in Appendix B before I started collecting data. All of the six Thai students accepted to participate in this study. They allowed me to collect data from interviews and observations. Participants' privacy and confidentiality are described later in this chapter under the topic of Privacy, Confidentiality, and Ethical Considerations.

3.7 Data Collection and Data Analysis

This section explains the process of data collection and data analysis carried out in the present study. It starts with data collection procedures of semi-structured interviews and participant and online observations. It is followed by the description of the analysis of the interview and observation data. Then this section moves on to the process of rhetorical analysis.

3.7.1 Semi-Structured Interviews

In the initial phase of data collection, I conducted semi-structured interviews with participants. I made an appointment with each participant in advance and reserved a study room at the library of Michigan Technological University for each interview. I interviewed each participant individually using the seven open-ended interview questions as shown in Appendix C as a guideline. Each participant was asked one question at a time. The interviews were conducted in the language participants felt most comfortable with: English or Thai. The interview lasted approximately one hour per participant, and the interview data were collected using a digital voice recorder. The whole process of interviews lasted for two weeks. After that, I previewed the interview data and found that Facebook was the only common social media platform used by all participants in their communication in their daily life. As such, Facebook became the target of my observations in the next phase.

3.7.2 Participant and Online Observations

I collected more data on digital practices from participant observations and online observations. All observations were conducted with the consent of participants. Within a month after the interview, I met each participant in a one on one meeting. In this meeting, each participant was asked to demonstrate how they used Facebook in their daily life. They were asked to give a tour of Facebook and their profile using think-aloud protocol in the language they felt most comfortable with, either English or Thai. During this procedure, I did a screencast on the digital device used for the demonstration. The screencast captured a video screen which also contained audio narration of each participant. It took about 15-30 minutes for each participant to complete this observation procedure.

As Facebook is the digital technology that can accommodate further observations online, I then asked for a permission from all participants to conduct further observations by myself. I asked for participants' permission to be friends with them on Facebook. Then I observed how they had used this technology since the beginning of their Timeline until the end of 2017. I did screenshots of their use of relevant images, texts, or symbols in their communication with other people in their network of friends and paid attention to their engagement with people from other cultures. This procedure of online observation lasted for approximately one month, and each participant was informed when the observation was completed.

3.7.3 Semi-Structured Interviews and Observations: Data Analysis

Data analysis of semi-structured interview and observation data was conducted in six steps. First, the recorded interviews were transcribed by myself and by using NVivo Transcription, a web-based automated transcription assistant program. If the interview data was in Thai, I then translated it into English.

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Second, to analyze the data regarding participants' digital practices of cosmopolitanism, I narrowed my scope by using a guideline to help me focus on the relevant data obtained from interviews and observations. I developed this guideline from Woodward and Skrbis's (2012) outline of four elements related to cosmopolitan expression as below.

Element related to cosmopolitan expression	*Guideline for reviewing data*
• objectual and material networks	• material infrastructure e.g. the Internet
• spatial and environmental contexts	• the venue of cosmopolitan manifestation which is Facebook platform
• actors and audiences	• presentations and representations, e.g. images, sounds, people, events
• scripts and narratives as means of production	• information that represents the engagement with cultural difference

This guideline suggested some entry points of data and provided an idea in what area of data I might discover the enactment of cosmopolitan orientations. Thus, I could pay attention to certain points of information during my coding and analysis.

Third, the interview data were reviewed using the above guideline and coded using NVivo 12 for Mac as a coding tool. The coding topics included:

- Demographic data
- Digital literacy background: Thailand and United States
- Similarities and differences of digital practices: Thailand and at Michigan Technological University
- Facebook: ways of use, reasons of use, self-presentation and self-representation, Facebook environment, reflections on self and other, and concerns and limitations

Some of the sub-topics also emerged in the interview, coding, and the analysis process.

Fourth, screencasts from participant observations were also reviewed using the guideline adapted from Woodward and Skrbis's (2012) outline of four elements related to cosmopolitan expression. Screenshots were taken if I found relevant information and were coded within the same coding topics of the interview data.

Fifth, screenshots obtained from my online observations of each participant' Facebook account were categorized into three groups: general, Thailand, and Michigan Technological University. The general group was the overall information about participants, such as profile, album, groups, Instagram photos, Check-Ins, and Likes.

Under the groups of Thailand and Michigan Technological University were activities found on the Facebook Timeline during the time when each participant lived in Thailand and at Michigan Technological University. These activities were then categorized in terms of check-ins, profile pictures, status updates, and posts of comments, photos, news, shared information, and YouTube videos. All screenshots were reviewed using the same guideline as the previous steps, and relevant screenshots were coded by applying the same coding topics of the interview data.

Sixth, the demographic data and digital literacy background were described under the topic of demographic information and digital literacy narratives. Other data and screenshots were coded again based on the cosmopolitan ontological framework as shown in Appendix D. This process of analysis was to identify participants' demonstration of cosmopolitanism and their digital practices that supported this manifestation. These digital practices were then synthesized based on skills or strategies that might be detected to form cosmopolitan repertoire.

This whole process of data analysis was, therefore, to answer the first set of research questions:

1. How do Thai students at Michigan Technological University use social media in their digital practices of cosmopolitanism at the encounter of non-Thais?

   1a. To what extent do they express their cosmopolitanism via their digital practices?

   1b. Which digital practices support cosmopolitan manifestation in this situation?

3.7.4 Rhetorical Analysis

I started the process of rhetorical analysis after I finished the analysis of the interview and observation data and could identify cosmopolitan repertoire from participants' digital practices on Facebook. As described previously, in this study, I divided rhetorical analysis into four steps. First, using NVivo 12 for Mac, I coded the data derived from the interviews with the support of the observation data to identify the factors that participants perceived as having an influence on their digital practices. I first focused on participants' answers to the follow-up questions and conversations that led to their perception of the factors. I then relied on the guideline adapted from Woodward and Skrbis's (2012) outline of four elements related to cosmopolitan expression used in the previous phase as a coding frame. Thus, areas of coding included what participants perceived as having an impact on their digital practices and what drove them to perform certain digital practices.

Second, I explored how perceived factors identified in the previous step might influence participants' digital practices of cosmopolitanism in terms of power and agency in their

ecological networks. I first discussed power relations underlying around the context of perceived factors by drawing on Foucault's (1975/1995, 1980, 1988) concept of power. Then I applied Butler's (1988) concept of performativity, and Haraway's (2003) concept of cyborg to discuss participants' rhetorical agency that emerged as a consequence of the interactions with these power relations. To frame my idea about rhetorical agency, I relied on the definition derived from Herndl and Licona's (2007) notion of agency as described previously in this chapter.

Third, I further explored how participants' digital practices of cosmopolitanism might be influenced by one of the perceived factors by following the process outlined below:

1) I chose one perceived factor as an illustration of further rhetorical analysis.
2) I narrowed down my scope of analysis by focusing on some elements of the chosen factor which could be linked to the contexts of Thailand and Michigan Technological University.
3) I mapped these factor elements in the ecological networks of participants' cosmopolitan repertoire by focusing on the areas that could be connected to the data derived from participants in each context.
4) I selected the artifacts which might be connected to participants' digital literacy, digital education, digital practices, and experience with social media.
5) I collected information about the artifacts by conducting online research. The sources of this information were websites, academic articles, and online documents. All of them were available for public use. I also relied on the results derived from the interview and observation data when relevant.
6) I analyzed how these artifacts were connected to the context of participants. I applied the same rhetorical lens, constructing from Foucault's (1975/1995, 1980, 1988) power, Butler's (1988) performativity, and Haraway's (2003) cyborg, to discuss: a) power relations embedded in the context of these artifacts; and b) how this power might influence participant's digital practices of cosmopolitanism and agency.

Fourth, from my exploration and discussion of power and agency in the previous steps, I further discussed participants' agency and their negotiation of power. I also identified the practices/strategies used by participants to deal with power relations in the context of their manifestation of cosmopolitanism. These practices/strategies helped participants to negotiate or resist power underlying in certain situations, constraints, limitations, influences, or changes in this phenomenon.

The results of rhetorical analysis were to answer of the second set of research questions below:

2. How might the students' digital practices of cosmopolitanism be influenced by certain elements in their ecological boundaries?

    2a. What are the factors perceived by the students as having influences on their digital practices?

    2b. How might the students' digital practices of cosmopolitanism be influenced by perceived factors?

    2c. How do these students negotiate the tension that might emerge from the perceived factors in their performing of cosmopolitanism?

3.7.5 Timeline

The timeline of data collection procedures and data analysis of this study is as follows:

Table 3.1. Data collection procedures and analysis.

Phase	Timeline	Procedures
I	Fall 2017	- Interviews - Participant observations
II	Spring 2018	- Online observations
III	Summer & Fall 2018	- Data transcription/translation
IV	Fall 2018	- Analysis of interview and observation data
V	Spring 2019	- Rhetorical analysis

The data collection procedures and analysis from all phases took about one year to finish.

3.8 Privacy, Confidentiality, and Ethical Considerations

The methods used for data collection of this study led to some concerns about my participants' privacy, confidentiality, and ethical considerations. As I wanted the data of their digital practices in daily life, I needed to interview them and observe their practices, both in person and online. This meant that I had to trace their personal information and enter their private space. The data collected from interviews and observations inevitably contain personal background and details. Being aware of these concerns, IRB approval was sought before I began the data collection process.

To collect data for my actual research, I first informed participants about the purpose of this present project, data collection, and procedures. Participants were also informed that participation in the study was voluntary, and they might withdraw at any time without consequences of any kind. They might refuse to answer any questions they did not want to answer during the interview and might also refuse to participate in any procedures of the observations. No active deception was involved in the study. Also, there was not any

payment or other compensation for participation in this study. Each participant was asked to complete the consent form as presented in Appendix B to confirm their willingness of participation.

After I completed collecting data from interviews and observations, I treated data with confidentiality. Participants were assured that any information obtained from this study and that could be identified with participants and people in their network of communication was kept confidential. Any identifying information in transcripts and image files of the screencasts and screenshots obtained from interview and observation procedures was concealed. Disclosure of the information will occur only with the permission of participants or as required by law. Study codes were used to protect identifying information, and the document that shows the link between study codes and identifying information was destroyed when the study was finished.

Participants were also informed that the identifying information would not be released to anyone outside the study. I will use the findings of this study in my dissertation and other academic publications. The information used for publication, however, will not lead to the identification of participants.

In addition, the original audio files of the interview data and video and image files of the observation data will not be released to anyone outside the study without permission from participants. The digital recordings and other electronic data files were stored on my password protected personal computer. The files will be destroyed three years after my dissertation is completed.

In terms of ethical considerations, I had to assure that this study might not cause any harm to participants. The interview and observation methods used in this study aimed to gather information about digital practices. As such, they presented minimal risk to participants. However, consent of each participant was sought before conducting interviews and observations. Participation was voluntary. Participants might refuse to answer any question they felt uncomfortable or might refuse to participate in any observation procedures. If participants experienced any discomfort, they were also encouraged to contact my advisor. Any identifying information of participants was also kept confidential.

3.9 Researcher Positionality

Pursuing the qualitative approach with the postmodernist lens does not necessarily require researchers to be neutral; however, it is necessary for me to reflect on my awareness of some ideological biases espoused in my personal background, social status, and experience. These ideological biases can impact my research process. Thus, researchers using the postmodernist approach, as noted by Olsson (2008), are required "to be more reflective on their research practices, more conscientious in describing the influences on their work and the power relations that underpin any research process" (p. 659). In designing his rhetorical methodological approach, Scott (2003) also remarks that

researchers should situate themselves in a map of (cultural) network by "sketching her own ideological and material positions in relation to the practices being studied" (p. 28). This reflection, therefore, is one way to show that I recognize biases and try to work on the research process with my clear positionality.

First of all, I understand that an identity of non-Western and non-metropolitan can have some potential impact on my viewpoints of cosmopolitanism, which is one of the main subjects of study in this project. My fixed social status is that I am a Thai woman who was born in the 1970s. I obtained my first and second degree in the field of English at local universities in Thailand. My English studies had shaped my attitude toward Western culture and ideology. Although Thailand in its history had never been colonized by Western countries, the impact of cultural assimilation has cultivated my point of views for an admiration of the advancement of Western culture and its superiority. I still maintained this viewpoint when I worked as a university lecturer and had a chance to teach English to Thai students. My attitude toward Western culture was continued and even more strengthened when I got a scholarship from the Royal Thai Government to further my doctoral study abroad. As required by the condition of scholarship, I could pursue my area of study only in some Western countries, such as the United Kingdom, the United States, Canada, and Australia. This requirement reflects a vision of the Royal Thai Government on the development of the country, as well as a gap between metropolitan and non-metropolitan cultures. I view that this background can lead to some strengths and weaknesses for the research that I am undertaking. One of the positive points is that I understand the context of being a cosmopolitan from the periphery as I really am in that position. Still, the drawback is that it might be difficult for me, my participants in this study, and even many Thais to get away from the Western ideology and reposition ourselves to be equal as people from the metropolitan culture as proposed by the concept of new cosmopolitanism.

I also recognize that my experience as a user of digital technologies might influence my perspective on digital practices as well as digital rhetoric, another main angle of this project. I was born in Generation X and experienced the emergence and development of many digital technologies. My user experience usually depends on my life context. I did not have a computer at home when I was young and used computers for the first time in a computer class at my secondary school. I used and learned more about computers when I studied at university. My first job as a secretary to the president of an IT company brought a big change to my digital literacy and experience. It gave me a good opportunity to learn about digital technology in the field of computer. I understood the process of software development, data management, security, etc. I also had a chance to get involved in a computer project development and learned that software development is related not only to users and developers/designers, but also the policies, resources, budget, and politics. I worked at the IT company for about ten years before shifting to the academic job. As a university lecturer, I had an opportunity to learn about Computer Assisted Language Learning (CALL) and Computer-Supported Collaborative Learning (CSCL). I also used these technologies in my blended learning classrooms.

When social media became popular in Thailand, I also used them to support my teaching. For example, I created groups on Facebook to facilitate communication with students. I sometimes posted some readings and activities to support students' learning. I also used Line app for personal communication and professional work. My experience with social media increased when I came to study in the United States because I used them to communicate with people from different cultures. I used Line to keep contact with family and friends in Thailand and used Facebook to link with Thai and non-Thai friends. Besides, I also used Facebook Messenger, WeChat, and WhatsApp with different groups of non-Thai friends. I also had Instagram and Skype accounts but never used them. In this project, I feel that my digital experience seems to have a positive impact on my view of digital rhetoric. I believe that digital rhetoric exists but is embedded in people's daily digital practices. However, my perspective is mostly rooted in my experience as a user and limited in certain types of digital technologies. It might be different from the perspectives of my participants, who are in different generations and study in the STEM fields.

The final aspect I would like to address is my research training and experience. This aspect can impact my ideological perspectives and practices when conducting this project. My research training and experience started when I took a research class in my master's degree program and when I carried out a research project in the last semester of the study. This project was a quantitative research, in which I used a questionnaire as a data collection tool. When I worked as a university lecturer, I supervised undergraduate and master's projects and began to shape my own research interest. I then conducted research on the topics of English reading, EFL writing, e-Learning, and blended learning. These topics could imply that my digital experience had an impact on my research interest. My research paradigm at this time seemed to change from pure quantitative to mixed methods, and sometimes qualitative. I admit that I was influenced by the research trend in Thailand in which positivism played a major role. Yet, I tried to seek for triangulation in my practice by incorporating multiple research methods. When I came to study in the Department of Humanities, at Michigan Technological University, I had a chance to learn more about qualitative research methods in several methodological courses. I was introduced for the first time to rhetorical analysis by Dr. Marika Seigel and felt interested in this approach. I finally decided to employ rhetorical analysis in this research project. With this research training and experience, I recognize that my research perspective was first framed by the positivist ideology, which brought about some difficulties when I designed the methodology of this project. Nevertheless, the flexible characteristic of digital rhetoric offered various options for me to deal with biases that might occur.

From my reflection above, it was necessary for me to reflect on how I position myself in this research as a way to show that I acknowledge my biases. As noted by Depew (2007), researchers cannot totally be "unbiased or objective" since the way they design and conduct research can be influenced by factors like "field of study, methodological training, and personal background" (p. 53). My ideological perspectives derived from these factors could therefore affect the research process. In my case, positionality is more

important when many theories behind my methodology also required me to be attentive to my position when conducting the study. For example, Delanty's (2012) concept of critical cosmopolitanism emphasizes the reflexive process of cosmopolitan transformation while the postmodernist lens also requires researchers to be more reflective on the research process and practices.

Therefore, to deal with these biases, I decided to position myself as an insider and outsider in this research project. As an insider, I am a stakeholder of this study. I am a cosmopolitan (elite), with the social status of an English language lecturer of a university in Thailand and as a Royal Thai scholar who is encountering transnational experience. This position helps me to understand the context of my participants. As an outsider, I am a researcher who is conducting a research project on digital rhetoric of cosmopolitanism. My researcher role reminds me of my responsibility toward every single unit of this project, as well as research ethics. In this regard, I put myself in a fluid position of both a non-Western cosmopolitan student and researcher of digital rhetoric, who was situated at the blurred boundaries between a metropolitan and non-metropolitan culture. Being aware of my position could help me understand how I approach my research.

3.10 Limitations of Methods Used in This Study

When I implemented this methodology, I found that it came with some limitations. First, this methodology was designed for qualitative research. Therefore, it did not aim to collect empirical data. Second, the methodology was designed for a small number of participants. Third, the methods were also suitable for an investigation of the social media platforms that can accommodate online observations and analysis. Finally, the methods and procedures of data collection and analysis were set in a sequence. Data collection in Phase II and Phase III could not be conducted without the initial findings from the previous phase(s). I acknowledged all of these limitations and was aware of their existence in the methodology of this research. They informed me how I designed the methodology as well as providing me an opportunity to work further in my future directions.

3.11 Summary

This chapter focuses on the methodology of this study. Employing a qualitative and interdisciplinary approach, I designed the methodological framework based on perspectives from new cosmopolitanism and digital rhetoric. To glue them together, I drew on a postmodernist lens. From this framework, I relied on four methods of data collection: semi-structured interviews, participant observations, online observations, and rhetorical analysis. Data collection and data analysis were described based on two sets of research questions. The results of this study will be presented in Chapter 4.

4 Results and Discussion

4.1 Introduction

This chapter presents the results of the data analysis outlined in the previous chapter and a discussion of the results. It is divided into three sections. The first section is the demographic information and digital literacy narratives. It describes participants' background and their experiences with digital technology and social media. The second section focuses on participants' digital practices of cosmopolitanism on social media. This section aims to answer the first set of research questions. It consists of two parts. The first part deals with the results pertaining to participants' manifestation of cosmopolitanism through their digital practices. The other part is related to digital practices that support cosmopolitan manifestation. The third section of this chapter covers participants' digital practices of cosmopolitanism as connected to their ecological boundaries. It attempts to answer the second set of research questions. The results in this section are organized in four topics: perceived factors, perceived factors and their influences on digital practices of cosmopolitanism, snapshot of rhetorical analysis, and agency and the negotiation of power. Discussion of the results is provided together with the description of the results in each part and section.

4.2 Demographic Information and Digital Literacy Narratives

Participants of this study were six Thai students studying at Michigan Technological University between fall 2017 and summer 2018. Their names were Alisa, Boom, Chain, Dome, Eve, and Ford (all pseudonyms). Described below are their demographic information and digital literacy narratives collected from the interview data.

Participant I: Alisa

Aged between 21 to 25 years old, Alisa was a graduate student in a scientific program at Michigan Technological University. She was born in a province in northeastern Thailand. She studied at local schools until she completed high school. Then she continued her undergraduate study in Bangkok. After graduation, she was awarded a scholarship from the Royal Thai Government and came to Michigan Technological University in fall semester 2016. She never had prior experiences in the United States before but used to have foreign friends when she worked as an intern in her undergraduate study. They were Japanese, British, and American.

Alisa's experience with digital technology started when she was young. Her first digital technology was video games. Computers were the next digital technologies she used. She learned to use a computer at school and had a computer at home. She remembered that she started using computers when she was at an elementary school. Computer was a mandatory class for every student. She learned how to use Microsoft Word and Microsoft Excel programs at school. She started using the Internet when she was in 4th or 5th grade.

She surfed the Internet to do reports, to find some information, or to listen to the radio sometimes. After having the Internet, she began to use chat programs, like MSN and Hi5, on computers. Her social media experience started from then on. At that time, as she remembered, she mostly chatted with her Thai friends and occasionally played games. When she was in high school, people around her turned to use Facebook, so she changed from Hi5 to Facebook. After using Facebook, she stopped using MSN and Hi5. She started using a cell phone when she was in 12th grade and had a smartphone when she was a college freshman. Then she used her smartphone to chat with friends via Facebook Messenger and Line applications. She admitted that that time was a big change for her digital experience because she also used Instagram and WhatsApp and watched YouTube videos. Therefore, Facebook, Line, Instagram, WhatsApp, and YouTube were the social media she experienced in Thailand before coming to Michigan Technological University. Line was the only platform she used to chat with her Thai and Japanese friends.

During the transition period, Alisa contacted her advisor via emails and contacted some Thai students at Michigan Technological University via Facebook. When she arrived at university, she found that mostly the professors communicate with students via Canvas. It was the new digital technology she learned to use here. For social media, Alisa started using Snapchat, WhatsApp, and WeChat. She used Snapchat to get connected with American friends, WhatsApp with Indian and European friends, and WeChat with Chinese friends. She still used Line to contact her Japanese and Thai friends and her family. She used Facebook to communicate with everyone who used it as well. She sometimes watched YouTube videos about some academic concepts she learned. She mostly used social media apps on her cell phone. In addition to social media, Alisa also used other applications in her daily life, for example Walmart for shopping, Venmo for money transfer, Lyft and Uber for transportation in other cities.

Participant II: Boom

Boom was in his late 20s. He was a graduate student in an engineering related field. He was born in a province in central Thailand. He studied at local schools before pursuing his bachelor's degree in the field of engineering at a well-known government university. He also enrolled in the Faculty of Law at an open university but did not finish the degree. After his graduation, he got a scholarship from the Royal Thai Government and came to Michigan Technological University in August 2012. He completed his master's degree a few years later and decided to further his PhD study in the same program. He never had prior experience in the United States before coming to Michigan Technological University. However, when he was in Thailand, he used to study with native English teachers and worked with foreigners as a freelance translator for about a year. He also travelled to Taiwan and stayed there for one month.

Boom's first digital technology were Famicom games and digital watches. His experience with computers started in the context of education. He learned how to use computers at school when he was about 10 years old. When he was around 12 years old, his family bought a personal computer. This brought a change to his experience with digital

technology in that he had more freedom to use his computer and the Internet to learn new things. For example, he played games, did Internet searches, and learned how to use Notepad, Microsoft Word, and Microsoft Excel. With his family's support for hands-on experiences, he learned about the computer hardware by taking apart his own computer and learned the fundamental things about the software from the Internet. He had a laptop computer when he was a college freshman. Then he started using MySQL, MSN, Skype, Hi5, and Facebook, respectively. For Facebook, he had two accounts, one for playing games and another for personal use. He participated in an online underground forum for four or five years before it was shut down in 2008. He also watched videos on YouTube but never posted anything on it. He had a regular cell phone when he was in high school and used it for almost 10 years for calling and texting.

Boom came to Michigan Technological University with a new laptop. He downloaded a lot of programs from the university's software center for his study. He used emails for formal communication in his education context, such as to contact university staff, advisors, and lab mates. For social media, he stopped using MSN, but used Facebook, Line, and Skype to communicate with friends and family. He used Facebook for personal communication with Thais and non-Thais. He kept using his personal account on Facebook but abandoned the gaming account. He normally used Facebook both on his laptop and cell phone, but usually surfed the Internet via laptop. He also used his cell phone for calling and texting. He thought that communication channels that provide written evidence are the best, especially for significant matter. He still kept playing games, used Wikipedia, and watched YouTube videos. He also paid for a subscription for a learning Chinese application. He thought that the biggest difference between the Internet usage in Thailand and at Michigan Technological University was online shopping. It seemed more effective and convenient to shop on the Internet in the United States.

Participant III: Chain

Chain was a graduate student at Michigan Technological University. He was between the ages of 26-35 years old. His hometown was located in a province in southern Thailand. After completing his study at local schools, he furthered his bachelor's degree study at a university in Bangkok. After that, he worked for about one year before being awarded a scholarship from the Royal Thai Government. He came to study in a graduate program in engineering at Michigan Technological University in 2012 and finished his master's degree here. He continued his PhD study in the same program. He never had prior experiences in the United States before coming to this university and seldom had experiences with foreigners when living in Thailand.

His first digital technology was video games. He has played them since he was young. Then he started learning computer with his aunt at a private institute when he was in 6th grade. He began to play computer games and learned how to use Microsoft Word and PowerPoint. He learned more about computers at the outside institute than at school. Later, his family bought a computer, so he started playing online games. There was the

land line Internet at that time, but the Internet was not popular yet. At school, he used only some software for his study, for example Microsoft Word to do reports and assignments. For personal communication, he used MSN for a long while and used Hi5 for a short period of time when he was a college freshman. He used these applications on computers. His friends told him about Facebook, and he began to use it after Hi5. In addition to Facebook, he also used Instagram, Skype, WhatsApp, and Line. He used all of these applications to contact Thai friends and family members. He used the Internet to search for information. He used Sanook.com as a search engine before changing to Google. The Internet at home was so slow, so he did not watch YouTube videos at home but when he was on campus. Anyway, he never posted anything on YouTube.

When he came to Michigan Technological University, he used emails for any communication about his education, for example to contact university staff, Graduate School, and his advisor. He also used the university's supercomputer and other software for his study. He used the website of the library to find articles from databases or interlibrary loans. In the context of personal communication, he used Facebook, Skype, Line, and Instagram. He posted a lot of photos on Instagram. He bought a package of Skype to call his family and used Line to communicate with other Thai people. He used Facebook to communicate with both Thais and foreigners. He usually used Facebook Messenger to communicate with friends from other cultures. If there was no Internet connection, he texted them via his cell phone. He did not use WhatsApp when he came to the United States, but still watched YouTube videos.

Participant IV: Dome

Dome was in his late 20s. He was born in Bangkok. He studied at local schools and continued his bachelor's degree study in the Faculty of Science at a university in Bangkok. He was awarded a scholarship from the Royal Thai Government since he was a college freshman. After he obtained his bachelor's degree, he came to further his study at Michigan Technological University in 2013 in the field of science. Before coming to this university, he never came to the United States, but occasionally had experience with some foreigners in Thailand.

His first digital technology was a computer. He used it at school when he was in the first grade at a private school. He used the Paint program to draw pictures on a computer. Then he studied Microsoft Office, such as PowerPoint and Excel, which were the basic programs at that time. He played games later, the offline ones. He used the Internet for the first time when his family got a computer when he was in high school. Then he started using MSN and Hi5 at home to communicate with his school friends. He began to use Facebook when he was an undergraduate student. He knew it from the radio and tried it on his friend's laptop. When he bought his own laptop in his second year, he used Facebook on his laptop and applied for a Twitter account. He also watched YouTube videos and shared some videos on Facebook. He bought his first smartphone shortly before coming to the United States and decided to apply for Instagram, Line, and Skype accounts. He used these social media apps to communicate with his friends. For his

family, he just called them. In addition to social media, he experienced using software programs for academics. He also used emails to contact his teachers. He first had a Hotmail account but later changed to Gmail because he heard that it was better. He has used this Gmail account until today.

The first digital technology he used when he arrived the United States was Facebook. He used it to contact Thai students at Michigan Technological University. Then he used emails to communicate with campus staff, his department, and the Royal Thai Embassy in the United States. In the context of study, he began to use Canvas, the university's website, and other software downloaded from the university's software center. He also watched videos on YouTube once or twice a month to learn about concepts in his field. For the personal context, he used the Internet to search for information, listen to music, and watch TV programs and movies. He also used social media in his daily life. He used Line to chat with Thai students at campus and family and friends in Thailand. He used Twitter to get updates on sport news. He used Instagram to post photos and chat sometimes. He had a Skype account but never used it. He used Facebook and Facebook Messenger to connect with Thais and non-Thais. He only added his friends or someone he knew in person to his friend list. The new apps he used when living in the United States were WeChat, WhatsApp, and Slack. He used WeChat to communicate with Chinese students, WhatsApp with Indian students, and Slack with the university staff he worked with. All of his social media accounts were set in a private status.

Participant V: Eve

Eve was an undergraduate student. She was between the ages of 18 to 20 years old. She was born in a province in eastern Thailand. She studied at local schools until she was about 15 years old. Then she moved to study in Darjeeling, India, for two years and moved to live in the United States two years ago. She joined a high school as a junior at 11th grade and studied until she graduated. Then she applied for Michigan Technological University and became a student in the field of engineering.

Eve's experiences with digital technology started since she was born. Her family took the first photo of her with a desktop computer when she was a tiny baby. She started playing offline games on her desktop since she was four years old. She got her cell phone for the first time when she was in fourth grade, but it was not a smartphone. At 13, her digital experience came to a turning point when she started using the Internet. She began to play online games. She also got an iPod and kept using it along with her phone. The first social media she used when she lived in Thailand was Facebook Messenger. It was linked with Facebook, so she had to sign up for a Facebook account. Then her friends told her to try other apps, like Twitter, Instagram, and Kik. She used all of these apps for instant messaging and communication. In the context of her study, she did not experience using a lot of digital technology at school. She only used Microsoft Office programs, such as Microsoft Word and PowerPoint, to work on assignments. Her school also made her create an email account on Hotmail.

When Eve went to India, she got a smartphone, so she could use Line to communicate with her friends and family in Thailand and used WhatsApp to communicate with her Indian friends. She still used the Microsoft Office programs and the Internet to support her study. She browsed YouTube videos sometimes. Her digital experience changed a little bit when she came to the United States. She still played online games and used social media apps for communication. However, she only continued using Line but stopped using other apps because she did not find them necessary anymore. The first app she downloaded when she came to the United States was Discord, a chat application for online gamers. Half a year later, she downloaded Snapchat. At that time, her parents bought her an iPhone, so she usually used iMessenger on her iPhone together with Snapchat to get connected with her family members and American friends. There were not many Thai people on Snapchat. She believed that her Thai friends changed to use something else. She contacted them through Line instead.

When she came to Michigan Technological University, she returned to use Facebook Messenger to communicate with other Thai students. For people from other cultures, she asked many friends who wanted to keep in touch with her to convert to Line or Snapchat. In the context of her study, she started using emails more seriously when she came to the United States. She had used the high school email account, Michigan Technological University email account, and her personal email account. She had a new laptop when she became a college freshman. Still, she felt that her digital experience in the academic context remained the same.

Participant VI: Ford

In his mid 30s, Ford was a graduate student in the area of science. He was born in Bangkok, Thailand. He went to school from kindergarten to grade 12 in Bangkok. Twice during that time, he spent a month in a middle school in the United States. After his graduation, he attended a university in Thailand for one year before getting a scholarship from the Royal Thai Government and came to study in the United States. He joined a post-graduate year program at a high school before going to college. After obtaining a bachelor's degree and a master's degree from the same university, he went back to work in Thailand in the scientific education area for about five years. Then he returned to pursue his PhD study at Michigan Technological University in 2015.

Ford's first experience with digital technology started when he had a desktop computer at the age of 12. He mostly used it for entertainment like playing video games. When he was in high school, he started getting into the Internet and learned programming languages from a summer course. When he went to college, the Internet became part of his everyday life. He used the Internet to search for everything he wanted to know. He never really had a cell phone until much later. Smartphones were never really part of his life until about six years ago.

His social media experience also started when he was in high school. At that time, he used ICQ to chat with some friends and random people he did not know on the Internet.

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When he was an undergraduate student, he turned to instant messaging applications. First of all, he used MSN to connect with people he knew. Then it was the time he started coming to school in the United States, so MSN became a way he could reach his Thai friends from abroad. Apart from MSN, he also used America Online Instant Messenger or AIM, Yahoo Chat, and Gchat. When Facebook was originally launched in 2003 in certain American university affiliations, he was one of the pioneer users. He has kept using his account until today. After Facebook came, he stopped using other applications, except MSN. He used it along with Facebook for several years until it died out of popularity. When he got a smartphone, he also began to use WhatsApp, Line, and Facetime on his iPhone.

When he came to Michigan Technological University, he continued using Facebook, WhatsApp, Line, and Facetime. However, he relied very much on Facebook to get in touch with Thais and non-Thais in personal, academic, and professional contexts. He also joined a research group on Facebook to get connected with his adviser and friends. In addition to Facebook, he used emails for academic and professional communication. He watched YouTube videos and had a couple of educational videos on YouTube. He used to read e-books on a Kindle, but later he preferred listening to audio books, especially during his travelling.

From the information described above, it can be pointed out that each participant came from different background. I summarized participants' demographic information in Table 4.1 below.

Table 4.1. Participants' demographic information.

Name	Gender	Age Range	Academic Status	Area of Study	Prior Experience in USA	Prior Experience with Foreigners
Alisa	Female	21-25	Graduate student	Science	No	Yes
Boom	Male	26-30	Graduate student	Engineering	No	Yes
Chain	Male	26-30	Graduate student	Engineering	No	Yes
Dome	Male	26-30	Graduate student	Science	No	Yes
Eve	Female	18-20	Undergraduate student	Engineering	Yes	Yes
Ford	Male	31-35	Graduate student	Science	Yes	Yes

Table 4.1 shows that four out of six participants were male and two were female. Their ages ranged from 18 to 35, with three of them in the 26 to 30 age range. Five participants were graduate students and only one (Eve) was an undergraduate student. All of them studied in the STEM fields, with three participants in the area of engineering and three in

the area of science. Two of the participants, Eve and Ford, had prior experience in the United States before coming to Michigan Technological University, while the others did not. However, all of them had prior experience with people from different cultures before attending Michigan Technological University.

All participants had some experience with digital technology when they were in Thailand. Video games and computers were among the first digital technologies they experienced, even though at different ages. It seemed that what made some changes in their digital experiences were computers, the Internet, and smartphones. Computers were used in both personal and academic contexts when they were young. However, it might be pointed out that the shift of their digital experience came from their personal use in the context of personal communication, like online gaming and chatting. The Internet seemed to be a crucial factor for their digital experience and literacy. With the Internet, participants' digital practices tended to change as they could reach out to information and other users more easily. Their experience with social media also started when they could access the Internet. Another shift of participants' use of social media was the coming of smartphones. This technology seemed to affect how they used social media in everyday life. Table 4.2 presents the social media platforms that participants used before and after coming to Michigan Technological University (MTU).

Table 4.2. Participants' social media experience.

Participant	Before coming to USA	USA and MTU
Alisa	Hi5	Facebook
	MSN Messenger	Facebook Messenger
	Facebook	Instagram
	Facebook Messenger	WhatsApp
	Instagram	Line
	WhatsApp	Snapchat
	Line	WeChat
	YouTube	YouTube
Boom	MySQL	Facebook
	MSN Messenger	Facebook Messenger
	Skype	Line
	Hi5	Skype
	Facebook	WhatsApp
	YouTube	YouTube
Chain	MSN Messenger	Facebook
	Hi5	Facebook Messenger
	Facebook	Skype
	Instagram	Line
	Skype	Instagram
	WhatsApp	YouTube
	Line	
	YouTube	

Table 4.2. Continued

Participant	Before coming to USA	USA and MTU	
Dome	MSN Messenger Hi5 Facebook Twitter Instagram Line Skype YouTube	Facebook Facebook Messenger Line Instagram Twitter Skype WhatsApp WeChat Slack YouTube	
Eve	Facebook Messenger Facebook Twitter Instagram Kik Line WhatsApp YouTube	*USA before MTU* Line Discord Snapchat Battle.net YouTube	*MTU* Snapchat Line Discord Battle.net Facebook Messenger YouTube
Ford	ICQ MSN Messenger	*USA before MTU* MSN Messenger Yahoo chat AIM WhatsApp Skype YouTube	*MTU* Facebook WhatsApp Line YouTube

Table 4.2 shows participants' choices and preferences of social media when they lived in Thailand and when they were in the United States and at Michigan Technological University. Dome and Ford used more social media when they came to the United States, whereas others used less or at the same level as they used in Thailand. Eve's experience with social media came along with her gaming experience. Hence, she used many social media platforms or apps designed specifically for online gamers. Ford was the only participant who did not use a lot of social media in Thailand. This might be because he came to study in the United States before many social media platforms were launched and hit the mainstream.

Facebook was the social media platform used by most participants since they were in Thailand. Ford was the only one who started using it when it was first launched for some colleges in the United States. In fact, he used Facebook before other participants.

Although YouTube was not used for social networking, it was the only special type of social media that participants kept using. All of them watched YouTube videos, but only

some posted videos on it. Most participants also shared YouTube videos on their Facebook accounts.

Based on the demographic data and literacy narratives, it might be concluded that participants' use of social media in Thailand gradually developed after they could access the Internet. Each participant experienced social media technology differently, depending on their personal background, context, and technology adoption. Participants' lists of social media might not truly represent how they use them in daily life; nevertheless, they could reflect the change of technology and their choices of use when they changed their physical environment.

4.3 Digital Practices of Cosmopolitanism on Social Media

This section concerns participants' use of social media in their digital practices of cosmopolitanism at the encounter of non-Thais. After the interview procedure, I pinpointed the appropriate social media platform for my investigation of participants' digital practices. Based on the interview data, Facebook was the only social media used by all participants to get connected with Thais and non-Thais. Although Eve stopped using Facebook when she came to live in the United States, she still used Facebook Messenger to keep connection with Thai students at Michigan Technological University. In this regard, I gathered more data on how participants used Facebook in their everyday life by conducting participant and online observations as detailed in Chapter 3. Then I coded and analyzed all data derived from interviews and observations using the adapted cosmopolitan ontological framework shown in Appendix D. The results of the analysis were presented according to two sub-questions below:

> 1a. To what extent do they express their cosmopolitanism via their digital practices?
>
> 1b. Which digital practices support cosmopolitan manifestation in this situation?

As guided by the research questions above, I divided the results of this section into two parts. The first part focuses on participants' manifestation of cosmopolitanism via their digital practices. The other part deals with the digital practices that support cosmopolitanism.

4.3.1 Manifestation of Cosmopolitanism through Digital Practices

To find out how participants used social media like Facebook in their digital practices of cosmopolitanism at the encounter of Others, I analyzed the interview and observation data based on the cosmopolitan ontological framework, described in Chapter 3, which outlines cosmopolitanism into five types of relationships: self-awareness, recognition of the Other, self-repositioning, mutual evaluation of cultures, and formation of a shared culture (Delanty, 2012; Mignolo, 2000).

In what follows, I present the results of each participant based on the cosmopolitan relationships they demonstrated via their digital practices. I also identified styles of cosmopolitan agency that could be interpreted from the overall picture of their practices of cosmopolitanism. These styles were not labelling of identity, but they helped provide an idea of how participants perform their cosmopolitanism.

Alisa: A reserved cosmopolitan agent

Alisa expressed cosmopolitanism through her digital practices in all types of cosmopolitan relationships except the mutual evaluation of cultures. She tended to have high self-awareness as she became aware of her own digital practices after she came to study in the United States. She admitted that the change of environment was a big difference for her, so she tried to keep the memory of her experience and share it online. Thus, she posted more photos and videos and tended to post a lot of reflections about her experience abroad on Facebook. Figures 4.1 and 4.2 are examples of her Facebook posts in her first year at Michigan Technological University. These posts are among others in which she uploaded photos to express her appreciation of the new environment and experiences with different cultures.

Figure 4.1. An example of Alisa's posts in her first year at MTU.
Image source: Screenshot from Alisa's Facebook profile. See the consent form in Appendix B.

Figure 4.2. An example of Alisa's posts about places.
Image source: Screenshot from Alisa's Facebook profile.
See the consent form in Appendix B.

Her encounter of different cultures also enabled her to see how Thai digital practices were different from those of people from other cultures. She critiqued her own digital practices as well as those of Thais in general in the following.

> I notice the difference between my Thai people, my Thai friends, and my American friends. My Thai friends, they gonna upload a lot of things on Facebook, but my American friends...No. They don't. They don't. No. They are not gonna upload like everything. Okay, today I have lunch yet. Today I have dinner yet. No. Not like that. Different. So, I changed. I changed as well.

> I used to upload a lot of photos of food, but people here even European they don't take pictures of food that much, so after that I didn't post photos of food. (Alisa, personal communication, November 17, 2017)

Alisa also had a positive recognition of the Other as she expressed a sense of responsibility toward people from different cultures. This was demonstrated in her intention to change her digital practices to be more ethical and responsible as well as in the way she tried to reposition herself. Below are her reflections related to this aspect.

Um...I feel in the first semester, I post so many things and often update everything, but now I feel like if you want to share something to others, you should share just the good things...like something that is benefit for others or something that...wow...it's really interesting. (Alisa, personal communication, November 17, 2017)

Americans gonna be like just go straight, just straight forwardly, but Chinese or Japanese people they don't gonna express their feelings like that. Ah...so when I...mostly I listen or read first and try to understand them because different cultures they have different ways to behave…The way that I deal is that I try to understand them and ask them straight forwardly because we don't know what is good or bad in their cultures. (Alisa, personal communication, November 17, 2017)

Besides changing her digital practices, in participant observation Alisa demonstrated that she used the Crisis Response feature on Facebook to check if her friends were safe from calamities or crises happening in any part of the world. This practice indicated that she tended to have an ethical obligation to other people and the world. Figure 4.3 is a screenshot of Alisa's demonstration of how she used the Crisis Response feature on Facebook.
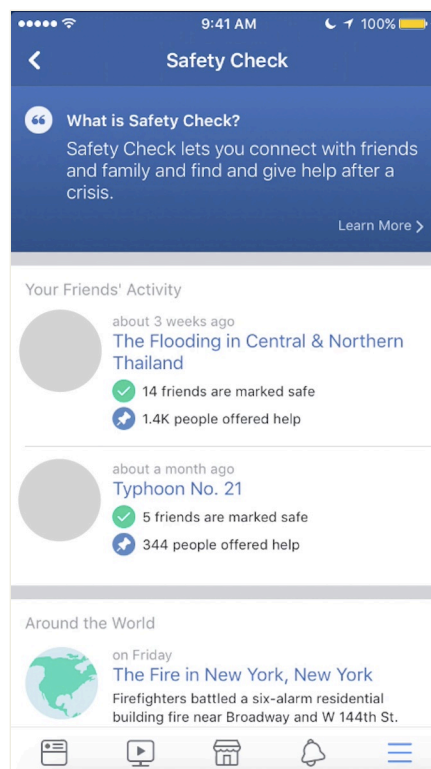
Figure 4.3. Alisa's demonstration of how she used the Crisis Response feature. Image source: Screenshot taken from a screencast of Alisa's demonstration on her cellphone. See the consent form in Appendix B.

How Alisa positioned herself was also changed. She seemed to have a clearer position of herself as an academic scholar when she attended the Graduate School at Michigan Technological University. She mentioned in the interview that she tried to refrain from posting every single thing like she did when she lived in Thailand and to pay more attention to her area of study. Often, she posted and shared news, information, and updates in her field on Facebook. She also welcomed and participated in discussions on several scientific topics.

Apart from repositioning herself as an academic scholar, Alisa seemed to be proud of positioning herself as a Thai representative when she came to study at Michigan Technological University. Sometimes, she introduced Thai words with their English meanings in her posts. She also shared photos, links, and videos about important Thai events either on campus or in Thailand. For example, in Figure 4.4, Alisa posted and shared a video about the former King's funeral ceremony organized in Bangkok, Thailand, in 2017.

Figure 4.4. Alisa's post about King Rama IX's funeral ceremony.
Image source: Screenshot from Alisa's Facebook profile. See the consent form in Appendix B. See Appendix E for citation and attribution information of the shared video.

In addition, Alisa's digital practices indicated a tendency toward the cosmopolitan relationship of the formation of a shared culture. She shared feelings with her friends on

Facebook when there was local or global bad news. She mentioned that they joined on Facebook to pray for the victims in the news. Sometimes, she participated in online campaigns and encouraged others to do so by sharing the campaigns' links on her Facebook as illustrated in Figure 4.5.
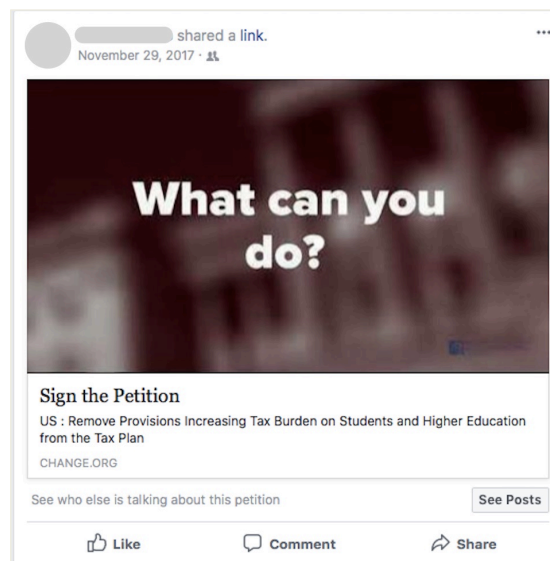
Figure 4.5. An example of a campaign link shared by Alisa.
Image source: Screenshot from Alisa's Facebook profile. See the consent form in Appendix B. See Appendix E for citation and attribution information of the shared link.

However, Alisa was quite cautious and reserved when expressing her opinions and comments on Facebook. This was because she tried to avoid conflicts and hurting people's feelings. She remarked:

> On Facebook, actually I try not to post anything about politics that much. I think it's sensitive though even you don't like something. I think it's easy to critique others online. When you see something bad, you just critique them. But if you were that person,...Yeah...I try not to critique. I think it's the way that we respond. We see like oh this culture we don't like that. The concern is the way that we respond or mention about that. Yeah. I try to not say "white people" or "Asian people", yeah that thing. Even the word "fat". Yes, honestly. My close friend. She is taller and bigger than me and she said, "I'm chubby." But if compared with Thai people, "fat". But we don't...we don't say that. I'll try to think in others' aspect and care about them. (Alisa, personal communication, November 17, 2017)

In sum, Alisa manifested cosmopolitanism through her digital practices in several types of cosmopolitan relationships. Her self-awareness and recognition of the Other seemed to play an important role in her cosmopolitan performance as they drove her toward the

major change in her digital practices as well as being an agent of change. Even though I could detect her critical perspectives toward cultures in her interview data, I did not find them in her digital practices. This might be because the new environment and the context of encounter with different cultures made her more cautious and reserved when she communicated with her friends on Facebook. In this regard, I viewed Alisa as a reserved cosmopolitan agent.

Boom: An ambassador cosmopolitan agent

Boom manifested cosmopolitanism through his digital practices in three types of relationships, namely self-awareness, recognition of the Other, and self-repositioning. His awareness of his digital practices was shown from the ways he posted on Facebook. Facebook for him was mainly used for the purpose of keeping memories and reflecting on changing environments or new travel experiences. His posts were usually about his reflections, emotions, ideas, and attitudes, based on his experiences and interests at the moment. Some of the topics of his interests included sciences, politics, Buddhism, military, history, food, horoscopes, global news, laws, Thai king, and photography.

His awareness of his own digital practices drove him to be more cautious about the way he posted on Facebook. He revealed that in the past he posted whatever he wanted, but he changed the way he posted on Facebook after he came to the United States. What caused a big change to his digital practices were laws and regulations for the Internet use in the United States and a political turmoil in Thailand.

One of many things he learned early when coming to study in the United States was different laws and regulations that controlled the digital environment. He found that some practices he did before in Thailand were illegal in the United States. This made him careful about the ways he used digital technology and social media. He would make sure that his digital practices were not against those laws and regulations. A simple example I could identify from my observation was that he seemed to be more concerned about copyrights when he was in the United States. Figure 4.6 shows that he added a copyright statement on his post of photos taken by himself.

Figure 4.6. An example of Boom's cover photo with a copyright statement.
Image source: Screenshot from Boom's Facebook profile. See the consent form
in Appendix B.

The political unrest happening in Thailand was the other turning point of his digital
practices. He expressed his opinions about some political issues on Facebook and
received a storm of pushback from his Thai friends. Figures 4.7 and 4.8 were examples of
his profile picture and his post during the time of the political movement in Thailand in
2013.

Figure 4.7. Boom's profile picture updated in December 2013.
Image source: Screenshot from Boom's Facebook profile. See the consent
form in Appendix B.

Figure 4.8. An example of Boom's posts about politics in Thailand in 2013.
Image source: Screenshot from Boom's Facebook profile. See the consent form in
Appendix B. See Appendix E for citation and attribution information of the shared
YouTube video.

His friends' responses on Facebook made him lose enthusiasm for online discussion and
got a negative feeling about the environment on Facebook. As he remarked, Facebook
was not "a true free equal space" since it was not a fair environment for everyone (Boom,
personal communication, November 18, 2017). Below is also his opinion about the
Facebook's environment.

> It's the freeform majority, right? If something catches up the drift and
> becomes a major drive, you can't fight that. If you fight that, you just die
> with the rocks. So, it's not democracy, it's the majority in any
> environment in Facebook. It's free speech. I give it that, but it's the
> majority that wins even though the majority is not right. Facebook is not a
> shared space for equality. Everybody is not equal. (Boom, personal
> communication, November 18, 2017)

Due to the conflicts with people on Facebook regarding the political correctness in
Thailand, Boom tended to be more cautious and reserved when posting on Facebook. He
sought instead to share his ideas based on facts and scientific information as well as
positioning himself as an observer. More detail about this aspect was described below in
the section on Boom's self-repositioning.

Boom's digital practices also indicated that he had positive recognition of the Other.
Although Boom kept updating himself about things going on in Thailand, he was
concerned about cultural differences when he posted something on Facebook. When he
posted something related to global events or issues, he did it cautiously because he was

afraid that people could make wrong interpretation from his writing. Thus, he had to think a lot before posting anything and make sure that it would not cause conflicts. In addition, he showed respect for his non-Thai friends by refraining from talking about their sensitive topics. The following quote illustrates this point.

> If it becomes personal, I mean like me and my friends, then I will concern about the culture, too. In the digital environment, usually if you use your common sense, you won't get into trouble. That's the final verdict to me. Right? At least, if you are educated, you understand what can be and cannot be talkable. For example, Islam you shouldn't ever mention the Supreme Being at all in any kind of form. And don't ever try to ask them to depict because it's a no no no no. You just have to understand more. Try to be a good listener, good observer. That's the thing. (Boom, personal communication, November 18, 2017)

In terms of self-repositioning, Boom repositioned himself on Facebook in two dimensions: personal and professional. In the personal dimension, he repositioned himself from a local Thai to an ambassador for Thai people who connected Thailand with the global community. He viewed himself as a citizen of Thailand as well as a citizen of the world. He shared his opinions on things happening in Thailand, at campus, and the world on Facebook. Some posts were about politics in Thailand and other countries. He posted in Thai mostly since his main target audience were Thais, but many times he posted in both English and Thai. Figure 4.9 presents himself walking in the Parade of Nations event. Figure 4.10 is an example of his posts about global issues.
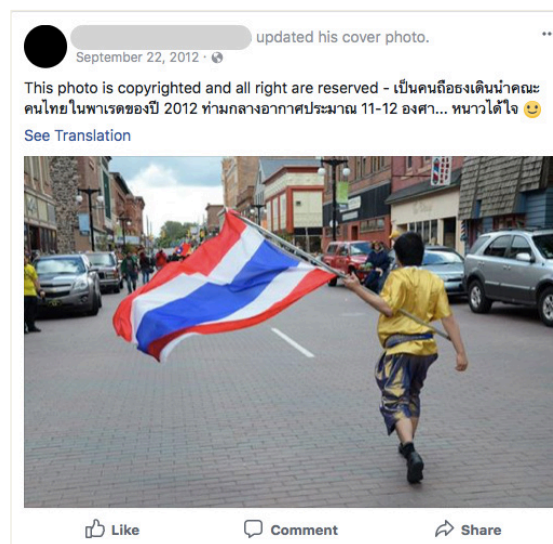
Figure 4.9. Boom's cover photo updated in September 2012.
English text reads: "This photo is copyrighted…" Thai text in English translation reads: "Holding a flag, I was leading Thai students in the Parade of Nations in 2012. The weather was about 11-12 degrees Celsius…So cold." Image source: Screenshot from Boom's Facebook profile. See the consent form in Appendix B.
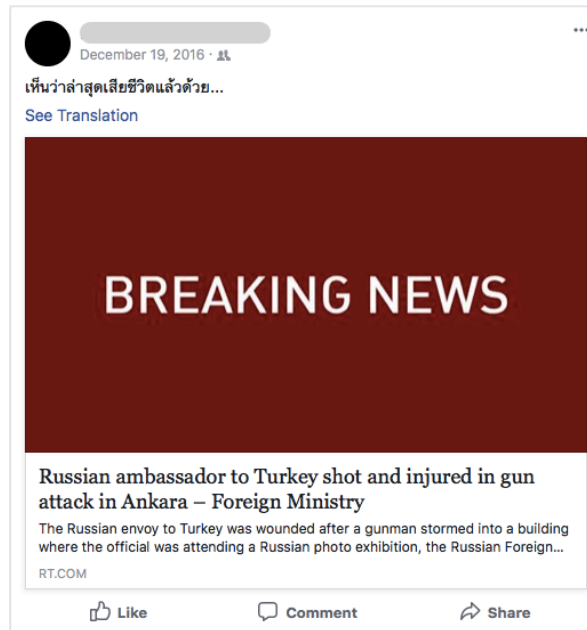
Figure 4.10. An example of Boom's post about global updates.
Thai text in English translation reads: "From the latest news, he was dead."
Image source: Screenshot from Boom's Facebook profile. See the consent form in Appendix B. See Appendix E for citation and attribution information of the shared news.

In his professional dimension, he repositioned himself from a Thai student to an academic scholar whose interests covered various topics, such as science, politics, military movements, food, and photography. He joined a number of Facebook groups and managed a separate Facebook page to share updates in his academic field to interested Thais.

Still, no matter how he tried to reposition himself in any dimensions, what remained the same was his role as an observer. His experience with reactions from his friends on Facebook held him back from being an agent of change. If he wanted to correct people's ideas on something, he would do research on that topic and posted factual information or scientific evidence. He noted:

> I do have a lot of concerns, but I can't explain it because I look at the people as an individual who have unique problems. Just a lot of problems, so I stop it all together and just don't care anymore…So I just try to learn and observe as an observer and try to understand what it's like. But if something happened, and you have expertise in the field, you'll think you have enough to share and then to help people that you care about, you should do it. (Boom, personal communication, November 18, 2017)

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In fact, Boom had a positive idea toward the cosmopolitan society since he viewed everyone on the Internet and Facebook as human beings without cultural barriers. He also pointed out an idea of cosmopolitan agency that everyone could mutually evaluate something and work together to make a change. For example, he mentioned an idea about how Facebook users could join to evaluate Facebook and create a new shared culture by working together to change regulations to make it better. He also mentioned that a shared culture could be possibly created in the form of groups as well when members complied to the same rules and work together in the same conditions. He remarked that this already happened in the academic context and online gaming, but in the personal context, it was hard to create the shared emotional feelings through the written form of communication. He believed that it was not effective that way, so he did not do it. He preferred being an observer rather than taking part in any actions or movements because he was very much concerned about laws, regulations, and pushback. As he wrapped up:

> If you live normal life, following the regulation and law, don't break something, don't do something illegal, then don't piss people off too often, you should be fine. Also, you have to know when to stop. That's the biggest thing. (Boom, personal communication, November 18, 2017)

Overall, Boom's digital practices demonstrated that he tended to have high degree of self-awareness. His practices of the positive recognition of the Other were expressed mostly through his respect for cultural differences. His self-repositioning as an ambassador and a well-rounded academic scholar was manifested via his several practices. As he preferred being only an observer on Facebook, he did not perform his digital practices toward the relationships of mutual evaluation of cultures and the formation of a shared culture. However, I could detect the potential toward these two relationships from his ideas. Thus, with all of these cosmopolitan practices, I saw him as an ambassador cosmopolitan agent.

Chain: A reserved cosmopolitan agent

From the interview and observation data, Chain's digital practices could be interpreted as supporting cosmopolitanism in four types of relationships, namely self-awareness, recognition of the Other, self-repositioning, and the formation of a shared culture. His self-awareness was mainly expressed through his reflections on his experiences in the United States and at Michigan Technological University. He usually used his photographic skills to make connection with students from other cultures. He uploaded a lot of photos taken by himself on Facebook and shared 475 photos from his Instagram, as shown in Figure 4.11. Meanwhile, Facebook also helped him to get news updates about Thailand.
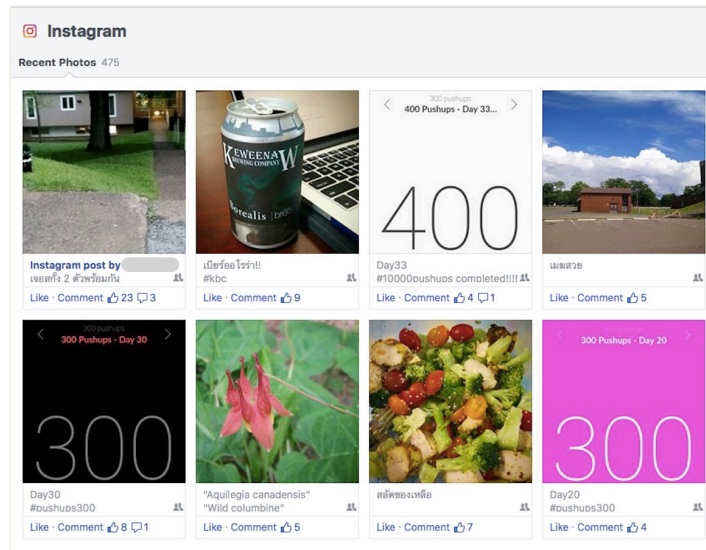
Figure 4.11. Chain's Instagram photos posted on Facebook.
Image source: Screenshot from Chain's Facebook profile.
See the consent form in Appendix B.

His self-awareness was manifested in two ways: the representation of his Thai identity and the change of his digital practices. Being away from Thailand for the first time and meeting people from different cultures might drive him to be aware of his Thai identity. On Facebook, he tried to show that he was proud of being Thai. For example, he provided the meaning of Thai flag. He also reflected that he was proud when he sang Thai national anthem at the orientation event. Besides, he posted pictures of the former Thai King and Queen, as illustrated in Figure 4.12.

Figure 4.12. Chain's post about the Thai monarch.
Image source: Screenshot from Chain's Facebook profile.
See the consent form in Appendix B.

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Chain also admitted that he changed his digital practices when he came to the United States. First of all, he noticed that people in other cultures used Facebook differently. He then became aware of how Thai people used Facebook in general and became more cautious when he used it as he reflected below.

> Um…I think Americans don't use Facebook a lot. However, when they post, they post with intentions…One of my American friends usually posts political stuff and clings to this topic. For Asians, the ways we use Facebook are quite similar. We tend to share a lot on everything, such as soap operas and food. Those Indian and Chinese friends are similar. Thai people also use Facebook in the same way, but we tend to follow the trend of issues. I think Thais use Facebook extravagantly or excessively. Facebook influences Thais a lot. Who uses it recklessly can become a victim. What is shared on Facebook might not be true. For example, I receive the news from Thailand as it is shared on Facebook, so I am more thoughtful when reading it. Facebook can persuade people in one way or another. (Chain, personal communication, November 20, 2017)

The second thing he noted about the change of his digital practices was teasing. In Thailand, he usually teased and made fun of people's appearances, whether in real life or online. He grew up and saw this practice as normal in Thailand. When at Michigan Technological University, he found out that his common practice could be a form of body-shaming or bullying. This brought a change to his digital practices as well. As he explained:

> In the past, I liked to tease my friends a lot from their appearances to everything. When I came here, I could see a problem of doing that. I happened to realize that the way I teased people might be thought of bullying for other people here. For example, in the past I used to tease my girlfriend by calling her "fat girl" to represent her in a cute way. Now, I think doing this is like I look down on other people, like to dehumanize or insult them. We shouldn't do that. In Thailand, people don't feel that it is serious. When I return to Thailand, I will be more careful not doing this with others. If I can teach or tell other people, I will do. (Chain, personal communication, November 20, 2017)

Another thing that affected Chain's digital practices were the regulations and laws. Recognizing some differences, he had to make sure that his digital practices at Michigan Technological University complied to the university regulations and laws of the United States. He said:

> Another thing that can be a concern of my digital practices is the regulations and laws. When I came here, I realized that the environment here is already legally controlled. I just adjusted myself and blended into the environment. I followed the laws in terms of digital practices because

this environment is already legally justified. (Chain, personal communication, November 20, 2017)

The second type of cosmopolitan relationship Chain demonstrated was the positive recognition of the Other. He showed that he recognized cultural differences and had a feeling of responsibility toward people in different cultures through the way he used Facebook. He tended to be more thoughtful when he posted. He did not post everything like he did in Thailand and refrained from posting certain topics, such as politics, royal family, religions, and his research. He admitted that having friends from various cultures made him more careful when using Facebook. As he noted, "we should be responsible for what we posted…not just posting whatever we want" (Chain, personal communication, November 20, 2017).

Self-repositioning was also manifested through Chain's digital practices in his personal and professional boundaries. He demonstrated a process of self-transformation from a local Thai digital user to a more considerate academic individual. As described previously, he became aware of his digital practices when he experienced different cultures in a new environment. Adding more foreign friends and lab mates as Facebook friends also drove him to change his digital practices and to be more cautious when posting anything. He was also concerned about laws and regulations in the new environment and tried to make sure that his digital practices abide by them. As a consequence, he posted less on Facebook as time went by and did not post or comment about people's appearances. He admitted that his performance on Facebook tended to shift from a very active user to an observer or lurker. As he explained:

> Later, I tended to be an observer. I seldom posted on Facebook. In the past, I posted a lot. I changed my practices due to my burden of study. My friends in the same program or lab mates are also my Facebook friends as well, so I don't want to post recklessly or unreasonably anymore. I don't want them to know my personal matter, too. (Chain, personal communication, November 20, 2017)

Although his interest in photography remained the same, he created a Facebook page to be a separate space for his photo collections and discussions with others who shared the same interest. This photography page was totally open to public, and he usually posted in English. When he posted photos on his personal Facebook account, he would choose to post for friends or public. In this way, he could manage his personal account as well as positioning himself as a photographer.

Another thing I could observe from his Facebook account was the way he presented himself via his profile pictures. When he lived in Thailand, he often updated his profile pictures and used many types of images to represent himself, such as graphic images, teddy bears, and cartoon characters. Figure 4.13 shows some examples of his profile pictures before Chain came to the United States.
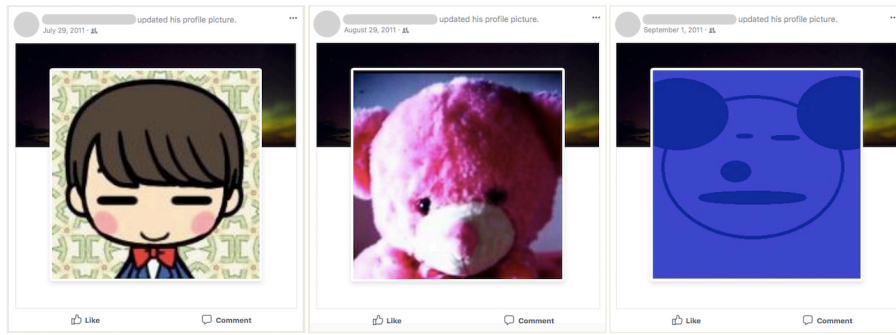
Figure 4.13. Examples of Chain's profile pictures when he lived in Thailand. Image source: Screenshot from Chain's Facebook profile. See the consent form in Appendix B.

When he attended the graduate school at Michigan Technological University, he changed his profiles pictures sometimes, but not as often as he did before. Mostly, he used his own pictures to represent himself. As he noted, "I try to be me in reality. I don't try to change myself or anything, because as I mentioned my practices on Facebook can reflect myself, so I won't do anything beyond who I am in my real life" (Chain, personal communication, November 20, 2017).

His academic life might also play a role in shaping his digital practices as well. A cartoon character might not be a suitable profile picture for his academic status and his professional look when he should focus more on his future career. Instead, he tried to establish himself as an academic scholar who was interested in science and engineering. He sometimes posted and shared information related to these areas.

The last type of cosmopolitan relationship manifested through Chain's digital practices was the formation of a shared culture. Having a sense of ethical concerns, he sometimes shared emotional responses to global issues and participated in an online charity campaign. For example, he posted a video of himself participating in the Ice Bucket Challenge, an online charity campaign, to help ALS (amyotrophic lateral sclerosis) patients. The video showed his friend dumping a bucket of ice and water over his head. In his post, he also called for participation from other friends. Another example was his post of a YouTube video to share his emotional response toward a shooting incident in Connecticut as presented below.

Figure 4.14. Chain's emotional response toward a global incident. Image source: Screenshot from Chain's Facebook profile. See the consent form in Appendix B. See Appendix E for citation and attribution information of the shared YouTube video.

Although these examples might also be regarded as the positive recognition of the Other in terms of showing ethical responsibility toward people in different cultures, the aspect of participation in the same activity with others could indicate the intention to form a shared culture as well.

Even though Chain demonstrated that he had some degrees of the formation of a shared culture relationship, he expressed that Facebook to him was only a digital recorder, not a platform for endorsing actions. It was used mainly on the purpose of keeping memories and reflecting on changing environments or new travel experiences. His closing thought on Facebook seemed to contradict to what I illustrated above. This might not be a surprise because he did not realize that his simple practices could be regarded as a cosmopolitan performance.

In sum, Chain demonstrated self-awareness, recognition of the Other, self-repositioning, and formation of a shared culture through his digital practices. His self-awareness seemed to be dominant among other types of relationships since it could cause changes to his digital practices and drove the recognition of the Other and self-repositioning to happen. Also, he was willing to be a change agent in his own culture and a potential agent to form a shared culture with the global community. Although he did not demonstrate his digital practices toward the relationship of mutual evaluation of cultures, his critical perspectives on cultures could be implied from his interview data. On this account, I could see him as a reserved cosmopolitan agent.

Dome: An introvert cosmopolitan agent

Dome's performance of cosmopolitanism could be identified in three types of cosmopolitan relationships: self-awareness, recognition of the Other, and self-

repositioning. His self-awareness was mainly manifested through Check-Ins and posts. The interview data showed that he became aware of the differences between how Thais and non-Thais used Facebook after coming to Michigan Technological University. He mentioned that Thais tended to use Facebook arbitrarily, which was different from some other cultures. He stated:

> [W]hen more people are connected, there might be more issues. I mean when people have different opinions, they might argue with one another and lead to dramatic situations. This is the context of Thai people. They think that they have freedom to post anything. (Dome, personal communication, November 21, 2017)

> I noticed that people in my network post the same things, for example food and travels. This also includes friends from other countries. However, I feel that people from other countries do not share other people's posts. They usually post something about themselves. Thais tend to share other people's posts or the information from others' pages. This is also the strategy of those pages. They need to be shared by a lot of people, so that more people can see them. This will increase their penetration and popularity. (Dome, personal communication, November 21, 2017)

Being aware of Thai digital practices (and possibly of his own), he tended to change his digital practices on Facebook. The observation data showed that he posted his activities on Facebook less than he did in Thailand. This could plausibly be explained by the nature of the graduate study which might not allow him to do a lot of activities with friends like before. However, when taking a look at his posts and Check-Ins when he was in the United States, they seemed to suggest some changes in the same direction. He usually posted about himself, focusing more on his contemplations, reflections, or personal comments on his experiences, especially his study. Sometimes, he checked in at different places on campus or other places he visited in the United States and posted or shared a lot of photos. He also shifted to communicating more on Facebook Messenger for personal communication. As he remarked, "I use Facebook Messenger and watch or observe other people's accounts on the Feed" (Dome, personal communication, November 21, 2017). The figure below is an example of his Check-Ins.

Figure 4.15. An example of Dome's Check-Ins.
Image source: Screenshot from Dome's Facebook profile.
See the consent form in Appendix B.

The change of his digital practices was also related to how he would like to reposition and represent himself on Facebook which I described later with respect to self-repositioning.

Dome's digital practices also demonstrated a tendency toward the relationship of positive recognition of the Other. He recognized cultural preferences in terms of social media use and showed his willingness to comply to his friends' preferences. As he remarked, "When I want to communicate with people from other countries, I have to know the apps they normally use, so that I can communicate with them" (Dome, personal communication, November 21, 2017). His concerns about cultural differences were also taken into account when he used Facebook. He asserted:

> I think we should concern about the different cultures when we use social media here. Someone might be okay [with our posts] while some others might not…For example, some videos are funny in one culture, but in other cultures they are not. As I do not post a lot and usually post about myself, I do not have to think whether my posts will create a problem anyway. The contexts of my posts are normally about my study or something about Thailand. (Dome, personal communication, November 21, 2017)

In addition, it could be pointed out that Dome demonstrated his care and responsibility for other cultures by working on himself. Posting less and only about himself, he believed, would not cause conflicts and misunderstanding among his friends on Facebook.

The last type of cosmopolitan relationship manifested through Dome's digital practices was self-repositioning. It could be pointed out from the observation data that Dome's self-repositioning happened when he came to the United States. The change of the environment and the experience with different cultures might drive him to be more cautious about his self-image. He was concerned about how he would be presented on Facebook. As he illustrated, "I changed my profile picture once or twice a year. I didn't post photos of myself. Sometimes, other people tag a photo of me, but I didn't allow it to show to others" (Dome, personal communication, November 21, 2017). Another example might be the way he posted on Facebook. As he explained:

> There is no limitation for me when I post on Facebook. It depends on me.
> When I post anything about myself, I have to think about myself. I won't
> create negative aspects about myself. Since I don't post a lot, I don't think
> about any concerns when posting. Usually, my posts are not related to
> other people, so I don't have anything to concern about. (Dome, personal
> communication, November 21, 2017)

Also, he admitted that he did not feel confident about his use of English in communication. This might be one of the reasons why he usually wrote in short sentences. As he noted, "On Facebook, I am myself as in reality, not different. The ways I post and communicate on Facebook are the same way I do in my real life, except the use of language as I mentioned" (Dome, personal communication, November 21, 2017). Figure 4.16 is one example of how he usually posted on Facebook.
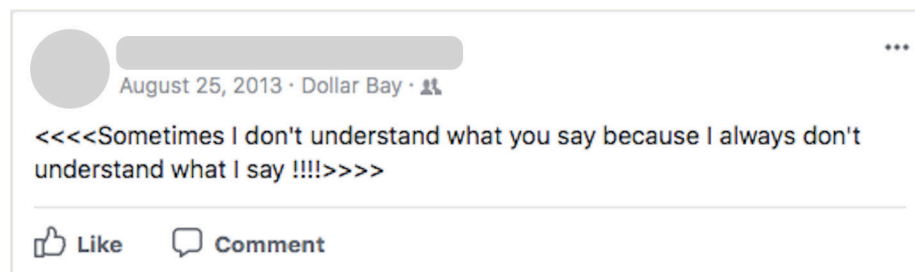
Figure 4.16. An example of Dome's post style on Facebook.
Image source: Screenshot from Dome's Facebook profile. See the consent form in Appendix B.

In any way, when considering what he posted and shared on his Facebook account during the time he was at Michigan Technological University, it might be indicated that he tried to re-position himself as a graduate student or scholar in his field of study. As displayed

in Figure 4.17, Dome posted about his student life on Facebook with a sense of humor. In Thai, "5555" sounds like "Hahahaha" in English.
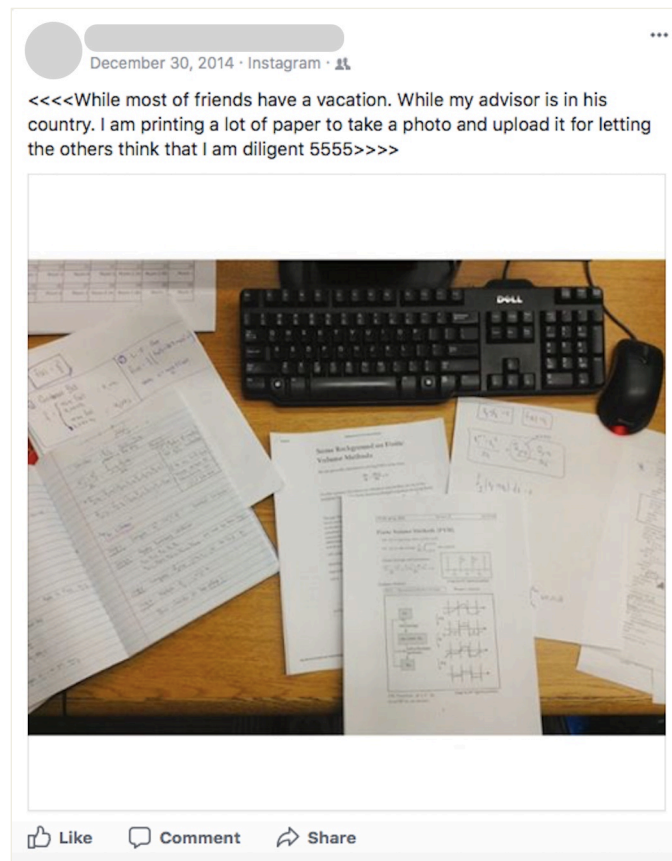
Figure 4.17. An example of Dome's posts about his study.
Image source: Screenshot from Dome's Facebook profile.
See the consent form in Appendix B.

Dome's manifestation of cosmopolitanism was mostly in the form of self-awareness relationship, which led to a change of his digital practices and the way he repositioned himself. His positive recognition of the Other was also expressed through the way he worked on himself. In this regard, from his digital practices I viewed him as an introvert cosmopolitan agent.

Eve: An autonomous cosmopolitan agent

Since Eve's choices of social media platforms were different from other participants, I adjusted the data collection procedure to draw an overall idea about her digital practices. Eve started using Facebook when she lived in Thailand and stopped using it when she came to the United States. She returned to use Facebook Messenger app to communicate with other Thai students when she came to study at Michigan Technological University.

She also used Line and Snapchat to communicate with both Thais and non-Thais. Based on this information, I conducted participant observations by asking her to demonstrate how she used Facebook, Line, and Snapchat to communicate with other people. After that, I did an online observation only on Facebook to examine her digital practices on it in the past. Even though she did not use Facebook to connect with people anymore, her prior experience of using it might be useful for my analysis. As Line and Snapchat did not facilitate online observation, I relied on the interview and participant observation data. The findings derived from all of these platforms were used as relevant. Figures 4.18, 4.19, and 4.20 are the screenshots taken from participant observations. I asked Eve to show how she used these platforms and give a tour of her profiles.
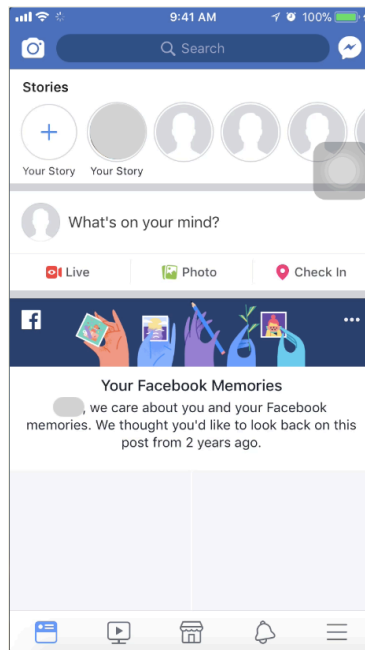
Figure 4.18. Eve's demonstration of how she used Facebook.
Image source: Screenshot taken from a screencast of Eve's demonstration on her cellphone. See the consent form in Appendix B.
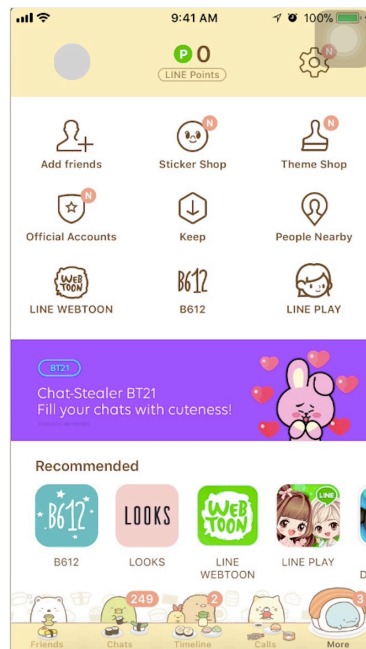
Figure 4.19. Eve's demonstration of how she used Line.
Image source: Screenshot taken from a screencast of Eve's
demonstration on her cellphone. See the consent form in Appendix B.
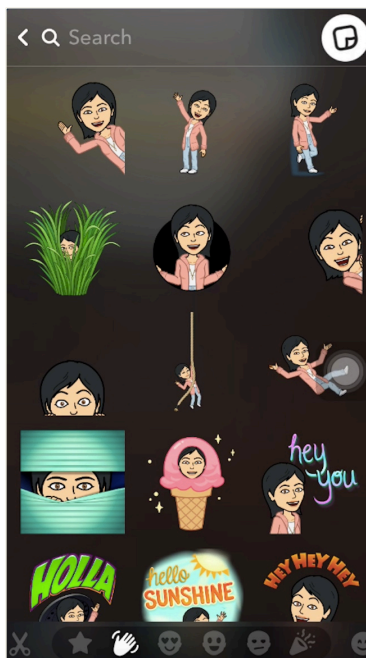
Figure 4.20. Eve's demonstration of how she used Snapchat.
Image source: Screenshot taken from a screencast of Eve's
demonstration on her cellphone. See the consent form in Appendix B.

The interview data revealed that Eve relied on Facebook, Line, and Snapchat mainly for personal communication. She used them because other people in her connection used them. She signed up for a Facebook account when she was in Thailand and continued using it when she went to study in India. She stopped using Facebook when she came to the United States as she was no longer interested in it. However, she returned to use Facebook Messenger, which could be linked to Facebook, when she joined Michigan Technological University in order to communicate with a group of Thai students on campus. Line and Snapchat came later at different time. She used Line after Facebook when she was in Thailand. She downloaded Snapchat after she lived in the United States for a while. The purpose she used all of these technologies was the same: to contact and keep in touch with people, both Thais and non-Thais.

Overall, Eve seemed to have some degrees of cosmopolitanism in three types of relationships: self-awareness, recognition of the Other, and self-repositioning. As for self-awareness, Eve seemed to be aware of her digital practices on her own, but her experience with people from other cultures enabled her to differentiate between digital practices of Thais and non-Thais. She contended that the ways she used social media when she was in Thailand and at Michigan Technological University were pretty much the same. They could be slightly different because she got used to the technologies. As she put it:

> I am experiencing better technology in terms of quality. I use more technology as well. I use new applications, but I use them selectively because I can't keep up with all of them. That's why I started using a few. But for sure I used to text a lot until I got a better camera and then I started texting photos more. This change happened long ago. (Eve, personal communication, December 15, 2017)

She was also aware of the different affordances provided by each platform and knew how to make use of them cautiously and strategically. She said:

> I feel like Line is as open as Snapchat. Snapchat would have like the stories just like basically you will have channels that you can subscribe to, and they would upload different things every day. So, I can get more news through that sometimes. So, it keeps me more updated. I would say Line is kind of safer as you're exposed more. Snapchat is not totally good. You have to choose which story you wanna view. There are a lot that are fake because they upload it every day and it's just made for fun. So, you have to choose what you wanna view basically. (Eve, personal communication, December 15, 2017)

She also reflected on her digital practices on social media as follows:

I feel like I'm using it [social media] too much. I wouldn't say I'm living for it, but I'm pretty close. I feel like it's becoming the main part of my life. My second nature probably the right word. I'm not super concerned about what I'm doing right now. As long as it's not illegal, it should be okay. (Eve, personal communication, December 15, 2017)

Besides being aware of her own digital practices, Eve could see how Thais performed differently on social media when compared to people from other cultures. For example, on Snapchat Thais tended to post short messages and post everything. As she noted:

The way Thai people post on Snapchat is more unique to me. It's like they post something short. One-word caption, instead of a video. That's what I don't do. I feel like okay maybe it applies to me because I don't really post a video. I mean, I do send videos to my friends but not post on my story or my profile. So, that might be one. We [Thais] tend to be more conservative or like. I don't know. We don't really post lengthy things. I also have some of them post two minutes long of a story and that's another type of persons. Some are who just talk about everything on there. And it depends on their personality. If their personality is like super strong, you can see that they talk a lot on there. (Eve, personal communication, December 15, 2017)

In terms of the recognition of the Other, Eve demonstrated through her digital practices that she had a sense of responsibility toward people from different cultures. This was shown from her attempt to communicate with her target audience through social media. First of all, she had to make sure that she used the language appropriately to the context and target audience. She was also concerned about cultural differences when communicating online. She would deal with this aspect by trying to open her heart and learning to accept differences. Further, she tried her best in her part to make the communication successful, like she had an obligation to do it. For example, she communicated the same story differently with audience from different cultures. Another example was how she tried to keep the conversation going. She explained:

Sometimes, I would talk to them a little differently about the same story. It's kind of weird. I'm telling them about the same story in two different ways to two different people. Because I feel like they would like it more that way but not the other way. I figure it out somehow. So, I will change the context a little bit when I talk but it's the same story. It's really odd. I feel like I can be myself more when I'm…you know I can't say that because it depends on the people. But I feel like I talk to them a lot more when they are not different from me. Suppose they were like Americans, I would feel less comfortable compared to if they were actually from Thailand or from India somehow. It's kind of weird. It's a personal thing. Like I would be so open to them just when I feel like I should be. I don't know. What inside me is saying that when I do that all the time. But that

doesn't mean that I don't have American people whom I can be totally open to. (Eve, personal communication, December 15, 2017)

I feel like in order to keep the conversation going, you have to talk about the same topic somehow. So, if you decide to talk about the weather, suppose I'm snapchatting them, I'm gonna send back a photo of snow. So, we do the same activities. It's basically to keep the conversation going. You share the same interests and stuff. (Eve, personal communication, December 15, 2017)

On the account of self-repositioning, Eve tended to reposition herself toward an autonomous social media user. Although she noted that the way she used social media depended very much on other people in her connection, she used only the apps she wanted to use and did not keep up with the trend. She mentioned that her digital practices changed a little bit when coming to the United States. She also knew what she wanted from social media and knew her power of decision making. Facebook was a good example to illustrate this point. As she reflected on the time she stopped using it:

I think when I worked [a part-time job] here, I stopped using Facebook. For that point I think it was already at least five years old. So, I got more of it. I just had nothing to update because I didn't find that it was needed. I didn't need to use it that much. (Eve, personal communication, December 15, 2017)

When joining Michigan Technological University, what was interesting was how she could become an agent of change to other people's digital practices. She told some foreign friends to use the social media platforms she was currently using instead of having herself use the platforms that her friends preferred. Below is an excerpt that illustrates this point.

Interviewer:	For people from other cultures, do you have any other technologies to communicate with them?
Eve:	I asked my many friends to convert to Line or Snapchat. My Indian friends or even friends on campus. They're using Line, too. I forced them to do that. Not really. I just say, hey if you want to get to me, text me.
Interviewer:	And why didn't you ask them to use Facebook?
Eve:	I just don't like Facebook. I have it there. I don't know. It's just sitting there. (Eve, personal communication, December 15, 2017)

Due to her recognition of the differences of digital practices, she also tried to position herself differently, by trying not to post in short words like Thais and not to share stories

and locations nor to whine like Americans. Even though she accepted that she tended to post more crazy stuff on Snapchat, she did it cautiously. As she remarked:

> Usually, I don't change my profile pictures often. But on Snapchat, your profile picture is actually your faces or you could choose from bitmoji. It's just like the cartoon version of yourself. So, I use that instead of my actual face. It's just funny. The bitmoji app is funny. It could be inappropriate, but it's funny…You know what. Actually, I don't mind using my own profile picture on a new album because I don't really add random people and when I do upload my photos to the public space like on snapchat, I would post something that is more general not personal and it's not like whining. It's more about like something funny or something like OMG, I don't believe that! This actually happened! So I am aware of what I post. I'll make sure that it's not offensive. That type of stuff. (Eve, personal communication, December 15, 2017)

> Usually, I don't share my locations online. Even though you know on the story that's public, I don't tell my location. Maybe, that's why I'm not posting the story because you know they have the map that could tell you exactly where you are at and when you were there. It's really creepy. So, I would just set myself up on the private mode, so no one can see me not even my friends. And that's more like a stalker thing to do, like you actually know where they're at. I don't even use that function of it. That's a good point. Security is interesting. I'll make sure I turn off my location basically. Even though Snapchat would say pictures go away. Right? You show it and it will go away. But I feel like on the system somewhere someone is probably looking at it but hopefully not. (Eve, personal communication, December 15, 2017)

In this respect, Eve's performance of cosmopolitanism was shown in her self-awareness, recognition of the Other, and self-repositioning. She also had critical perspectives toward cultures, but she did not demonstrate them in practice. What was outstanding in her practices was the way she could become an agent of change to other people's digital practices. Therefore, I viewed her as an autonomous cosmopolitan agent.

Ford: A critical cosmopolitan agent

Ford manifested cosmopolitanism through his digital practices in every type of cosmopolitan relationship. In terms of self-awareness, he demonstrated that he was aware of his own digital practices as well as Thai digital practices in general. He contended that his use of Facebook to communicate with people in his network remained the same, but what was different was how people in different cultures used it. For example, he thought Thais tended to have different expectations of boundaries and individuality when they used Facebook as opposed to Americans. He explained:

We Thais tend to have…it's kind of hard to explain. For example, Thais aren't usually very friendly to strangers. I mean they don't usually talk to strangers. But on Facebook it can be a different matter. Like for example if you see someone you never know and you talk to them you might be considered rude, but if you comment on some strangers on Facebook, it might be…it's more acceptable. So, the expectation of boundaries is different in this regard. And the ways people use them [social media] are also different. Like, for example, well…this is another thing. A lot of Americans aren't as active on Facebook. A lot of people have Facebook. They're not as active on it, but that's because a lot of people use Twitter. Thais don't use Twitter as much…a Thai would have posted on Facebook, while an American would have tweeted, so that's a cultural difference. And you know like if posting a selfie, a Thai would post on Facebook, but the American would have posted on Twitter, for example. So, that's kind of where people have a different expectation on toward the digital technology that they are using. They use little slightly different. (Ford, personal communication, January 15, 2018)

Another example was his awareness of cultural preferences which affected the way his Japanese, American, and Thai friends would communicate in a situation. He noted:

I have a couple of Japanese friends who use Facebook, but well I think they are kind of the odd ones, because most Japanese don't communicate as well on Facebook. They have…yeah probably they have their own thing…Before Line, they don't have social media. The only way to communicate is by using email. Instead of texting, they actually send it via email…For example, if they want to tell a friend that I'm going to be there in five minutes, they will send an email which is not what an American would do. Yeah, Americans would send a text. Well, a Thai would send a message on Facebook Messenger or Line. So, that's very different. And I do keep this in mind sometimes to an extent, but it's actually not a big deal. (Ford, personal communication, January 15, 2018)

Ford seemed to have a positive recognition of the Other as he had a sense of respect and responsibility for the rights of people from other cultures. He pointed out that social media like Facebook did play a role in helping people to learn more about one another. Observations could be done on Facebook without interfering other people's normal life and with their own consent. He remarked:

Well, I think I get to the extent to learn the difference among the cultures. As you would in real life, you observe and then you adapt because of it. I think one of the good ways for one of the advantages of social media is that you can observe without interaction, which you know would be kind of difficult otherwise in real life. But let's say I added a friend to someone I'm not familiar with. I can observe him for a while before I can learn

about him without him having to interact with me…It opens a new option that you can learn about different culture without getting their way…You don't know what their expectations are. The only way you get to do better is you learn them as you go along. Social media could now give you an option that you can quietly observe them. Yeah…you can stalk them…And we all volunteer our information for that. (Ford, personal communication, January 15, 2018)

And I think that's an interesting area, and you know it allows you to get close to someone without violating either one of your area of comfort. So, I think that could be good. I mean if you think about it the other way that means you have a lot of people stalking you. You know, people learn to be okay with that. If we were 20 years ago, people would be freaked out by this. But nowadays somehow we are okay with that. Nowadays, putting your real name on the Internet is fine. It used to be a big no in my days. (Ford, personal communication, January 15, 2018)

When he posted on Facebook, he was also concerned about his target audience. He took into account expectations and preferences of people from different cultures. As he observed:

I think it's more like case by case. I just noticed that this is my first observation of course but as I mentioned I just noticed that Americans tend to use Facebook differently than Thais. So, you know I don't expect them to use it the same way as Thais and then you know I don't expect them to respond similarly as well. (Ford, personal communication, January 15, 2018)

For social media, I go where the people are, so that depends on whom I want to talk to. If I want to connect to someone who is in the U.S., I would go where they are. For that platform of social media, Facebook might not be the best platform anymore while in Thailand it's still a very big. (Ford, personal communication, January 15, 2018)

Besides, Ford also tried to use language appropriately for his target audience as illustrated in the following excerpt.

It depends on whom I'm targeting. Most of my audience on education stuff is in Thai. Personally, I feel like I actually feel more comfortable to post in English. Actually, I find English is a lot of to write than Thai. That's a personal reason. Unfortunately, most Thais aren't as comfortable reading English. So, when I want to write if my target audience are Thais, I would use Thai. But when I want to target English audience, I would use English…With quite a big Thai audience, when I do write education stuff,

I do write in Thai most of the time. (Ford, personal communication, January 15, 2018)

In terms of self-repositioning, the interview and observation data revealed that Ford repositioned himself from a skeptical pioneer user to a veteran user and from a college student to a scholar with various identities, such as an academic, professional science communicator, photographer, educator, and writer. It seemed that he was more confident in how he positioned himself on Facebook over time along with the development of Facebook.

He was one of the pioneer group of users who used Facebook since it was first implemented in 2003; however, on Facebook's Timeline there was no record of his use until 2006. He mentioned that Facebook at that time was like a yearbook of students containing contact information of himself and his classmates. Back then, he tended to be a skeptical user who was concerned about sharing his personal information online. He recounted his experience as follows:

> …[W]hen Facebook started, it's just like personal account. It's a very personal thing. You personalize yourself. You connect to friends and you just have like…all the people who are on my friend list are just actually my friends. So, a kind of friendly kind of thing. (Ford, personal communication, January 15, 2018)

> At the time, it was kind of bizarre that you would put personal info online. It was pretty scary thought at the time. But when we all signed up the first time Facebook, nobody thought…like people were like…Yeah, sure! I'll sign up. And then, they didn't really think it would mean anything, or this would come into what it is today…I signed up with some of the real information. I mean you put your name in, but they have the info page you can include whatever in. Overtime you can include more and more stuff and then now it's completely different. (Ford, personal communication, January 15, 2018)

From 2006 to 2009, he still did not use Facebook much for communication. He only posted photos of himself sometimes. He used Facebook more often from 2010 to 2015 in his personal and professional work life. During that time, Facebook kept improving its interfaces and hit the mainstream. He updated his status, posted, and shared photos, links, and videos on Facebook profile. The topics seemed to vary depending on his interests, including sciences, nature, photography, politics, education, culture, and personal experiences. Figures 4.21 and 4.22 are some examples of his posts on Facebook.

Figure 4.21. An example of Ford's posts on Facebook in 2011. Image source: Screenshot from Ford's Facebook profile. See the consent form in Appendix B. See Appendix E for citation and attribution information of the shared YouTube video.
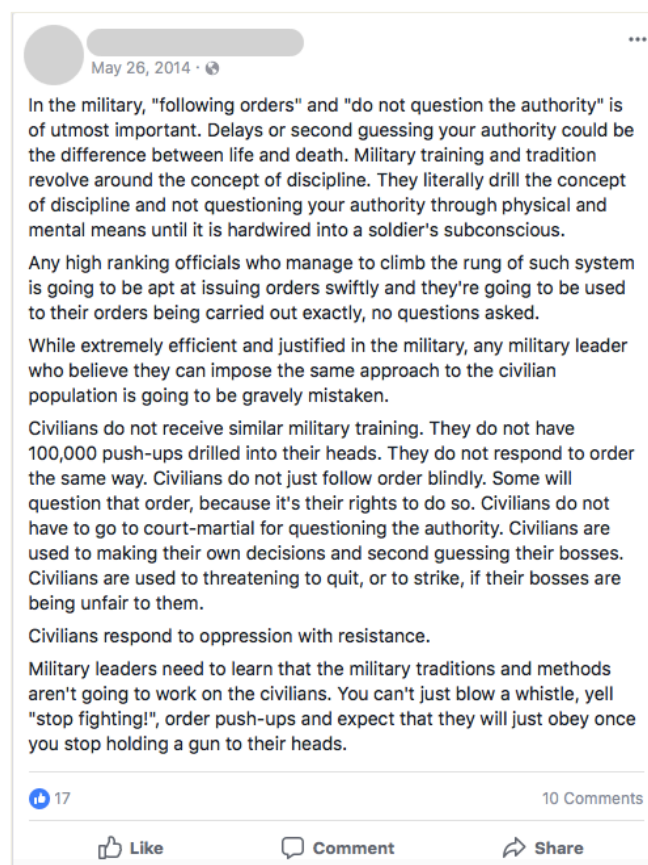
Figure 4.22. An example of Ford's posts on Facebook in 2014. Image source: Screenshot from Ford's Facebook profile. See the consent form in Appendix B.

Ford's position on Facebook became clearer as he used it more in his professional capacity. He began to position himself as a science communicator, a photographer, and a versatile scholar. He created Facebook groups to communicate with different groups of audience. He also managed his account by creating many Facebook pages, for instance photography, animal, and science communication, to separate his personal page. The ways he used Facebook before and after coming to Michigan Technological University were pretty much the same. He focused on the same Facebook's features with more degree of use in terms of information sharing and expressions of opinions, feelings, ideas, and attitudes. Currently, he had a lot of followers on his Facebook pages. His articles on science, education, photography, and other general topics (many times on Thai politics) have been shared on Facebook. Some of his posts have been read by more than one million people. As he reflected:

> Later on, I started using it [Facebook] on other things, like for example sometimes I write. Because I do science communications, sometimes I think something requires I write. I would write down a science article, a short article on my own personal page, and it get shared a lot sometimes. Sometimes, it's really like a successful post. It wasn't intended to be successful anyway. But it was like people have loved it, and they shared it, and it…I just have like influx of people who submitted friend requests and who wanted to add me. I also like to do photography a lot and sometimes I post pictures and I have influx of photographers who want to add me as a friend. Sometimes, I post on a photography group and a lot of people wanted to add me, and it started getting a little messy sometimes. And nowadays, I still have like hundreds if not thousands of people waiting for my friend approval. (Ford, personal communication, January 15, 2018)

> And I have Facebook group for everything for example because that's what people are accustomed to. I have Facebook group with the outreach educators, Education Department, I used to work with. I still have the same group with them. We use Google Calendar to put down all the events that we do. And I have Facebook group. Each group with each of my students who attended my workshop. So, I would have students update what they have done with their projects with the Facebook group. And that's the only way, actually the only way I know how they've made progress and how they would come to me in terms of you know finding troubleshooting, asking questions or opinions. And I would connect to my staff and the teachers who are involved in the project via the group. And I also have pages and everything that Thais still connect to. (Ford, personal communication, January 15, 2018)

Having different positions and roles on Facebook, Ford was not concerned much about his images as he felt that his practices came from his own personality. He sought to manage everything by working on his account instead. As he noted:

I do have somewhat of a public face because I do have to speak publicly a lot. I have to appear professional, but personally I am not afraid that my public image will be ruined because I have a huge sense of humor. I'm okay with that. I'm okay with being like a respected person who can make lame jokes, for example. So, I'm not as concerned about my image being ruined, but I do this as more of organizing my social media profile because I know that some people want to hear the serious stuff, without the silly stuff. So, you know they can…they don't have to follow all of those. Also, like I have a photographer friend community. I opened a new photography page, so people who're just interested in my photos can just go there. So, it is more of like organizing myself. Well, I mean I think I'm the same person. I actually have a couple of friends whom I met just like via social media. Sometimes, we got a really good political philosophical argument with, and we became like friends without ever meeting them in real life. I have a lot of those actually. And I do know that some friends of mine who have fake accounts…uh…not fake accounts but accounts which are not their real name and to have a very very different Internet personality than their real life. But I don't think that's me. You know, I'm pretty much the same. (Ford, personal communication, January 15, 2018)

From my observations on Facebook, I found evidence of Ford's manifestation toward the relationship of mutual evaluation of cultures. This might be due to the fact that he often expressed his critical perspectives on what was going on around him as well as what happened in the world. Cultural issues sometimes were topics of his posts and discussions with his friends. Considering that the Internet became part of his life and he tried to position himself as an agent of communication, he tended to be critical on the information he received and shared. He also called for discussions among his friends. Figure 4.23 is an example of his discussion with friends on Facebook regarding Photoshop and sexism.

WTF?! Since when photoshopping a woman's face is a crime???

FYI: One of the possibly most common use for photoshopping software is to edit women's face.

PETAPIXEL.COM
Apple and Adobe Slammed for 'Sexist' Photoshop Fix Demo That Made a Woman Smile

👍 Like   💬 Comment   ↪ Share

👍 8

If you look hard enough, almost anything is sexist.
Like · Reply · 2y   👍 1

↳ replied · 1 Reply

The context is that in the U.S., telling a woman to smile is a really common type of super denigrating catcall.
Like · Reply · 2y

And just to add, a lot of guys don't know that this is common and super creepy:
http://m.huffpost.com/us/entry/5717819

HUFFINGTONPOST.COM
In One Minute, She Sums Up Why Telling Women To Smile Is...

Like · Reply · 2y

I understand that context, but you also have to understand the context that "oh, I wish I (or my model) had smiled in this picture" is one of the most common use of photo editing software.

If a woman does this presentation nobody would blink an eye. Ironically, this is the real sexist part of this whole ordeal.
Like · Reply · 2y

Figure 4.23. An example of Ford's discussion with friends on Facebook. Image source: Screenshot from Ford's Facebook profile. See the consent form in Appendix B. See Appendix E for citation and attribution information of the shared article and news.

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In terms of the formation of a shared culture relationship, Ford viewed Facebook as a venue where users could establish shared cultures. He noted that Facebook could be a polarized and biased platform since it could cause different shared cultures among people who shared the same interest and opinions. He contended:

> Now, lot of people get their news via social media which is highly personalized. And as I mentioned before, if you see something you don't like you can just not read them. So, you have a lot of an echo chamber effect. You only hear what you want to hear, and those you don't want to hear, you already silenced them. So, I think you can see a lot of these impacting like political elections, Brexit, U.S. election, and even a lot in Thailand. When the society becomes slightly polarized, you used to have some kind of the media I supposed to be a neutral ground where people can learn unbiased opinion. Not anymore because you only have social media and social media are very biased. And the selection process promotes that bias because people just get in their own group listening to their own things. And it becomes harder, becomes disjointed. Some people don't even realize that there are other groups who heard this version of the story. So, social media I think this is troublesome. It is an uncharted territory. We don't know where we gonna go, I guess…Personally, I think this is uncharted territory and you can still have potential to evolve into many different directions. And I think it's worth keeping an eye on to see whether you know it would impact. Let's face it. Let's face it like generation from now social media would be everything. You Know. So, it will impact a lot on the future generations. And I wouldn't even dare to imagine to which direction it would take us. (Ford, personal communication, January 15, 2018)

He noted that Facebook group and Facebook page were also another way to create shared cultures among members in those groups and pages. Figure 4.24 is an example of his post as an admin of a Facebook group.
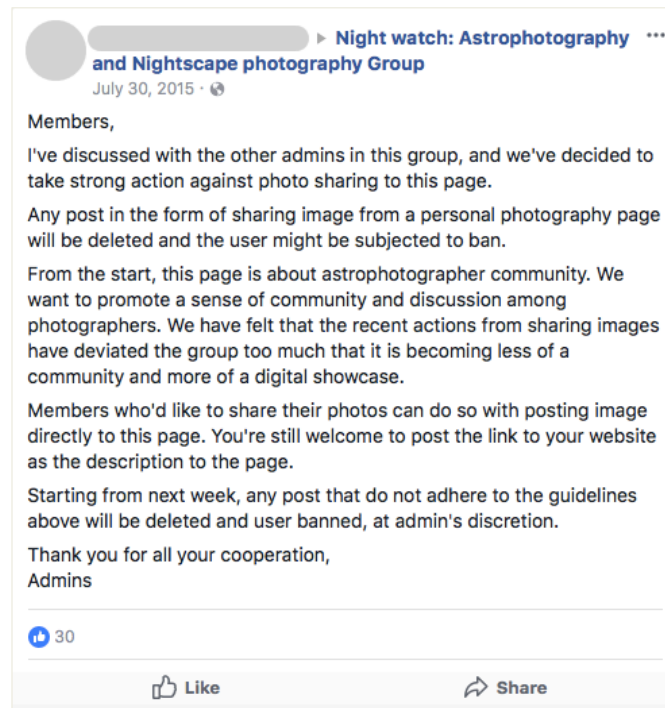
Figure 4.24. Ford's post to members of a photography group on Facebook. Image source: Screenshot from Ford's Facebook profile. See the consent form in Appendix B.

Although Ford expressed his cosmopolitanism in every type of cosmopolitan relationship, the degree of reflexivity varied. It could be indicated from his digital practices that his self-repositioning played a big role in his manifestation on Facebook. His critical perspectives also enabled him to be a critical science communicator. Thus, I viewed him as a critical cosmopolitan agent.

To summarize, all participants performed cosmopolitanism via their digital practices in varying degrees of cosmopolitan relationships. Self-awareness, recognition of the Other, and self-repositioning were the cosmopolitan relationships every participant demonstrated in common. It could also be indicated from Alisa, Chain, and Ford's digital practices that they expressed some degrees of the formation of a shared culture relationship, while this type of cosmopolitan relationship could be implied from Boom's ideas. Finally, only Ford demonstrated the relationship of mutual evaluation of cultures through his digital practices on Facebook. It could be implied from the interview data that Alisa, Boom, Chain, and Eve also had a tendency toward this type of relationship, but they did not demonstrate it in their practices. Table 4.3 is a summary of participants' manifestation of cosmopolitanism through their digital practices.

Table 4.3. Participants' cosmopolitan manifestation through digital practices.

Type of Cosmopolitan Relationships	Participant					
	Alisa	Boom	Chain	Dome	Eve*	Ford
1. Self-awareness	X	X	X	X	X	X
2. Recognition of the Other	X	X	X	X	X	X
3. Self-repositioning	X	X	X	X	X	X
4. Mutual evaluation of cultures	I	I	I		I	X
5. Formation of a shared culture	X	I	X			X

Note. X = Cosmopolitan manifestation could be detected, I = Cosmopolitan manifestation could be implied, * = Eve's data were collected from an interview and observations on Facebook, Line, and Snapchat, while other participants' data were collected from an interview and observations on Facebook only.

Table 4.3 shows that self-awareness, recognition of the Other, and self-repositioning were demonstrated by all participants via their digital practices. These results were in line with the ones derived from the pilot study, which indicated all participants' tendency toward the first three types of cosmopolitan relationships. Based on the concepts of new cosmopolitanism described in Chapter 2 and cosmopolitan ontological framework in Chapter 3, these results could be discussed in terms of the transformation of self when encountering the Other at the openness of the world.

As noted by Delanty (2012), self-awareness, or in his term the relativization of one's own identity, is the soft kind of cosmopolitanism which results from an encounter with other cultures in everyday life through cultural curiosity, consumption of cultural products, or education. Delanty (2009) also views that the relativization of one's own identity and the positive recognition of the Other (the stronger form of cosmopolitanism) are "conventional" and "largely superficial" because they do not drive remarkable change to the community at large (p. 253).

Self-repositioning can also be categorized as a superficial type of cosmopolitanism because it focuses on the transformation of self. I conceptualized the idea of self-repositioning from Mignolo's (2000) cosmopolitanism from below and incorporated it into Delanty's (2012) cosmopolitan ontological framework as the third type of cosmopolitan relationship. I viewed that self-repositioning could bridge the internal transformation process to the larger scope of cosmopolitanism.

The mutual evaluation of cultures and the formation of a shared normative culture are the stronger levels of cosmopolitanism because they can lead to "stronger degrees of transformation," which aim for inter-cultural dialogue toward self-transformation of society (the communicative dimension/dialogue) (Delanty, 2009, p. 253). Thus, it might not be a surprise when every participant could demonstrate the more superficial forms of cosmopolitan relationships via their digital practices.

When comparing each type of cosmopolitan relationship, self-awareness could easily emerge in the context of participants. Given that participants had some prior experience

with people from different cultures before coming to the United States, either through education or personal experience as illustrated by Delanty (2012), they might already have had certain perceptions about cultural differences. The change of their physical environment might also entail self-critique to happen easily as they became aware of their Thai identity, Thai digital practices, and their own digital practices when juxtaposed to other cultures.

Participants' awareness of their Thai identity was presented through their use of languages, images, and symbols. They also came to realize that a lot of Thais were not mindful of the ways they used Facebook when compared to people from some other cultures they encountered. This sense of self-awareness might trigger a change to their digital practices to be more cautious. For example, Alisa and Chain admitted that they tended to post on Facebook less than before coming to the United States. Likewise, Boom preferred being an observer instead of an attentive Facebook user as he used to be, whereas Dome sought to focus more on himself in order to play safe in his comfort zone.

On the account of the recognition of the Other, although Delanty (2012) pays attention to the sense of responsibility for others in terms of political and ethical consciousness, I loosely applied it in the context of digital practices. The results indicated that all participants demonstrated their concerns about cultural differences and tried to communicate with non-Thais with a sense of responsibility, respect, and ethical obligation. For instance, Alisa, Boom, and Chain refrained from touching on sensitive topics of other cultures when posting on Facebook. Alisa used the Crisis Response feature to check her friends' situation after a natural disaster in the other part of the world. Eve and Ford paid attention to their target audience when communicating, so that they could use language appropriately and deal with different expectations effectively. These practices required more intention and effort than the general form of cultural awareness and appreciation. Thus, I saw them as evidence of the positive recognition of the Other.

In terms of self-repositioning, as previously explained, I synthesized the idea of this type of cosmopolitanism from Mignolo's (2000) concept of cosmopolitanism from below since I saw its potential in making connection between the micro and macro levels of cosmopolitan manifestation. However, I did not focus only on how participants repositioned themselves to be equal to people in the metropolitan cultures as guided by Mignolo's (2000) concept. Instead, I looked for all kinds of self-repositioning that might emerge from participants' digital practices as a consequence of their encounter of the Other.

The results revealed that all participants performed self-repositioning via their digital practices as they positioned themselves at the border between the local and global. Their physical environment was at Michigan Technological University, whereas their digital environment was a semi-public space that enabled them to link with their own and different cultures in their connection with both Thais and non-Thais. This self-repositioning could reflect the idea of cosmopolitan citizenship as noted by Delanty

(2009). Social media technology could enable participants to engage with the local and global in one dimension. This also opened up more possibilities for them to encounter cultural differences in their common experience in everyday life. As such, based on Delanty's (2009) idea, these participants could be regarded as post-national subjects who played a role at the blurred boundaries between Thai nation state and the global community.

All graduate students, namely Alisa, Boom, Chain, Dome, and Ford, tried to reposition themselves toward academic scholars. Only Eve, an undergraduate student, tended to reposition herself toward an autonomous social media user. These two directions of participants' self-repositioning could reflect their different backgrounds and focuses. Participants who were attending the graduate school were sponsored by the Royal Thai Government. After graduation, they were required to work as scholars at public universities or government institutions in Thailand. The way they repositioned themselves might help contribute to their present and future images. The nature of graduate study might also influence the way they made use of the digital environment as a shared learning space among friends with the same interest as well.

On the contrary, Eve repositioned herself to an autonomous social media user. As a teen undergraduate student, she did not care much about an academic identity, but the personal interactions in her daily social media use. Her preference of the chatting feature to other affordances provided by social media reflected how she shaped her digital practices toward direct and personal communication. She seemed satisfied with the temporary chat messaging of Snapchat as she could keep texting and sending photos without worry of data storage. Her interest in Line's stickers and Snapchat's bitmoji avatars also implied her playfulness and self-personalization. On this account, her style of digital practices might partly be explained by the conditions of postmodernity. As remarked by Harvey (1990), postmodernity can indicate the free and fluid imagination of people in the society. It also reflects characteristics of an assemblage of flexibility, fragmentation, ephemerality, and volatility of social and cultural movements (Harvey, 1990). These characteristics reflect the idea of postmodern consumers who prefer to be different and flexible. Although Eve could not represent the teenage group of consumers at present, it might be plausible to view her as an example of social media users in her generation.

Another aspect that could be observed from participants' self-repositioning was participants' concerns about conflicts and the biased environment that could be constituted by Facebook. These concerns might be part of the reasons why many participants sought to be reserved users or observers; they silenced themselves in discussion on certain topics in order to avoid conflicts with others. Ford was the only participant who positioned himself differently. Although he was concerned that Facebook could be polarized, he did not seek to be reserved. Instead, he used Facebook more in his professional capacity and participated in any discussion he was interested in. This aspect will be discussed later in the next section.

Mutual evaluation of cultures seemed to be the type of cosmopolitan relationship that might be difficult to establish. Considering that this type of relationship requires critical perspectives and the contribution from more than one party, it might be difficult for reserved Thai students to step out of their comfort zone. Although the results showed that most of the participants had a tendency toward the relationship of mutual evaluation of cultures, only Ford demonstrated it through his digital practices. He usually expressed his critical ideas on topics of his interest and participated in discussion with others if he was interested in those topics. His education background and life experience abroad might be one of the possible explanations of his critical mindset and practices.

The formation of a shared culture is another type of cosmopolitan relationship that seemed difficult to emerge. Like the mutual evaluation of cultures, this type of relationship requires participation and contribution from more than one party. The results revealed that Alisa, Chain, and Ford demonstrated this type of cosmopolitanism via their digital practices, while Boom implied it in his ideas. Even though these participants did not intend to construct a shared normative culture for a big scope of change like activism, their viewpoints and performances on Facebook could indicate their tendency toward this type of cosmopolitanism. Alisa demonstrated a tendency toward the formation of a shared culture as she joined her friends on Facebook to do activities together for the global community, such as praying for the victims in the news and forwarding links of online campaigns. In the same way, Chain joined other people to share his feeling of sympathy toward an incident. His participation in the Ice Bucket Challenge charity campaign forwarded on Facebook was actually a phenomenon because this campaign became the talk of the town in the global community. Seeing Facebook as a potential environment for users to establish a shared culture, Ford sought to create a shared culture in a small scope in his various communities of his Facebook groups and pages.

According to Delanty (2009), the formation of a shared normative culture is related to a mutual evaluation of cultures or identities. He views that a shared normative culture can emerge from the critical dialogue between Self and the Other in the learning process of one another beyond the superficial level (Delanty, 2009). This capacity can create a shared common culture that transcends cultural difference and diversity and can result in the new form of global legal and institutional systems (Delanty, 2009, 2012). In this study, I applied Delanty's (2009, 2012) ideas about the mutual evaluation of cultures and the formation of a shared culture loosely since my focus was on participants' digital practices in everyday life. I did not expect to see their manifestation of cosmopolitanism in these two types of relationships in the level of global policy or civic society which was beyond their common experience.

Based on the overall results, I assigned each participant the styles of cosmopolitan agency as follows:

Alisa:	Reserved cosmopolitan agent
Boom:	Ambassador cosmopolitan agent
Chain:	Reserved cosmopolitan agent
Dome:	Introvert cosmopolitan agent
Eve:	Autonomous cosmopolitan agent
Ford:	Critical cosmopolitan agent

These styles could guide me how each participant performed their cosmopolitanism through their digital practices. Still, I did not use them as a measure to evaluate the degree of cosmopolitanism. Neither did I view them as labels of identity, which might contradict Woodward and Skrbis's (2012) concept of performing cosmopolitanism.

In addition, it should be noted that cosmopolitanism was expressed in varying degrees of reflexivity. Thus, the degree of participants' self-awareness, for example, might not be the same depending on each participant's performance. In the same way, the fact that I did not find the manifestation of mutual evaluation of cultures in most of the participants' digital practices did not mean that they would never ever have this type of cosmopolitan relationship. I could still detect their tendency toward this relationship from their expression of ideas. As remarked by Delanty (2012), "cosmopolitanism is not a zero-sum condition, present or absent, but is always a matter of degree" (p. 44). The performance of cosmopolitanism, therefore, depends on the given social phenomenon or situation.

4.3.2 Digital Practices That Support Cosmopolitan Manifestation

Based on the interview and observation data, I identified digital practices that support participants' manifestation of cosmopolitanism on Facebook. I did not look at special digital practices, but the common ones that participants performed in everyday life in any type of devices. These practices should facilitate or encourage the emergence of cosmopolitanism in five types of relationships, namely self-awareness, recognition of the Other, self-repositioning, mutual evaluation of cultures, and formation of a shared culture. Table 4.4 presents the results of my analysis.

Table 4.4. Digital practices that support cosmopolitan relationships on Facebook.

Digital Practices	Descriptions
Working on the profile	• Presenting the profile in a certain direction, e.g. personal or professional • Updating profile pictures • Updating cover photos • Updating personal information
Friending	• Searching for friends on Facebook • Adding friends on Facebook • Sending friend requests • Confirming or accepting friend requests

Table 4.4 Continued

Digital Practices	**Descriptions**
Posting	- Updating current status - Posting ideas, reflections, feelings, information, etc. - Posting photos, videos, or other forms of representations
Checking in	- Using the Check-In feature to let friends know the current locations - Checking in to show the feeling of impression or appreciation to the new environment
Tagging	- Tagging friends to let them know what is going on - Tagging events to friends to let them know about events or to invite them to attend
Chatting	- Using the Messenger feature for private channel of communication - Using the Messenger feature for personal or group chatting
Sharing	- Knowing how to screen or evaluate the information as well as the source before sharing it with others - Selecting any forms of information to share with friends for knowledge sharing - Sharing information, videos, posts, links, etc.
Reacting to others' posts, shares, or other activities	- Using the Like button or emojis to express feelings or emotions - Giving feedback in the forms of texts, images, symbols, etc.
Giving comments	- Writing comments on friends' status, posts, or shares - Giving comments with other forms of communication, such as images, videos, pictures, emojis, etc. - Presenting ideas in any comments with sound judgement or as deemed appropriate
Engaging in mutual discussion	- Building a friendly environment for discussion - Facilitating discussion - Encouraging discussion on the topics of interest - Participating in discussion on the topics of interest

Table 4.4 Continued

Digital Practices	Descriptions
Presenting critical perspectives on interested topics	• Performing critical assessment or evaluation of the given information • Being able to use and support arguments • Using the supporting information from appropriate sources • Being able to analyze and synthesize information
Observing others	• Observing the News Feed to get updates about other people' lives • Observing people's Timeline to learn more about their life • Checking on the Notifications to know what is going on with friends • Making observations to learn more about other cultures
Participating in a shared campaign	• Participating in a shared campaign, activity, or movement forwarded on Facebook to form a shared culture among users • Willing to take part in creating a new shared culture with friends on Facebook
Showing respect and responsibility for people from different cultures	• Taking into account the aspect of cultural differences when communicating via Facebook • Refraining from doing something in order to show respect and responsibility for others, e.g. avoiding sensitive topics when posting, sharing, discussing, etc. • Being cautious when using pictures, images, or symbols, which might create conflicts or misinterpretations
Using language as appropriate	• Being able to perform code switching between Thai and English effectively • Taking into account the audience and their different expectations before using language • Posting or writing in the language(s) suitable for the target audience, purpose, and context
Knowing how to manage one's own Facebook account	• Setting up one's own account • Setting up the privacy setting • Creating Facebook pages or groups for specific purposes/interest • Joining groups to form a new shared culture

Table 4.4 Continued

Digital Practices	Descriptions
Using other features or interfaces of Facebook for specific purposes	• Creating photo or video albums • Broadcasting live-streaming videos of an event via Facebook Live • Using the Crisis Response feature to get updated about recent crises around the world and check friends' safety • Following the public pages of interest • Watching videos on Facebook Watch to follow interested programs

As indicated in Table 4.4, participants' digital practices that supported cosmopolitanism were various, ranging from working on their profile to using Facebook's features or interfaces for specific purposes. To have an overview of these practices, I analyzed them by looking for emerging themes based on skills or strategies. Consequently, I was able to group these practices into four sets of skills and two supporting elements as follows:

Four sets of skills:
- Digital literacy skills
- Multimodal communication skills
- Language skills
- Critical thinking skills

Two supporting elements:
- Rhetoric
- Ethics

Digital Literacy Skills

Participants' performance of cosmopolitanism on Facebook was grounded on a number of digital literacy skills. These skills covered recognizing the functions of relevant features and having ability to utilize them as deemed appropriate. The features or interfaces used by participants ranged from the basic ones, such as Profiles, News Feed, Friends, Notifications, Likes, and Check-Ins, to those for specific purposes, such as Messenger for chatting or personal communication and Facebook group or Facebook page for account management. Profiling, for instance, could be used to support cosmopolitanism in terms of self-repositioning. Most of the participants updated their profile pictures and personal information regularly. This practice could support how participants positioned themselves through self-presentation. Checking in could also be regarded as a way to present participants' impression or appreciation to the places they visited. This feeling might lead to the stage of self-awareness later. Creating Facebook groups or pages was an example of how some participants managed their accounts, which

might contribute to the forming of a shared culture relationship. Below are some interview excerpts that reflect participants' digital literacy skills performed on Facebook.

Using available interfaces for specific purposes

> The thing is that because at that time Facebook was really bad at handling News Feed. That's why I had to create another one because you cannot filter out the things that you don't want to show up in your News Feed. So, that's why I had to create a new account just to play games. They just introduced the filtering feature later on. I just filtered out the games calling from my News Feed right now. So, the account that I have now is my old account. It's just that I set the filtering to suit the experience. (Boom, personal communication, November 18, 2017)

Using available interfaces to manage communication or connections with others

> Personally, I think Facebook is a personal space, but other people can access this space and they can see who I am. But I don't want them to know everything. It's very personal. So, I will let them know only what I want them to know. That part will be public…My Facebook account is public, but when I post, I will choose to post for friends or public. Usually, I choose to post for friends. For photos in general, I will post for public, except photos of persons or friends. (Chain, personal communication, November 20, 2017)

> I normally use Messenger on Facebook for my communication. I use Messenger and watch or observe other people's accounts on the Feed…Facebook shows the connection with others, and with this we think that we maintain the relationship with others by having them in the friend list and see what's going on with other people even though we don't talk to them. I think it's not the same as the relationship we have from face to face interaction, but at least it's the link of relationship via digital connection. (Dome, personal communication, November 21, 2017)

Creating Facebook groups or pages for professional communication

> Even in my department, we try to use Facebook as a group of grad students and when we have something to share or to have appointment if it's not formal, if it's not formal...yeah, we gonna talk in that chat. We gonna post in that group. (Alisa, personal communication, November 17, 2017)

> Yes. It said I was public [my Facebook account was public], so when I have that problem [having a huge number of people interested in any specific topics], I opened a new page. So, I have a page which is also under my name in Thai which I only post science articles. So, that's my

scientific article identity on Facebook. It's the same name. That's more an official account, I guess, and my original one is still my personal account. And so, I do this for people who were only interested in the official part, you know, just follow there. You don't have to hear my personal rant about daily life, how I get stuck in the airport. (Ford, personal communication, January 15, 2018)

Based on the interview and observation data, it could be pointed out that participants' digital practices seemed to be in accordance with the examples of digital literacy practices provided by Jones and Hafner (2012) as below.

- The ability to quickly search through and evaluate great masses of information.
- The ability to create coherent reading pathways through complex collections of linked texts.
- The ability to quickly make connections between widely disparate ideas and domains of experience.
- The ability to shoot and edit digital photos and video.
- The ability to create multimodal documents that combine words, graphics, video and audio.
- The ability to create and maintain dynamic online profiles and manage large and complex online social networks.
- The ability to explore and navigate online worlds and to interact in virtual environments.
- The ability to protect one's personal data from being misused by others. (Jones & Hafner, 2012, p. 1)

Besides, participants also demonstrated that they understood the conventions of many new digital genres. This might be regarded as the basic digital rhetorical competence as remarked by Losh (2009) since she views digital literacy and digital rhetoric compliment to each other. For example, all participants knew how to use Facebook on their cell phones and personal computers, and they chose to use it at their preferences and convenience. Many participants, like Chain, Dome, and Ford, preferred using Facebook on their computers because they could do a lot more on the computers than on their cell phones. Alisa and Eve, on the contrary, preferred using Facebook on their cell phones as they felt more comfortable.

Nevertheless, participants' digital literacy skills did not cover only the basic skills of how to operate digital devices and how to use social media, like Facebook, for communication. They included the ability to use them properly to participants' target audience, purpose, and context. This aspect reflects the idea of Jones and Hafner (2012) in a way that digital literacy not only involves the ability to use digital technologies or devices, but also includes the ability to use them appropriately to any social situations.

Multimodal Communication Skills

Multimodal communication skills were found in participants' digital practices in their demonstration of cosmopolitanism on Facebook. Apart from knowing how to use the basic features of Facebook's interfaces, participants also communicated via multiple modes. They used different modes of communication to connect with their audience, for example texts, images, videos, audio clips. Sometimes, they also used symbols, such as emojis and emoticons, to help express feelings or emotions. For instance, in Figure 4.25 Alisa checked in at the campus ice arena by posting a photo when she was there. In addition to a textual description, she also attached the emojis of an ice flake and a snowman to express her feeling of appreciation of the weather and the emojis of a blue heart and a smiling face with heart-eyes to show her love for skating.
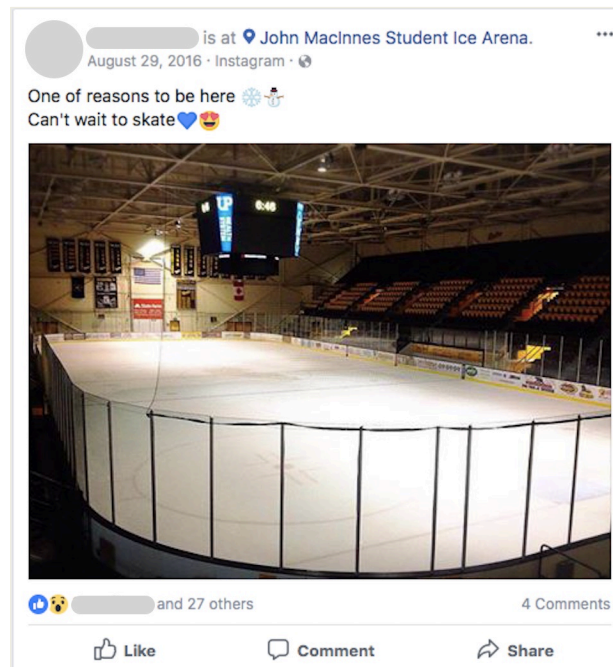
Figure 4.25. Alisa's use of multimodal communication skills in her Facebook post. Image source: Screenshot from Alisa's Facebook profile. See the consent form in Appendix B.

The results also seemed to suggest that participants' multimodal communication skills were related to their digital literacy skills. This aspect corresponded to the ideas of many scholars as they tended to see multimodal communication skills embedded in digital literacy skills. For instance, as noted by Kress (2003), literacy is multimodal. It is the direction of literacy in the new media era, accelerated by the forces of globalization (Kress, 2003). In this light, Eyman's (2015) definition of digital literacy also embraces the idea of multimodality. He contends that digital literacy is different from computer literacy in that it "also goes beyond the textual and includes the effective use of symbolic

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systems, visual representations of language, and digital object manipulation" (p. 47). Besides, Jones and Hafner (2012) also includes "The ability to create multimodal documents that combine words, graphics, video and audio" as one example of digital literacy practices (Jones & Hafner, 2012, p. 1).

However, I foregrounded multimodal communication skills from digital literacy because they seemed to have a crucial role in participants' performance of cosmopolitanism as they could reflect power and agency in the context of participants. When taking into account the concept of multimodality in the social semiotic approach, participant' digital practices could reflect social and cultural influences as well as their agency. As noted by Jewitt (2009), communication dwells on people's selection and operation of modes, and the semiotic resources available for them are resulted from social construction.

Language Skills

Language skills were identified as one set of the skills that supported participants' digital practices of cosmopolitanism. Through the use of language, participants expressed self-awareness, recognition of the Other, self-repositioning, mutual evaluation of cultures, and formation of a shared culture. Language skills covered how participants used language appropriately to the target audience, purpose, and context. They also paid attention to cultural differences and different expectations among audience when using language. On this account, they performed code-switching practices when connecting to different groups of friends on Facebook. For example, code-switching between Thai and English was commonly found on participants' wall posts.

However, participants' use of language seemed unpredictable. Sometimes, both languages were used when participants wanted to communicate with Thais and non-Thais. Many participants, such as Boom, Chain, and Dome, reflected that they usually focused on Thai audience, so they tended to post in Thai. Still, I found their wall posts and comments in English. Alisa, on the other hand, preferred posting in English to comply with her Thai friends' expectation. Even though Ford preferred using English, he posted his science articles in Thai in order to connect with his large group of readers. However, when he expressed his ideas on Thai politics, he often used English. This might be due to either his language preference or his aim for general audience. Below are some excerpts from the interviews that illustrate how participants used language skills on their cosmopolitanism manifestation.

Excerpt I: English language was important in Chain's self-repositioning.

> I feel that everyone is equal in this relationship. When I first came here, I felt a bit inferior because I was not confident with my English skill, so I didn't dare to speak. Later on, I felt no different. I could blend in with them. (Chain, personal communication, November 20, 2017)

When I communicate with Thais, I use Thai. When I communicate with foreigners, I have to use English. I'm not good at writing in karaoke [using the English alphabet to transliterate the sounds of Thai words]. I do not use abbreviations but type the full versions of words. In the past, it was a bit difficult for me to use English for communication, but now I use it to communicate as normal. Now, I usually post in Thai. I have a separate Facebook page for photography. There I post in English because I post photos of places and things in the U.S. I would like other people to see them as well, not only for Thais. (Chain, personal communication, November 20, 2017)

Excerpt II: Boom, Dome, and Ford were concerned about the audience and context when communicating on Facebook. This indicated that they had a sense of responsibility toward others, which was necessary for a positive recognition of the Other.

[A]s I've stated before, my friends, foreigner friends, are also my colleagues most of the time, so it [the language] would be a little more formal compared to the Thai people. So, I think that's one thing…I mean the tone that I use. Because they are still my colleagues, there are some barriers. It's still there, right? I treat them like friends and also at the same time they're also my colleagues. (Boom, personal communication, November 18, 2017)

With Thais, I use Thai for communication. With people from other countries, I use English….I post sometimes in English and sometimes in Thai. It depends on the context. In the academic context, I usually post in English. When I post something nasty, I usually post in Thai. Sometimes, I post in both languages. (Dome, personal communication, November 21, 2017)

It depends on whom I'm targeting. Most of my audience on education stuff is in Thai. Personally, I feel like I actually feel more comfortable to post in English. Actually, I find English is a lot of to write than Thai. That's a personal reason. Unfortunately, most Thais aren't as comfortable reading English. So, when I want to write if my target audience are Thais, I would use Thai. But when I want to target English audience, I would use English…With quite a big Thai audience, when I do write education stuff, I do write in Thai most of the time. (Ford, personal communication, January 15, 2018)

Three observations could be further discussed based on the results. First, English language proficiency played a role in participants' manifestation of cosmopolitanism. As pointed out by Guilherme (2007), English language can open up opportunities for performing as cosmopolitan citizens without losing links with the local culture. Participants had to use English to connect with a wider network of audience or friends, so

they had to rely on their English proficiency. However, many participants still faced challenges in using English in their communication on Facebook. They sought to use multimodal style of communication, like the combination between photos and texts, instead of relying only on written texts. This aspect was in line with Sonkaew's (2018) study on Thais' writing in English on Facebook. The results of her study showed that Thai Facebook users, both residing in Thailand and other countries, used affordances offered by Facebook to establish their semi-public communication and play with multimodal features.

Second, code-switching which is usually found in the context of bilingualism and multilingualism could also be found in the context of participants who engaged in Facebook at the blurred boundaries between languages. English was used to reach the entire network of audience while Thai was used alternatively when users would like to connect with specific group of audience. This result corroborated many studies related to code-switching practices on Facebook (e.g. Androutsopoulos, 2015; Shafie and Nayan, 2013; Sharma, 2012; Sonkaew, 2018). However, in her work, Sonkaew (2018) viewed this context as translanguaging, which is a more recent concept of code-switching.

Finally, language skills are associated with digital literacy skills and multimodal communication skills. Participants used English language by default as they used Facebook in English language version. All interfaces and descriptions are in English. The multimodal form of communication on Facebook can also be supported by semiotic resources available online, but resources in English language seem to outnumber other languages. This might not be a surprise as Hopper (2007) remarks that English language has dominated the World Wide Web and ICTs, and transnational media also have helped spread the English language.

Critical Thinking Skills

Critical thinking skills could be detected from participants' digital practices that enhanced cosmopolitan manifestation. Critical thinking skills, in this regard, covered a wide range of skills as guided by the definition of critical thinking provided in 1987 by the National Council for Excellence in Critical Thinking as follows:

> Critical thinking is the intellectually disciplined process of actively and skillfully conceptualizing, applying, analyzing, synthesizing, and/or evaluating information gathered from, or generated by, observation, experience, reflection, reasoning, or communication, as a guide to belief and action. (Foundation for Critical Thinking, 2019, para. 3)

Thus, participants' critical thinking skills on Facebook could be expressed through the ways that participants dealt with information created by themselves or derived from other sources. These skills might vary, depending on each participant's digital practices, for example presenting ideas in wall posts and comments with sound arguments, choosing the relevant information to share with others, making a judgment about the given

information, and analyzing, synthesizing, and evaluating information in any forms. The following examples of participants' digital practices illustrate how they applied critical thinking skills in their manifestation of cosmopolitanism.

Example I:

Boom performed his critical thinking skills when he worked on the information on Facebook. He usually shared information from different angles to help prevent his audience from biases. He also provided his comments on the information he shared with his audience and was critical of sources of information. Sometimes, he evaluated the information people shared on his News Feed. If he found that it was incorrect, he would share the new information he researched to argue with them. This was the direction of practices he preferred doing on Facebook. As he remarked:

> If I have something that I think people get it wrong, like totally wrong, I would just do some research and then put a fact on to argue with them because you can't argue with a fact unless your political correctness is just too big for your common sense. (Boom, personal communication, November 18, 2017)

Figure 4.26 is an example of information he shared on Facebook.

Figure 4.26. An example of Boom's posts about global issues on Facebook. Thai text in English translation reads: "For those who already listened to UN's announcement, this is the announcement from Syria." Image source: Screenshot from Boom's Facebook profile. See the consent form in Appendix B. See Appendix E for citation and attribution information of the shared YouTube video.

Example II:

Ford usually provided his critical perspectives on topics of interest to his audience. With his excellent language skills, he provided his opinions on his wall posts and made them like a place or forum for discussion on various topics. Figure 4.27 shows his post on free

market and freedom of speech. His argument aimed to critique the political situation in Thailand in 2012.
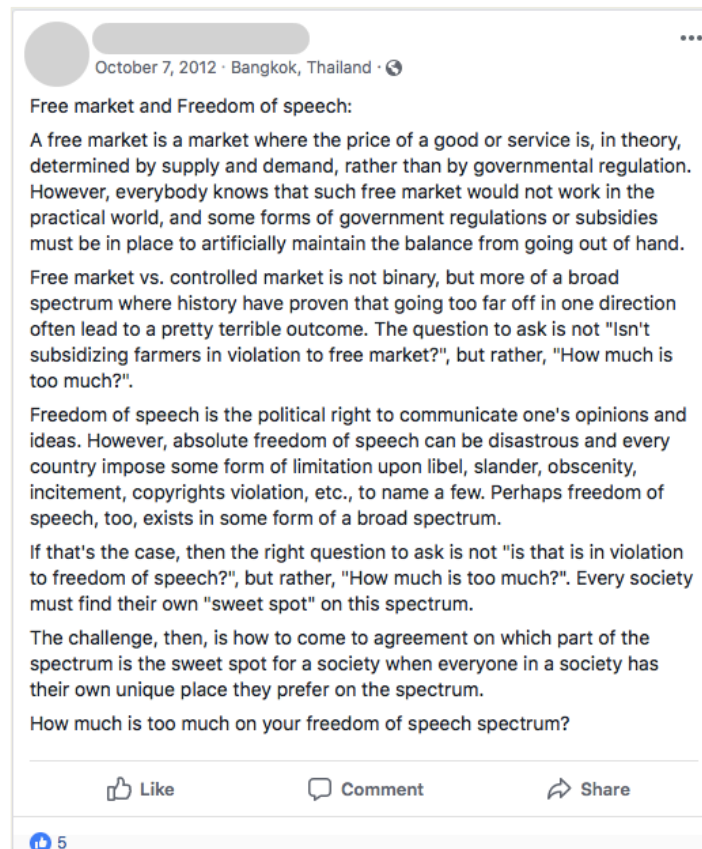
Figure 4.27. Ford's post about politics in Thailand in 2012. Screenshot from Ford's Facebook profile. See the consent form in Appendix B.

From participants' digital practices, it might be pointed out that critical thinking skills were also related to other skills. To express a critical viewpoint on Facebook, participants had to use Facebook's features to present information in a multimodal form and in an appropriate language. To observe participants' exercises of their critical thinking skills, therefore, was to take into account how participants worked on other sets of skills as well. For instance, due to participants' awareness of their digital practices, they tried not to post everything like they did in the past and became more concerned about the information they shared with their friends on social media. Participants usually used visual representations in their multimodal expression of ideas, but all of them, except Ford, seemed to avoid creating or participating in threaded discussions with others. Boom, for example, did not believe that an intelligent discussion could happen on Facebook because he thought "you'll get sidetrack with a lot of things" and "it is limited by the form of the communication" (Boom, personal communication, November 18, 2017). Ford, on the other hand, seemed to have no problem to present his ideas in the written format and to take part in discussion on the topics of his interest. Thus, his critical

thinking skills could also be detected from the ways he used language and arguments in his wall posts and comments. This practice might be part of the reasons why he was the only one who demonstrated the cosmopolitan relationship of mutual evaluation of cultures explicitly.

Critical thinking skills are necessary for new cosmopolitanism. Scholars like Delanty (2009, 2012) and Mignolo (2000) emphasize the critical perspective and dialogic engagement in social and cultural dimensions. Delanty's (2009, 2012) notion of cosmopolitanism as a reflexive process of the internal transformation requires an individual's critical thinking of self as interacting with the Other at the openness of the world. Mignolo's (2000) concept of cosmopolitanism from below also requires an individual's critical perspective to recognize hegemonic legacies embedded in the global system. These ideas indicate the importance of critical thinking skills for cosmopolitan citizenship.

In addition to the four sets of skills described above, rhetoric and ethics could also be identified as the supporting elements of digital practices of cosmopolitanism.

Rhetoric

Rhetoric was found as playing a role in participants' digital practices. It was identified from the ways participants' managed their accounts, dealt with information, presented ideas and information, and involved in any activities in the digital environment. Three aspects could be observed from participants' digital practices of cosmopolitanism in terms of rhetoric.

First, rhetoric played a role in participants' digital practices when participants were concerned about audience, purpose, and context, or the rhetorical situation. Participants did not post arbitrarily when they came to Michigan Technological University. Many of them admitted that they thought before they posted anything because they had more friends here from other cultures. Below are some examples pertaining to participants' recognition of their rhetorical situation.

Audience

> [T]he thing is that on Facebook I have a lot more Thai friends than the foreigner friends. I have maybe like 5% of foreigners in my Facebook list. Yeah, most of my audience will be Thais. So, most of the time will be Thai first when I think about the content. (Boom, personal communication, November 18, 2017)
>
> Even though we have friends on Facebook, some of them are not close friends. Thus, I think before I post. I'm more careful when posting on Facebook because I have more friends here from other cultures. (Chain, personal communication, November 20, 2017)

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Audience/Context

> With Thais, I use Thai for communication. With people from other countries, I use English...I post sometimes in English and sometimes in Thai. It depends on the context. In the academic context, I usually post in English. When I post something nasty, I usually post in Thai. Sometimes, I post in both languages. (Dome, personal communication, November 21, 2017)

Context/Purpose/Audience

> I also own a page, a Facebook page. I have one Facebook account and one Facebook page…It's for an educational purpose most of the time…We have 2,000 something followers…I checked last time almost all of them is just young people like high school, undergrads, those kinds of things…So the purpose of this page was to help them understand the course materials and it's kind of expand from that. Yeah, it's like a community and information sharing…For my own Facebook account, I represented me is me. For the page, it is "we" most of the time because there were two admins…Yeah, it has to be a little bit more formal in the page, and it's in Thai. For my personal account, it can be whatever. It can be Chinese, Thai, English, whatever. It's freestyle. Sometimes, pictures, photos. (Boom, personal communication, November 18, 2017)

> Now, I usually post in Thai. I have a separate Facebook page for photography. There I post in English because I post photos of places and things in the U.S. I would like other people to see them as well, not only for Thais. (Chain, personal communication, November 20, 2017)

From data analysis, it seemed that the rhetorical situation affected participants' communication on Facebook regarding:

- how they analyzed, planned, and designed their multimodal texts
- how they used language, content, tone, and genre
- how they dealt with cultural differences, expectations, and conflicts
- how they positioned and re-positioned themselves
- how they made use of Facebook's interfaces and affordances

Hence, this rhetorical situation was, as defined by Arola, Sheppard, and Ball (2014), "the set of circumstances" in which participants tried to understand in order to communicate successfully through their digital practices (p. 21).

Second, electronic eloquence was found in participants' digital practices of cosmopolitanism in their persuasive communication with their audience. Electronic eloquence was conceptualized by Kathleen Hall Jamieson (1988) to discuss how rhetors

apply the feminine oratory styles in their persuasion via the media to establish intimate relationships with the audience through emotional connections. The characteristics of electronic eloquence include personalization, self-disclosure, conversational tone, verbal distillation, and visual dramatization (Borchers & Hundley, 2018, pp. 121-125).

Personalization is creating an imaginary idea for the audience by telling stories of someone to represent the persuader's message (Borchers & Hundley, 2018). This personifying approach can establish a rapport with the audience since it can create pathos or the shared feeling among the audience and persuaders. Figure 4.28 is an example of personalization on Alisa's post on Facebook. She used an image of children to personify her young spirit in overcoming failure she faced in her lab work.

May 18, 2017 ·

Children much more likely to persevere when they fail because they don't believe that fail is the permanent condition. And my heart is still young. Even today is not my day, but every dog has its own day. 🎈

ขอบคุณพระอาทิตย์ที่ตก3ทุ่มครึ่ง ถึงจะทำแลป(เฟล)เสร็จ 3 ทุ่ม ก็ไม่ได้รู้สึกว่ากลับบ้านดึก

See Translation

Like   Comment

and 25 others

I know how you feel, .
Today you fail but not mean you will fail forever.
It is just the way to success. Keep move forward.... See More

Figure 4.28. An example of Alisa's use of personalization in her Facebook post. Image displays texts, a picture of The Portage Lake Lift Bridge at dusk, and a friend's comment. English text reads: "Children much more likely to…" Thai text in English translation reads: "Thanks the sun for setting at 9:30 p.m. Even though I finished my lab at 9:00 p.m., I didn't feel that I came home late." Image source: Screenshot from Alisa's Facebook profile. See the consent form in Appendix B.

In self-disclosure, persuaders share their personal experiences with the audience to bridge the relationship with them (Borchers & Hundley, 2018). This technique can also support persuaders in establishing their ethos as well as drawing pathos from the audience. Figure 4.29 shows Dome's wall post about his hard-working experience during the Thanksgiving break. His endurance for his study might persuade his audience to have sympathy for him as well as seeing him as a diligent graduate student at the same time.

Figure 4.29. An example of Dome's use of self-disclosure in his Facebook post. Screenshot from Dome's Facebook profile. See the consent form in Appendix B.

The next characteristic of electronic eloquence is conversational tone. The conversational communication style, like using informal language, contractions, and simple vocabulary, can help build an intimate relationship with the audience as they can easily get involved with the presented stories (Borchers & Hundley, 2018). Figure 4.30 is an example of Ford's use of the conversational tone in his post on the university photography club. His informal language and vocabulary made it easy for the audience to understand how to take a photo of the lunar eclipse.

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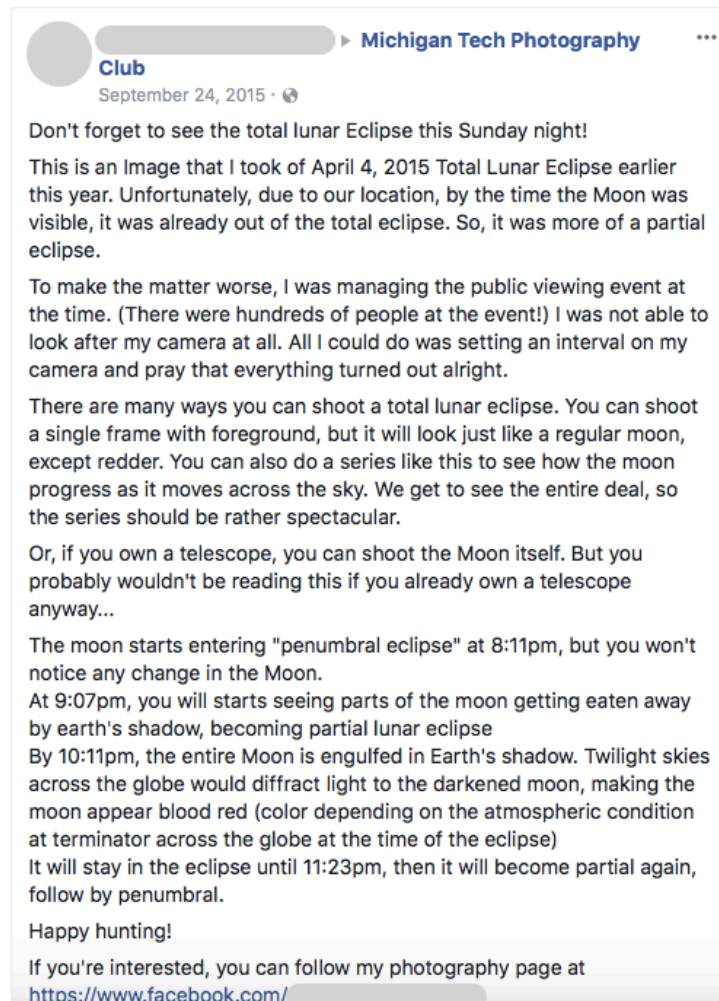
Figure 4.30. Ford's use of the conversation tone in his communication on Facebook. Screenshot from Ford's Facebook profile. See the consent form in Appendix B.

Verbal distillation is the use of short words to make a memorable impact to the audience (Borchers & Hundley, 2018). As noted by Jamieson (1988), this abbreviated style of communication, also known as synecdoche, is using clear, short, concise sentences to capture the meaning of the complex message. In this way, persuaders can bridge the communication gap via intimate relationships (Jamieson, 1988). In Figure 4.31, Alisa shared an event of Thai Student Association on Facebook. It was presented in the form of an ad to invite interested people to attend a cooking demonstration of Pad Thai, a famous Thai dish. The use of short and concise words like "Pad Thai 101" could represent the whole idea about the event.

Figure 4.31. An example of verbal distillation found on Alisa's post.
Screenshot from Alisa's Facebook profile. See the consent form in Appendix B.

The final characteristic of electronic eloquence is visual dramatization. It is the technique that persuaders combine words and images to help create an impressive, memorable message to the audience (Jamieson, 1988). As shown in Figure 4.32, Dome posted a statement with an Instagram photo on his wall post. His combination of simple words and photo could plausibly create a dramatic effect to his audience.
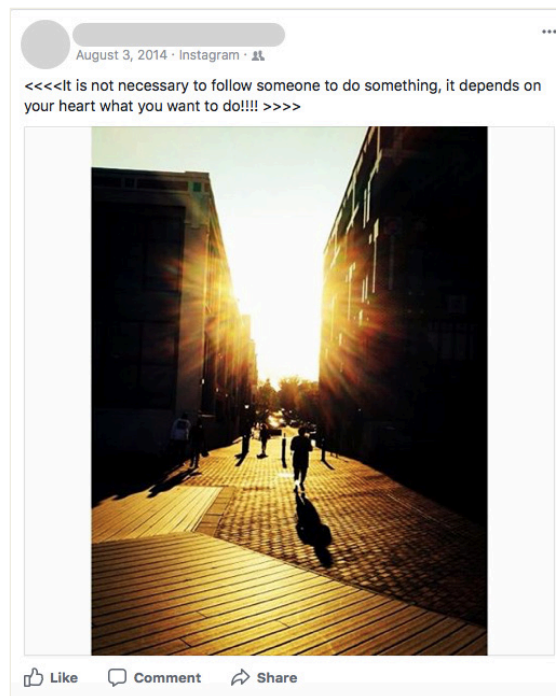
Figure 4.32. An example of Dome's use of visual dramatization in his Facebook post.
Screenshot from Dome's Facebook profile. See the consent form in Appendix B.

Electronic eloquence could be indicated from participants' digital practices of cosmopolitanism. It is mostly used to establish pathos and create intimate relationships with their audience in their expression of information or ideas. Although the context of participants was different from politicians or advertisers who have specific aims of persuasion, it could be noted that electronic eloquence could be used in their common digital practices in everyday life.

The final observation about the rhetoric found in participants' digital practices was the influence of Thai culture. Many cultural aspects could be detected from participants' digital practices and the rhetoric that emerged, but I would like to highlight three aspects that could noticeably influence participants' communication practices. These aspects were the preference of indirect communication, avoidance of conflicts and confrontation, and *Kreng Jai* (being considerate).

The preference of indirect style of communication was the first outstanding aspect that could be identified from several practices of participants. Instead of writing down what was in their mind, they chose to use images or non-verbal representations to express their ideas or feelings. For instance, when King Rama IX passed away, many participants changed their profile picture to black color (as shown in Figure 4.33) or had their profile picture presented in the gray color tone. Another example was Ford's use of emoticons to express that he was going mad as presented in Figure 4.34.

Figure 4.33. Boom's profile picture updated in October 2017. Screenshot from Boom's Facebook profile. See the consent form in Appendix B.

Figure 4.34. Ford's use of throwing table emoticons on his Facebook post.
Screenshot from Ford's Facebook profile. See the consent form in Appendix B.

Some participants also used Facebook features or interfaces to accommodate their preference of indirect communication. Chain and Dome, for instance, admitted that they sought to use Facebook Messenger for their personal communication and use the News Feed to observe people in general. Whatever they would like to say on Facebook, sometimes they posted on group chats or one-on-one personal chatting. Dome also often used the Check-In feature to update his travel experience instead of giving the information about himself.

Avoidance of conflicts and confrontation was the second cultural aspect that affected participants' rhetoric. This style of communication is rooted in Thai culture as a characteristic of being Thai. As explained by Ford:

> …Thais have a culture of…in my own perception and my opinion, we avoid confrontation. We avoid conflict. We avoid direct conflict. Actually, we prefer to talk about the conflict behind our backs. We bury everything down. So, when people raise a conflict, it's usually you know they're asking for trouble. If the person who doesn't bury the conflict down, they're being very mean. They're asking for trouble. And sometimes I carry that expectation. (Ford, personal communication, January 15, 2018)

Many participants demonstrated that they tried to avoid having conflicts with friends on Facebook by trying not to post certain topics. Alisa, for example, avoided touching on the political topic when she posted. As she noted:

> On Facebook, actually I try not to post anything about politics that much. I think it's sensitive though even you don't like something. I think it's easy to critique others online. When you see something bad, you just critique them. But if you were that person,...Yeah...I try not to critique. (Alisa, personal communication, November 17, 2017)

Boom avoided conflicts and confrontation with his friends by changing his practices to do research and post only facts, not his opinions. As he explained:

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Well, in the earlier years, I don't really have any restrictions on myself of what I supposed to post or not. So, it would be a freestyle. I just post whatever I want. For now, everything changed…I don't want any conflict between me and my friends something like that. So, I avoid it all together. If I have something that I think people get it wrong, like totally wrong, I would just do some research and then put a fact on to argue with them because you can't argue with a fact unless your political correctness is just too big for your common sense. (Boom, personal communication, November 18, 2017)

Dome, on the other hand, tried to avoid conflicts that might arise from cultural differences by seeking not to post about others, but himself. He said:

I think we should concern about the different cultures when we use social media here. Someone might be okay [with our posts] while some others might not…For example, some videos are funny in one culture, but in other cultures they are not. As I do not post a lot and usually post about myself, I do not have to think whether my posts will create a problem anyway. The contexts of my posts are normally about my study or something about Thailand. (Dome, personal communication, November 21, 2017)

Kreng Jai was the last, but not least, cultural aspect which could be found from participants' digital practices of cosmopolitanism. Actually, *Kreng Jai* has no exact meaning in English terms, but it can be defined in a broad description. William J. Klausner (1981), an American social scientist, defines *Kreng Jai* as "…to be considerate, to feel reluctant to impose upon another person, to take another person's feelings (and 'ego') into account, or to take every measure not to cause discomfort or inconvenience for another person" (p. 199). Hence, *Kreng Jai* can be viewed as a feeling, attitude, concept, or practice. It can be observed in all level of interpersonal relationships, whether superiors, equals, and inferiors, or between close friends (Corbitt & Thanasankit, 2002).

In this study, participants manifested the concept of *Kreng Jai* through their digital practices when they engaged with non-Thais on social media. Eve, for example, chose to tell the same story differently to two friends as she cared about their cultural differences. This practice could be interpreted as an act of *Kreng Jai*. As she reflected:

Sometimes, I would talk to them a little differently about the same story. It's kind of weird. I'm telling them about the same story in two different ways to two different people. Because I feel like they would like it more that way but not the other way. I figure it out somehow. So, I will change the context a little bit when I talk but it's the same story. (Eve, personal communication, December 15, 2017)

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In the same way, participants' practices of indirect communication and refraining from posting some sensitive topics on Facebook were possibly due to their concerns or consideration about others or *Kreng Jai* as well. As remarked by Punturaumporn and Hale (2003), the Thai indirectness is partly as a result of *Kreng Jai* attitude as Thais prefer maintaining harmonious relationships.

In addition to the three aspects as described above, two observations could be made about Thai culture and the rhetoric that emerged from participants' digital practices of cosmopolitanism. One observation was that English language might be a challenge for many participants in their context of intercultural communication. This was reflected in their preference of non-verbal style of communication and avoidance of discussion and confrontation on Facebook. Ford seemed to be the only participant who wrote a lot in both Thai and English. His background education in the United States since he was young might influence his thinking as well as how he expressed his ideas. Even though Eve attended high school in India and in the United States, she seemed to have her own way of digital practices. Her use of Facebook in the past indicated her interest in playing with her profile pictures instead of posting or sharing information, either in Thai or English. This might be one of the reasons why Snapchat would better meet her requirements as it offers many features to play with profile images, photos, and stickers.

The other observation was the Thai rhetorical style itself. As seen from the results, the rhetoric in the context of participants seemed to be expressed mostly in the form of practices. It could be identified from how participants dealt with the rhetorical situation, from their use of electronic eloquence, or from any practices influenced by the Thai cultural aspects, as described previously. The characteristic of participants' rhetoric in the form of practices seemed in accordance with Adsanatham's (2014) study in which he argued that Thai rhetoric, as seen enacted in Thai historical context, was mainly in the form of conduct. Although the context of the two studies were different, the results of this present study corroborated the results of his analysis.

From data analysis, I viewed rhetoric as an underpinning of participants' cosmopolitan practices. In a small scope, it was behind the designs of communication. In a large scope, it was like a strategy of how participants managed themselves in the social media environment and coped with the circumstances they encountered in their specific context.

Ethics

Ethics was the other element embedded in participants' digital practices of cosmopolitanism. In the context of this study, ethics referred to the moral consciousness, obligation, or ethical responsibility toward others expressed through participants' digital practices.

From data analysis, the ethical aspect was demonstrated in participants' digital practices of cosmopolitanism in many ways. For example, Alisa's use of the Crisis Response feature and Chain's participation in the Ice Bucket Challenge campaign on Facebook

could be interpreted that they had an obligation or ethical responsibility for other people in the global community.

Participants' concerns about their wall posts also reflected their ethical responsibility toward people from other cultures while they were connecting with them on Facebook. For instance, Chain had some limitations of his wall posts as he explained below:

> I won't post anything related to politics. I follow the political news, but I keep my Facebook space from politics. Also, I won't post anything about the royal family. It means that I won't touch on any sensitive topics. This includes religions. I won't post anything related to my research. I'm quite serious and cautious about copyrights. I use emails to communicate with my friends here about my work. I won't discuss it on Facebook. (Chain, personal communication, November 20, 2017)

Another example is Dome's reflection on how he dealt with cultural differences. He showed his responsibility for his non-Thai friends by refraining from posting anything that might cause conflicts but focusing on himself and his country. He noted:

> I have some concerns about different cultures. For example, some videos might be funny in one culture, but might be not in other cultures. As I do not post a lot and usually post about myself, I do not have to think whether my posts will create a problem anyway. The contexts of my posts are normally about my study or something about Thailand. (Dome, personal communication, November 21, 2017)

Ethics is the key element of cosmopolitanism. It is the basic principle shared by all strands of cosmopolitanism since antiquity. As noted by Brown and Held (2010), moral or ethical obligations are shared responsibilities of every human. They are regarded as duties of global citizenship. Performing cosmopolitanism is, thus, to conduct practices that demonstrate ethical responsibilities for other people in the global community.

Like other cosmopolitan scholars, Delanty (2009, 2012) maintains ethics in his concept of critical cosmopolitanism. As reflected in his cosmopolitan ontological framework, cosmopolitan relationships emerge from the self-reflexive process of internal transformation when an individual engages with the Other at the openness of the world. The cosmopolitan relationships, such as the positive recognition of the Other and the mutual evaluation of cultures or identities, are based on political and ethical consciousness as well as ethical and moral obligations. The stronger types of cosmopolitanism are, therefore, geared toward a change in social and cultural dimensions.

In this present study, participants' digital practices of cosmopolitanism were in the personal context. They did not cause a change or establish a new form of social movement. Nevertheless, it might be pointed out that the simple digital practices in everyday life could be the manifestation of cosmopolitanism. The small scope of these

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practices, if performed by more people, might eventually create a ripple in the society and global community.

To summarize, this section focuses on digital practices of cosmopolitanism on social media. The results of this section were presented in two parts. The results in the first part revealed that participants manifested their cosmopolitanism through their digital practices in varying degrees of cosmopolitan relationships. All participants demonstrated self-awareness, recognition of the Other, and self-repositioning. Alisa and Chain's digital practices also indicated the formation of a shared culture relationship. Only Ford expressed all types of cosmopolitan relationships via his digital practices. The results in the second part showed that the digital practices that support cosmopolitan manifestation on Facebook were varied, ranging from profiling to using some features for specific purposes. Four sets of skills and two elements could be detected from these digital practices. They were digital literacy skills, multimodal communication skills, language skills, critical thinking skills, rhetoric, and ethics. These sets of skills and two supporting elements could be regarded as cosmopolitan repertoire.

4.4 Cosmopolitan Practices in Their Ecological Boundaries

This section focuses on digital practices of cosmopolitanism as connected to their ecological domain. It aims to explore how digital practices that support cosmopolitanism, or what I called the cosmopolitan repertoire, might be influenced by other elements in their social and cultural networks.

In the previous section, I identified the cosmopolitan repertoire from participants' digital practices on Facebook. This repertoire consisted of digital literacy skills, multimodal communication skills, language skills, critical thinking skills, rhetoric, and ethics. I viewed this repertoire as a set of skills which could be acquired and could be used by participants in their engagement with people from other cultures. Further, I argued that this repertoire was not absolute in itself. It constituted of social, cultural, and rhetorical aspects which could be connected to the wider social and cultural boundaries. Thus, it would be possible to trace how this cosmopolitan repertoire might be influenced by certain factors in these boundaries by using the method of rhetorical analysis.

As described in Chapter 3, I first analyzed the data derived from the interview with the support the observation data to identify the factors which participants perceived as having influences on their digital practices and cosmopolitan repertoire in the context of social media. Then I viewed these factors via a rhetorical lens constituting from Foucault's (1975/1995, 1980, 1988) power, Butler's (1988) performativity, and Haraway's (2003) cyborg to discuss power relations and agency in their contexts as related to participants' digital practices of cosmopolitanism. After that, I narrowed down my scope to further explore only a part of the ecological networks by focusing on one factor. I mapped it in the complex ecological networks of cosmopolitan repertoire and employed the same rhetorical lens to discuss power relations underlying the contexts surrounding this factor. A discussion of all perceived factors and a snapshot of rhetorical analysis of one

perceived factor in the ecological boundaries helped me to see the notion of power embedded in this complex system as well as participants' agency. In the last part of rhetorical analysis, I identified digital practices and/or strategies participants used in their negotiation or resistance of power.

Therefore, the results of this section are to answer the sub-questions below:

2a. What are the factors perceived by the students as having influences on their digital practices?

2b. How might the students' digital practices of cosmopolitanism be influenced by perceived factors?

2c. How do these students negotiate the tension that might emerge from the perceived factors in their performing of cosmopolitanism?

Based on these sub-questions, I divide the results of rhetorical analysis into four parts. The first part presents the results of perceived factors. The second part is about perceived factors and their influences on participants' digital practices of cosmopolitanism. The third part is a snapshot of rhetorical analysis which is a further analysis of a perceived factor. The final part is agency and the negotiation of power.

4.4.1 Perceived Factors

This section presents the results concerning participants' perceived factors as derived from data analysis described in Chapter 3. From the results, participants perceived that their digital practices were influenced by many factors. I categorized these factors based on their related themes into five topics presented in Table 4.5.

Table 4.5. Perceived factors influencing participants' digital practices on social media.

Topic	Description
Trends and popularity	- Popularity of social media platforms - Global trends
Cultural differences	- Cultural preferences - Cultural concerns - Digital practices of people in each culture - Different expectations of people in each culture
Rhetorical situation	- Audience - Purpose - Context
Technology development	- The development of devices and the technology of social media - Social media's interfaces - Technological gap - Benefits gained from social media
Infrastructure	- The Internet - The infrastructural support system - Laws and regulations

Trends and popularity of social media were among the factors that affected participants' digital practices in terms of the platforms they used. All participants revealed that their use of social media depended on other people's choices as well as the general trends and popularity of social media platforms. Most of the time, they decided to use certain social media platforms because they would like to be on trend. Dome, for example, started using Facebook when he heard about it on the radio. Other participants, except Eve, used Facebook in their daily life because it was widely used by a lot of people including their friends. As Chain and Ford put it:

> My use of digital technologies depends very much on people around me. I mean I use certain apps with certain people. For example, I use one app to contact my family and other apps with others. Also, it depends on the general trend of digital technologies as well. For example, I use Facebook because I have my friends using it. (Chain, personal communication, November 20, 2017)

> The biggest social media use nowadays by far is Facebook. No questions about it. And the reason is actually pretty straightforward. That's where people are. That's it, for me. For me, it doesn't matter if you come up with the perfect social media platform, but no one uses it. That's no point. You know. So, you go where people are. For example, I don't like Line particularly, but I have to use it because that's where a lot of people can be connected. If you want to communicate, it depends on not just you. It depends on the other side of the communicator. (Ford, personal communication, January 15, 2018)

Another example came from Eve's social media experience. Her early choices of social media were suggested by her friends who kept up with the trends at that moment. As she recounted:

> It [the first social media platform] was Messenger that was linked into Facebook. I wasn't really interested in these [social media] until my friends told me to download them or make an account…Twitter came later when I was 15. Not long after that. I use Twitter, Facebook, Instagram. So, my friends would tell me to try these new things. I tried Kik. It's not a good app. Now my friends weren't using it, so I stopped using that. (Eve, personal communication, December 15, 2017)

When at Michigan Technological University, Eve kept using only some platforms because she had most of her friends on them and did not want to lose their contacts. Although she could ask some of her friends to switch to the same apps she was using, such as Line and Snapchat, her digital practices were still influenced a lot by other people. As she noted, "I think it is people. Like they're influencing me right now on what

I use or how much I use it. If they are texting me, I'm texting back" (Eve, personal communication, December 15, 2017).

4.4.1.2 Cultural Differences

Cultural differences could be identified as a factor affecting participants' digital practices. This factor included cultural preferences of social media, cultural concerns about digital practices on social media, and different expectations resulted from cultural preferences and cultural concerns.

In the context of Michigan Technological University, people's preferences of social media were more varied than in Thailand. Alisa, for instance, admitted that she signed up for new apps in order to get connected with her friends from other cultures whose preferences were different. Thus, she used WeChat with Chinese, Snapchat with Americans, WhatsApp with Indians and Europeans, and Line with Thais and Japanese. Likewise, Dome downloaded many apps to smooth his communication with friends and people on campus. As he put it:

> Here I met people from other countries, my choice of apps also depends on the people I want to communicate with and their preferences…When I want to communicate with people from other countries, I have to know the apps they normally use so that I can communicate with them. (Dome, personal communication, November 21, 2017)

Besides the different platforms preferred by audience from different cultures, participants were also concerned about the cultural aspect embedded in the social media environment. As detailed in the previous section, each participant sought to respond to these concerns in various ways. One thing that could be observed was that most of the participants tried to avoid conflicts or confrontation with their audience. For example, Alisa, Boom, and Chain changed their digital practices by refraining from posting anything related to certain sensitive topics. Also, Dome chose not to post about others except himself, while Eve put an extra effort into her communication by telling the same story twice in different ways to two friends from different cultures. Below are some examples of how cultural differences influenced participants' digital practices.

Different styles of social media usage

> I notice the difference between my Thai people, my Thai friends, and my American friends. My Thai friends, they gonna upload a lot of things on Facebook, but my American friends...No. They don't. They don't. No. They are not gonna upload like everything. Okay, today I have lunch yet. Today I have dinner yet. No. Not like that. Different. So, I changed. I changed as well. (Alisa, personal communication, November 17, 2017)

The way I use these technologies was also influenced by others. I have seen and known how people used them and from the news. I think we should be responsible for what we posted…not just posting whatever we want…The way I post also changed. When I posted something, I thought much more. I didn't post arbitrarily…I think before I post. I'm more careful when posting on Facebook because I have more friends here from other cultures. (Chain, personal communication, November 20, 2017)

Cultural concerns

If it becomes personal, I mean like me and my friends, then I will concern about the culture, too. In the digital environment, usually if you use your common sense, you won't get into trouble. That's the final verdict to me. Right? At least, if you are educated, you understand what can be and cannot be talkable. For example, Islam you shouldn't ever mention the Supreme Being at all in any kind of form. And don't ever try to ask them to depict because it's a no no no no. You just have to understand more. Try to be a good listener, good observer. That's the thing. (Boom, personal communication, November 18, 2017)

I have some concerns about different cultures. For example, some videos might be funny in one culture, but might be not in other cultures. As I do not post a lot and usually post about myself, I do not have to think whether my posts will create a problem anyway. The contexts of my posts are normally about my study or something about Thailand. (Dome, personal communication, November 21, 2017)

Although Ford did not show that he tried to avoid conflicts or confrontation, his concerns about audience' cultural differences were expressed through his awareness of their different expectations. The following excerpt illustrates how cultural differences affected his expectations when using social media.

Thais tend to have different expectations of boundaries and individuality when they use Facebook as opposed to say an American…For example, Thais aren't usually very friendly to strangers. I mean they don't usually talk to strangers. But on Facebook it can be a different matter…So, the expectation of boundaries is different in this regard. And the ways people use them [social media] are also different. Like, for example, well…this is another thing. A lot of Americans aren't as active on Facebook. A lot of people have Facebook. They're not as active on it, but that's because a lot of people use Twitter. Thais don't use Twitter as much…a Thai would have posted on Facebook, while an American would have tweeted, so that's a cultural difference. And you know like if posting a selfie, a Thai would post on Facebook, but the American would have posted on Twitter, for example. So, that's kind of where people have a different expectation

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on toward the digital technology that they are using. They use little slightly different. (Ford, personal communication, January 15, 2018)

4.4.1.3 Rhetorical Situation

The rhetorical situation was perceived as a factor that influenced participants' digital practices on social media. It included audience, purpose, and context. All participants were concerned about their target audience when they communicated through social media. The outstanding example was how the audience could have an impact on participants' use of language. As noted by Ford, he posted on Facebook in Thai when his target audience were Thais even though he felt more comfortable to write in English. He remarked:

> It depends on whom I'm targeting. Most of my audience on education stuff is in Thai. Personally, I feel like I actually feel more comfortable to post in English. Actually, I find English is a lot of to write than Thai. That's a personal reason. Unfortunately, most Thais aren't as comfortable reading English. So, when I want to write if my target audience are Thais, I would use Thai. But when I want to target English audience, I would use English…With quite a big Thai audience, when I do write education stuff, I do write in Thai most of the time. (Ford, personal communication, January 15, 2018)

Many participants also stated that they used social media to serve their specific purposes. For example, as seen in the following excerpts, Chain posted more photos and his experiences related to photography on his Instagram and Facebook page while Ford used Facebook and Facebook groups for his professional work in the field of education.

> I also took more photos. The environment and sceneries here are beautiful. Everything is beautiful and different. That's why I would like to keep beautiful photos. Thus, I tended to post more photos and things related to photography on my Facebook page, but I didn't post a lot of photos on my personal Facebook account, possibly because I'm quite a reserved person. (Chain, personal communication, November 20, 2017)

> For social media, I go where the people are, so that depends on whom I want to talk to. If I want to connect to someone who is in the U.S., I would go where they are. For that platform of social media, Facebook might not be the best platform anymore while in Thailand it's still a very big. Like okay I do run a lot of workshops in Thailand when I was, you know, doing education. I used to do them remotely from time to time. And I have Facebook groups for everything, for example, because that's what people are accustomed to. (Ford, personal communication, January 15, 2018)

The context of communication also affected the ways participants used social media. For instance, Dome's use of language on Facebook did not depend on his target audience, but on the context of his post. As he explained:

> I post sometimes in English and sometimes in Thai. It depends on the context. In the academic context, I usually post in English. When I post something nasty, I usually post in Thai. Sometimes, I post in both languages. I got responses from people. Even though they don't understand Thai, they click Like for my post anyway. (Dome, personal communication, November 21, 2017)

4.4.1.4 Technology Development

Many participants stated that their digital practices were also influenced by technology development. Technology development in their understanding referred to the development of devices and the technology of social media, such as the launch of new apps, the changes of interfaces, and the affordances provided by each platform. Some participants viewed this development in terms of technological gap. This development came with the benefits that participants could gained from their social media usage.

For example, Dome observed that the advancement of the cell phone technology affected how people (including himself) used social media. He was one person who preferred using social media apps on his smartphones to his notebook computer as he felt more convenient. As he put it:

> I can also notice the change of mobile phone use. In the past, people use mobile phones to make and receive calls. When smartphones came out and became more popular, more and more people use them. More people can access the Internet via their smartphones, so they can communicate via those apps instead…The development of technology also impact my digital practices. I used apps via smartphones because I can't carry my notebook with me all the time. Smartphone is more convenient. (Dome, personal communication, November 21, 2017)

However, Dome thought that his digital practices remained the same, both in Thailand and at Michigan Technological University. His practices relied instead on the affordances provided by each app. For the same apps, he used them the same ways. As he explained:

> The ways I use digital technologies or apps are quite the same. They depend on the abilities of each app. For example, some apps are for chatting or communicating while some are for showing pictures or photos. Thus, the ways I used them in Thailand are not different from how I used them here. (Dome, personal communication, November 21, 2017)

In any case, many participants tended to take a lot of photos when they used new apps and the devices designed to support this function. Alisa was a participant who could see a change in this aspect. She asserted:

> I think I use another program on phone. It's Instagram. It's similar to Snapchat. For Snapchat, when people see something interesting, they just snap. So, it encouraged me to take a lot of pictures. Instagram as well. When I see something interesting or beautiful, I gonna take a picture. Yeah. I take a lot of pictures. (Alisa, personal communication, November 17, 2017)

Eve was another participant who experienced better quality of technology when she lived in the United States. For social media, she did not follow the trend anymore since the technology kept evolving, and she could not keep up with it. Instead, she chose to use only a few apps (Snapchat, Line, Discord, Battle.net, and Facebook Messenger). She also noticed that she used them to text photos more.

> I am experiencing better technology in terms of quality. I use more technology as well. I use new applications, but I use them selectively because I can't keep up with all of them. That's why I started using a few. But for sure I used to text a lot until I got a better camera and then I started texting photos more. This change happened long ago. (Eve, personal communication, December 15, 2017)

With the affordances provided by social media, participants might also be motivated by the benefits they could have in their social media usage. For example, many participants used Facebook because it could help them to facilitate communication in personal, academic, and work life, keep them connected to their local culture, establish new relationship with new people, maintain or strengthen relationship, learn about new cultures, and learn new things. Although participants did not mention that they used Facebook because of these benefits, it could be implied from their reflections about Facebook as illustrated in the excerpts below.

Establishing and strengthening personal relationships

> [T]he benefit is it's easy to get in contact with people and to learn new things. That's the good part. Mostly, it [Facebook] will be a tool to contact them. Then after the contact happens, the follow up with something else happens…One of my friends already graduated from here and now she is in Texas. We talk on Facebook to keep connection because you can't physically there. (Boom, personal communication, November 18, 2017)

> Anyway, Facebook also has benefits. I can get news updates from home and what's going on with my friends…For me, digital technologies help me to communicate with my friends from other cultures. They help to build connection and relationship with friends or people I met in my real

life. Most of my friends on Facebook are the persons I met before, I mean those foreign friends. Apart from communicating or chatting via Facebook, sometimes I post group photos and tag my friends. That helps building our friendship when we are here as well. (Chain, personal communication, November 20, 2017)

I think one of the good ways for one of the advantages of social media is that you can observe without interaction, which you know would be kind of difficult otherwise in real life…It opens a new option that you can learn about different culture without getting their way…You don't know what their expectations are. The only way you get to do better is you learn them as you go along. Social media could now give you an option that you can quietly observe them. Yeah…you can stalk them…And we all volunteer our information for that. (Ford, personal communication, January 15, 2018)

Supporting professional networks

Um...Even in my department, we try to use Facebook as a group of grad students and when we have something to share or to have appointment if it's not formal, if it's not formal...yeah, we gonna talk in that chat. We gonna post in that group. (Alisa, personal communication, November 17, 2017)

[S]ocial media is actually one of the best platforms possible. Now you have pretty much unlimited options. You can do a Facebook Live when something interesting happens. You can do a Facebook Live immediately and get a lot of attention from people. And I do a lot of…I run a lot of Facebook pages, but it would be more accurately described as blogs…To me, right now for personal use, Facebook is kind of like my own personalized newspaper. I follow up news, based on what my friends share…so with communicating I do write a lot of science articles on Facebook. And I have actually quite a bit number of followers as well. And some of my posts have liked reads like a one point seven million Thais or I assume they are Thais. So, it can be quite quite popular and successful in terms of reaching other people. (Ford, personal communication, January 15, 2018)

4.4.1.5 Infrastructure

Infrastructure was another factor that participants perceived as having an influence on their digital practices. As remarked by Boom (personal communication, November 18, 2017), what made a difference between Thailand and Michigan Technological University was the infrastructure gap, not the technology gap. Infrastructure, in this regard, referred

to the Internet, the infrastructural support system, and laws and regulations imposed on users in a particular environment.

Based on the interview data, participants seemed to have different perceptions toward their experience with the Internet. As seen in the excerpts below, Alisa, Chain, and Dome noted that the Internet speed at Michigan Technological University or in the United States was faster than the Internet speed in Thailand, whereas Ford and Boom did not feel the difference. In this regard, it might be difficult to interpret if these different perceptions were related to where participants were from in Thailand since all of them came to study in Bangkok before they came to the United States.

Excerpts of participants who saw the Internet speed in the United States as faster:

> [R]ight here almost 95% of area we have Internet and also high speed, but in Thailand...not like that. Yeah. We can find free wifi, maybe in school, at Starbucks. That's it. Other than that, there's gonna be like...uh...in private...private space. And over there in Thailand, the speed of Internet is not high. But right here kind like...okay everyone is online. We can talk. We can chat...almost every time. (Alisa, personal communication, November 17, 2017)

> Another thing that is different is the Internet. The speed is faster here, so I watched more YouTube videos in English. When I was in Thailand, it was kind of a problem to watch YouTube videos smoothly…The Internet at home was so slow, so I didn't watch YouTube videos until much later when I was on campus in Bangkok. (Chain, personal communication, November 20, 2017)

> My use of digital technologies partly depends on the Internet speed. In Thailand, the speed was slower than at Michigan Tech [Michigan Technological University]. Here the speed is faster, so I can access to more things, leading to more amount of use. (Dome, personal communication, November 21, 2017)

Excerpts of participants who did not see the difference of the Internet speed:

> The thing is that because it's also the time that it's not the same. In Thailand it was six or seven years ago, right? That was my last experience. Oh…no. if you count the last time that I visited Thailand, I would say the experience is quite similar. I mean the use of the Internet, the speed, the connection. Everything is all the same…It's a misconception that Thailand is technologically behind. It's not. It's just the infrastructure is not the same. That's one thing. So, if you ask me whether Thailand is technologically behind, I would say no. Some parts we are already ahead of the U.S. Some parts still lag behind. But there're a lot of factors that

involved in it. But the way I see it just the infrastructure problem. (Boom, personal communication, November 18, 2017)

I would say the difference isn't as noticeable anymore but sometimes I go to a remote location or I go to a hotel with not a really fast connection with the Internet, which could be either in Thailand or in the U.S. That could be the same thing. Yes, sometimes that can happen, and you know you were more restricted to the Internet. (Ford, personal communication, January 15, 2018)

In terms of digital practices, many participants thought that the Internet affected their digital practices in general and on social media, while some believed that their digital practices remained the same as far as they could access the Internet.

I used them [social media] more. I mean the number of apps I used remains the same, but I tend to use them more. This is because when I lived in Thailand, I could use my phone to call and contact other people. When I came here, I had to use those apps for communication. Here I used my phone only when there was no Internet connection. (Chain, personal communication, November 20, 2017)

Although I used more apps when I came here, I still think that the number of apps doesn't depend on the places but the Internet accessibility. If I were in Thailand, with more Internet accessibility, I would use more apps anyway. (Dome, personal communication, November 21, 2017)

As far as the Internet goes, there's no difference. I'm like, I'm always online everywhere I go. I'm always online, always in front of a computer somewhere. That's where I work, and I find all the information. I don't find much differences. Of course, like when you have no Internet connection, things take longer but I don't find…It just takes longer to do the same task. (Ford, personal communication, January 15, 2018)

The infrastructure, as Boom notes, was also related to the infrastructural system that supported all activities on the Internet. For instance, he pointed out that the online shopping business in the United States was more abundant and effective than in Thailand because of the better, established system. This significantly affected his digital practices on online shopping. As he explained:

Another thing is the shopping that was changed. That's good though because we're basically in the middle of nowhere. It's really hard to get around without a car. I don't have a car. So mostly I shop from the Internet. That's good. That wouldn't work in Thailand because we don't have any infrastructure to support that. In the U.S., they've already set up the system that works. (Boom, personal communication, November 18, 2017)

The only difference I think the biggest difference between the Internet using in Thailand and here is that for here you can buy stuff online effectively. You just go on the Internet to buy stuff from Amazon or other providers you know. It may be the biggest change. (Boom, personal communication, November 18, 2017)

In addition to the Internet and the infrastructural support system, Chain and Boom remarked that their digital practices were also affected by the regulations imposed on the environment at Michigan Technological University. These regulations also complied to the laws of the United States as well. These laws and regulations were different from what they experienced in Thailand. Thus, both of them tended to be more careful when using the Internet and social media on campus.

Another thing that can be a concern of my digital practices is the regulations and laws. When I came here, I realized that the environment here is already legally controlled. I just adjusted myself and blended into the environment. I followed the laws in terms of digital practices because this environment is already legally justified. (Chain, personal communication, November 20, 2017)

So, my practices changed a lot comparing to the way I work the Internet in Thailand and here because this is not exactly resulted from the Internet. It's more like the regulations, that kind of things. So, in Thailand anything goes. We don't have a strong Internet path yet, so I can do whatever I want. In the States, there's a lot of Acts. You can't do something that is illegal. Even though Tech [Michigan Technological University] didn't say anything, every single traffic that you generated go through the main gateway, so you can't do anything illegal because if you did it, they will call the record and put you in hot water. Proxy wouldn't work too. They can track that. I learned that. That changed the way I work the Internet. So, yeah I'm just doing as normal people do. I don't do any illegal downloads, those kinds of stuff…Yeah. You have to be more careful because of a lot of regulations. That wouldn't happen in Thailand…[S]ubconsciously, I have to realize what I'm doing, to not break the law. That's the main difference between what's happening in Thailand and here. Oh yeah, that's one thing, but in general it's all the same. I just have to know what to not do to get into trouble. I think that's a normal thing that most people have to do anywhere, any place in the world anyway. (Boom, personal communication, November 18, 2017)

4.4.1.6 Perceived Factors and Other Studies

Although the results of this present study might not be compared to those derived from other studies due to different approaches, methods, and participants, they could resonate some ideas about factors affecting social media users. For example, Lin and Lu (2011)

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applied network externalities and motivation theory in their empirical study of why people used social networking sites (SNS). Using an online questionnaire to collect data from users of Taiwan Facebook, they found that the number of friends and the perceived benefits like enjoyment and usefulness were the factors affecting users in their use of SNS (Lin & Lu, 2011). In another survey research, Pornsakulvanich and Dumrongsiri (2013) found that both internal and external factors had an impact on how Thais used SNS and their motivation of use. The internal factors they found were: to kill time, to keep friendship, to get in trend, to maintain relationship, to entertain, and to relax, while the external factors were: media, significant others, and political, social, and economic situations (Pornsakulvanich & Dumrongsiri, 2013).

From the information above, it might be pointed out that the results of participants' perceived factors were somewhat similar to and different from these studies. In this study, being on trend, benefits, and concerns about cultural differences and rhetorical situation might be regarded as the internal factors, while the external factors might include the technology development and infrastructure. Still, it could be noticed that the results of this study were also associated with some cultural aspects, which did not exist in the other studies. This might be because this study focused on participants' specific context at the encounter of different cultures. Thus, the results of the perceived factors might be plausibly supported by more international or intercultural perspectives.

In this light, Steckman and Andrews (2017) provide a broader idea about the factors influencing social media usage in the global community. They note that the ways people around the world use social media might be different depending on several factors, such as technological gaps, telecommunications infrastructure, economic and political background, and personal and cultural lifestyle (Steckman & Andrews, 2017). These factors seem in line with participants' perceived factors, except economic and political background, which might not be explicitly expressed by participants.

4.4.2 Perceived Factors and Digital Practices of Cosmopolitanism

Based on the results of participants' perceived factors, I discuss in what follows power embedded in the ecological boundaries of participants' digital practices. Dwelling on Foucault's concept of power, Butler's performativity, and Haraway's cyborg, I explore power relations in the contexts of participants' perceived factors and how participants dealt with the tensions of power in these contexts. As the rhetorical situation factor could be discussed based on participants' engagement with people from other cultures, I put it under the cultural differences factor.

4.4.2.1 The Context of Trends and Popularity

Trends and popularity of social media platforms can reflect personal and cultural lifestyle of how people adopt social media technology. Personal choices of social media platforms can become the global choices when those platforms hit the mainstream and become popular. As described in Chapter 2, statistics shows that social media have gained

popularity in the global community over time. As noted by Singh (2008), the popularity of social media lies in good features and marketing strategy to attract new users from all over the world. The mainstream platforms might also have more power to attract more users as they keep updating their interfaces as well as their strategies. For example, as Burns (2017) explains, Facebook became the top social media by offering new features to attract users and by merging with other platforms like Instagram and Messenger. As of January 2019, 3.484 billion of the world population are social media users, increasing 9% from the same time in the previous year, and Facebook was the most popular social media platform used by global active users, followed by YouTube, and WhatsApp (Kemp, 2019a). To get connected to the large group of users, therefore, it is necessary to choose the platform which has high power of user penetration.

As noted by Foucault (1980), power can be exercised from everywhere. Trends and popularity of social media are part of the regime of power in the global arena. This power might also be related to some other factors as well, such as corporate marketing strategies and technologies development. As participants used social media in everyday life, they could be influenced by this power structure of social media trends and popularity. From participants' digital narratives, it could be observed that participants' choices of social media platforms tended to change over time, depending on the popularity of the platforms at the moment and people in their connection. The popularity of Facebook was one of the reasons why it was used by participants to communicate across the board with Thai and non-Thai friends. Facebook could be used as a central channel of online communication to connect with people from various groups and cultures in the same or different environment. In this regard, power underlying social media trends and popularity could support participants' practices of cosmopolitanism.

However, changes of trends and popularity could bring about a tension of power to participants. Participants who wanted to keep on trend had to adopt new or popular social media platforms, resulting in their nonstop learning of new technology. To deal with this tension, participants sought to rely mainly on their digital literacy skills. These skills, as Jones and Hafner (2012) remark, cover knowing and having ability to utilize social media technology as deemed appropriate. As also noted by Losh (2009), "to understand the conventions of many new digital genres" is part of digital literacy and basic competence in digital rhetoric (p. 54). To facilitate their communication with others, oftentimes participants had to adopt the social media platforms that were in trends. Hence, their digital literacy skills could help them to create a new experience with new platforms and shape their cosmopolitan self in their own ways. In other words, these skills could support an ongoing process of construction and transformation of cosmopolitan self.

Still, it could be detected from Eve and Ford's practices that they tended to have potential to resist the tension of power from social media trends and popularity from their self-repositioning. Eve's autonomy was demonstrated in her decision to use only the social media platforms she preferred. She also asked some friends on campus to comply to her preferences. Although Ford admitted that he took advantage from the popularity of social media platforms in his professional communication, his self-repositioning toward an

influential figure in the area of science communication could enable him to lead the trends if he wanted. This meant that they could influence other social media users in their connections.

4.4.2.2 The Context of Cultural Differences

Participants' digital practices were affected by their non-Thai friends' different styles of social media use, which was part of the cultural differences factor. This factor included cultural preferences, cultural concerns, digital practices of people in each culture, and different expectations of people in each culture.

Steckman and Andrews (2017) note that people around the world do not experience social media in the same way due to different personal and cultural lifestyles. For instance, in their review of literature on why people used Facebook, Nadkarni and Hofmann (2012) found that people used Facebook because they were motivated to some degrees by sociodemographic and cultural factors. This cultural aspect might be partly observed from the social media platforms used in every part of the world. According to the 2019 report of We Are Social, a media agency, popular social media platforms were different in each country (Kemp, 2019a). Below are the top three social media platforms in some countries around the world:

The United States:	YouTube, Facebook, Facebook Messenger,…, Snapchat (ranked 7th)
China:	WeChat, Baidu Tieba, QQ
India:	YouTube, Facebook, WhatsApp
The United Kingdom:	YouTube, Facebook, Facebook Messenger
Turkey:	YouTube, Instagram, WhatsApp
The United Arab Emirates:	Facebook, WhatsApp, YouTube
Nigeria:	WhatsApp, Facebook, Instagram
Thailand:	Facebook, YouTube, Line

(Kemp, 2019a)

This snapshot of popular social media platforms shows different preferences of social media platforms used by people in the global community. It could be observed that YouTube, Facebook, and Facebook Messenger were the top three social media platforms in the United States and the United Kingdom, and YouTube, Facebook, WhatsApp, and Instagram were the popular platforms in many countries. China, on the other hand, had its own social media platforms. Being aware of this aspect, most participants decided to download the social media platforms preferred by audience in different cultures in order to smooth the communication and meet the expectations of their target audience.

Further, the personal and cultural style of use can also affect other users as well. Many participants changed their digital practices, such as the ways they post on Facebook, to comply with their friends' post style. This factor could also be connected to the factor of

the rhetorical situation which made participants' concern about the cultural differences of their audience in addition to the purpose and context of communication.

Different preferences, cultural limitations or concerns, and expectations of people from other cultures can create a regime of power in the context of communication on social media. This regime of power directly affected participants' consideration on the rhetorical situation when they used social media in their communication. For example, many participants downloaded new apps because they wanted to facilitate their communication with their foreign friends whose preferences of apps were different. This practice might encourage the emergence of cultural awareness and other types of cosmopolitan relationships later on. Participants, like Alisa, Boom, and Chain, also had some cultural concerns when communicating via Facebook. Thus, they refrained from touching on certain topics that might be sensitive in their friends' cultures. This practice could indicate that they had a sense of responsibility toward people from different cultures, leading to the recognition of the Other relationship. In addition, different expectations of different cultures affected participants' cosmopolitan performance. To meet their friends' expectations of communication, participants sought to change their practices in some ways. Eve, for example, told the same story twice in different ways to two different friends in order to meet their expectations. This practice also represented the direction toward the cosmopolitan relationship of the recognition of the Other.

Nevertheless, due to high tension of power from different cultures, Dome chose not to post anything about other people or cultures on Facebook since he was afraid that it might cause misunderstandings or problems. Thus, his cosmopolitanism was expressed in an introvert direction. In the same vein, the majority of participants also sought not to participate in discussions on Facebook partly because they were concerned about cultural differences and wanted to avoid conflicts and confrontation. Hence, many participants did not perform the relationship of mutual evaluation of cultures explicitly even though the interview data showed that they had critical perspectives toward other cultures. From these cases, it might be concluded that power originated from other cultures or cultural differences could support or deter an emergence of cosmopolitan relationships in some ways or another.

To deal with power relations in the area of cultural differences which led to complex rhetorical situations, participants applied cosmopolitan repertoire in their engagement with people from various cultures. Participants might negotiate power in different ways. For instance, through digital literacy skills, they made use of interfaces to create different personas to cater their cosmopolitan performance. Many participants said that they preferred being observers or lurkers by checking the News Feed or monitoring the Timeline of other users to learn more about them as well as their cultures. These practices also supported the cosmopolitan manifestation of self-awareness and recognition of the Other. Multimodal communication skills could help participants in their expression of ideas. This set of skills were used as a safe mode of communication by participants as they did not have to count on written texts in their indirect communication. In many circumstances, they relied on their multimodal communication skills to overcome some

challenges that might arise, such as English language use, cultural limitations, and legal concerns. Language skills played a role when participants concerned about communicating to different groups of target audience. Code switching practices were used by all participants in this context. Critical thinking skills helped participants to have critical perspectives toward information and cultures, leading to cosmopolitan performance in all types of relationships.

4.4.2.3 The Context of Technology Development

Technology development was one of the perceived factors that influenced participants' digital practices of cosmopolitanism. Some participants could observe the technological gap in their use of social media over time and when they were in a different environment. For example, Chain and Dome viewed the development of cell phones as one factor affecting their digital practices on social media, based on their experiences with the capacities of cell phones in the past and smartphones they used at present. Eve also noted that she experienced better digital technology when living in the United States, causing her to use social media more.

In the timeline of the history of social media described in Chapter 2, Burns (2017) remarked that the emergence and penetration of smartphones in the late 2000s increased the popularity of social media. With the advancement of technology, users could download existing social media and new social networking apps to be used on their smartphones (Burns, 2017). As such, smartphones seemed to have a great impact on participants' use of social media. Some of them felt more convenient to use social media on their smartphones than on personal or laptop computers. This information also corroborated the popularity of smartphones among global social media users. As of January 2019, 3.26 billion people use social media on mobile devices, with more than 10% increase from 2018 (Kemp, 2019a).

The development of social media's interfaces can also change users' experience. According to Macnamara (2014), the characteristics of Web 2.0 technology which allows users to create and distribute their content in their social interaction online can drive the popularity of social media. This technology of social media can help facilitate communication by overcoming physical barriers as reflected by many participants. Also, social media's supportive functions for human's obsession of self-exposure as asserted by Burns (2017) might help explain why many users are obsessed of presenting their personal lives online. This was also reflected in Thais' social media use as noted by many participants. As such, many participants tried to change their practice in this aspect when they experienced different styles of social media use of their non-Thai friends.

Power can also be detected from the technology of social media, especially interfaces. As remarked by van Dijck (2013), Facebook's interfaces focus on facilitating personal self-presentation and making connections. The change of its interfaces from a database toward narrative direction also complements users' self-performance in shaping their identities (van Dijck, 2013). Likewise, Macnamara (2014) suggests that Foucault's

(1988) notion of "technologies of the self" can be used to explain the construction of identity or "narratives of the self" in the context of social media in modern society (p. 395). He remarks that "[s]ocial networks such as Facebook…provide environments for identity construction and social interaction" (p. 397). Thus, this new kind of media offers a platform for people to produce and distribute their "narratives of the self."

Many participants seemed aware of the influence of interfaces of social media on their digital practices in terms of connectivity. For instance, most of them reflected that Facebook had features that enabled them to establish and maintain relationship with other people. The easily established connectivity also made many participants concerned about security on Facebook. Chain, for instance, pointed out this aspect as the following.

> The environment created by Facebook is very good. Facebook is user friendly. Its user interface is nicely designed. It helps facilitate the connection of people. However, in the past, I felt it was also dangerous. As it allows people to connect with one another easily, it would be easy for criminals to get connected with us. Now Facebook tries to develop its security. I think the security is better than before, but that also creates more complications on the interfaces and functions. (Chain, personal communication, November 20, 2017)

Based on results of participants' cosmopolitan practices, it seemed that the direction of Facebook's interfaces could support the manifestation of cosmopolitanism. For example, Facebook could empower participants via Timeline, which is viewed by van Dijck (2013) as a tool "for (personal) *storytelling* and *narrative* self-presentation" (p. 200). Through Timeline, participants could monitor life of other people and learn more about their life and culture. This practice could possibly result in a sense of self-awareness and other cosmopolitan relationships to come. Facebook page was another example of interfaces that could empower participants in performing their narratives of cosmopolitan self. With this interface, many participants could manage their account and create different personas in their self-repositioning relationship at their encounter with different cultures.

Yet, Facebook's interfaces could hinder cosmopolitan practices as well. The power of connectivity of Facebook can link users to those who share the same interest or opinions, leading to collective power from the same level of power structure. This selection mechanism as noted by Ford could lead to a biased environment on Facebook. He said:

> Now, lot of people get their news via social media which is highly personalized. And as I mentioned before, if you see something you don't like you can just not read them. So, you have a lot of an echo chamber effect. You only hear what you want to hear, and those you don't want to hear, you already silenced them…And the selection process promotes that bias because people just get in their own group listening to their own things. And it becomes harder, becomes disjointed. Some people don't even realize that there are other groups who heard this version of the story.

So social media I think this is troublesome. (Ford, personal
communication, January 15, 2018)

Boom might be a good example of this case. He preferred being an observer on Facebook
after he received negative reactions from his Thai friends who disagreed with his
opinions on the political situation in Thailand. Hence, he did not demonstrate
cosmopolitanism in terms of mutual evaluation of cultures and forming a shared culture
explicitly via digital practices.

As power embedded in interfaces and mechanism of social media could have a positive
or negative impact on cosmopolitan practices, participants demonstrated that having
critical perspectives might help them to negotiate with power relations in this domain. All
participants were aware of how their life was influenced by social media in general as
they could pointed out some specific aspects:

- Alisa and Eve expressed that Snapchat's interfaces drove them to take more
  photos (Alisa, personal communication, November 17, 2017; Eve, personal
  communication, December 15, 2017).
- Boom seemed to be cautious when using Facebook interfaces in his expression of
  ideas as he noted that they could not help to convey feelings and emotions
  (personal communication, November 18, 2017).
- Chain and Ford used to be skeptical about data security on Facebook (Chain,
  personal communication, November 20, 2017; Ford, personal communication,
  January 15, 2018).
- Boom and Ford had similar comments about the bias environment that could
  possibly be constituted by the selection mechanisms of Facebook (Boom,
  personal communication, November 18, 2017; Ford, personal communication,
  January 15, 2018).

As such, being critical of interfaces would be the initial step to deal with the embedded
power.

Another observation that might be relevant was that most of the participants tried to
reposition themselves by using available interfaces to create their academic scholar
persona. This persona might help them to deal with biases in the Facebook environment
as participants could establish their ethos based on fact and information. In this respect,
participants had to rely on their critical thinking skills as well.

Still, all participants seemed not aware of the power of Facebook's interfaces on their
digital practices of cosmopolitanism. This is because they were part of the discourse of
power structure of Facebook. As noted by Darvin (2017), "[c]ritiquing the digital
practices around Facebook requires standing outside the discourse" (p. 25). My
discussion of power of Facebook's interfaces was just an exploration of power relations
embedded in Facebook's technology. A full analysis is beyond the scope of this study but
can be one of the recommended topics for further research.

4.4.2.4 The Context of Infrastructure

According to Steckman and Andrews (2017), telecommunications infrastructure is another factor that might affect social media use, and this factor seems to be a problem in many developing countries, including Thailand (Steckman & Andrews, 2017). This information might partly explain participants' experience with the infrastructure gap when they came to the United States.

Based on the interview data, participants' experience with the Internet seemed to vary. Some participants thought that the Internet had an impact on their digital practices while others believed that their digital practices remained the same as long as they could access the Internet. However, one aspect that could be observed from participants' experience with the Internet was that the Internet tended to have an important role in their digital literacy and digital experience. Participants seemed to see the Internet as part of their normal life and would pay attention to it when they experienced any changes of this infrastructure, such as the change of their physical environment. This implied that participants had been under the regime of power of the Internet for a period of time, probably since they were in Thailand.

Another point of observation was some participants' concerns about laws and regulations imposed on the environment to support the utilization of the Internet infrastructure. These participants came to realize that their digital practices could be constrained by laws and regulations when they engaged in a new environment. This aspect could reflect the notion of power embedded in the legal and infrastructural systems arranged in different social and cultural environments. Also, this aspect seemed to complicate power relations in the context of infrastructure factor.

Given that participants perceived infrastructure as an important factor affecting their digital practices, I decided to explore further on this factor to trace its influence by using rhetorical analysis. Even though the economic and political background might be beyond the scope of this study as participants did not see it influencing their digital practices, it might be brought into discussion if it was implied in the infrastructure factor.

4.4.3 Snapshot of Rhetorical Analysis

This snapshot of rhetorical analysis aims to examine how participants' digital practices might be influenced by infrastructure, one of participants' perceived factors. More specifically, it is to explore how power embedded in infrastructure worked in the context of participants, how this power affected participants' digital practices of cosmopolitanism on social media, and how participants negotiated this power.

To achieve these goals, I followed the process of rhetorical analysis as outlined below:

1) I identified the infrastructure factor for a snapshot of rhetorical analysis.
2) I narrowed down my scope of analysis by focusing on the information derived from participants.
3) I mapped the infrastructure factor in the ecological networks of participants' cosmopolitan repertoire.
4) I selected artifacts for my analysis.
5) I collected information about these artifacts.
6) I analyzed how the context of these artifacts might be associated with participants' context by using a rhetorical lens to discuss power relations and their influences on participants' digital practices of cosmopolitanism and agency.

To narrow down the scope of rhetorical analysis, I examined what infrastructure referred to in the context of participants and how it might be connected to the information about participants. As described previously, infrastructure in participants' perception referred to the Internet and its infrastructural support system, and laws and regulations. Based on participants' data, these elements might be connected to participants' digital literacy, digital education, digital practices, and experiences with social media, all of which could be accounted as the background of participants' cosmopolitan repertoire. Hence, to understand how infrastructure might influence participants' cosmopolitan repertoire, it was necessary to take a look at the Internet and infrastructural support system, and laws and regulations in the same contexts of participants both in the past and at present.

The Internet and its infrastructural support system and laws and regulations could be mapped in participants' contexts in Thailand and Michigan Technological University. Table 4.6 presents the focus areas and artifacts related to the elements of infrastructure.

Table 4.6. Description of factor elements, focus areas, and artifacts for rhetorical analysis.

Factor Element	Focus Area	Artifact
• The Internet and its infrastructural support system	• Thailand's digital communication technology policy • Thailand's digital education policy	• Thailand's ICT policies • Thailand's ICT for education policies
• Laws and regulations	• Thailand's digital laws • MTU's policies and regulations	• Thailand's Computer-Related Crime Act • MTU's policies on acceptable use of IT resources, information security compliance, and accessible ICT

As shown in Table 4.6, in the context of Thailand, I chose to focus on the areas of policies for digital communication technology, digital education, and digital laws. In the context of Michigan Technological University, I focused on IT regulations which corresponded to the laws of the United States. I selected the artifacts which might be connected in some ways to participants' digital literacy, digital education, digital practices, and experience with social media. The information about these artifacts was collected from documents publically available online. The sources of the documents were cited and available in References.

4.4.3.1 Thailand's Policies on Digital Communication Technology and Digital Education

As described in Chapter 2, the development of digital infrastructure and the related support system in Thailand has been shaped by the country's ICT policies. The start of these policies could date back to 1992 as part of the initiatives of the National IT Committee chaired by the Prime Minister (Laohajaratsang, 2010). The first ICT policy or IT2000 was launched in 1996 (Thuvasethakul & Koanantakool, 2002). It was followed by the next two national ICT policies: IT2010 and ICT2020. The timeline of these policies matched the time of participants' childhood until teenage, except Eve who was born around the end of IT2000, the first ICT policy. The key ideas of these polices could be summarized as follows:

IT2000   (1996-2000)

- The equal access to information infrastructure
- ICT human resource development
- ICT good governance (Laohajaratsang, 2010)

IT2010   (2001-2010)

- Toward knowledge-based society and economy with ICT
- Human resource, innovation, information infrastructure, and information industry
- Five main flagships: e-Society, e-Education, e-Government, e-Commerce, and e-Industry (Thuvasethakul & Koanantakool, 2002)

ICT2020 or Smart Thailand 2020   (2011-2020)

- Equal, sustainable, and knowledge-based society
- Six main goals: 1) equitable access to ICT infrastructure (broadband); 2) ICT human resources and information literacy rate; 3) the role of ICT in industry and economy; 4) national ICT readiness; 5) the Internet-based employment for disadvantaged groups; and 6) the role of ICT in environmentally and friendly developing economy and society (Ministry of Information and Communication Technology, 2011)

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From the information above, it could be pointed out that the direction of Thailand's ICT policies seemed to shift from the fundamental development of ICT infrastructure to the utilization of ICT in a larger scope of national development, such as in the social and economic dimensions. ICT infrastructure and ICT human resource development have also been emphasized in every policy, apart from remodeling the government's administrative system. The focus on these topics for almost two decades also reflected the government's attempt in shaping the country toward a digital society and economy country, with a clearer goal in the current ICT policy.

The Internet might be regarded as the backbone of ICT in Thailand, but its course of development seemed unpredictable as the country had faced a lot of challenges. According to Palasri et al. (1998), Thailand adopted the Internet technology in mid-1987 to be used in academic institutions before it spread to the public in 1995. This means that when Thailand started its ICT policy, the Internet technology in the country was still in the early stage of adoption. The infrastructure and support system were in need and might take time to develop.

Under IT2000 policy, the government agencies implemented master plans and endorsed projects/programs to correspond to the policy framework (Thuvasethakul & Koanantakool, 2002). However, due to Thailand's financial crisis between 1997 and 1998 (Wechsler, 2018), it might be difficult for the government to carry on projects that consumed huge budget, like a setup of the information infrastructural system, during the country's economic downturn. Still, this policy gave a promising sign for the IT development of the country. Some significant initiatives were the improvement of the domestic Internet speed and reliability and the development of legal infrastructure (Thuvasethakul & Koanantakool, 2002).

The Internet penetration and the development of infrastructural support system began to take more shape in the next phase of the ICT policy in response to growing economy. As an enactment of IT2010 policy, two ICT Master Plans were created. With some drawbacks in the first Master Plan, the second one came with six strategies:

1) Develop ICT professionals and general population to be information literate
2) Strengthen national ICT governance
3) Develop ICT infrastructure
4) Use of ICT to support good governance in public administration and services
5) Upgrade competitive capacity of the ICT industry to add value and increase earnings
6) Use ICT to build sustainable competitiveness for Thai industries (Santipaporn, 2010, pp. 3-4)

The implementation of IT2010 policy brought the expansion of the Internet usage. Between 2000 to 2006, Internet cafes were opened throughout the country to support the demand for the Internet access (Magpanthong, 2013). However, statistics showed that from 2004 to 2009 Thailand still faced the problem of Digital Divide, with the slight

increase of computer and Internet users and high disparity of ICT use between Bangkok and suburb and rural area (Santipaporn, 2010). The government tried to solve this problem by initiating projects and strategies to support computer and the Internet use in the educational and community segments (Santipaporn, 2010).

In this light, the notion of the importance of the Internet was passed on to digital education. The ICT policies could be connected to the national digital education policy due in part to the human resource development. As described in Chapter 2, the ICT education in Thailand can be traced from the Ministry of Education's ICT for Education Master Plan, which is implemented in three-year phases. Besides ICT literacy, ICT professional development, and ICT in teaching and learning, the first four phases (2000-2011) also focused on the preparation of infrastructure and hardware allocation (Laohajaratsang, 2010). To cope with Digital Divide, the project like "Schoolnet Thailand" was enacted to enable schools to access the Internet with no charge except the phone line charges (Laohajaratsang, 2010). Thus, during these phases, many thousand schools have been connected to the Internet and have had access to online resources (Laohajaratsang, 2010). ICT had also been integrated into classroom and blended learning (Rukspollmuang, 2016). Under the current Smart Thailand 2020 policy, more attention has been paid to the quality of future ICT workforce, with an emphasis on three skills: IT literacy, information literacy, and media literacy (Laohajaratsang, 2010).

The emphasis on IT literacy in every ICT for Education Master Plan could reflect how participants developed their digital literacy at school. From their digital literacy narratives, most participants learned the basic computer skills and basic software, such as Paint and Microsoft Office, from computer subjects provided at school. Alisa and Dome learned how to use computers at their elementary schools. Boom started his computer class when he was about 10 years old. Chain, on the other hand, took a computer lesson at a private computer institute when he was in 6th grade. He noted that he learned much more about computers from the outside institute than at school.

Participants who owned a computer at home also had an opportunity to have a hand-on experience by themselves. Nevertheless, the information about Digital Divide backed in the 2000s could imply that computers were not yet widely used by the main group of Thai population, and having the Internet access might even be extraordinary. Therefore, owning a personal computer at home with the Internet access could be one indicator of Digital Divide, and this notion could also be detected from participants' digital literacy and experience.

Although all of the participants owned a computer at home at some points in life due to their different backgrounds, their first experience with the Internet seemed to vary. For example, Eve's first photo was taken with a computer at home since she was born, but she used the Internet the first time when she was 13. Boom got his first computer at home when he was 12, and it came with the Internet. Dome used a computer for the first time at school when he was a first grader, but his first experience with the Internet started at home when his family got a computer when he was in high school.

In any way, from participants' data, it could be observed that participants had more experience with digital technology outside the education context. While they learned basic computer skills at school or at home, they also acquired skills related to digital technology from their personal experience. Gaming is an example of activities that might contribute to their digital literacy skills. Video games and computer games were the first digital technology in most participants' digital experience. Eve, for example, started playing computer games since she was four years old and joined online games when she could get the Internet access at 13. Her social media experience had been partly contributed from her use of some specific platforms to communicate with other online gamers. Hence, this experience was different from digital literacy she developed at school.

With the long attempt of the Thai government to increase the Internet penetration in the country, the outcome could be observed during the implementation of the current phase of ICT policy, ICT2020 or Smart Thailand 2020. Under this policy, the government still maintained the continuing goal of reducing high disparity of Digital Divide. More attention had been paid to increasing Internet users and the Internet use rate in the country. Several projects were conducted in this regard. For example, the government authorized over 100 Internet service providers (ISPs) after 2006 and opened for the competitive mobile phone and smartphone domestic markets (Steckman & Andrews, 2017). As a result, the Internet penetration and the Internet use in Thailand has increased dramatically in the past decade. The most noticeable indicator might be the sky rocketing rate of Internet users and social media users. In 2011, Thailand had 18,310,000 Internet users, or 27% of the total population, with 19% of top social network users, but in 2019, Internet users in Thailand reached 57 million, or 82% of the total population, with 74% of active social media users (Kemp, 2019b). In terms of use, in 2011 Thai Internet users spent 16.6 hours on the Internet each week, but in 2019 the average daily time spent on the Internet was 9.11 hours, with 3.11 hours on social media (Kemp, 2019b).

The more widespread Internet access brought a great change to participants' digital literacy and experience. As seen in their digital literacy narratives, they used the Internet both in their academic and personal life. The Internet has become a valuable source of knowledge, entertainment, and online adventure. On top of that, participants' social media experience started ever since as a new channel for personal communication. The following excerpts reflect some participants' early experience with the Internet.

The Internet and personal experiences

> The Internet is a unique way of approaching things in my case because my family allowed me to pick apart everything including like if I just dropped my hand on a new radio control parts, you know, the small ones, I can just take it apart and try to understand what's inside. So, I did the same thing to my PC basically. Tear apart, trying to understand what's inside. How did things work. Yeah, that's for the hardware. For the software, I still wanted to know. At that time, the Internet is still totally open. You can just

try to get inside all other people's PC with ease if you understand the fundamental thing…At that time, not now. So, yeah, that's what I did most of the time. I would get into the underground, try to understand how to bypass the restriction that they put into the computer. Broadly, you would call hackers, but I don't do anything bad. I mean, I didn't do anything bad, just try to understand what's happening, what's the process, and how we can utilize those kinds of things. I just want to know. (Boom, personal communication, November 18, 2017)

There was the land line Internet at that time, but the Internet was not popular yet. Later, my family bought a computer, so I started playing online games. The first one was Raknarok. I usually played with other Thai online players. I used MSN around the same time. It's kind of personal use. (Chain, personal communication, November 20, 2017)

So, start off…browsing [the] Internet itself is like entertainment. Yeah, maybe you'll do. You've heard about particular websites or features online from a TV, and then you would actually dial up to check out that website. And nowadays…now, I Google everything I want to know. I see something curious. I just Google it. There was no Google image at that time. The web browser search engine was not as consolidated as they do today. At the time, you have to have a specific goal in mind before you log into [the] Internet. You already know what you want to do…[W]hen I started doing bachelor's degree, going to college, [the] Internet became much much more prominent and faster than before. Everybody realized that [the] Internet became part of our everyday life. (Ford, personal communication, January 15, 2018)

The Internet and social media experience

I used the Internet for the first time at home when my family got a computer when I was in high school. I didn't use the Internet at school. Then I started using MSN and Hi5 at home. I knew them because my friends told me. I used them to communicate with my school friends. I began to use Facebook when I was an undergraduate student. I knew it from the radio and tried it on my friend's notebook. I had my own notebook in my second year. Then I used Facebook on my notebook. Then I had a Twitter account. (Dome, personal communication, November 21, 2017)

Yet, with the increasing Internet penetration, Thailand still faced a problem of the reliability of the Internet as well as its infrastructural support system. As illustrated previously in the topic of the infrastructure factor, many participants remarked that the speed of the Internet in Thailand was slow, and it seemed slower when they lived in the rural area. For instance, Chain's hometown was in the deep south of Thailand. He

complained that due to the poor speed of the Internet at home, he could not watch YouTube videos until he attended a university in Bangkok (Chain, personal communication, November 20, 2017). Statistics shows that the average Internet speed in Thailand was 6.6 Mbps in 2015 and 57.6 Mbps in 2019, while the average Internet speed in the United States was 11.5 Mbps in 2015 and 109.5 Mbps in 2019 (Kemp, 2019c). In this respect, it might not be a surprise when most of the participants had a good impression with the faster speed of the Internet in the United States as well as the better infrastructural support system they experienced in this new environment.

4.4.3.2 The Internet and a Regime of Power

Based on the information above, it might be indicated that the implementation of Thailand's ICT policies has shaped a regime of power for the Internet under the context of a necessity for Thais. A necessity in this regard might not yet reach the stage of a human need, but it reflects the government's effort in supporting the adoption of this technology into people's common life.

The context of necessity has been constituted from an image of modernization and competitive advantage of the Internet since the initial period of the country's policies on information infrastructure or ICT infrastructure. As stated in the IT2000 policy, its vision is "to properly exploit IT to achieve economic prosperity and social equity" (Thuvasethakul & Koanantakool, 2002, p. 1). This vision has been carried forward until the current ICT policy which states that "ICT is a key driving force in leading Thai people towards knowledge and wisdom and leading society towards equality and sustainable economy" (Ministry of Information and Communication Technology, 2011, p. 7). As such, the adoption of the Internet technology and the development of the ICT infrastructure have become a crucial indicator of the development of Thailand for decades. As reflected from the ICT policies, it has also been connected to the country's social and economic development. This direction corresponds to Wallsten's (2005) analysis of the Internet use in developing countries. As he remarks:

> The prospect of a growing "digital divide" between poor and rich countries and hope that ICTs may present an opportunity to improve productivity and economic growth have led to a number of initiatives designed to stimulate ICT use in developing countries. (p. 519)

Thus, it might be possible that Thailand has attempted to reduce the disparity of the use of ICT, with the hope that the technology of the Internet would modernize the country as well as supporting the economic growth. Thus, the Internet has become the backbone of digital society and economy that the government has aimed to achieve.

With this direction, the exploitation of the Internet has been emphasized in every sector including education. The Internet equitability, or the equal access to the infrastructure, has been stressed in every ICT policy framework along with the IT literacy human resource development as found in ICT for Education Master Plan. As described

previously, the Internet was linked to Digital Divide to differentiate between the haves and the have nots. The government's initiative to support computer and Internet use in academic institutions was expected to reduce this disparity. Hence, the notion of the importance of the Internet has been transferred from the national ICT policy to the educational and individual levels, helping to convey the necessity of the Internet to people's personal life.

With an increase of the Internet penetration resulting from the government's ICT policies, such as on ISPs and smartphone markets, the Internet has become more prevalent in people's everyday life. Statistics shows that Thailand used the Internet extensively in the past decade and used to be the top country in the world in terms of time spent per day on the Internet in 2018 (Kemp, 2018, 2019a). The more penetration and exploitation of the Internet has strengthened the necessity of the Internet for Thais as well as strengthening its power underlying the country's digital communication environment.

4.4.3.3 Laws and Regulations

Laws and regulations were part of the infrastructure factor influencing participants' digital practices on social media. These laws and regulations were set up by people in each environment to support the infrastructure. Many laws and regulations have been enforced to support all social forms for the Internet and its infrastructural support system. However, I focused on the ones that might be significant in the context of participants in their digital practices on social media.

Participants seemed concerned about laws and regulations when they used social media, especially when they lived in the United States. Based on the interview and observation data, many participants admitted that they would not post on certain topics, such as Thai royal family and politics. Some of them were also concerned about issues of copyrights and university's IT regulations. Although other participants did not state about this factor, they showed their concerns through their practices. These notions might reflect some connections between participants' digital practices and laws and regulations in the ecological boundaries of cosmopolitan repertoire. In this respect, I explored Thailand's Computer-Related Crime Act and MTU's IT regulations and focused on certain areas of the laws or regulations that might be associated to participants' digital practices. Considering that copyrights are part of a group of laws for intellectual property protection which can lead to another area of the ecological networks, I did not incorporate it into my rhetorical analysis of laws and regulations of infrastructure.

Thailand's Computer-Related Crime Act

Thailand's Computer-Related Crime Act, or officially named Computer-Related Crime Act B.E. 2550, was endorsed in 2007 (Ministry of Digital Economy and Society, 2013, p. 1). This law was part of the achievement initiated during the implementation of IT2000 policy in the area of the legal infrastructure development (Thuvasethakul & Koanantakool, 2002). It is sometimes called Cybercrime Law, Computer-Related

Offences Commission Act, or Computer Crime Act. Before this law was enforced, there were other laws and regulations used by the government to legitimize the control over the infrastructural development of new communication technologies (Magpanthong, 2013). However, the Computer-Related Crime Act was more significant because it was enacted by the junta after the September 2006 military coup, and it has been used as a legal tool of the government to control the public's use of the Internet resources as well as freedom of expressions in Thailand (Magpanthong, 2013).

During the time of enactment of the law, the Internet started to get widespread in the public domain, especially in the urban areas. As noted by Tunsarawuth and Mendel (2010), the Internet was recognized by urban, educated Thais as a popular channel of communication because it:

> …allows for a freer flow of information due to the fact that it is more difficult for the government to control. It also offers alternative sources of news from the rather conservative Thai traditional mass media. The Internet also provides a public forum for ordinary citizens, who do not have easy access to the established media, to express their views and opinions. (p. 1)

Thus, the endorsement of the law was at the time when many people already experienced freedom of expression through the Internet.

From an unofficial translation found on the website of the Ministry of Digital Economy and Society (2013), the Computer-Related Crime Act consists of two main sections: the introductory information and the content of the law. The introductory section includes the proclamation of an enactment of the law by King Rama IX and definitions of legal terms. The content of the law is divided into two parts: Part 1: Computer-Related Offences (pp. 2-7) and Part 2: Competent Officials (pp. 7-14). The offences in Part 1 can be categorized into two groups. The first group covers the offences associated with the computer system and computer data. The other concerns the offences which are already the crimes identified in the Criminal Code but committed via a computer. The content in Part 2 focuses on the authorities' roles in the enforcement of the law.

What made this law become controversial are its link to the Criminal Code and the notion of power granted for authorities. The group of offences that refer to provisions in the Criminal Code covers various types of offences, such as computer hacking and deception, but the most controversial one is lèse majesté, which is tied to national security. Under the lèse majesté law, "acts against the king were acts against the state" (Magpanthong, 2013, p. 4). After the military coup in 2006, lèse majesté law has been brought into political arguments. According to Tunsarawuth and Mendel (2010) the politic situation in Thailand after the coup has been polarized around the issue of loyalty to the monarchy and "[l]èse majesté has been the single offence most frequently applied by the Thai authorities against Internet users and ISPs under the Computer Crime Act" (p. 9). Thus, the enforcement of the Computer-Related Crime Act together with the lèse majesté

offence has become the junta's legal measure to control political opposition based on its national security approach of online policies (Magpanthong, 2013).

The Computer-Related Crime Act has been criticized for granting extensive power for authorities in surveillance, censorship, and punishment. Within three years of enforcement, thousands of websites were shut down or blocked and several Internet users and ISPs were prosecuted (Tunsarawuth & Mendel, 2010). Later on, this law has been used by another junta which seized power in 2014 to control public expression online for the sake of national security. This included the surveillance and censorship of critics over everything including inappropriate Facebook comments (Agence France-Presse, 2016). The messages associated with political criticism and lèse majesté were the two types of content that have triggered actions from authorities (Magpanthong, 2013). In 2016, the amended version of the law was passed by "the rubber-stamp parliament" even though it had been widely criticized by human rights groups for broadening the government's power for cyber surveillance and censorship (Agence France-Presse, 2016, para. 1). The Computer-Related Crime Act (No. 2) has been enforced since 2017 (The Ministry of Digital Economy and Society, 2013).

Michigan Technological University's Policies and Regulations

Policies related to information technology are clearly stated on the website of Michigan Technological University under the responsibility of the University Policy Office (2019). The policies related to infrastructure can be detected from the policies on Acceptable Use of Information Technology Resources, Information Security Compliance, and Accessible Information and Communication Technology.

The Acceptable Use of Information Technology Resources Policy was enacted in November 2012 and responsible by Information Technology unit (University Policy Office, 2019). This policy mainly aims "to establish the acceptable and appropriate use of all information technology resources that support University business and its mission of education, research and service" (University Policy Office, 2019, para. 5). It focuses on the use of IT resources provided by the university. It is stated in the policy that the users have responsibility to use IT resources appropriately and have to comply with all university policies as well as with other relevant obligations, laws, and regulations of the state and the country (University Policy Office, 2019). This responsibility also comes with the obligations that "each member of the University community respects the integrity of information technology resources and the rights of other users" (University Policy Office, 2019, para. 3). Thus, unlawful or malicious use of IT resources is prohibited (University Policy Office, 2019). Examples of behaviors and actions that violate this policy are also provided in a link to the Standards for the Acceptable Use of Information Technology Resources (University Policy Office, 2019). Authorized persons by the University's Chief Information Officer (CIO) can monitor users' data or activities related to the operation of IT services, such as maintenance, security, and compliance.

The policy on Information Security Compliance has been effective since November 2012 under the responsibility of Information Technology Services (University Policy Office, 2019). It aims at controlling the information security to comply with "laws, regulations, policies, and standards associated with information security…to allow the University to satisfy its legal and ethical responsibilities with regard to IT resources" (University Policy Office, 2019, para. 7). Hence, this policy deals with users' information and data privacy. The key idea of the policy is to ensure that the ways all university personnel and students handle information meet the information security standard required by a number of laws and regulations including "the Family Education Rights and Privacy Act (FERPA), Gramm-Leach-Bliley Act for Disclosure of Nonpublic Personal Information (GLBA), Health Information Technology for Economic and Clinical Health Act (HITECH), Health Insurance Portability Accountability Act (HIPAA), Payment Card Industry Data Security Standards (PCI DSS) Services, and Red Flag Rules (RFR)" (University Policy Office, 2019, para. 4). The implementation of an appropriate set of control, such as policies, processes, and procedures, is required by this policy (University Policy Office, 2019). For example, Michigan Tech Information Technology joined the government and industry in the National Cyber Security Awareness Month (NCSAM) in October to raise awareness of information security (Information Technology, 2019, para. 1). The violation of the policy by engaging in improper use of data in any kinds will be subject to disciplinary and/or legal actions (University Policy Office, 2019).

The Accessible Information and Communication Technology Policy has been in effect since January 2018 with Institutional Equity as the responsible office. It aims at providing an equitable access to university information and communication technologies for every group of users in the university community, including those with disabilities. These services range from university systems to websites and training materials (University Policy Office, 2019). This policy complies with other policies and several state and federal laws, such as the Americans with Disabilities Act, the Rehabilitation Act, and Board of Trustees Policy on discrimination and harassment and equal opportunity (University Policy Office, 2019). The university personnel whose work concerning "the creation, procurement, management, or dissemination of ICT" have to comply with this policy (University Policy Office, 2019, para. 3).

Based the information of these policies, it is most likely that the policies that could be linked to the context of participants are the policies on Acceptable Use of Information Technology Resources and Information Security Compliance. This is because these two policies came into effect since 2012, whereas the policy on Accessible Information and Communication Technology was enacted in 2018, after the first phase of data collection of this study. However, I included the policy on Accessible Information and Communication Technology into my analysis since it helped reflect the overall direction of the University's policies on infrastructure.

4.4.3.4 Laws and Regulations and a Regime of Legal Power

Thailand's Computer-Related Crime Act and Michigan Technological University's policies and regulations on information technology both can constitute a regime of legal power. However, enacted in different levels of enforcement and environment, they reflect different perspectives on freedom and rights.

The Computer-Related Crime Act is the main law that has been used to control every stakeholder associated with the Internet, including users, service providers, and responsible authorities in Thailand. Its emphasis on the role and power of authorities and the offences which are connected to the Criminal Code makes this law authoritative in itself. Embedded in the law is the notion of loyalty to the nation and monarchy which has been revered in the Thai culture and incorporated into the legal system. This notion has been used by many Thai governments to legalize their control measurement over the public Internet use and online expressions. Thus, this law has also been used as a rhetoric in the political arena in the past decade.

Michigan Technological University's policies and regulations on IT emphasize the notion of legal power with respect to individuals' rights under the compliance and standardization of practices. Enforced in the context of the institution level, these policies and regulations focus on the operational roles and duties of authorized individuals and the users in the university community. At this level, the users have to recognize their responsibilities as required by laws and regulations imposed from the upper levels like the university's Board of Trustees, state laws, and the federal laws.

The different perspectives on freedom and rights might not be generalized from these artifacts due to their different scopes and environments. The scope of the Computer-Related Crime Act is for the national level, while the scope of the University's policies and regulations on information technology is much smaller and academic bound. Nonetheless, the regime of legal power embedded in the contexts of these artifacts could be brought into discussion in terms of power relations and agency in the context of participants' digital practices of cosmopolitanism.

4.4.3.5 Infrastructure and Cosmopolitan Manifestation

The contexts surrounded policies and laws and regulations concerning the Internet and infrastructural support system in Thailand and at Michigan Technological University might influence participants' manifestation of cosmopolitanism in several ways. However, I chose to highlight only certain important respects as follows.

The regime of power of the Internet as embedded in Thailand's ICT policies might have an impact on participants' digital literacy which is a set of skills in participants' cosmopolitan repertoire. As discussed previously, these ICT policies affected the infrastructure, economic, and social development, and digital education policies in the country. The social media penetration in Thailand also depended on the Internet

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penetration. From participants' personal background and digital narratives, it could be observed that participants' digital literacy was first shaped in the academic and personal context when they lived in Thailand. A turning point of their digital literacy happened when they could access the Internet for the first time. The Internet opened up to new digital experiences and digital literacy, whether in entertainment, education, or personal communication. Participants' first experience with social media also started after they could go online.

Power underlying the regime of power under the context of necessity of the Internet might also affect participants' digital practices on social media when they lived in the United States. Many participants contended that the Internet was one of the factors that affected their digital practices. The faster Internet speed they experienced in the United States enabled them to have more social media experiences. For instance, Alisa remarked that she could chat all the time because everyone was always online (personal communication, November 17, 2017). Chain said that he watched more YouTube videos in English and used social media apps more for communication (personal communication, November 20, 2017). Dome also admitted that he used more social media apps because of the better quality of the Internet (personal communication, November 21, 2017). Besides, participants used Facebook and other social media platforms for communication more than when they were in Thailand, and they perceived the Internet as a crucial factor for this phenomenon.

In addition to the regime of power of the Internet, participants might also be influenced by the regime of legal power embedded in the policies and laws and regulations, both in Thailand and at Michigan Technological University. The results indicated that some participants became more concerned about laws and regulations when they lived in the United States than when they were in Thailand. As mentioned by Chain, he realized that the environment at Michigan Technological University is legally controlled and justified, so he had to adjust his digital practices to comply with the new regulations (personal communication, November 20, 2017). For example, he was careful when he posted something on Facebook, and he did not post everything like before (Chain, personal communication, November 20, 2017). Boom also noted that the online environment in Thailand was quite open in the past, so he could do whatever he wanted (personal communication, November 18, 2017). While at Michigan Technological University, he was more cautious when using the Internet because he knew that this new environment was controlled by different laws and regulations (Boom, personal communication, November 18, 2017).

On this account, participants' different digital practices under the two contexts of legal power might be explained by the different focus of each country's ICT policies as related to laws and regulations. As observed by Steckman and Andrews (2017), most developed countries in North America and Europe pay more attention to privacy rights and data sharing than the infrastructure. The IT environment at Michigan Technological University is managed, organized, and controlled to ensure that it meets compliance requirements of many laws, regulations, and policies endorsed from the upper levels. I

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could also detect the notion of the individual's rights from Michigan Technological University's policies on IT, which are full of regulations and requirements to protect the rights of the users.

However, in Thailand's ICT policies, the rights of Internet users were not highlighted, while the legal system could not keep pace with the Internet and its infrastructural development. The important law for online media regulation is the Computer-Related Crime Act, which has been enforced with a link to lèse majesté law as its unique aspect (Magpanthong, 2013). Laws other than this were enacted to support e-commerce and industry. The specific laws to protect online users like Data Protection Act and the Cybersecurity Act were also drafted much later and still in the process of legislation in 2018 (Leesa-nguansuk, 2018).

As observed by Tunsarawuth and Mendel (2010), the Computer-Related Crime Act is the law that has caused a negative effect to the freedom of expression of Internet users in Thailand since it was enforced in July 2007. Magpanthong (2013) also noted that "[c]learly the national security perspective played a crucial influence on the Internet regulation and won out over public interest considerations, producing limitations in freedom of expression and access to the Internet" (p. 12). The law has been used to censor and block the inappropriate content, so it could control the information flow and freedom of expression online of the public, especially online expressions of oppositions or critics (Magpanthong, 2013). According to statistics of Freedom House (2019), a U.S. based non-governmental organization, Thailand's status of the Internet freedom was slightly improved in 2018 after being identified as "Not Free" for several years due to high violations of user rights and limits on content.

As noted by Foucault (1980), where there is power, there is always resistance. Resistance also exists in the domain of power relations and structure of the Computer-Related Crime Act. As observed by Magpanthong (2013), there seem to be two types of responses from many Thai citizens: "indifferent to these regulations" and "actively opposed [to] government policies and actions" (p. 10). However, in a survey research, Shen and Tsui (2016) found that Thai Internet users had moderate support for Internet freedom and censorship, and they did not "perceive much Internet censorship happening in their country" (p. 9). The interview data of this present study seemed to correspond to Shen and Tsui's research. Every participant noted that Internet users in Thailand tended to post arbitrarily about almost everything on Facebook. As asserted by Dome, "This is the context of Thai people. They think that they have freedom to post anything" (personal communication, November 21, 2017). It seems that as long as people do not touch on the sensitive topics, they still have freedom in certain limit which is not breaking the laws.

The most significant point of Foucault's conception of power is that it is relational, and there is no source of power, but only force relations (Mokuolu, 2013). Thus, it was plausible to see the context of the regime of legal power of the Computer-Related Crime Act as an exercise of power or interaction of the Thai government in relation to Internet users in the country. The criticized aspect of the law for granting extensive power for

authorities in surveillance, censorship, and punishment is, therefore, the mechanisms of this system of power.

This exercise of power by the Thai government could also result in a new type of power as reflected in Foucault's (1975/1995) panopticon in *Discipline and Punish*. According to Foucault's (1975/1995), people can become subjects of their own discipline when they conduct self-surveillance to control their own practices. This new kind of power, put forward by Foucault (1980) as the disciplinary power, can be detected from the way people work on themselves in their everyday practices (Foucault, 1982). The Computer-Related Crime Act might be viewed as the panopticon that can create self-discipline since it could be accounted as part of mechanisms through which the government sought to guide and shape the conduct of Thai Internet users.

Further, it might be pointed out that the embedded aspect of loyalty to monarchy might also play its part in people's compliance of the law as well. The regime of legal power, if traced backward, was possibly linked to Thai people's reverence of the long history of Thai monarchy. Historically, Thailand had been ruled in the form of an absolute monarchy until it became a constitutional monarchy in 1932 (Royal Thai Embassy, Washington D.C., 2019b). With no political power under the constitutional monarchy, the Thai King has become Head of State and spiritual leader of the country (Royal Thai Embassy, Washington D.C., 2019b). However, the profound respect and reverence of the Royal Family is not only a custom but protected by lèse majesté law (Royal Thai Embassy, Washington D.C., 2019b). This aspect, therefore, might also complicate the disciplinary power in the context of Computer-Related Crime Act.

In the context of participants, it seemed that they did not feel the tension from the authoritative regime of legal power from Thailand as the disciplinary power played its role. Hence, the change of the environment made some participants feel that they had to be more careful when using the Internet and social media. This concern might influence them to some extent to be more reserved when performing cosmopolitanism. For example, as politics and monarch have become sensitive topics for Thais, the interview and observation data showed that participants tried to avoid them when posting on Facebook. As Chain remarks:

> I won't post anything related to politics. I follow the political news, but I keep my Facebook space from politics. Also, I won't post anything about the royal family. It means that I won't touch on any sensitive topics. This includes religions. I won't post anything related to my research. I'm quite serious and cautious about copyrights. I use emails to communicate with my friends here about my work. I won't discuss it on Facebook. (Chain, personal communication, November 20, 2017)

Boom also expressed his concern as below:

> Interviewer: So, you would be quite cautious when you were on
>   Facebook?
>
> Boom: Yeah. It's also a written record. There's some legal means
>   on it. (Boom, personal communication, November 18,
>   2017)

Therefore, this disciplinary power embedded in the regime of legal power might affect participants to have self-constraints in their online manifestation and in their digital practices of cosmopolitanism on social media.

Nevertheless, to negotiate the regime of power in the area of policies and law and regulations, participants seemed to rely on several strategies. For instance, Boom and Chain learned about the differences between policies and laws and regulations imposed in Thailand and at Michigan Technological University, and they adjusted themselves to comply with regulations in the new environment accordingly. Many participants tried to avoid discussion on some sensitive topics, both of Thai and other cultures on Facebook. Although many participants mentioned that they tried to avoid posting about the Thai monarch, they touched on this topic on some occasions when necessary. In this light, they usually relied on their multimodal communication skills, such as using images and symbols, to express their reverence and respect. Besides, to counter arguments with friends regarding political issues on Facebook, Boom sought to present facts from his research than his opinions, while Ford tended to write his arguments in English.

To summarize, the regime of power of the Internet and the regime of legal power in the context of Thailand and Michigan Technological University could influence participants' manifestation of cosmopolitanism. The impact of the regime of power of the Internet could be discussed in terms of participants' background of digital experience and digital literacy, which contributed to a set of digital literacy skills in cosmopolitan repertoire. The impact of the regime of legal power could also be discussed in terms of participants' digital practices of cosmopolitanism as affected by two different IT environments.

4.4.4 Agency and the Negotiation of Power

Previously, I explored how power embedded in perceived factors might influence participants' digital practices of cosmopolitanism. I also illustrated how participants responded to this power in each context. In this section, I further discuss participants' agency and their negotiation of power drawing on Foucault's concept of power, Butler's performativity, and Haraway's cyborg.

To understand participants' agency, it was necessary to begin with their ontological construction of cosmopolitanism. Through a lens of Butler's (1988) concept of performative acts, the theoretical background of Woodward and Skrbis's (2012)

performing cosmopolitanism I drew on in this study, cosmopolitan is not being but performing. This performance of cosmopolitanism, like gender in Butler's (1988) argument, can be identified from repetition of acts in a transformative and discursive process in a natural way of doing cosmopolitanism. Based on this idea, cosmopolitanism can constitute of temporal and collective dimensions. Thus, participants' relevant past experience of digital literacy and digital practices could be accounted for in their manifestation of cosmopolitanism at present. Besides, like gender in Butler's (1988) idea, cosmopolitanism is not a fixed entity. It can be learned and performed as put forward by Woodward and Skrbis's (2012). Hence, participants could acquire and use the skills and elements in cosmopolitan repertoire to demonstrate cosmopolitanism and become cosmopolitan agents in the context of openness of the world.

Via a lens of Haraway's (2003) cyborg, the performance of cosmopolitanism on social media could also emerge when participants assumed the condition of cyborg. According to Haraway (2003), cyborg is "a cybernetic organism, a hybrid of machine and organism, a creature of social reality as well as a creature of fiction" (p. 429). It is a new kind of social subjects emerging when communication technologies create blurred boundaries of the old binary system or dualisms. The hybridity of cyborg can help to explain human conditions in the digital environment. In this respect, Ford seemed to have an idea about the cyborg as he asserted:

> Well, I actually think people think of other people on online less as a human being but not because they are animals but because you know they are more like a faceless figure. I think I think that as a human when you don't have a voice, you don't have a face, identity of a person, and you're connecting to... To interact with that you know we aren't programmed to perceive that as a person. It's like a faceless voiceless figure. So, we do. Yeah, it is kind of you missing all the emotional cues you would naturally get from the voice or from the facial expressions. So, you tend to fill in that blank. And how you fill in that blank depends a lot on your own perception. (Ford, personal communication, January 15, 2018)

However, in the context of participants, I viewed participants as assuming the condition of "cosmopolitan cyborg," which is not an identity, but the phenomenon or condition that encourages the performance of cosmopolitanism to happen. Therefore, cosmopolitan cyborg refers to performing or practicing cosmopolitanism in the hybrid condition provided by the digital environment. Participants' manifestation of cosmopolitanism on social media resulted from the impact of digital technology, which, as stated by Haraway (2003), challenges the binary system in terms of private/public, local/global, and physical and non-physical. Dwelling on Haraway's (2003) concept, the ecological networks of participants' cosmopolitan practices could be considered the cyborg world, which is full of complex systems of elements, not limited to only human and machine. Participants' cosmopolitan cyborg was also part of this tangled networks of the cyborg world.

The cosmopolitan cyborg condition also aligns with the idea of post-national subjects which emerge at the fluid boundaries between the local and global in the context of globalization. Social media could enable an emergence of cosmopolitan cyborg as participants performed their cosmopolitanism in the digital domain of social media, the blurred boundaries between local and global and physical and non-physical. Cosmopolitan cyborg also emerged from participants' digital practices and enactment of their cosmopolitan repertoire to cope with the complex condition they encountered on social media. In this rhetorical situation, they positioned themselves at the borderline of cultures where exists the intersection of power.

As Foucault (1980) puts it, power is everywhere, and we are not trapped by power, but part of the system of power structure. Hence, participants' cosmopolitan practices were part of their ecological boundaries full of intersections of regimes of power. In this regard, participants had to face power embedded in their own culture and the new environment, physically and digitally. They also encountered the power from other cultures, social media environment, social media's interfaces, other users, and other social and cultural elements. In addition to the perceived factors, power might be everywhere in the ecological networks of participants' cosmopolitan practices. As noted by Harvey (1990), in the postmodern society, people can lose power of control over their environments in the complicated networks of social and cultural dimensions, becoming subjects of power, uncertainty, and fluidity of changing conditions, such as technologies. Thus, participants can become subjects of a wide range of power as conditioned by postmodernity.

Based on the results, participants' digital practices might be influenced by the perceived factors which could be regarded as elements in their social and cultural networks. These factors might affect participants' digital practices directly or indirectly as well as positively or negatively. Also, the relations of power, as noted by Foucault (1980), are not necessary in the repressive form or top-down direction.

The results from my exploration of power in the contexts of participants' perceived factors revealed that participants could negotiate and sometimes resisted power embedded in the systems or ecological boundaries by relying on cosmopolitan repertoire. This repertoire was composed of digital literacy skills, multimodal communication skills, language skills, critical thinking skills, rhetoric, and ethics. From my investigation, these four sets of skills and two elements were used by participants in their digital practices of cosmopolitanism. In this respect, cosmopolitan repertoire could also be employed by participants as strategies to enact their rhetorical agency in their negotiation of power underlying the ecological networks of digital practices of cosmopolitanism.

From my exploration of power in the context of participants, I could point out that, theoretically, participants assumed the condition of cosmopolitan cyborg to perform cosmopolitanism in their negotiation of power. Their agency in this context relied on how they used cosmopolitan repertoire to deal with any situations or phenomena. As Herndl and Licona (2007) explain:

> The postmodern subject becomes an agent when she occupies the agentive intersection of the semiotic and the material through a rhetorical performance…Agency is a social/semiotic intersection that offers only a potential for action, an opportunity. Subjects occupy that location skillfully; a rhetor's abilities and accomplishments make a difference in how her performance is accepted. While the performance itself is not adequate to constitute agency, no matter how often it is repeated, it is part of the complex relations that make agency possible…But the subject's ability to seize the potential for action is never guaranteed or permanent. The subject becomes an agent when she is articulated into the agent function. (Herndl & Licona, 2007, p. 141)

Thus, cosmopolitan repertoire could be viewed as tools or strategies that could empower participants to have agency in their context. Still, the outcome depended on each participant's abilities and styles of use in their performance.

From the discussion above, three significant aspects could be observed from participants' agency and their negotiation of power. First, participants could have agency in their construction of cosmopolitanism or cosmopolitan self. As Butler (1988) notes, gender is flexible, so it can be altered in the course of doing gender. Likewise, participants could change the course of their cosmopolitanism through their enactment of cosmopolitan repertoire, which can be learned and acquired as guided by Woodward and Skrbis (2012).

In my analysis of participants' manifestation of cosmopolitanism, I viewed participants' styles of cosmopolitan agency as follows:

- o Alisa: Reserved cosmopolitan agent
- o Boom: Ambassador cosmopolitan agent
- o Chain: Reserved cosmopolitan agent
- o Dome: Introvert cosmopolitan agent
- o Eve: Autonomous cosmopolitan agent
- o Ford: Critical cosmopolitan agent

These styles could reflect how participants demonstrated their agency in their performance of cosmopolitanism as well as how they dealt with power relations in that context. With different ways of "doing cosmopolitanism," participants could have different style of agency. As such, these styles might be changed anytime. The temporal and collective dimensions as derived from Butler's (1988) performativity could also help to explain the importance of participants' background, including digital experience and digital literacy, in the past. All of these elements contributed to "cosmopolitanism in the making" or "doing cosmopolitanism" of participants at present.

Second, participants' agency could be demonstrated in a form of a convergence of digital practices of various personas on social media. As revealed by the results, participants' digital practices on Facebook that supported cosmopolitanism were general practices

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performed by many types of personas. For example, observation on the News Feed or Timeline of Facebook could be regarded as the lurker's practice, while posting or sharing information, news, or anything in their academic areas with the purpose to educate or inform others could be viewed as practices of the expert (Ta, 2012). Also, constantly posting, updating their status, sharing information can be categorized as the socialite's practices, and showing enthusiasm in specific interests could be counted as the aficionado (Ta, 2012). All of these examples of practices could be detected in participants' demonstration of cosmopolitanism. This convergence of digital practices from different personas could also reflect the idea of intersectionality (as described roughly by Perlman (2018)), in the context of participants.

Finally, participants' cosmopolitan practices on social media could be discussed with Butler's (1988) performativity and Haraway's (2003) cyborg in terms of agency of people in a marginalized culture. In a small scope, participants' negotiation of power could be observed from their agency to shape their own style of cosmopolitanism and from the strategies they used to deal with power relations embedded in the ecological networks. In a larger scope, cosmopolitan cyborg could empower participants to take part in designing or shaping cosmopolitan world in the digital environment of social media. As seen from their manifestation of cosmopolitanism, participants could drive a change to their community in social media by repositioning themselves, having critical perspective of cultures, and forming a shared culture. This could be a good start for these participants who came from a developing country and might be marginalized in the global system of power to participate in the global design.

To sum up, this section presents the results of the second set of research questions concerning cosmopolitan practices in their ecological boundaries. The results revealed that the factors participants perceived as having an impact on their digital practices were trends and popularity of social media, cultural differences, rhetorical situation, technology development, and infrastructure. These factors had both positive and negative impact on participants' digital practices of cosmopolitanism. The results from a snapshot of rhetorical analysis of the infrastructure factor indicated that participants' digital practices of cosmopolitanism could also be influenced by policies and laws and regulations on infrastructure through the regime of power of the Internet and the regime of legal power. Finally, participants also used cosmopolitan repertoire to negotiate power relations in the context of the perceived factors in their cosmopolitan manifestation.

4.5 Summary

This chapter describes the results and discussion of the study in accordance with two sets of research questions. I started the chapter by presenting the demographic information and digital literacy narratives of participants. Then I described the findings of the first set of research questions under the topic of digital practices of cosmopolitanism on social media. This topic covered participants' manifestation of cosmopolitanism through their digital practices and digital practices that support cosmopolitan manifestation. In the other half of the chapter, I presented the findings of the second set of research questions

which dealt with cosmopolitan practices in their ecological boundaries. Under this topic, I described the perceived factors, worked on the rhetorical analysis of the perceived factors, narrowed down to one perceived factor, and discussed agency and the negotiation of power in the context of participants. In the next and final chapter, I will present the conclusion, implications, and future directions.

5 Conclusion, Implications, and Future Directions

5.1 Introduction

This chapter is the conclusion of the study. It first provides a summary of the whole project, including the objectives, methodology, and results. Then it presents concluding remarks on the key idea of digital rhetoric of cosmopolitanism derived from the project. The chapter moves on to the study's implications for contribution in two areas: theory and pedagogy. This chapter ends with some directions for future research, in which I propose ideas to expand this project for further studies.

5.2 Research Summary

This research project was located at the intersection of humanities and social sciences, focusing on two main disciplines: digital rhetoric and cosmopolitanism. Thus, it was interdisciplinary by nature. It aimed to investigate digital rhetoric of cosmopolitanism of Thai students at Michigan Technological University from their digital practices on social media in everyday life. It also focused on the communication context of these students at the encounter of other cultures in the social media environment. Participants of this project were six Thai students who studied at Michigan Technological University between fall 2017 and summer 2018. All of them studied in the STEM fields.

The final goal of the project was to identify practices and propose strategies that might be used to negotiate or resist the tension of the embedded power while making use of social media technology in the context of participants. To accomplish this goal, this research was guided by the following questions:

1. How do Thai students at Michigan Technological University use social media in their digital practices of cosmopolitanism at the encounter of non-Thais?

    1a. To what extent do they express their cosmopolitanism via their digital practices?

    1b. Which digital practices support cosmopolitan manifestation in this situation?

2. How might the students' digital practices of cosmopolitanism be influenced by certain elements in their ecological boundaries?

    2a. What are the factors perceived by the students as having influences on their digital practices?

2b. How might the students' digital practices of cosmopolitanism be influenced by perceived factors?

2c. How do these students negotiate the tension that might emerge from the perceived factors in their performing of cosmopolitanism?

The methodology of this study was designed within the qualitative research paradigm and the interdisciplinary approach. Through a postmodernist lens, I developed a methodological framework by consolidating various perspectives from new cosmopolitanism and digital rhetoric. From new cosmopolitanism, I incorporated ideas, concepts, and framework from Woodward and Skrbis's (2012) performing cosmopolitanism, Delanty's (2009, 2012) critical cosmopolitanism, and Mignolo's (2000) cosmopolitanism from below. From digital rhetoric, I relied on its flexible approach to investigate participants' digital practices on social media. I adapted the perspectives, practices, and methods from usability testing, the ecological approach, and rhetorical analysis.

Within this methodological framework, I employed semi-structured interviews, participant and online observations, and rhetorical analysis as the qualitative methods of this study. The procedures of data collection and data analysis were divided into two parts based on the research questions. The first part aimed to investigate participants' digital practices of cosmopolitanism on social media. The interview and observation data derived from semi-structured interviews and observations were analyzed by employing cosmopolitan ontological framework adapted from Delanty's (2012) analytical model and Mignolo's (2000) cosmopolitanism from below. This analytical framework focused on five types of cosmopolitan relationships: self-awareness, recognition of the Other, self-repositioning, mutual evaluation of cultures, and formation of a shared culture (Delanty, 2012; Mignolo, 2000).

The second part of the procedures dealt with rhetorical analysis of participants' cosmopolitan practices in their ecological boundaries. I first identified the factors that participants perceived might affect their digital practices. Then I explored how these factors might influence participants' digital practices of cosmopolitanism. After that, I narrowed down my scope to further explore the infrastructure factor, one of participants' perceived factors. Finally, I discussed participants' agency and their negotiation of power and identified practices/strategies participants used in that context. The process of data collection and data analysis started from fall 2017 to spring 2019.

The results of this study were presented under three main topics: demographic information and digital literacy narratives, digital practices of cosmopolitanism on social media, and cosmopolitan practices in their ecological boundaries.

The results of participants' demographic information showed that Alisa, Boom, Chain, Dome, Eve, and Ford (all pseudonyms) were participants recruited for this study. With an age range from 18 to 35, four males and two females, these participants were full time

students in the areas of engineering and science. Five of them were graduate students, and one undergraduate student. Eve and Ford had prior experience in the United States before they came to Michigan Technological University, whereas the others did not. Anyway, all of them had prior experience with people from different cultures before attending Michigan Technological University.

In terms of digital literacy narratives, every participant developed their digital literacy when they were in Thailand. Their first experience with digital technologies started with video games or computers, but their experience with social media started after they could access the Internet. However, each participant had different experience with social media, depending on their personal background, context, and technology adoption. The Internet seemed to be a significant factor for their digital experience and literacy. Facebook was the only common social media platform used by all participants to communicate with others.

Under the topic of digital practices of cosmopolitanism on social media, the results showed that participants performed cosmopolitanism through their digital practices in varying degrees of cosmopolitan relationships. The most common cosmopolitan relationships demonstrated by all participants were self-awareness, recognition of the Other, and self-repositioning. These types of cosmopolitan relationships could be categorized as the superficial level of cosmopolitanism which focused on the internal transformation process of participants. The superficial types of cosmopolitanism can emerge from everyday life experience of encounter with other cultures as noted by Delanty (2012). Only Ford demonstrated all types of cosmopolitan relationships via digital practices.

One significant aspect of participants' performance of cosmopolitanism was how they positioned and re-positioned themselves in their interactions with people from different cultures in the social media environment. The results indicated that all participants positioned and re-positioned themselves at the border between the local and global. They made use of a semi-public space of social media to connect with Thais and non-Thais and engage with the Thai culture and other cultures in one dimension. As such, based on Delanty's (2009) idea, these participants could be regarded as post-national subjects who played a role at the blurred boundaries between Thai nation state and the global community.

Another significant aspect that could be observed from many participants' demonstration of cosmopolitanism was their changes of digital practices due to their concerns about cultural differences. Examples of changes included being more reserved in their expression of ideas, assuming practices of observers or lurkers, and avoiding posting arbitrarily like many Thai Facebook users in general. These changes emerged partly as a consequence of participants' self-awareness, recognition of the Other, and self-repositioning and partly from the Thai communication culture embedded in the rhetoric used by participants.

Regarding digital practices that support cosmopolitan manifestation, the results indicated that participants' cosmopolitanism could be demonstrated through a number of general practices on social media like Facebook. These practices ranged from the use of simple interfaces, such as profiling, friending, and posting, to the interfaces for specific purposes, like creating Facebook pages and groups. From a list of digital practices that support cosmopolitan performance, I identified cosmopolitan repertoire comprising digital literacy skills, multimodal communication skills, language skills, critical thinking skills, rhetoric, and ethics. All four sets of skills were used complimentarily to one another, while rhetoric and ethics played their roles as supportive elements. The most significant aspect found in the results of this part was the rhetoric participants used to support their digital practices of cosmopolitanism. Three aspects could be observed in terms of the role of rhetoric: rhetorical situation, electronic eloquence, and Thai communication culture (the preference of indirect communication, avoidance of conflicts and confrontation, and *Kreng Jai* (being considerate)).

On the account of cosmopolitan practices in their ecological boundaries, the results revealed that trends and popularity of social media, cultural differences, rhetorical situation, technology development, and infrastructure were the factors that participants perceived as having an impact on their digital practices. These factors could have positive or negative impact on participants' digital practices of cosmopolitanism. As infrastructure seemed a significant factor in participants' perception, I conducted a snapshot of analysis of this factor. The results pointed out that participants' digital practices of cosmopolitanism could be influenced by infrastructure in terms of policies and laws and regulations related to ICT. In this regard, the regime of power of the Internet could be identified from the context of ICT policies, and the regime of legal power could be detected from the context of laws and regulations on ICT.

In my discussion of participants' agency and negotiation of power, I found that participants' cosmopolitan performance was influenced by the underlying power in the context of perceived factors and possibly other social and cultural elements in the complex ecological networks. The main condition that encouraged the emergence of this phenomenon was participants' positioning at the blurred boundaries between private and public, local and global, and physical and non-physical. This condition drove participants to encounter power relations at the intersection of several regimes of power. Based on Haraway's (2003) idea, I viewed the condition participants assumed in this complex phenomenon as "cosmopolitan cyborg."

The results from my discussion of agency and negotiation of power in the context of perceived factors also revealed that participants usually responded to power in this context by negotiating it, not resisting, through their application of cosmopolitan repertoire. This repertoire was somehow used as strategies to deal with power relations in the ecological networks of cosmopolitan practices.

5.3 Concluding Remarks

To conclude this project, I would like to elaborate on digital rhetoric of cosmopolitanism, which is the key idea synthesized from my investigation in this study. As the main aim of the project was to examine digital rhetoric in a specific context of participants, I had an opportunity to learn about the embodiment of this rhetoric as well as its association with surrounding environments. In what follows, I outline a tentative definition and propose a model to represent this synthesized idea.

5.3.1 What Is Digital Rhetoric of Cosmopolitanism?

In my understanding, digital rhetoric of cosmopolitanism is the rhetoric that emerges from users' digital practices in their engagement or interactions at the encounter with people from different cultures on the social media environment. This rhetoric is mutable and flexible in nature, depending on the environment, users' self-positioning, and skills or strategies they use to cope with any situation or phenomenon. All of these elements embrace digital rhetoric of cosmopolitanism as part of digital practices in users' everyday life.

This definition of digital rhetoric of cosmopolitanism is an outcome of my investigation, exploration, and theorization based on various concepts of digital rhetoric, new cosmopolitanism, and power and agency as listed below:

Digital rhetoric:
- Eyman's (2015) definition of digital rhetoric
- The relationships among digital literacy, digital practices, and digital self
- The ecological perspective

New cosmopolitanism:
- Woodward and Skrbis's (2012) performing cosmopolitanism
- Delanty's (2009, 2012) critical cosmopolitanism
- Mignolo's (2000) cosmopolitanism from below

Power and agency:
- Foucault's (1975/1995, 1980, 1988) power
- Butler's (1988) performativity
- Haraway's (2003) cyborg

The flexible characteristic of digital rhetoric allowed me to incorporate several perspectives into my conceptual and methodological frameworks of this study. Eyman's (2015) definition of digital rhetoric, which broadens the scope of work of digital rhetoric, provides a springboard for me to pay attention to studying rhetoric not only in "digital texts" but also "performances" (p. 44). This notion also led me to interrogate the relationships among digital literacy, digital practices, and digital self, underlying in

participants' performance of cosmopolitanism. Further, the ecological perspective derived from many scholars in the field of rhetoric was also significant in this project as it guided me to explore where and how digital rhetoric of cosmopolitanism existed or embodied in the social and cultural boundaries in participants' normal life.

Exploring digital rhetoric in the context of digital practices of cosmopolitanism was indeed challenging since cosmopolitanism, as I explained in Chapter 2, has been criticized as an idealistic concept. Working on it in terms of performance as put forward by Woodward and Skrbis (2012) allowed me to see its manifestation in the form of digital practices. Theorizing Delanty's (2009, 2012) critical cosmopolitanism and Mignolo's (2000) cosmopolitanism from below in the small scope of participants' digital practices also enabled me to observe participants' demonstration of cosmopolitanism in terms of self-transformation, self-positioning, and self-repositioning in the context of interactions via social media. In this sense, the rhetoric that emerged in this digital ecology was in some way related to moral and ethical obligations in social and cultural dimensions.

The notions of power and agency I derived from Foucault (1975/1995, 1980, 1988), Butler (1988), and Haraway (2003) also provided a theoretical lens for me to see how power works in the ecology of participants' digital practices of cosmopolitanism and how these participants negotiated this embedded power.

My experiment in consolidating these concepts and theories in this study seemed worthwhile and constructive as I was able to navigate through my course of investigation and gain understanding of digital rhetoric of cosmopolitanism.

5.3.2 A Proposed Model of Digital Rhetoric of Cosmopolitanism

In my view, the emergence of digital rhetoric of cosmopolitanism relies on three conditions: environment, self-positioning, and cosmopolitan repertoire. These conditions resonate what I discussed in Chapter 4 as "cosmopolitan cyborg." To present an overall idea about the ontological dimension of digital rhetoric of cosmopolitanism, I would like to propose a model as the following.
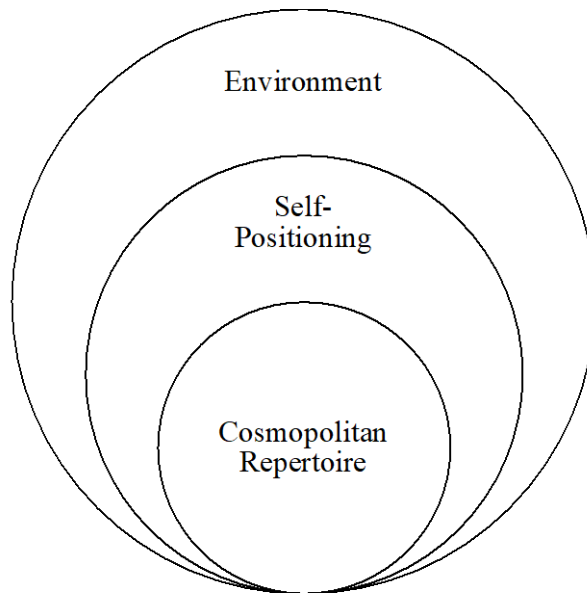
Figure 5.1. The ontological model of digital rhetoric of cosmopolitanism.

Environment

The environment that encourages digital rhetoric of cosmopolitanism to emerge is the domain of social media. Supported by the Internet technology, this environment is formed at the blurred boundaries between physical and non-physical, private and public, and local and global contexts. With this characteristic, it supports users to have transnational experiences and moments of encounter with other cultures in everyday life. This environment can be constituted as a result of individuals' change of their physical environment to a new foreign space or when they immerse in a new culture for a period of time.

Self-positioning

With the given environment above, individuals can make use of social media in keeping connections with their local culture while forming or maintaining new relationships with people from other cultures. Thus, they can position themselves at the borderline or intersection between two or more cultures. Some social media platforms, e.g. Facebook, can facilitate them to learn more about other cultures by monitoring people's life in the same community on the shared digital space. The experience with cultural differences can result in individuals' manifestation of cosmopolitanism initially in terms of self-awareness, recognition of the Other, and self-repositioning and can lead to the mutual evaluation of cultures and the formation of a shared culture.

Cosmopolitan repertoire

Cosmopolitan repertoire refers to practices or strategies that can helps individuals to cope with tensions of power relations embedded in the ecological boundaries while making use of social media technology at the encounter of the Other. It consists of four sets of skills and two elements: digital literacy skills, multimodal communication skills, language skills, critical thinking skills, rhetoric, and ethics. This repertoire exists in individuals' digital practices in everyday life. It can be viewed in terms of competencies that can be developed from education or past experience or can be acquired later in life. Therefore, cosmopolitan repertoire is discursive, collective, social, cultural, and rhetorical. It can be applied as skills or strategies to perform cosmopolitanism as well as to negotiate or resist the embedded power in the environment. Through their practices of cosmopolitan repertoire, individuals can enact their agency in the complex ecological networks of their digital practices.

The theoretical foundation of the ontological model of digital rhetoric of cosmopolitanism lies in the interdisciplinary approach of scholarships from social sciences and humanities disciplines as described previously. The design of this model also dwells on my exploration of the concepts of cosmopolitanism and digital rhetoric in the specific context or phenomenon of participants. Thus, it is not yet absolute. I hope that this model can be an initial model for further development and investigation in the area of digital rhetoric of cosmopolitanism.

5.4 Implications

The main purpose of this study was to investigate digital rhetoric of cosmopolitanism of Thai students who studied at Michigan Technological University. I have done so by examining their manifestation of cosmopolitanism through their digital practices on social media and explored what might influence their expression of cosmopolitanism in that context. As presented in Chapter 4 and summarized previously in this chapter, the outcomes of this project yield many aspects of digital rhetoric of cosmopolitanism. They also have some implications for both theoretical and pedagogical areas.

5.4.1 Theoretical Implications

In terms of theoretical implications, this study provides a new perspective of how we theorize concepts and theories in four areas of scholarships: digital rhetoric, cosmopolitanism, usability studies and technical communication, and interdisciplinary.

In the field of digital rhetoric, this study can contribute to what we might define digital rhetoric. Specifically, it supports Eyman's (2015) definition of digital rhetoric in terms of scope of work. Digital rhetoric in this sense is not constrained to rhetoric and technology. Rather, it encompasses the notions of identity, agency, and social and cultural dimensions. As seen from this study, the focus on digital practices as a venue of

investigation of rhetoric could lead to the discussion of power and agency underlying in participants' specific phenomenon. Exploring the transformation of self of social subjects in the form of digital performances as well as their agency is, therefore, a possible way we can theorize digital rhetoric.

The methodology of this study and proposed model of digital rhetoric of cosmopolitanism can also contribute to the digital rhetoric scholarship. Scholars in the field who are interested in the areas of intercultural communication on social media can apply the methodology or model in their future research. Cosmopolitan repertoire derived from the findings also provides a new way to see digital rhetoric as it is performed through a set of skills, whereas rhetoric and ethics play their roles as supportive elements.

In addition, this study might also be viewed as a proof of the flexibility of digital rhetoric as well as its current trajectories in the diverse directions as pointed out by Hodgson and Barnett (2016), the Indiana Digital Rhetoric Symposium (IDRS) organizers and co-coordinators. As they remark:

> The boundaries and divisions within digital rhetoric are many. But they are also porous, constitutive, and inventive; they enable theorists and practitioners to explore digital media from multiple directions and with multiple questions in mind. They allow us to both push off of and push against particular groundings. (para. 4)

The flexibility of digital rhetoric is good for researchers to design their methodology to explore the role of rhetoric in unlimited boundaries. As such, I believe that this research is timely as it confirms the flexible characteristic and trajectories of the discipline.

This study also has implications for the scholarship of new cosmopolitanism. It showed that the concepts of new cosmopolitanism can be theorized in the context of everyday life practices. Cosmopolitanism is not out of reach but can be seen in simple demonstrations in our communication routines. This study might be the first exploration of consolidating three concepts of new cosmopolitanism together, namely Woodward and Skrbis's (2012) performing cosmopolitanism, Delanty's (2009, 2012) critical cosmopolitanism, and Mignolo's (2000) cosmopolitanism from below. Given their different perspectives, these concepts can be theorized together as demonstrated in this study. This can also imply that different models of consolidation can be explored. This style of theorization of the concepts might help to drive the involving direction of new cosmopolitanism.

Further, this study can contribute to scholarly conversations and research in the fields of usability studies and technical communication. The focus on users' digital practices on social media in the manifestation of cosmopolitan self can be a venue of investigation in the area of human-centered design in the usability studies scholarship. This investigation might lead to the future development of social media's interfaces that can support the emergence of cosmopolitan citizenship of every group of users. The cultural implications in the context of online communication in the digital environment of social media might

also contribute to new perspectives and directions for future research in technical communication.

Finally, this study is a result of my attempt to reconcile various concepts from digital rhetoric and new cosmopolitanism; thus, it can inform the direction of interdisciplinary research. The findings of this study can add a new perspective to the conversations of scholars in various disciplines and might lead to further study in the interdisciplinary direction. In addition, this study might help to fill in the gap of scholarship in the interdisciplinary area of digital rhetoric and cosmopolitanism in the Thai context.

5.4.2 Pedagogical Implications

In addition to theoretical implications, this study also provides pedagogical implications for many contexts of education in Thailand. Potential areas of implications are the preparation of Thai government sponsored students for overseas study, the country's digital education, and EFL teacher training.

Since five out of six participants were recipients of the Royal Thai Government scholarships, the results of this study has some implications for the Office of the Civil Service Commission (OCSC), the responsible agency of the Royal Thai Government, in the preparation of Thai students for their further study abroad. Every year a number of Thai scholars and students are awarded scholarships to study in other countries. As of January 2019, statistics of OCSC shows that there are 2,788 government sponsored students studying abroad, with half of them studying in the United Kingdom and the United States (OCSC, 2019). All of these students are under the supervision of OCSC.

Some perspectives derived from this study can contribute to OCSC's preparation programs for these students before they leave Thailand. In addition to preparing these students to be able to adapt themselves to a new environment, OCSC can cultivate ideas of new cosmopolitanism as part of the preparation programs. This purpose of this cultivation is to equip these students with critical perspectives toward globalization and a sense of cosmopolitan citizenship which embraces ethical responsibility toward others in local and global communities. Armed with new cosmopolitanism, these students might not risk losing links with the local Thai culture while they pursue their study in more civilized cultures.

Part of this cultivation program might touch on the context of social media, which can facilitate communication with friends and family in Thailand as well as forming and maintaining relationships with new friends in a new environment. The results of this study might help illustrate some situations the students might encounter when using social media for interactions with Thais and non-Thais. In this respect, cosmopolitan repertoire can be guided as useful strategies to cope with such situations.

The outcomes of this study can also inform the importance of new cosmopolitanism in terms of global citizenship which can be taken into account in the direction of ICT

resource development. As mentioned in Chapter 1, Thailand's economic model or Thailand 4.0 aims at preparing Thais to be "[c]ompetent human beings in the 21st [c]entury" (Royal Thai Embassy, Washington D.C., 2019a, para. 4). This direction calls for the development of competent citizens for both local and global communities as it is reflected in the country's "Smart Learning," a strategic guideline for digital education in Thailand's current ICT policy. Since this strategic guideline focuses on resource development of three skills, namely IT literacy, information literacy, and media literacy, ICT literacy has been emphasized in secondary and tertiary educational institutions apart from English language competency (Ministry of Information and Communication Technology, 2011).

This strategy for digital education or ICT resource development seems to correspond to the country's economic model; however, the focus only on the ICT skills might not be enough for future competent citizens who will be the local and global workforce. What seems to lack in this strategy is fostering a sense of ethical responsibility when making use of ICT in interactions with others digitally and physically. As shown in the results of rhetorical analysis of this study, Thailand's ICT policies in the past two decades has brought about the regime of power of the Internet to Thai citizens. However, as reflected by every participant on Thais' social media practices, many Thais seem to know how to exploit ICT, but they do not know how to use it with a sense of responsibility for others. As remarked by Pornwasin (2015), there is a need for Thailand to pay attention to educating people how to use the Internet appropriately. She notes:

> Digital literacy is challenging Thai society. Educating young Thais and new Internet users – people who usually use the Internet for the first time via a mobile phone – on how to use the Internet and social media in a proper way seems to be a priority for relevant organisations, not only the government but also the private sector, schools and families. (para. 9)

In this respect, cultivating cosmopolitan education and/or cosmopolitan repertoire might help prepare Thai citizens to be critical and responsible online users when they interact with other people in the local and global communities via digital technology.

Finally, this project has some implications for the area of EFL teacher training. As presented in the results, language skills were part of cosmopolitan repertoire, and English language also played a role in participants' communication with a broader group of audience on social media. Teaching students to communicate in English, however, seems not enough in the context of globalization at present. This is because when people from different cultures interact, either physically or digitally, beyond the boundaries of nation states, they usually carry with them different cultural concerns and expectations. As illustrated in the findings of this study, cosmopolitanism might help this future workforce to deal with power underlying in this context as well as shaping them to be ethical and responsible cosmopolitan citizens for local and global communities.

When taking into account the situation of EFL teacher training in Thailand, this study can contribute to this area in the level of higher education, especially in the context of training the trainers. I view that this level of professional development can create an impact on the future EFL teachers and their students in the long run. The trainers in this respect can be educators, teacher trainers, and university lecturers or professors who are responsible for teaching and supervising B.Ed. English, TEFL, or other related programs. These groups of people work in academic institutions throughout Thailand, and their main job is to produce English language teachers to serve the country. Thus, these teacher trainers should be the starting point of cosmopolitanism education in EFL teaching and learning.

In practice, the training can be organized in the form of a workshop, seminar, or short course. It should focus on how trainers can help teachers to develop knowledge and skills they need to incorporate cosmopolitanism into their classrooms. This also includes how to coach, mentor, or supervise them, how to work on assessment and evaluation, and how to give feedback. Below are some guidelines I propose for training the trainers. These guidelines can be applied or incorporated into general programs of professional development.

Introducing cosmopolitanism is the first step of cosmopolitanism education. Trainers should have knowledge about cosmopolitanism and its implications in English communication in the global community. With this knowledge and understanding, trainers can prepare teachers for the context of teaching and can encourage them to incorporate some implications of cosmopolitanism into their classrooms. Special attention should be paid to how trainers can help teachers to develop knowledge and skills to cultivate idea of cosmopolitanism to their students. Based on this study, some key points of new cosmopolitanism might be emphasized, for example the notion of local and global interaction, ethical obligations or responsibilities toward other people in the global community, and the conditions that support the emergence of cosmopolitan citizenship.

Application of knowledge about cosmopolitanism in EFL teaching is the next phase of training. The purpose of this phase is to train the trainers to help teachers in their development of skills relevant to the cultivation of cosmopolitanism. The training tasks might be divided into four skills of English teaching (reading, writing, listening, and speaking) or into different contexts of communication. Trainers should learn how to guide teachers to adapt their teaching content to facilitate students' learning of cosmopolitanism and to train students to be more cosmopolitan. For example, reading articles or watching YouTube videos about global events or life of people in different cultures can be used as activities to develop students' critical thinking skills, self-awareness, and a sense of ethical responsibility toward others. In their speaking or writing class, teachers can emphasize the rhetorical awareness in terms of purpose, audience, and context in any given situations of communication with foreigners. The main point of all of these attempts is to frame students' metacognition to recognize that they are interacting with someone else, not Thais, how they can make arguments or get

their points across, and what they should be attentive to. In this light, cosmopolitan repertoire derived from this study might be a good resource for both trainers and teachers in the development of students' skills and strategies.

Collaboration is the final phase of training. It deals with how to create the moments for students to practice cosmopolitanism. Linking the classroom to a wider and more diverse context is one way to help students understand cosmopolitanism and experience it in a real context. For example, teachers can work in collaboration with other teachers in other countries to create moments of encounter with non-Thais for students. Teachers can set up or simulate the context of cosmopolitanism with the help of social media technology, like Facebook, to create an experience similar to what participants encountered in this study. A lot of Thai kids might not have a chance to study abroad, but they are always online. Thus, with this collaboration, teachers can make use of social media to support students' communication experience with people from other cultures. If students have a space to interact with foreign students in other countries, they can have a chance to demonstrate their cosmopolitan practices in a real-life context and situation. In this regard, trainers should know how to guide teachers to create these moments and how to manage their classrooms in this situation.

To conclude, the preparation of Thai government sponsored students for study abroad, Thailand's digital education, and EFL teacher training are only some examples of potential areas for the pedagogical implications of this project. In fact, cosmopolitanism education should be more recognized and included in the wider context of Thai education along with the implementation of strategies for the social and economic development. This direction of cosmopolitanism has been put forward by many contemporary scholars (e.g. Birk, 2014; Byker & Marquardt, 2016; Hansen, 2011) since they see the importance of cosmopolitanism in education. As noted by Birk (2014), a scholar who supports critical cosmopolitan teaching and learning:

> …[C]ritical cosmopolitan learning conceives of citizenship as an active practice beyond the occasional and formal exercise in political decision making (i.e., voting). Critical cosmopolitan learning expands our understanding of citizenship to include broader involvement in public life; and in so doing, it invites new conceptions of social participation and commitment, in new contexts that include social media and online communities. (p. 23)

Hence, applying concepts of new cosmopolitanism in education might enable educators and students to have critical perspectives on the changing conditions driven by globalization as well as to become critical cosmopolitan citizens who have ethical consciousness with responsibilities or obligations toward others.

5.5 Future Directions

This study was conducted with some limitations that can be built on or expanded for further studies in the scholarships of digital rhetoric, cosmopolitanism, or other related fields.

The first area of limitations concerns participants of the study. I recruited six participants for this project to investigate the patterns of their digital practices that supported cosmopolitanism on social media. With a focus on the common social media platform used by these participants, I could not explore in detail how each participant expressed their cosmopolitanism across social media platforms. For my future direction, I would like to focus on one participant and investigate how he or she perform cosmopolitanism in other social media platforms. This direction can also yield a possibility for my comparative study of digital rhetoric of cosmopolitanism on different social media environments.

The generation gap of participants of this study could also suggest several directions for further research. One of the directions might be a focus on a particular group of social media users, e.g. the teenager group. Other directions can aim to recruit more diverse group of participants. In this present study, all participants were students in the STEM fields. Future research might be conducted with participants from other areas of study.

As this study focused on the specific context of participants who had transnational experience, future research might be done in the other similar contexts to investigate the strategies used by participants in each different situation. As noted by Hopper (2007), global development of education results in more transnational citizens who can participate in transnational movement for work and personal reasons. These groups of transnational subjects can be the population of the future research. Some examples of these groups of populations are transnational workers in transnational or multicultural corporations, expats who work in other countries, and students in other types of abroad programs, such as student exchange, internship, or work and travel.

As discussed in Chapter 3, one of the acknowledged limitations of this study is the methodology. I designed the methodology by consolidating several perspectives from new cosmopolitanism and digital rhetoric. The future research might explore different perspectives to design the methodological framework as well as new methods for data collection. For instance, in this study, I focused on some qualitative research methods for data collection. Other types of qualitative methods might be possible options for future research, such as using diary, writing log, memoir, or reflections for data collection, focus group, and ethnography.

Even though I pursued qualitative methods for data collection of this project, incorporating a quantitative method might contribute to further research. A questionnaire might be used to draw participants' initial information about demographic information, digital experience, digital literacy, and social media experience. Interviews, observations,

or other qualitative methods might be conducted afterwards to collect more in-depth data. Another challenging direction might be the development of the cosmopolitanism ontological framework adapted from Delanty's (2012) critical cosmopolitanism and Mignolo's (2000) cosmopolitanism from below. It might be possible to evaluate participants' performance of cosmopolitanism in a quantitative dimension if this framework is transformed into a set of heuristics. As such, I can see cosmopolitan manifestation in terms of scales and can compare participants' degrees of cosmopolitan reflexivity.

Given that in this project I collected data from interviews and participant observations at a single point in time, I might possibly overlook some cues or information that might be relevant to participants' internal transformation process of cosmopolitanism, which is emphasized by Delanty (2009, 2012). A longitudinal study might be suggested for future research that needs to explore this process closely. In this respect, several interviews, participant observations, and online observations of the same subjects might be conducted over a long period of time, depending on the objectives and goals of the projects. A longitudinal study can also be conducted in a case study of one participant as well.

Likewise, this study did not pay attention to comparing participants in terms of their attributes. A cross-sectional study can be a possible option for further study to compare participants in different cohorts of an attribute at a single point in time. Examples of these attributes are gender, age groups, year of entry to the United States or Michigan Technological University, or year in the program of study.

As indicated in this study that a change of environment affected participants' performance of cosmopolitanism, a follow-up study might be conducted to explore further in this aspect after these participants return to Thailand. In his book *The Art of Coming Home,* Craig Storti (2003) explains that people who work or study overseas temporarily for a period of time usually experience reverse culture shock due to their readjustment back home via their routines and practices. Reverse culture shock might play a role in participants' digital practices as well as their manifestation of cosmopolitanism. For instance, although participants can keep connection with their friends on Facebook like before, a change of location means a change of laws and regulations imposed on Internet users, as seen from the results of rhetorical analysis of this study. Thus, it would be interesting to examine if participants will change their cosmopolitan practices on Facebook after they return home.

Due to the scope and limitation of data collection, I could not collect data from participants' audience. If possible, further studies might be conducted to incorporate participants' audience into the framework. For example, I might interview Facebook friends in the network of participants to draw information from different points of view, or I might collect more data from online observations by focusing on audience response to participants' cosmopolitan practices on Facebook.

Apart from the areas of participants and methodology, one of the important future extensions of the work will involve an investigation of social media's interfaces. As mentioned in the results in Chapter 4, Facebook's interfaces might support or hinder participants' digital practices of cosmopolitanism in several ways. Participants also relied on cosmopolitan repertoire in their negotiation of power embedded in these interfaces. Still, I did not conduct an in-depth investigation on Facebook's interfaces. This work can be expanded later in several directions.

One possible direction of the investigation of social media's interfaces is analyzing power embedded in these interfaces. On this account, I would like to suggest Romberger's (2007) ecofeminist methodology as a guiding framework. Her ecofeminist heuristics designed for an analysis of writing technology can be adapted for an analysis of the rhetorical construction of Facebook's interfaces. Other possible rhetorical methods that might be employed in this direction are ideological criticism and archival research. These two methods can be used separately or incorporated into other types of methods to analyze power underlying the interfaces as well as its connections to relevant social or cultural contexts.

Another possible direction of future research is persona analysis. From the results of this study, participants also made use of Facebook's interfaces in their manifestation of cosmopolitanism as related to persona construction. For example, their digital practices of cosmopolitanism can be an overlap of practices derived from different personas found on Facebook. Many participants also used the interface of Facebook page to create new personas to support their self-repositioning. Hence, further study can be conducted in terms of persona analysis to examine the impact of Facebook's interfaces in this aspect.

Due to the scope of the study, I could conduct a snapshot of rhetorical analysis with an emphasis only on some parts of the ecological networks of infrastructure, one of the perceived factors. Further studies can be conducted on the expansion of rhetorical analysis to other parts of the ecology or other social and cultural elements in the same networks. For example, in my rhetorical analysis, I did not cover every area related to ICT policies and computer laws and regulations. Some possible areas for further analysis might be Thailand's ICT policies as related to The Association of South East Asian Nations' (ASEAN) ICT Masterplan, The United States' ICT policies, The United Nations' ICT strategy, and the area of copyrights. Further research might also be conducted to investigate other perceived factors (social media's trends and popularity, cultural differences, the development of social media's technology) or other factors beyond these perceived factors as well, e.g. Thailand's economy, politics, and education.

Finally, other potential areas for future research can also emerge from cosmopolitan repertoire. Examples of these areas are:

- Digital literacy narratives
- Multimodality in the context of cosmopolitanism
- English language skills, especially EFL writing

- Critical thinking in the Thai social media context
- Electronic eloquence
- Thai rhetoric (the preference of indirect communication, avoidance of conflicts and confrontation, and *Kreng Jai* (being considerate))
- Ethics in cosmopolitan manifestation

I intend to build on the findings of this study to follow one of these directions in the future.

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Appendix A   Protocol

Digital Practices of Thai Students at Michigan Technological University

- **INTRODUCTION**

This study is a research project designed to gather information by interview and observation methods. It focuses on digital practices of Thai students who are studying at Michigan Technological University. The collected data will be used for a dissertation of Ms. Aranya Srijongjai, the co-investigator and a PhD candidate in Rhetoric, Theory, and Culture Program, Department of Humanities. Dr. Karla Kitalong, the principal investigator, is her advisor of this project.

- **OBJECTIVES AND SIGNIFICANCE**

The purpose of this study is to investigate how Thai students who are studying at Michigan Technological University use digital technologies in communicating with others. The digital technologies referred to in this study might include digital devices, software programs, interactive media, databases, or webpages. Examples of digital technologies include:
  - Digital devices: technological tools or equipment that rely on computer chips
  - Computer programs (for example, Microsoft Office, Photoshop, and Internet Explorer)
  - Interactive media (for example, video games and social networking websites such as Facebook, Twitter, and YouTube)
  - Communication software (for example, email, instant messaging, video chat, and web conferencing)
  - Others digital media and technologies (for example, webblogs, ePortfolios, digital audio, and e-books)

The findings of the study will help us to understand digital practices of these students and will be used for the study in the areas of digital rhetoric and cosmopolitan subjectivity.

- **RECRUITMENT, SELECTION OF PARTICIPANTS AND VOLUNTARINESS**

The participant population of this study is six Thai students who study at Michigan Technological University in fall 2017 - summer 2018 academic year. Five of them are graduate students, and one is undergrad. All of them are in the STEM fields. With this small number of population, we plan to recruit all of them as participants of this study.

However, participation in the study is voluntary. Each participant will be informed about the purpose of the study and procedures. They will be informed that they may withdraw at any time without consequences of any kind. They may refuse to answer any questions they do not want to

answer during the interview and may also refuse to participate in any procedures of the observations. Each participant will be asked to complete the consent form as attached.

- **METHOD AND PROCEDURES**

Two methods will be used to investigate the digital practices of participants: semi-structured interview and observation. Procedures of each method are detailed below. No active deception will be involved in the study.

Interview
An interview method will be used to investigate the digital practices of participants. Each participant will be interviewed individually by the co-investigator. The interview consists of seven open-ended questions (See the attached interview questions for details). Each participant will be asked one question at a time. The interviews will be conducted in the language participants feel most comfortable with: English or Thai. The interview will last approximately one hour per participant. The interview data will be collected using a digital voice recorder.

Observation
From the interview data, the co-investigator will focus on digital technologies participants use for their communication in daily lives. She will identify a specific technology participants use in common for observations. The purpose of observations is to investigate how participants use this technology in their communication with people from various cultures. Topics of observations will include the ways they use this technology, the context of use, and the ways they express themselves in terms of self-awareness, self- representation and self-positioning in this digital context. Other areas of observations may also arise during data coding and analysis. Observations will be conducted only with the consent of participants and will not interfere with their normal use of the technology.

Observations will start with procedures adapted from the theory and practice of usability testing. Within a month after the interview, the co-investigator will meet each participant in person. In this meeting, each participant will be asked to demonstrate how they use the common digital technology identified from the interview data. They will be asked to give a tour of the technology using think-aloud protocol. This means that they will have to say whatever comes into their mind while using it, for example, their thoughts, actions, and feelings. During this procedure, the co-investigator will do a screencast on the digital device used for the demonstration. The screencast will capture a video screen which also contains audio narration of each participant.

If this digital technology can accommodate further observations, the co-investigator will ask for a permission to conduct further observations. For example, if a social networking site, like Facebook, is the digital technology for observation, the co-investigator will ask for participants' permission to be friends with them on Facebook. She will later observe how they use this technology at present and in the past (if possible) and will do screenshots of their use of relevant images, texts, or symbols in their communication with other people in their network of friends. The observation by the co-investigator will last for approximately one month, and each participant will be informed when it is completed. Any identity or confidential information shown in screenshots obtained from all observation procedures will be later marked or concealed for further use in the project.

Data collected from interviews and observations will be treated with confidentiality. The co-investigator will quote or use screenshots of this study in her dissertation and academic publications. However, the information used in these documents will not lead to the identification of participants or people in their network of communication. The co-investigator will destroy the original audio, video, and image files of the interview and observation data three years after her dissertation is completed.

- **DATA ANALYSIS**

The recorded interview data will be transcribed. If the interview data is in Thai, the transcript will be translated into English by the co-investigator. Then the transcript will be coded and analyzed according to four tentative topics: demographic data, digital practices in Thailand and at Michigan Technological University, digital practices and cross-cultural communication, and digital practices and subject formation (self-awareness, self-representation, self-positioning).

Other topics may emerge in the interview, coding, or analysis phases.

Screencasts and screenshots obtained from observation procedures will also be analyzed in terms of digital practices and subject formation in the context of the encounters with people from different cultures. Coding topics will cover overall practices, context of use, self-awareness, self-representation, and self-positioning. Other topics may also be highlighted in the coding or analysis phases.

- **COMPENSATION**

There will not be any payment or other compensation for participation in this study.

- **PRIVACY AND CONFIDENTIALITY**

Participants will be assured that any information obtained from this study and that can be identified with participants and people in their network of communication will be kept confidential. Any identifying information in transcripts and image files of the screencasts and screenshots will be concealed. Disclosure of the information will occur only with the permission of participants or as required by law. Study codes will be used to protect identifying information, and the document that shows the link between study codes and identifying information will be destroyed when the study is finished.

The identifying information of participants will not be released to anyone outside the study. The co-investigator will use the findings of this study in her dissertation and other academic publications. The information used for publication, however, will not lead to the identification of participants.

The original audio files of the interview data and video and image files of the observation data will not be released to anyone outside the study without permission from participants. The digital recordings and other electronic data files will be stored on a password protected personal

computer of the co-investigator. The files will be destroyed three years after the dissertation is completed.

- **RISKS**

This study aims only to gather information about digital practices. As such, it presents minimal risk to participants. However, consent of each participant is sought before conducting interviews and observations. Participation is voluntary. Participants may refuse to answer any question they feel uncomfortable or may refuse to participate in any observation procedures. If participants experience any discomfort, they will also be encouraged to contact the PI. Any identifying information of participants will be kept confidential.

- **BENEFITS**

There will be no direct benefit to participants. However, the findings from this study might lead to more understanding about digital practices, especially of those who have both national and transnational experiences. The results of this study will also be used in a research project related to digital rhetoric and cosmopolitan subjectivity. The research would, therefore, benefit the academic scholarship of these areas as well as the fields of communication and education.

Appendix B   Consent to Participate in Research

Digital Practices of Thai Students at Michigan Technological University

- **INTRODUCTION**

You are asked to participate in a research study conducted by Ms. Aranya Srijongjai and Dr. Karla Kitalong, from the Department of Humanities at Michigan Technological University. Ms. Srijongjai is conducting this study as a part of her dissertation. Dr. Kitalong is her dissertation advisor of this project. Your participation in this study is entirely voluntary. Please read the information below and ask questions about anything you do not understand, before deciding whether or not to participate.

You have been asked to participate in this study because you are a Thai student who are studying at Michigan Technological University. There will be six students participating in the study.

- **PURPOSE OF THE STUDY**

The purpose of this study is to investigate how Thai students at Michigan Technological University use digital technologies in communicating with others. The digital technologies referred to in this study might include digital devices, software programs, interactive media, databases, or webpages. Examples of digital technologies include:
  - Digital devices: technological tools or equipment that rely on computer chips
  - Computer programs (for example, Microsoft Office, Photoshop, and Internet Explorer)
  - Interactive media (for example, video games and social networking websites such as Facebook, Twitter, and YouTube)
  - Communication software (for example, email, instant messaging, video chat, and web conferencing)
  - Others digital media and technologies (for example, webblogs, ePortfolios, digital audio, and e-books)

We hope that the information we gather from the study would help us to understand Thai students' digital practices and would give us ideas for further analysis.

- **PROCEDURES**

The procedures are divided into two parts: an interview and observations. If you volunteer to participate in this study, you will be asked to do the following things:

Interview

1. We will ask you to take part in an interview conducted by Ms. Srijongjai.
2. The interview will last approximately one hour.
3. In this interview, Ms. Srijongjai will ask you seven open-ended questions, one at a time.

4. The interview can be done in the language you feel most comfortable with: English or Thai.
5. If the interview is in Thai, Ms. Srijongjai will translate the transcript into English.
6. The interview data will be collected using a digital voice recorder and will be transcribed later by Ms. Srijongjai.

Observation

1. Within a month after the interview, Ms. Srijongjai will contact you to schedule an in-person observation.
2. You will be informed about the digital technology we would like to observe. The observation will not interfere with your normal use of this technology.
3. Ms. Srijongjai will ask you to demonstrate how to use this technology. You will be asked to give a tour of the technology and say whatever comes into your mind while using it. This includes your thoughts, actions, and feelings.
4. Ms. Srijongjai will capture a video screen of your demonstration.
5. This procedure will last approximately 30 minutes to one hour.
6. If this technology can accommodate further observations, Ms. Srijongjai will ask for a permission to conduct further observations. For example, if a social networking site, like Facebook, is the digital technology for observation, Ms. Srijongjai will ask for your permission to be friends with you on Facebook.
7. Ms. Srijongjai will later observe how you use this technology at present and in the past (if possible) and will do screenshots of your use of relevant images, texts, or symbols in your communication with other people in your network of friends.
8. This observation procedure will last for approximately one month, and you will be informed when it is completed.
9. Any identity or confidential information shown in screenshots obtained from all observation procedures will be later marked or concealed for further use.

Ms. Srijongjai will quote or use screenshots of this study in her dissertation and academic publications. However, the information used in these documents will not lead to your identification or people in your network of communication. Ms. Srijongjai will destroy the original audio, video, and image files of the interview and observation data three years after her dissertation is completed.

- **RISKS OR DISCOMFORTS**

We expect that any risks, discomforts, or inconveniences will be minor and we believe that they are not likely to happen. If discomforts become a problem, you may discontinue your participation.

In the unlikely event of physical and/or mental injury resulting from participation in this research project, Michigan Technological University does not provide any medical, hospitalization or other insurance for participants in this research study, nor will Michigan Technological University provide any medical treatment or compensation for any injury sustained as a result of participation in this research study, except as required by law.

- **POTENTIAL BENEFITS TO SUBJECTS AND/OR TO SOCIETY**

Although you will not directly benefit by participating in this study, we hope that what we learn will help us understand digital practices of people who experience using digital technologies in their local context and abroad. The results of this study will also be used in our research and would benefit the fields of communication and education.

- **COMPENSATION FOR PARTICIPATION**

You will not receive any payment or other compensation for participation in this study. There is also no cost to you for participation.

- **CONFIDENTIALITY**

Any information that is obtained in connection with this study and that can be identified with you and people in your network of communication will be concealed. It will remain confidential and will be disclosed only with your permission or as required by law. Confidentiality will be maintained by means of the use of study codes to protect your identifying information. The document that shows the link between study codes and identifying information will be destroyed when the study is finished.

Your identifying information will not be released to anyone outside the study. Ms. Srijongjai will use the data of this study in her dissertation and other academic publications. The information used for publication, however, will not lead to your identification.

The original audio files of the interview data and video and image files of the observation data will not be released to anyone outside the study without your permission. The digital recordings and other electronic data files will be stored on a password-protected personal computer of Ms. Srijongjai. The files will be destroyed three years after her dissertation is completed.

- **PARTICIPATION AND WITHDRAWAL**

You can choose whether or not to be in this study. If you volunteer to be in this study, you may withdraw at any time without consequences of any kind. You may also refuse to answer any questions you do not want to answer or may refuse to participate in any observation procedures. There is no penalty if you withdraw from the study and you will not lose any benefits to which you are otherwise entitled.

- **IDENTIFICATION OF INVESTIGATORS**

If you have any questions or concerns about this research, please contact:

Ms. Aranya Srijongjai Dr. Karla Kitalong
Co-Investigator Professor
Department of Humanities Department of Humanities
Michigan Technological University Michigan Technological University
Houghton, MI 49931 Houghton, MI 49931
906-370-7173 906-487-3254
asrijong@mtu.edu kitalong@mtu.edu

- **RIGHTS OF RESEARCH SUBJECTS**

The Michigan Tech Institutional Review Board has reviewed my request to conduct this project. If you have any concerns about your rights in this study, please contact the Institutional Review Board, Michigan Tech-IRB at 906-487-2902 or email IRB@mtu.edu.

_____YES, I authorize you to…
- ❑ audio record my participation in this study.
- ❑ do screencasts and screenshots of my use of a digital technology.

_____ NO, I DO NOT authorize you to…
- ❑ audio record my participation in this study.
- ❑ do screencasts and screenshots of my use of a digital technology.

I understand the procedures described above. My questions have been answered to my satisfaction, and I confirm that I am age 18 years or older and I agree to participate in this study. I have been given a copy of this form.

_____
Printed Name of Subject

_____   _____
Signature of Subject   Date

Appendix C   Interview Questions

Digital Practices of Thai Students at Michigan Technological University

1. Could you tell me about your background?
   For example:
   - Age
   - Your hometown in Thailand
   - Education background
   - Current program of study
   - The year you arrived at Michigan Technological University
   - Prior experiences in the United States before coming to Michigan Technological University
   - Prior experiences with people other than Thais before coming to Michigan Technological University

2. Could you tell me about your experience with digital technologies when you were in Thailand?
   For example:
   - Your first digital technology
   - The context of use
   - The ways of use (e.g. activities, projects, interactions)

   The digital technologies referred to in this question might include digital devices, software programs, interactive media, databases, or webpages.

3. Could you tell me about your experience with digital technologies while studying at Michigan Technological University?
   For example:
   - Your first digital technology
   - The context of use
   - The ways of use (e.g. activities, projects, interactions)

   The digital technologies referred to in this question might include digital devices, software programs, interactive media, databases, or webpages.

4. In your opinion, what are the similarities and differences between your practices when using digital technologies in Thailand and at Michigan Technological University?

5. Could you tell me more about the digital technology you usually use to communicate with both Thais and people from other cultures while you are living here? (If any) For example:
   - Name of this digital technology
   - The reasons you chose this technology (if any)
   - The similarities or differences between the ways you use this technology to communicate with these people
   - The ways you represent yourself (for example, language, images, and limitations)
   - Your ideas about the digital environment created by this technology
   - Your ideas about yourself when you were in this digital environment

6. In what way did digital technologies help you to establish or maintain a relationship with people from different cultures?

7. What might be the benefits, drawbacks, or concerns about your use of digital technologies while you are living here?

Note: Examples of digital technologies (if needed by participants)

   - Digital devices: technological tools or equipment that rely on computer chips
   - Computer programs (for example, Microsoft Office, Photoshop, and Internet Explorer)
   - Interactive media (for example, video games and social networking websites such as Facebook, Twitter, and YouTube)
   - Communication software (for example, email, instant messaging, video chat, and web conferencing)
   - Others digital media and technologies (for example, webblogs, ePortfolios, digital audio, and e-books)

Appendix D   Cosmopolitan Ontological Framework

Table D.1. Cosmopolitan ontological framework adapted from Delanty's (2012) critical cosmopolitanism and Mignolo's (2000) cosmopolitanism from below

Cosmopolitan Relationships	Descriptions	Coding Guidelines
1. Self-awareness	- self-critique through the engagement with the Other - cultural awareness - consumer-driven cultural appropriation - cultural consumption - cultural curiosity - cultural appreciation of other cultures	- expressing appreciation toward different cultures - expressing critical perspectives toward one's own culture - changing one's own practices as a result of an awareness of cultural differences
2. Recognition of the Other	- inclusion of the Other - cultural tolerance - adoption of different cultures - recognition of the right of the Other - having a sense of responsibility for the Other	- showing respect to different cultures - expressing feelings of care and responsibility toward people from other cultures - paying attention to the benefits of others
3. Self-repositioning	- repositioning one's self - seeing one's self as equal with others - recognition of one's own capabilities and agency in the cultural transformation process	- showing an awareness of one's own position - expressing critical perspectives toward one's own position - making some changes in self-positioning
4. Mutual evaluation of cultures	- mutual critical evaluation of cultures - critical dialogue - mutual critical standpoints - mutual learning and recognition of diversity - transformation of cultural standpoints	- showing critical perspectives toward one's own culture as well as other cultures - having critical discussion or dialogue with others on any cultural subject matter
5. Formation of a shared culture	- formation of moral consciousness - forming shared values, shared (ethical) concerns, shared new norms, and new worldviews - having a shared interest on non-national issues before one's own national issues	- sharing (ethical) concerns with others - forming a new shared culture with others - taking part in any activities created from a shared interest or concerns

Appendix E   Copyright Documentation

All images of screenshots of participants' Facebook accounts and other social media platforms were taken and used in this dissertation with participants' permission. See the consent form in Appendix B.

Other links to documents or YouTube videos found in the screenshots are from publically available online sources. Citations and attribution information are available below. The artifacts used in the snapshot of rhetorical analysis in Chapter 4 are also from publically available online sources. Links to the documents were cited in References.

Figure 4.4

CNN International. (2017, October 26). *Massive crowds gathered in Bangkok on day two of Thailand's elaborate five-day funeral for King Bhumibol Adulyadej* [Video file]. Retrieved from https://www.facebook.com/cnninternational/videos/thai-kings-lavish-cremation-ceremony/10155823991439641/

Figure 4.5

Change.org. (2018). *Remove provisions increasing tax burden on students and higher education from the tax plan.* Retrieved from https://www.change.org/p/us-remove-provisions-increasing-tax-burden-on-students-and-higher-education-from-the-tax-plan

Figure 4.8

NetworkofThaisOverseas. (2013, December 1). *Network of Thais overseas, Los Angeles, condemned Yingluck Shinawatra government 2013-12-1* [Video file]. Retrieved from https://youtu.be/9qCOcDScG5M

Figure 4.10

Russian ambassador to Turkey dies after gun attack in Ankara– Foreign Ministry. (2016, December 19). *RT News.* Retrieved from https://www.rt.com/news/370774-russian-ambassador-shot-ankara/

Figure 4.14

Bestdressgames. (2012, December 18). *Hallelujah- The Voice tribute to 26 killed in elementary school classrooms* [Video file]. Retrieved from https://youtu.be/c1JvtStvoYw

Figure 4.21

rickey2b4. (2009, April 29). *Morgan Freeman on black history month* [Video file]. Retrieved from https://youtu.be/GeixtYS-P3s

Figure 4.23

- Link to the document shared in the post

Zhang, M. (2015). *Apple and Adobe slammed for 'sexist' Photoshop fix demo that made a woman smile.* Retrieved from https://petapixel.com/2015/09/10/apple-and-adobe-slammed-for-photoshop-fix-demo-that-made-a-woman-smile/

- Link to the video shared in a comment

McGlynn, K. (2014, August 26). *Nikki Glaser quickly explains why men telling women to smile is creepy* [Video file]. Retrieved from https://www.huffpost.com/entry/nikki-glaser-men-women-smile-nowthis-rant_n_5717819

Figure 4.26

Abboud, N. (2016, December 19). *Syria names foreign secret agents trapped in Aleppo* [Video file]. Retrieved from https://youtu.be/cKVF8UxBJ-k.