

**Bridging digital media literacy with
the Thai context of ‘*Sati*’ (mindfulness)**

MONSAK CHAIVEERADECH

A thesis submitted in partial fulfilment of
the requirements of Bournemouth University for
the degree of Doctor of Philosophy

JULY 2021

BLANK

This copy of the thesis has been supplied on condition that anyone who consults it is understood to recognize that its copyrights rests with its author and due acknowledgement must always be made of the use of any material contained in, or derived from, this thesis.

BLANK

ABSTRACT: Monsak Chaiveeradech

Bridging digital media literacy with the Thai context of ‘Sati’ (mindfulness)

These three research questions seek to investigate the relationship between the three keywords and how the digital media literacy concept can be bridged to the concept of ‘Sati’ (mindfulness) in a Thai context. The purpose of this research study is intentionally to articulate five contributing points from action research combined with the capabilities approach: *first*, developing new knowledge from the conceptual framework development process, which synthesises the relationship between two concepts to formulate new integration in managing knowledge across boundaries. *Second*, this initial pilot intervention, which was an example of how digital media literacy with ‘Sati’ (mindfulness) had developed from four key stakeholder participants, provides the notions to generalise the approaches used to educate Thai online consumers concerning digital media literacy. *Third*, the pilot intervention was developed to emphasise on urban newly graduated employees with the aim of investigating how it applied the conceptual framework to encourage Thais about digital media literacy with ‘Sati’ (mindfulness). *Fourth*, findings, arguments, and also limitations from this research study provide a valuable initial baseline for continuing on this topic, and collaboration among four key stakeholders can serve as the prototype for further research studies. *Lastly*, some points of arguments from this research study can be enlarged through new recommendations to advocate for future public policies, educational curriculum and pedagogies to facilitate digital media literacy among Thailand’s technological transition. The digital media literacy movement in Thailand should not be dominated by a single sector; instead, each sector can share its own knowledge with others, because everyone is part of a better community. It can be the starting point for approaching the way of the Western conceptual framing of digital media literacy needs to be both ‘glocalising’ and itself, ‘Sati’ (mindfulness) to develop ‘diverse approaches’ to establish digital media literacy in Thailand.

BLANK

LIST OF CONTENTS	
COPYRIGHTS.....	3
ABSTRACT: MONSAK CHAIVEERADECH.....	5
LIST OF FIGURES.....	11
LIST OF TABLES.....	15
ACKNOWLEDGEMENTS.....	17
CHAPTER I – INTRODUCTION.....	20
A. RESEARCH BACKGROUND.....	20
B. RESEARCH PROMBLEM.....	23
C. RESEARCH ASSUMPTION.....	38
D. A THESIS STRUCTURE.....	42
CHAPTER II – DIGITAL MEDIA LITERACY CONCEPT AND THE MOVEMENT IN THAILAND.....	44
A. THE OVERVIEW OF MEDIA, INFORMATION AND DIGITAL LITERACY CONCEPT.....	44
B. CRITICAL DIGITAL MEDIA LITERACY: THE PROCESS OF DEVELOPING AN INDIVIDUAL KNOWLEDGE.....	57
C. THE DEFINITIONS, FRAMEWORK AND MOVEMENT OF MEDIA, INFORMATION AND DIGITAL LITERACY IN THAILAND.....	72
CHAPTER III – THE CONCEPT OF ‘<i>SATT</i>’ (MINDFULNESS).....	93
A. THE BACKGROUND OF ‘ <i>SATT</i> ’ (MINDFULNESS) IN THE THAI CULTURAL CONTEXT.....	93
B. ‘ <i>SATT</i> ’ (MINDFULNESS), AWARENESS AND HEEDFULNESS IN THE FORMATION OF WISDOM.....	105
C. DIGITAL MEDIA LITERACY AND ‘ <i>SATT</i> ’ (MINDFULNESS) PERSPECTIVES THROUGH THAI CULTURAL CONTEXTS.....	120
CHAPTER IV – THREE KEYWORD DEFINITIONS AND A CONCEPTUAL DEVELOPMENT.....	129
A. FROM THE LITERATURE TO IDENTIFY GAPS OF THIS RESEARCH STUDY.....	129

B.	THE EXPLORATION OF THE THREE KEYWORD DEFINITIONS...	135
	<i>Digital media literacy in literature’s perspectives</i>	135
	<i>Critical thinking in literature’s perspectives</i>	138
	<i>‘Sati’ (mindfulness) in literature’s perspectives</i>	139
C.	TOWARD AN INITIAL CONCEPTUAL FRAMEWORK DEVELOPMENT.....	141

CHAPTER V – METHODOLOGY.....149

A.	FROM RESEARCH QUESTIONS TO THE METHODOLOGY OF ACTION RESEARCH COMBINED WITH CAPABILITIES APPROACH.....	149
B.	RESEARCH PHILOSOPHY.....	152
C.	RESEARCH DESIGN AND METHODOLOGIES CHOICES.....	157
D.	RESEARCH PARTICIPANTS.....	165
E.	DATA COLLECTION.....	168
F.	DATA ANALYSIS.....	182
G.	RESEARCH ETHICS.....	189
H.	RESEARCH LIMITATIONS.....	190

CHAPTER VI – ANALYSIS.....192

A.	DEFINITIONS OF THREE KEYWORDS.....	192
	<i>The definition of ‘Sati’ (mindfulness)</i>	192
	<i>The overview of ‘Sati’ (mindfulness) definition</i>	195
	<i>The definition of critical thinking</i>	198
	<i>The overview of critical thinking definition</i>	200
	<i>The definition of digital media literacy</i>	203
	<i>The overview of digital media literacy definition</i>	206
B.	A CONCEPTUAL FRAMEWORK DEVELOPMENT.....	209
C.	THE RELATIONSHIP BETWEEN ‘SATI’ (MINDFULNESS), CRITICAL THINKING AND DIGITAL MEDIA LITERACY.....	217
	<i>The relationship between ‘Sati’ (mindfulness) and critical thinking</i>	217
	<i>The relationship between ‘Sati’ (mindfulness) and digital media literacy</i> ..	218
	<i>The relationship between ‘Sati’ (mindfulness), critical thinking and digital media literacy</i>	219

<i>Three key findings to illustrate the overview of relationship between three keywords</i>	221
D. THE INTERVENTION DEVELOPMENT.....	223
E. THE INTERVENTION TESTING.....	230
F. THE RESTRUCTURING OF THE DEFINITION OF THREE KEYWORDS AND THE CONCEPTUAL FRAMEWORK.....	236
<i>The restructuring of the definition of three keywords</i>	236
<i>The restructuring of the conceptual framework</i>	238
G. DIGITAL MEDIA LITERACY WITH ‘ <i>SATI</i> ’ (MINDFULNESS) BEHIND THE SOCIOCULTURAL CONTEXT.....	240
CHAPTER VII – DISCUSSION.....	261
A. ‘ <i>SATI</i> ’ (MINDFULNESS) AND SELF-LITERACY IN TERMS OF DIGITAL MEDIA LITERACY.....	261
B. THE DIFFERENCES IN DEGREE AND DIFFERENCES IN KIND OF THE THREE KEYWORDS.....	264
C. KNOWLEDGE CONSTRUCTION AND POWER RELATIONS OF SOCIOCULTURAL SECTORS.....	267
D. THE RECONSTRUCTION OF DIGITAL MEDIA LITERACY WITH ‘ <i>SATI</i> ’ (MINDFULNESS).....	270
CHAPTER VIII – CONCLUSION.....	272
REFERENCES.....	279
APPENDICES.....	306
A. THE NUMBER OF PARTICIPANTS FROM FOUR KEY STAKEHOLDERS, INVOLVING THE PROCESS OF THE RESEARCH STUDY.....	306
B. THE IN-DEPTH INTERVIEW DATA COLLECTION OF THE CONCEPTUAL FRAMEWORK DRAWING FROM PARTICIPANTS OF FOUR KEY STAKEHOLDERS’ PERSPECTIVES.....	310

BLANK

LIST OF FIGURES

Figure 1.1: The Netflix online advertising campaign (Source: Positioning 2018).....	31
Figure 1.2: The Netflix online advertising campaign on Thai newspaper (Source: Arunittiwit 2018).....	32
Figure 1.3: The Netflix online advertising campaign on twitter (Source: Wongreanthong 2018).....	33
Figure 1.4: The new mental model (Lecinski 2011).....	36
Figure 1.5: Breaking down the process of the new mental model (Nelson 2019).....	37
Figure 2.1: The media literacy framework (Tornero and Varis 2010)..	49
Figure 2.2: Media and information literacy broad components (UNESCO 2013b).....	55
Figure 2.3 The association between Bourdieu and Foucault concept..	69
Figure 2.4: Digital Strategies in Thailand (APT 2019).....	74
Figure 3.1: The overview of Buddhist philosophy.....	97
Figure 3.2: Five aggregates of existence.....	99
Figure 3.3: ‘ <i>Sati</i> ’ (mindfulness) in the principle of dependent origination.....	102
Figure 3.4: ‘ <i>Sati</i> ’ (mindfulness) and the levels of truth.....	104
Figure 3.5: The process of formulating the individual’s wisdom.....	118
Figure 3.6: The similar goal of digital media literacy and wisdom...	125
Figure 4.1: Visual mapping of the relationship between media literacy, social networking and citizens.....	130
Figure 4.2: The relationship between digital media literacy and <i>Sati</i> (mindfulness).....	144
Figure 4.3: the comparison between <i>Sati</i> (mindfulness) and digital media literacy.....	145
Figure 5.1 Sequences of action-reflection cycles (McNiff 2013).....	160

Figure 5.2 The research study process.....	161
Figure 5.3 The research study phases with an action research process.....	163
Figure 5.4: The sequence of action-reflection of the research study 1...	169
Figure 5.5: The sequence of action-reflection of the research study 2...	174
Figure 5.6 The initial wireframe for the pilot test intervention...	175-178
Figure 5.7: The sequence of action-reflection of the research study 3...	180
Figure 5.8: The sequence of action-reflection of the research study 4...	182
Figure 6.1: The mapping of definition of ‘ <i>Sati</i> ’ (mindfulness) from four key stakeholders.....	193
Figure 6.2: The themes of definition of ‘ <i>Sati</i> ’ (mindfulness) from four key stakeholders.....	195
Figure 6.3: The mapping of definition of critical thinking from four key stakeholders.....	198
Figure 6.4: The themes of definition of critical thinking from four key stakeholders.....	201
Figure 6.5: The mapping of definition of digital media literacy from four key stakeholders.....	204
Figure 6.6: The themes of definition of digital media literacy from four key stakeholders.....	206
Figure 6.7 The initial conceptual framework of the relationship between ‘ <i>Sati</i> ’ (mindfulness), critical thinking, and digital media literacy.....	210
Figure 6.8 The adjusted conceptual framework of the relationship between ‘ <i>Sati</i> ’ (mindfulness), critical thinking, and digital media literacy from in-depth interviews.....	211
Figure 6.9: The process of ‘ <i>Sati</i> ’ (mindfulness) and Clear Comprehension.....	214
Figure 6.10: the relationship between ‘ <i>Sati</i> ’ (mindfulness), critical thinking and digital media literacy.....	222

Figure 6.11: From concepts to practice of digital media literacy with ‘ <i>Sati</i> ’ (mindfulness) for the pilot intervention development.....	226
Figure 6.12: The complete ‘ <i>Spending Reflection</i> ’ application....	227-229
Figure 6.13: Self-awareness in every step of actions.....	233
Figure 6.14: The process of ‘ <i>Sati</i> ’ (mindfulness).....	237
Figure 6.15: The restructured of conceptual framework of this research study.....	239
Figure 6.16: The discussion of digital media literacy definition from participants of four key stakeholders in the co-creation workshop (1)..	241
Figure 6.17: The discussion of digital media literacy definition from participants of four key stakeholders in the co-creation workshop (2)..	243
Figure 6.18: The discussion of digital media literacy definition from participants of four key stakeholders in the co-creation workshop (3)..	246
Figure 6.19: The discussion of the conceptual framework from participants of four key stakeholders in the focus group discussion (1)..	248
Figure 6.20: The discussion of the conceptual framework from participants of four key stakeholders in the focus group discussion (2)..	249
Figure 6.21: The discussion of the conceptual framework from participants of four key stakeholders in the focus group discussion (3)..	250
Figure 6.22: The discussion of the conceptual framework from participants of four key stakeholders in the focus group discussion (4)..	251
Figure 6.23: The discussion of the pilot intervention from participants of four key stakeholders in the focus group discussion (5).....	253
Figure 6.24: The discussion of the pilot intervention from participants of four key stakeholders in the focus group discussion (6).....	254
Figure 6.25: The discussion of the pilot intervention from participants of four key stakeholders in the co-creation workshop (1).....	255
Figure 6.26: The discussion of the pilot intervention from participants of four key stakeholders in the co-creation workshop (2).....	256

Figure 6.27: The discussion of the pilot intervention from participants of four key stakeholders in the co-creation workshop (3).....257

Figure 6.28: The discussion of the pilot intervention from participants of four key stakeholders in the co-creation workshop (4).....258

LIST OF TABLES

Table 1.1: The overview of Internet usage in Thailand (adapted from Kemp 2021, 2020, 2019).....	24
Table 1.2: Usage of the top three social media platforms and daily time spent (adapted from Kemp 2021, 2020, and 2019).....	25
Table 2.1: Major elements of the media and information literacy competency matrix (UNESCO 2013b).....	54
Table 2.2: DigComp 2.0 competence areas and competences (UNESCO 2018).....	56
Table 2.3 CML’s five core concepts and key questions (CML 2008).	81
Table 5.1 The process of data collections.....	168-169
Table 5.2 The sequence of in-depth interview’s questions.....	170-172
Table 5.3 The sequence of the co-creation workshop.....	173-174
Table 5.4 The sequence of the focus group discussion.....	181
Table 5.5: Conventional discourse types to constraining participants’ contributions (Fairclough 2015, p.99, 131).....	188

BLANK

ACKNOWLEDGEMENTS

A Buddhist psychology professor once told me that when someone achieves success, they tend to focus on their intelligence, smarts, and talents. Yes, that is right, but this is only a half-truth. Another significant factor that everyone overlooks; is the indirect support from everyone around me, which has been a great support in completing my successful journey, for which words are certainly not enough to express my gratitude.

I will never forget your kindness when I arrived late for the seminar at UCL, London, due to an accident and this was my second time visit to London. Julian had spent the time after the session to explain everything again to me, slide by slide.

I will never forget your kindness when I was a first year, Fiona asked me to join the PGR barbeque party, which held by the Doctoral College. I was new here at that time, she tried to make me get accustomed with the new environment in a PGR life.

I will never forget your kindness when my computer laptop was broken while I was attending the IAMCR conference. Isabella offered me hers for revising the Ethics submission form before the deadline that day.

They all said, in particular, that ‘they always stay here to support me’, and they did as they said. It may seem to be very little details, but it was the great moments that inspired me to have them as academic role models. I would like to express my deep gratitude for your always generous support. Professor Julian McDougall, Dr Fiona J. Cownie (Associate Professor), and Dr Isabella Rega (Associate Professor).

My deep and sincere gratitude also goes to my examiners, Professor Renee Hobbs and Dr Richard Wallis for their worthy and practical advice to improve the accuracy and efficiency of my thesis.

Big thanks are especially for all supportive who have supported me all the way through: I owe my greatest debt to my faculty and university: Faculty of Journalism

and Mass Communication, Thammasat University who provided me the scholarship. Without this funding, my study in the U.K. may have not been possible.

I am grateful to all my colleagues and friends, who always support me: Assoc. Prof. Pornthip Sampattavanija, Assoc. Prof. Somsuk Hinviman (PhD), Assoc. Prof. Sirimit Praphanturakit (PhD), Assoc. Prof. Phatteera Sarakornborirak, Assoc. Prof. Kulnaree Sueroj, Sanwarisa Mekpaiboon, and in particular, a PhD Chai-YO group, Chanaphan Thammarut and Navadee Sethamathateekul for unconditional supports.

I would also like to thank all the volunteers that participated in the data collection for this research study. I am greatly indebted to Office of Educational Affairs (OEA), the Royal Thai Embassy, Jan Lewis, Sunny Choi, Cansu Kurt Green, Enrica Conrotto for kind support while I am studying in Bournemouth University and Dr Ed Brickle, Paul Barnes, and Mary Ann Pledge for their help in correcting my English.

Dad, heartfelt thanks for your unconditional love. To my sisters, brothers, nephew and niece for your endless support and being always beside me that are what made this mission possible. Last but most importantly, to my Mum, for your love, generosity and sacrifices, and you always be here. I miss you every single day, and I deeply wish you are here.

The outpouring support I have received has made me realise I am more than my successful which I will never forget those brilliant moments. Every small but noticeable moments along this journey have cultivated in me the courage to liberate myself to step outside of my comfort zone.

BLANK

Chapter I Introduction

This chapter depicts the overview of this research study. The research background is described in order to provide Thai online usage and the impacts of social media in Thailand, all of which contribute to the key assumptions and objectives of this research study. Research problems are deliberated in order to explore how this research study can identify gaps and establish research questions pertaining to it. In particular, each chapter is summarised to notify the research philosophy and methodology used.

A. Research background

For over 30 years, digital media literacy in Thailand has been driven and implemented based on the UNESCO Global Media and Information Literacy Assessment Framework, which focuses on two tiers; the first tier is country readiness and the second tier comprises competencies that eventually aim to create a knowledge society with citizens' engagement (UNESCO 2013b) and the five key questions of media literacy (Center of Media Literacy 2020). Recently, media and digital transformation in the 21st century has produced a convergence of media, so the contents from many creators and even users flow through many different platforms. In particular, new media brings people growing connections through globalization, which develops connectedness between people and places all over the world (Bell 2001). In cyberspace, everyone can have a conversation, where they can discuss and share knowledge, and this, in turn, tends to generate communities that embody identities, which interrelate and communicate in the virtual sphere (Rheingold 1998). Thus, new media has been a powerful tool to engage traditional communities in a virtual world. The online community transformation allows people to be easily associated with various forms of technology for consuming and producing content from around the world. While a lot of technology is used for entertainment and general information or communication, social media is also a key support in empowering a civic voice to investigate social issues. Unfortunately, there have been many negative outcomes when some groups have tried to control information and suppress civic movements (Mihailidis 2014). For example, in the case of Cambridge Analytica-Facebook scandal, users' data was used for

commercial purposes without their permission. In fact, users are unaware of their rights to data privacy and security while engaging with digital media. Therefore, digital media literacy education should be reconsidered and reframed in order to catch up with the changes in technologies.

With regard to media literacy in Thailand, some researchers and academics have sought to apply Buddhist concepts, which are concepts related to a critical thinking process, to digital media literacy (Kleebpung 2017). The research findings from Krutasaen (2013) considered that one of the developments of the media literacy learning process approach is self-awareness. This approach integrates with Buddhist teaching to encourage people to acknowledge what they are doing and understand themselves while they consume media. Additionally, Gabai and Nupairoj (2017) share the argument about the different principles between Western and Thai perspectives in which media literacy can be integrated with Thai Buddhist philosophy. In congruence with this prior research, my research study purposes to inaugurate the idea of how '*Sati*' (mindfulness) in which Thai people are familiar with the sense of being conscious, could be applied to develop digital media literacy for Thai people, with an emphasis on the Thai context while they consume through digital media. How can '*Sati*' (mindfulness) relate to critical thinking in the Western concept of digital media literacy? The key objective of digital media literacy aims to establish the fundamental basis of digital media awareness and civic engagement with underlying participatory culture. It not only encourages people to express their voices in engaging with digital media content, but it also contributes to self-voice and self-regulation, enabling individuals to generate social movements in their communities.

Hence, digital media literacy must approach the act of contributing as a self-reflective, audience-based experience, where individuals are able to 'produce effective and responsible media messages' (Silverblatt et al 2014, p.120). Similarly, the Digital Bildung concept (the German educational principle) also indicates that the main element of digital literacy is the ability to be aware of oneself as a digitally literate person and to reflect on one's own digital literacy development (Martin 2008). '*Sati*' (mindfulness) is a tool that develops an internal individual mentality to create the stage of consciousness to precisely understand the truth. This is in terms

of the Thai Buddhist principle and, eventually it leads to wisdom, which could be defined as self-literacy, through the direct experience of each individual. In this research study, I intend to clarify how '*Sati*' (mindfulness) relates to digital media literacy and to establish a conceptual framework that bridges the digital media literacy concept underlying Thai contexts.

This research study seeks to examine the ways to rethink and reframe the concept of digital media literacy in the Thai context of '*Sati*' (mindfulness). Additionally, the conceptual framework was redesigned to explain how '*Sati*' (mindfulness) relates to the concept of digital media literacy. Moreover, as part of action research methodology combined with the capabilities approach, the participants from four key stakeholders: policy makers, academics, content creators and consumers in Thailand, were recruited to participate in the development of this pilot intervention that is well-matched for young Thai people who use social networking sites for information searches because Thai consumers spend a substantial amount of time to consuming various contents on digital platforms in accordance with Digital 2021: Thailand report (Kemp 2021). This pilot intervention is an example for this research study based on the brainstorming process of the participants to investigate how to encourage Thai consumers to develop critical thinking and competencies with digital media literacy with '*Sati*' (mindfulness), which begins with the 'inside-out' process of self-literacy. My hypothesis is that combining digital media literacy with '*Sati*' (mindfulness), it will contribute towards deeper insight into Thai media consumers, enabling them to acquire digital media literacy and essentially apply it to any digital platforms in their own daily lives. In particular, this new knowledge from the research study can generate any further approaches and interventions in the other capacities where digital media literacy is necessary, for example, active citizenship and civic engagement. As a researcher, I wish to explore the potential for combining the Thai Buddhist concept of '*Sati*' (mindfulness) with digital media literacy education. A helpful way to simplify this complicated theory might be by relating it to Thai consumers' experience. This is important because digital media literacy plays an essential role in establishing knowledge for all media users and helping them to be able to realise both the positive and the often-perceived negative aspects of social media (Nupairoj 2013). It is not just a way to access information in a new media platform; it is the way to get the idea of critical understanding to develop

individual skills in daily life. Finally, these skills may help to drive people to engage with society and become part of a participatory culture with a networked social movement, in the context of the rapid pace of technological and digital changes.

B. Research Problem

The situation of Internet usage in Thailand

Nowadays, technologies and innovations have gradually changed consumer behaviour; the various new media tools are supporting people to access and seek information and even express their opinions. The global digital growth report from We are social and Hootsuite in 2021, shares the latest data that the world's population has stood at 7.83 billion since the start of 2020 until January 2021. The global number of internet users increased by approximately 316 million (+7.3%) of 4.66 billion (59.5%) in the total population. Additionally, the global number of active social media users has risen by approximately 490 million (+13.2%) of 4.2 billion (53.6%) in the total population (Kemp 2021).

In particular, the number of Internet users in Thailand has increased by 3.4 million (+7.4%) and the number of social media users in Thailand by 3 million (5.8%) between 2020 and 2021. Users have spent an average of 8 hours and 44 minutes on the Internet across all devices, with 2 hours and 48 minutes spent on social media. The most used social media platforms are YouTube, Facebook, and LINE¹, which has risen dramatically to 94.2%, 93.3% and 86.2%, respectively in 2021 (Kemp 2021). Thai people are enabled to access and search for information in order to cultivate their knowledge and even to empower community participation. Kemp (2021) further shares the intriguing evidence that the audience aged from 25-34, is comprised of 17.3% of males and 16.6% of females, and is the most engaged category, from which marketers can easily reach them with advertisements on social media. Thailand is one of the fastest growing emerging smartphone markets, therefore many companies like Facebook and Google are constantly attempting to launch new features and tools in order to entice more people online. This information

¹ LINE is a freeware application, which is operated by LINE Corporation in Japan for instant communication on electronic devices such as smartphones, tablet computers and personal computers. Line has many communication features using text, images, video and audio, especially free voice calls over IP (VoIP) for conversations and videoconferences. The LINE application is used by 94% of Thailand consumers, which is the second highest usage in the world.

represents the transformation of Internet usage growth that could have either direct or indirect influences on individuals and society.

Kemp (2021) summarised the overview of Thailand Internet usage growth, the report of which demonstrated the increase in active mobile Internet users over each year. In particular, the active social media users had increased by 3 million (+5.8%), see Table 1.1, below. Thailand 4.0 policy was announced in 2017 in order to participate in the digital economy and attract new investments in its technology, innovation and creativity industries (Thailand Board of Investment 2017), with the aims of achieving sustainable growth in accordance with the sufficiency economic philosophy (Thailand Board of Investment 2020). Internet penetration figures are important because the accessibility of the Internet represents the potential of the public digital infrastructure, which in turn encourages people to participate in and receive more opportunities in various sectors such as education, health, business and politics.

Year	Total Population/ Urbanization*	Internet Users/ Penetration**	Active Social Media Users/ Penetration**	Active Mobile Social Media Users/ Penetration**
2021	69.88 million (Urbanisation: 51.8%)	48.59 million (Penetration: 69.5%) + 7.4% (+3.4 million)	55.00 million (Penetration: 78.7%) +5.8% (+3 million)	46.00 million (Penetration: 67%) +10% (+4 million)
2020	69.45 million (Urbanisation: 53%)	52.00 million (Penetration: 75%) + 2.0% (+1 million)	52.00 million (Penetration: 75%) +4.7% (+2.3 million)	52.00 million (Penetration: 75%) +4.7% (+2.3 million)
2019	69.24 million (Urbanisation: 50%)	57.00 million (Penetration: 82%) 0% (unchanged)	51.00 million (Penetration: 74%) 0% (unchanged)	49.00 million (Penetration: 71%) +6.5% (+3 million)

*Urbanization is the percentage of the population who live in urban areas

**Penetration is the percentage of people accessing the Internet and social media and utilizing mobile devices

Table 1.1: The overview of Internet usage in Thailand
(adapted from Kemp 2021, 2020, 2019)

The percentages (in Table 1.2) show the most active social media platforms and devices that Thais have chosen to use. Facebook, YouTube and LINE, are the most active platforms that Thai users download for using (Kemp 2021).

Thailand	The most used social media platforms			Daily time spent on media		
	Platform No.1	Platform No.2	Platform No.3	Internet (All devices)	Watching Television	Social Media
2021	YouTube (94.2%)	Facebook (93.3%)	LINE (86.2%)	8H 44M	3H 30M	2H 48M
2020	Facebook (93%)	[n/a]	[n/a]	9H 01M	3H 32M	2H 55M
2019	Facebook (93%)	YouTube (91%)	LINE (84%)	[n/a]	[n/a]	[n/a]

Table 1.2: Usage of the top three social media platforms and daily time spent
(adapted from Kemp 2021, 2020, and 2019)

Additionally, the report also shows that Thai people spent an average daily time of 8 hours and 44 minutes overall using the Internet through all devices in Thailand, including 2 hours 48 minutes on social media via any device and 3 hours 30 minutes for television viewing that includes broadcast, streaming and video on demand. Another survey, the Thailand Internet User Behaviour 2019, conducted by the Office of Policy and Strategic Affairs, Electronic Transactions Development Agency (2019) summarised the key findings showing that mobile phones have continued to be the most popular devices because of mobile-centric platforms, mobile payment options, and technologies for connectivity. Therefore, Thais spend an average of 10 hours 22 minutes per day. In particular, Generation Y, aged between 19-38, spends the most time on the internet, accounting for 10 hours 36 minutes. Social media is the first ranking, which is used by 92% of Thai internet users for online activities and 93.7% are used by Generation Y (ETDA 2019). In particular, Facebook, YouTube, and LINE were the most three most popular social media applications in 2019 (ETDA 2019). These facts reflect that the Internet has become part of everyday lives, especially for Thai people. Therefore, digital technologies have a significant influence on consumer behaviour and we should consider the ways that information is utilised, which is now shifting rapidly amid the blurred boundaries of different communication platforms.

The impact of social media sites in Thailand

The growing popularity of social media networks in Thailand has caused them to become a part of daily lives in which people spend time, communicating, sharing and interacting amongst their virtual communities. Social media delivers many

different values to all stakeholders; individuals can establish identities, generate contents, receive new opportunities and also express voices. The interaction in social networking led them to establish communities and new emergent connections between families, friends, co-workers and various communities. There are some benefits and risks in the usage of social media by young people; parents might lack a basic understanding of the positive and negative aspects of their children's online usage (O'Keeffe, Clarke-Pearson, and Council of Communications and Media 2011). On the benefits side, social media introduces socialization and communication, which give opportunities to young people to connect with others, maintain their relationships, share ideas, exchange information and especially, create knowledge. Social media participation can also foster self-identity amongst youths and these social skills combine to cultivate creativity, volunteering values, political participation, and civic engagement. Furthermore, social media usage in Thailand has empowered people in general to express their opinions and voices through their online communities; therefore, they can investigate social issues and give feedback immediately to the mainstream public broadcasting networks.

The digital transition frequently shapes individuals' behavior to become a 'FoMO person' or someone who is in 'fear of missing out', on something that their friends are doing. Therefore, they must access information that keeps them continually up to date and allow them to feel 'in the loop' (Barker 2016). In the current Clubhouse application phenomenon in Thailand, Alpha Exploration, a California-based software developer, started this audio-based social networking application, launched in 2020, to allow anyone who downloads this application to join the virtual room (Leesa-Nguansuk 2021). The key issue is that members can listen, observe and express their perspectives on political and sensitive issues with international and domestic politicians, celebrities, and public speakers. According to the gossip-style discussion with public speakers, this application provides real-time discussion with a wide variety of expertise in different fields to share ideas with the audiences (Leesa-Nguansuk 2021). Therefore, this application dissolves the barrier between public speakers and audiences, allowing anyone to raise their hand and ask questions to politicians and public speakers on any issue of concern. It may be interpreted that this space is a blurred and adjacent area in which to openly express one's opinions in order to challenge the Thai government's digital authoritarianism

(Teeratanobodee 2021). Hence, governmental sectors warn Thai users of this Clubhouse application to take legal action against those who break the law (Tanakasempipat 2021a). This situation challenges the mechanism of a Thai government regulation to conceal the taboo issues that the Thai youth demand with regard to reforming the monarchy system in Thailand and, in turn, it leads the government to attempt to block access for this application (Tanakasempipat 2021b).

Telegram is the other interesting application, which the Thai youth uses to connect and send instant messages to their group. The advantages of this application are the high security encryption techniques enabling secret chat for privacy and security. Activists of the Thai student-led movement use Telegram to organise the immediate street protests, which can happen spontaneously anywhere and anytime. Accordingly, the Thai government plans to block Telegram after a ‘very confidential’ document was leaked on social media and widely shared, which brings into question the dictatorship government’s authorities and criticises the role of monarchy (BBC 2020).

Consequently, social media platforms are becoming powerful tools for Thai people to express their perspectives. There are many delicate issues such as corruption, social inequality, social injustice and double standards in human rights that need to be dealt with accurately and transparently by government agencies and public broadcasting services cannot dig deeper into the roots of the problems because of blocking and filtering systems by the authorities. Therefore, social media provides the major alternative function that individuals generate a modicum of anarchy and also be at the hub of issues from various users. In Thailand, Facebook Fan Pages named The Reporters, Off Chainon, Poetry of Bitch and ThisAble.me are examples of alternative media sites which take responsibility for becoming like guardians to protect the powerless and disabled people in Thai society in relation to the issues that are ignored by government institutes by investigating governmental issues and public sector corruption concerning poor living standards. These communities have been noticeably formed to perform a new function for driving invisible issues, hidden problems concerning hidden people to be discussed and this encourage individuals to participate in their own society’s interaction.

Unfortunately, there are also negative sides to the social media platforms. For example, privacy is a key concern related to inappropriate or uninformed usage of technology that leaves evidences called a “digital footprint” for marketers and fraudsters to track for personal data (O’Keeffe, Clarke-Pearson, and Council of Communications and Media 2011). In a recent case, Facebook was vilified for “Cambridge Analytica received unauthorized access to data from as many as 87 million Facebook user accounts to target political marketing” (Castillo 2018). This was a major issue because Cambridge Analytica was “collecting data on millions of people’s profiles without their consent” (Brown 2018). The information from this data tracks online user behaviors that can be used for business and marketing purposes. Though the majority of the people affected by the Cambridge Analytica case were from the US, Thai people are also concerned about the safety of digital transactions that require registration using personal information; this is a big problem because, resultingly, users lack trust in data privacy (Yee 2017). Individuals are underestimating the importance of data privacy, thereby raising social awareness that online and offline activities of individuals are being automatically collected and stored in databases for various purposes (Manokha 2018). Flew (2014: p.15) provides another critical perspective from Nicholas Carr, stating that the growth of social media causes individuals to neglect the capacity for deep reading and critical reflection – and a lack of awareness of the complexity of metadata in various online platforms causes individuals to overlook the need to control their privacy. In addition, social media addiction is a serious and growing problem. It causes users to ignore or neglect their responsibilities and relationships in their daily lives (Burns 2017). Burns (2017) also points out that social media users are influenced by curated content, online content to which publishers have added some features so that users can easily see and explore what is presented. Relevant content is then tailored to consumers’ needs because social media monitoring software and devices tracks every step of consumer behaviors and preferences (Amiot 2017). All devices are designed to support strategic marketing for inducing consumers to have enough interest and trust to eventually purchase products and services after which they had not necessarily enquired.

Additional negative aspects are mentioned by Burns (2017) including scam, rumours and fake news stories. These can spread rapidly because social media encourages

people to generate, post and share information that produces an effect regardless of whether it is positive or negative. The recent examples of online rumour cases in Thailand are “*The new coronavirus can be spread by mosquito bites and in Chinese food*”, “*Spraying alcohol or chlorine all over your body can protect you against Covid-19 inflection*” (Thaiger 2020), “*Standing in direct sunlight can kill the coronavirus*” and “*Drinking lemonade can kill coronavirus*” (Thaiger 2021). The other source attempts to inform individuals to be aware of fake news, “*Eating garlic does not prevent Covid-19*” and “*Hand dryers and UV bulbs do not prevent or kill Covid-19 on our body*” (Saturusayang 2020). Those news items illustrate how digital technology and social media easily spreads fake news through speedily to reach wider audiences far beyond the traditional media (Petchot 2020). The consequences affect not only medical workers who need to inform the public about the facts, but also local residents who were unaware of the fact and therefore protested at the field hospital for Coronavirus pandemic because they were frightened of infection (Thaitrakulpanich 2021). In particular, the Covid-19 situation related to online fraud, which sent links for clicking on claims to offer information on covid-19, donating to online charities, and purchasing online products (Pinchuck 2020). The Information Suppression Centre shared the fact that 244 people who had fallen victim to online scam in 2020 with losses amounting to about four million Thai Baht (one hundred thousand UK pounds) by transferring money to the fake account profile on Fakebook, which used stolen photos from influential people on Instagram accounts, who bought products without delivery (Bangkok Post 2020). These examples illustrate the unanticipated consequences of those who lack concern and underestimate the impact of social networking sites.

Along with the consumers’ complaints in Thailand, products and services were reported in the top rank to the Office of The Consumer Protection Board (OCPB) in February 2021. Complaints included the fact that people had received incorrect information, low quality or defective products. Additional complaints were that products were difficult to return or get refunded, advertisements were false or misleading and there were risks from financial transactions (Office of the Consumer Protection Board 2021). The survey from the Foundation for Consumers and Bansomdejchaopraya Rajabhat University in 2018 studied Thai urban shopping behaviours from 1,205 respondents who live in Bangkok. The report discovered that

30.9% of urban Thai people used Facebook, 25.4% used Instagram and 13.9% used Lazada to purchase products. Male and female clothes (29.8%), health food supplements (13%) and electronic appliances (12.1%) were the top three categories for urban Thai consumers' purchases and the reasons that they trusted online shopping was that they hailed from credible websites (33.8%), with good product reviews from credible and well-known sources (31%) and guarantees of product quality from credible websites (21.6%). Lastly, when respondents were cheated from online shopping transactions were that 39.6% reported the incident to the police, 28.7% posted the story on social media sites such as Facebook, 19.3% reported the occurrence to the Office of the Consumer Protection Board and 9.7% did nothing (Chaladsue 2018). This report provides some interesting insights because Facebook and Instagram are functioning in a commercial capacity as social media commerce which is the channel to connect and make transaction between sellers and purchasers. Currently, the Thailand industry outlook 2020-2022 shares reports about the situation of mobile telecommunication in Thailand. The demand for mobile service continually rises, as do the government policies which promote the digital economy. Therefore, improving network capabilities will increase the demand for mobile data services in order to access the internet for financial transactions, entertainment, and e-Commerce (Krungsri Research 2020).

In particular, the Covid-19 pandemic has changed consumers' behaviour that shift to online shopping (Thailand Business News 2020). The report from PwC Thailand also support the statement of the Covid-19 has accelerated Thai consumers to shift to online activities. Over a third of consumers (35%) have recently purchased products and services through online platforms (Kate 2020). *“e-Commerce sales in this period are expected to double and drive the overall e-Commerce market in Thailand to reach more than two hundred billion Thai Baht this year”* This statement represents that Thai consumers are ready for a cashless society by using online transactions not only for the Covid-19 concerns, but also for convenience and safety (Kate 2020). Based on the current report of the digital 2021: Thailand of eCommerce activity, 88.1% of Thai internet users searched online for products and services to purchase and 84.9% visited online stores (Kemp 2021). In particular, the eCommerce purchases are discernible through age group: 84.8% of 16-24 year olds and 83.3% of 25-34 year olds have purchased products and services through

eCommerce (Kemp 2021). It can be observed that eCommerce has become a key component of Thai people's daily lives. Thai consumers can interact immediately, access real-time information and expand their opportunities to engage in an online marketplace and create peer-to-peer communities with both buyers and sellers. Therefore, the online shopping decision- making process can proceed faster than purchasing in a physical store.

However, online advertising can also have undesirable side-effects. There was a big controversy about journalists' rules and accountabilities in Thailand, prompted when Netflix created an online advertising campaign to promote a new series named *Black Mirror*. The viral clip was strategically spread widely using both online and offline platforms and news broadcasting platform. It was reported by a famous TV anchor with an image of an actress impersonating Princess Susannah and was supported by the caption "Princess Susannah is kidnapped" (Positioning 2018) (see Figure 1.1).



Figure 1.1: The Netflix online advertising campaign (Source: Positioning 2018)

Additionally, a Thai newspaper published this story in the middle position of the front page which represents important content, with the eye-catching headline "Brit princess is kidnapped, PM fights against" (Arunittiwit 2018). The position in the newspaper was selected by media planning and money was paid to buy this place on the front page as an advertisement (see Figure 1.2).



Figure 1.2: The Netflix online advertising campaign on Thai newspaper
(Source: Arunittiwit 2018)

Moreover, many Thai news channels had intentionally retweeted this content with a hashtag #princesssusannah through their own social media platforms (Wongreanthong 2018) (see Figure 1.3). This clip intended to engage audiences within the scope of news, as it was presented like the truth with the mood and tone of a news report.



Figure 1.3: The Netflix online advertising campaign on twitter
(Source: Wongreanthong 2018)

A lot of real-time feedback from both sides covered the controversial debate. Some viewers said that this campaign had interesting content with outstanding creativity. It was definitely easy to recognize the Netflix logo on the top right of the screen or page, so it clearly reminded them this content was an advertisement. On the other hand, some people were concerned that this content misled them to pay attention to an advertisement that was fake news which deliberately confused viewers who trusted this content. There were many critics who questioned the journalism ethics and standards and asked about the duties and responsibilities of the press (VoiceTV 2018). The main criticism from Wongreanthong (2018) was that “not everyone knows it is an advertisement”, so he insisted that these marketers and advertisers should take responsibility for using the news space of the front page in an inappropriate manner which does not lead to misconception. Using a TV news anchor for advertising objectives was considered unethical because some readers may not identify fact from fiction in this kind of content. Therefore, in this type of this situation. Wongreanthong (2018) proposed that there should be declaration of advertisements, identified by a caption or title so that viewers can clearly

differentiate between news and advertisements. Consequently, it can be seen that the methods of creating advertising content and the tactics for planning media have recently been reformed to fit digital platforms and consumer behaviour. This phenomenon should make both creators and consumers seriously aware of the causes and effects of what they produce and consume and how they impact consumer trust. Finally, raising public awareness of digital media literacy from the lessons learnt can be adapted as informal pedagogies emanating from all key stakeholders' perspectives.

Looking at the other side of the Thai context, the Covid-19 pandemic has enlarged the Thai cultural beliefs regarding religion and the supernatural, with the Thai government requiring monks nationwide to chant in order to combat Covid-19 and raise citizens' spirits (Thairakulpanich 2020). Additionally, Thai online news publicizes a little Thai boy dancing in front of the spirit house to get rid of Covid-19 (Kanchanabundhu 2020). It reflects the Thai local belief that the function of soothing the feeling of anxiety during an unpredictable moment, is a good crutch for emotional support to treat mental wellbeing, assisted by prayer chants and meditation. Belief and blindfaith exist on the thin line between habituation and unfamiliarity, causing individuals easily to believe in phenomena without empirical evidence. Furthermore, some marketeers attempt to use this approach to persuade consumers of new products and services that serve mental wellbeing in terms of a 'superficial' in Buddhism, which is defined as a belief with an interpretation that is embedded in the combined cultural background of Buddhism, Brahmanism and Spiritualism. Thai Airways, for example, offers pilgrimage holy flights in which a celebrity astrologist leads all guests in chanting while flying over to visit 99 Buddhist sites throughout Thailand. Meals, a prayer book and an amulet are given as part of a pre-New Year trip to make good merit (Khaosod 2020 and BBC 2020b). Furthermore, holy face masks made of limited-edition muslin with a talisman are printed to protect against evil (Sereemongkolpol 2020). It can be inferred that Thai 'superficial' beliefs in Buddhism and Spiritualism are used as an emotional strategy for commercial purposes. Thais are easily convinced when myths and beliefs are used, which cannot be proven scientifically but can insightfully influence them psychologically in their everyday lives.

Every single moment of online purchase decision making

While the right message, the right target audience and the right time are key factors for marketers to contribute to the success of digital businesses as a result of the shift in consumer behaviour that has been mentioned above, many people go online and spend time on various activities. *“You cannot be the helpful brand partner and improve the lives of consumers if you are not present in the moments, they need you most”* (Lecinski 2014), this paragraph represents the importance of every single moment on a smartphone that can create opportunities for brands to seize these moments from consumers’ decision-making for purchasing. Resultingly, many businesses face competition at every single moment. Lecinski (2014) reveals the data which purports that search ads drive awareness and increases 80% of brands into the top-of-mind. A smartphone has become a necessitous part of individuals daily lives, where consumers hear about new products and can immediately search for information that is available at their fingertips. Ramaswamy (2015) explains in detail with regard to the micro-moments, which are hundreds of popped-up moments every day, which translate into the ‘I want-to-know’, ‘I want-to-go’, ‘I want-to-do’ and ‘I want-to-buy’ moments that hold great influence in increasing opportunities for brands to encourage consumers to make immediate decisions at that moment. 50% of smartphone users expect to purchase something immediately with the experience of ‘right here’ and ‘right now’ to provide consumers’ needs with specific and tailored information (Gewelber 2017).

The marketers attempt to provide product information by creating a new decision-making moment in the concept of ZMOT, which represents the zero moment of truth. Lecinski (2011) believes that consumers have the chance to purchase a product a hundred million times a day, so the marketing moment concerns every single important moment that consumers spend online. Marketers seize these for establishing success for their businesses through online platforms, see Figure 1.4 below;

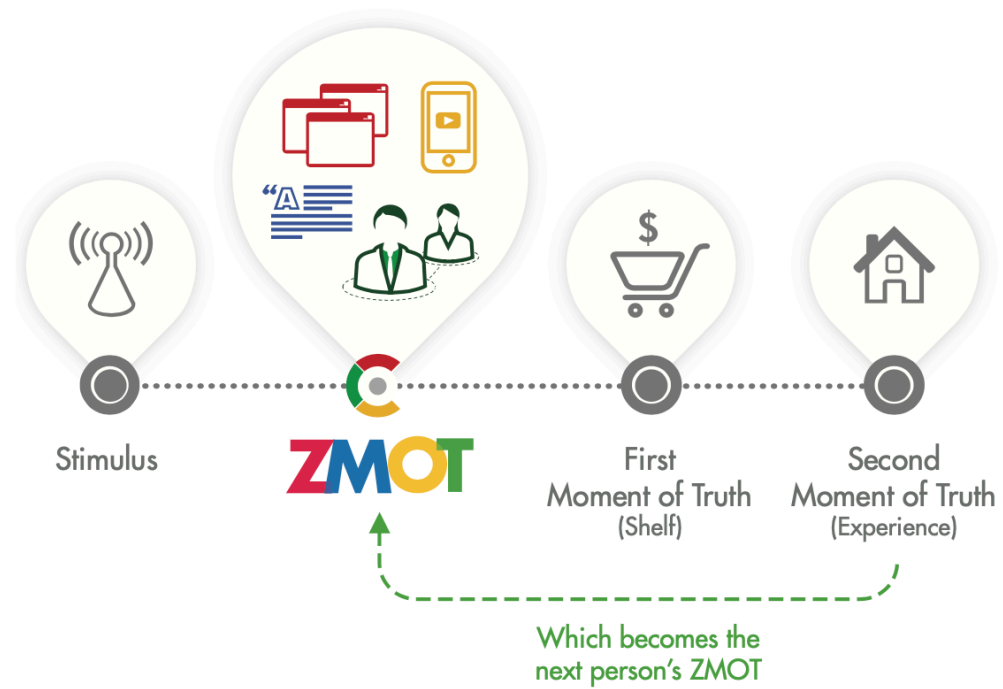


Figure 1.4: The new mental model (Lecinski 2011)

In fact, the traditional mental model illustrates the process of consumers making decisions when they watch Television commercials, which triggers them to visit the shelf to get more information about products and services. They can see, touch and ask questions before making decisions for purchasing, which is the process of the first moment of truth. In the digital transition, Lecinski (2011) explains, the new mental model enlarges the gap between stimulus and the first moment of truth that ZMOT shapes consumers' decisions from undecided to decided by providing real-time information in multiple ways that consumers can access through the digital platform. *"the 'dwell time' that consumers spend during ZMOT is much longer than the time they spend at a store shelf"*, this statement of Lecinski (2011, p.26) emphasises the power of moments in digital media that can encourage consumers to purchase by using the personalised messages for creating the impact with the possible motivated moment, see Figure 1.5, below;

This figure has been redacted due to copyright

Figure 1.5: Breaking down the process of the new mental model (Nelson 2019)

This figure visualises to clarify each process of the new mental model, which comprises of stimulus, zero moment of truth and first moment of truth. Nelson (2019) identifies the zero moment of truth that enables consumers to feel more empowered to get immediate access to information about products and services to compare for alternatives before making their decision. Additionally, Aichner (2012) indicated that the higher the product knowledge and involvement, the more consumers are willing to customise. Thus, many companies obviously realise the importance of product customisation and provide specific information to customers. Since it is really important to gain consumers' attention at the critical moment among information overload, many marketers attempt to effectively communicate directly with consumers and persuade them to make an impromptu decision with positive and beneficial images in their minds.

Lecinski said "*The sales funnel isn't really a funnel any more*", (Lecinski 2012, p.11), explaining that in the changing online purchasing journey, consumers switch devices to fit their needs. There are multiple channels for them to select from and, interestingly, they spend less time on making quick decisions. Media platforms are the process of transformation, changing forms and patterns because of the development of technologies and innovations. Marketers attempt to identify all communication touchpoints in the consumers' journey and track the ways brands can engage with consumers which gets them closer to achieve the business goals

(Hogg 2018). Therefore, it is time for media users and generators to be concerned with critically understanding the basis of digital media literacy because it seems as though consumers need technologies to discover the best solutions to meet their needs; however, marketers obviously want to increase their product sales and use strategies and content to serve consumers in every platform. In particular, marketers attempt to narrow the ‘messy middle’, which widens the gap between trigger and purchase, where consumers take more time to explore and evaluate products and services (Rennie and Protheroe 2020). The best approach to succeed in the messy middle is to provide consumers with information and the reassurance they need to make the right decision at the right moment. The customer journey model is strategically applied to reach out to the potential targets and convert them into real customers, thus the marketers’ key concern is how to move beyond traditional advertisements. Consequently, social media engagement is firstly prioritized to release specific content to consumers intent on purchase across multi-channels. In today’s capitalist world, consumers are constantly bombarded with stimuli at every single moment, causing them to immediately respond both mindfully and mindlessly. Digital media literacy can play a critical role in both commercial considerations of media consumption and traditional cultural beliefs of each community that encourages individuals to cultivate competence in engaging with digital media, especially, by bridging with the concept of ‘*Sati*’ (mindfulness) to envisage the new framework and strengthen the digital media literacy for Thai people.

C. Research Assumption

As previously mentioned, digital transition is the motivating factor in allowing individuals to interact straightforwardly with information. This can produce both positive and negative consequences; in particular, technological determination has shortened the process of consumers’ response, which has an effect on individuals’ everyday lives. The core concept of digital transformation is to leverage the digital platform to support businesses replacing traditional media, in which individuals can better access information and communicate with others through digital platforms and devices to serve their needs. Digital information overload is described as information pollution, information overabundance, social media fatigue, and

information assault. Bawden and Robinson (2020) suggest the best approach is to seek a mindful balance in consuming information, which is a part of digital media literacy. Additionally, “Should we add to media and information literacy the issues of ‘mindfulness’ and ‘digital wellness’?”, (Berger 2019, p.26). This question was raised to discuss the existing literacies needed to be applied to new approaches in response to digital change. Looking through the concept of digital media literacy, the key objective is to encourage individuals in developing key competencies. Gabai and Nupairoj (2017) suggest that media literacy can be taught as an integrated subject in the Thai Buddhist philosophy in order to cultivate individuals with the skills and competencies underlying the mindful awareness that engaged with their daily lives.

The word ‘*Sati*’ (mindfulness) is generally used in Thai daily life, in particular, to urge someone to return to awareness after they have been unaware of something or even the circumstances have already occurred. ‘*Sati*’ (mindfulness) is described as the process of recollection (Payutto 1995), which encourages an individual to return to his or her mind in order to interact with the present situation. It can also be a consolation word from good friends to exhort whatever is causing you to be troubled. The word ‘*Sati*’ (mindfulness) can bring an individual to awareness of the interacted occurrence. Furthermore, ‘*Sati*’ (mindfulness) functions as a gatekeeper to monitor the stimuli that individuals are engaging with (Payutto 1995). Similarly, the core concept of digital media literacy focuses on how individuals can access, analyse, communicate and evaluate the media in which they interact in order to realise both positive and negative impacts and liberate themselves to cultivate their potential for the capability to achieve their goals for participating in their community. And ‘*Sati*’ (mindfulness) is an important component to the practice system to realise the principles of truth that underpins causes and consequences. The process of self-liberation is a critical aspect of an individual’s practice to cultivate a person’s own wisdom in order to liberate themselves from ignorance and illiteracy resulting from the similarities of its function between two principles. In summary, liberation in the Thai Buddhist principle of understanding causes and consequences, in terms of natural truth, relates to the process of understanding an individual’s values of capabilities for effectively operating their rights to achieve their potential to ‘doing’ and ‘being’ in terms of the media literacy concept.

The overlapping of two concepts, ‘*Sati*’ (mindfulness) and digital media literacy, is responsible for initiating the research hypothesis that ‘*Sati*’ (mindfulness) is the core component of digital media literacy, for it enables Thai people to establish competencies. Accordingly, ‘*Sati*’ (mindfulness) is an important context, which is profoundly ingrained in Thainess to function as a self-reminder to themselves. When individuals are engaged with something, ‘*Sati*’ (mindfulness) is a particular mechanism of ‘pausing space’ to reconsider the previous, current and upcoming situations that may have causes and consequences to themselves. Therefore, ‘*Sati*’ (mindfulness) supports the process of wisdom, which the Thai Buddhist principle defines as the understanding of the natural truth which, I propose, ‘*Sati*’ (mindfulness) provides: a space for self-reviewing, which underpins the process of critical reflection in terms of internal processing formation. Consequently, this research study is clarified into three research questions with the aim of bridging two different philosophical backgrounds, as follows;

- (1) How can ‘Sati’ (mindfulness) relate to the concept of critical thinking?*
- (2) How can ‘Sati’ (mindfulness) relate to the concept of digital media literacy?*
- (3) How can ‘Sati’ (mindfulness) enhance the digital media literacy of Thai online consumers?*

These three research questions seek to investigate the relationship between the three keywords and how the digital media literacy concept can be bridged to the concept of ‘*Sati*’ (mindfulness) in a Thai context. The purpose of this research study is intentionally to articulate five contributing points from action research combined with the capabilities approach: *first*, developing new knowledge from the conceptual framework development process, which synthesises the relationship between two concepts to formulate new integration in managing knowledge across boundaries. The overview of a new conceptual framework of digital media literacy with ‘*Sati*’ (mindfulness) can envisage diverse approaches to develop the effective interventions or implementations to empower Thai online consumers in simple way. *Second*, this initial pilot intervention, which was an example of how digital media literacy with ‘*Sati*’ (mindfulness) had developed from participants of four key stakeholders, provides the notions to generalise the approaches used to educate Thai online consumers concerning digital media literacy.

Third, e-Commerce, a search engine, products online review and products online stores (Nelson 2019), are the digital platforms, which enable consumers to immediately disseminate information about products and services to compare for alternatives before making decisions. In particular, the 16-24 year-olds and 25-34 year-olds are the key target groups who search for product and service information on digital platforms before making purchases. Typically, they will have purchased products and services through eCommerce (Kemp 2021). Therefore, the pilot intervention was developed to emphasise on this group with the aim of investigating how this pilot intervention applied the conceptual framework to encourage Thais about digital media literacy with ‘*Sati*’ (mindfulness).

Fourth, findings, arguments, and also limitations from this research study provide a valuable initial baseline for continuing with this topic, and collaboration between policy makers, academics, online content creators and consumers can serve as the prototype for further research studies. *Lastly*, some points of arguments from this research study can be enlarged through new recommendations to advocate for future public policies, for example, digital media literacy public policies and media regulations, educational curriculums and pedagogies which facilitate digital media literacy among Thailand’s technological transition. Eventually, sharing new knowledge to work with others who are interested in the same issue and have the opportunity to collaborate with four key stakeholders to encourage new social movements in media education.

My hypothesis is that combining ‘*Sati*’ (mindfulness) to educate the digital media literacy concept can generate in diverse approaches that can be simply applied to Western theories and concepts in order to connect Thai consumers’ experiences. The aim of this research study is to localise new knowledge in order to identify the conceptual framework of the relationship between two concepts of the West and the Thai Buddhist principle. In particular, implementing an initial pilot intervention based on participant brainstorming and fieldwork data collection to visualise the role of cultural diversity context in designing a tailored approach to digital media literacy.

D. A Thesis Structure

Three research questions are embedded in order to clarify how the concept of ‘*Sati*’ (mindfulness) can be bridged to the concept of digital media literacy. This research study comprising eight chapters to enlarge the journey of this research study.

This chapter ‘Introduction’ visualises research background and research problems in order to investigate research questions, which are addressed to identify the assumption for this research study. It further discusses the current situation concerning Internet usage, and the social media impact in Thailand.

Chapter 2: ‘Digital media literacy concept and the movement in Thailand’ aims to illustrate the global framework of digital media literacy concept with the chronological overview of the development process from media literacy to digital media literacy. This chapter also discusses the digital media literacy movement and the way in which Thailand is modifying this global framework within the Thai context in order to encourage people to understand the concept of digital media literacy.

Chapter 3: ‘The concept of ‘*Sati*’ (mindfulness)’ provides the overview of the ‘*Sati*’ (mindfulness), definition and concept. It examines how ‘*Sati*’ (mindfulness) facilitates the process of formulating wisdom. In particular, ‘*Sati*’ (mindfulness) is discussed in terms of Eastern and Western perspectives and how the digital media literacy concept relates to ‘*Sati*’ (mindfulness) in order to collaborate on a new approach to fostering digital media literacy for Thai people.

The chapter 4: ‘Definitions, a conceptual framework, and a pilot intervention development’, a review of the literature is illustrated to unpack the mechanism of three keywords definitions, which are as follows: a conceptual framework, the intervention of the step-by-step development, in order to clarify how theories, concepts and practices are utilised and to complement each other.

The research study’s methodology and analytical methods are introduced and explained in Chapter 5: ‘Methodology’. This lays out the aims to outline this

research methodology, which has been designed to investigate the research's questions. In particular, the research philosophy was considered to explain the process of the research study that reveals a step-by-step data visualisation of how theory applies to evidence. Further, it describes how data collection and data analysis methods have been used to address the research questions.

Chapter 6: 'Analysis' illustrates the findings from data collection collected from participants of four key stakeholders. The data was analysed by using thematic analysis and critical discourse analysis in order to synthesise some arguments to discuss further under the research questions.

In Chapter 7: 'Discussion', shares the critical points from the analysis that applied the definitions, the conceptual framework, and the pilot intervention to enlarge the arguments of this research study. Definitions and the adjusted conceptual framework are reconstructed to explain how '*Sati*' (mindfulness) can be integrated, with the concept of digital media literacy to further address the three research questions. And the final chapter 8: 'Conclusion', attempts to sum up and provide the conclusion to delving deeply into the arguments in order to identify opportunities and limitations for sustained development.

Chapter 2 Digital Media Literacy Concept and The Movement in Thailand

This chapter illustrates the global framework of the digital media literacy concept with a chronological overview of the development process from media literacy to digital media literacy particular. The key aspect of this guidance, which has been customised for media education and pedagogies in each nation is this: Thailand has been influenced by the global framework for fostering digital media literacy in its own context. This chapter further discusses how Thailand is modifying this global framework with the Thai context in order to encourage people to understand the concept of digital media literacy.

A. The overview of media, information and digital literacy concept

According to the aims of the concept of literacy, UNESCO focused on reading, writing and arithmetic skills in order to enable individuals to establish the skills of decoding and encoding language in written form in order to increase productivity and, in particular, to contribute to freedom and equity (UNESCO 2003), in terms of self-improvement (Hoggart 2009). After that, UNESCO renewed the vision of literacy as *'the ability to identify, understand, interpret, create, communicate and compute, using printed and written materials associated with varying contexts. Literacy involves a continuum of learning in enabling individuals to achieve his or her goals, develop his or her knowledge and potential, and participate fully in community and wider society'* (UNESCO 2005, p.18). Furthermore, UNESCO's long-term commitment to promote "empowerment and participation in the emerging knowledge society, democracy and good governance", in which the value of the relationship between information and communication can be strengthened through the development of the competencies: knowledge, skills and attitudes, is to be considered (UNESCO 2013a, p.47). Similarly, the review article of reading the past, writing the future: fifty years of promoting literacy, UNESCO (2017) summaries literacy as *'communication involving text'* because *'text'* is combined with other media elements and platforms, for instance, image, sound, symbol, print and electronic media and *'communication'* itself, which functions as a process of

communicating with others or oneself through verbal and non-verbal approaches. It can be seen that the development of the literacy concept relates to an individual and other agency which may be the person or medium with whom he or she is participating. Essentially, engaging with the media, which is the part of individuals' lived experience, those skills are needed to develop their competencies to understand their rights and enable their voice to reflect their freedom of expression. In particular, one aspect of the distinctive type of media literacy: '*being literate*' is important in that it addresses all literacies on a continuum, in which individuals are differently literate, demonstrating varying levels and uses of literacy competencies according to their environments, need and available resources (UNESCO 2013b).

This above statement represents the key consideration for the establishment of human literacy competencies. It cannot be an instant approach to ensure the archetypal achievement for any country. Cultural differences are the crucial point, in particular, to influence the formulation of digital media literacy. Mihailidis (2019) points to the necessity of media literacy competencies where individuals reconsider the functions of media in terms of communities' needs for communication and information in order to understand the complexities and multidimensional roles where citizens are engaged in community issues by providing human connectedness to a culture of digital abundance, which turns knowledge into action with particular concern for the cultural use of the internet (Buckingham 2015). To become an active citizen in the 21st century, Buckingham (2003) indicates that media education has moved beyond political protectionism, therefore, the key point of media education is to 'liberate' individuals from their incomprehension to increasingly question. Especially, individuals can identify separately between 'dominant' and 'independent' productions under the norms that construct individuals to distinguish them from the 'others' into societal class membership. Literacy is therefore anticipated to empower an individual's ability, in which Paulo Freire describes the literacy learning process as a locus of '*conscientization*', where individuals who are aware of their social structures and the possibility of them taking charge of change with a vision to literacy empowering individuals to understand their rights and act in new ways (UNESCO 2017).

“To acquire literacy is more than to psychologically and mechanically dominate reading and writing techniques. It is to dominate those techniques in term of consciousness; to understand what one reads and to write what one understands: it is to communicate graphically. Acquiring literacy does not involve memorizing sentences, words or syllables – lifeless objects unconnected to an existential universe – but rather an attitude of creation and re-creation, a self-transformation producing a stance of intervention in one’s context” (Freire 1973 cited by UNESCO 2017, p.56)

This statement reflects on the association between the individual and the community in order to cultivate the individual’s competencies to break the silence. A competence in questioning must be cultivated in order to consider the social structures and the context that contributes to the process of self-transformation to the formulation of individual knowledge. The other important key to literacy is to examine how literacy is practiced in many other different contextual dimensions in various societies. In particular, the diversity of cultures, languages, beliefs and so on. Therefore, literacy practices need to be adapted to address the particular context of each society as ‘diverse approaches’ under the principle of literacy as social practice, which underlines the understanding of social contexts connected to institutions, systems, structures and the exercise of power (UNESCO 2017).

Amongst the rapid pace of technological transformation, Tornero and Varis (2010) described the mechanism of transformation, which evolves in the humanizing process that operates the virtuality of transforming both the manmade environment around human beings and intellectual capacities and mental skills. This process of human beings’ development is given ‘*human function*’, in which an individual can develop, invent, or generate an instrument to support and serve their multiple skills and capabilities (Tornero and Varis 2010). In particular, Tornero and Varis (2010, p.20) stated that the awareness of technological change is called ‘*intellectual technologies*’, the process of acknowledging wisdom through educated (Theuth) and uneducated (Thamus) erudition. Focusing on the living environment through digital platforms, technological innovation can apparently generate a false awareness of knowledge that persuades individuals with ‘no depth and no truth’ messages in terms of ‘*trusting technology*’, which cannot recognise the accurate and trustworthy

sources. Every innovative development is positive and without realising the impact that allows consumers to be manipulated by this transformation in today's information society (Tornero and Varis 2010).

Therefore, Tornero and Varis (2010) suggested the usefulness of '*media awareness*' in order to reflect and question the consequences of technological development with the Thoman's Blueprint for Response-Ability (1986 cited by RobbGrieco 2018) adapted from Paulo Freire, Thoman presented the framework of '*conscientization*' or critical-consciousness-raising, which was influenced by Paulo Freire that aimed to '*media awareness movement*' in 1986. Media awareness must drive the values of a new humanism in many senses, the following is suggested: 1) *Situating the human person at the core of this media civilisation*, 2) *This new awareness must drive the primary of the critical sense towards technology*, 3) *The new humanism must help to foster a sense of autonomy in a context*, 4) *The new humanism in the global communication society must prioritise a new sense of respect for multiplicity and cultural diversity*, and 5) *Reviving the classical idea of the cosmopolitan, universal citizen, with very clear rights and responsibilities* (Tornero and Varis 2010, p.25-26). As a consequence, media awareness and new humanism are part of the process of the formation of a technological civilization and a media culture that enables individuals to criticise and dissolve their own preconceptions and stereotypes that can harm an encounter with other cultures. This is the process of mindset transformation, which requires systematic education to encourage individuals to gain awareness through media literacy (Tornero and Varis 2010). This statement reflects the core factors of media education: technology and culture, in which digital technologies can generate new patterns of literacy so individuals also require new capabilities and competencies in literacy, in order to accommodate their own cultural contexts.

Looking through the media literacy movement, Tornero and Varis (2010) discuss the three important orientations: 1) *The protectionist orientation*, which concerns the impacts of media power, thus the approaches are preventative and defensive actions. The implementation of policies to regulate and monitor the media actions and consequences associated with children and youths who are easily affected by the media due to their age and education, 2) *The promoting orientation* with the aim of

encouraging media awareness and citizen empowerment, so the purpose is to launch activities to develop individuals' potentialities, and 3) *The participatory orientation*: this movement emphasises the spread of social production and communication for the development of knowledge. Establishing individuals' autonomy, critical capacity and ability to properly guide their own personal development of social interactivity, which is the important part of cultivating democracy under the concept of active citizenship. These orientations in media literacy seem incompatible but they can be integrated to address the principles to critical and liberal, tolerant and respectful of diversity, which democratizes and defending equality (Tornero and Varis 2010).

As described above, Tornero and Varis (2010, p.55) define media awareness as aiming to encourage access to technologies and the appropriation of the instruments, codes and languages that enable information to be received, created and disseminated which empowers individuals to actively participate in society. In addition, competencies, freedoms and responsibilities would be balanced in order to respond to the demands of the new communication setting, in which media awareness should be critical, and to provide systems for evaluating and selecting information to strengthen individuals' right of free expression.

“Media literacy can be defined as the capability to access, analyse, and evaluate the power of the images, sounds and messages with which we are faced every day and which play an important role in contemporary culture. It includes the individual capability to communicate using the media competently. Media literacy concerns all media, including television, film, radio and recorded music, the press, the Internet and any other digital communication technology. The purpose of media literacy is to raise the level of awareness of the different guises taken on by the messages transmitted by the media that we find in our lives every day. This must help citizens to recognize how media filter their perceptions and convictions, mould popular culture and influence personal decisions. It should provide citizens with the capacity for critical analysis as well as creative problem-solving capacities, turning them into aware, productive consumers of information themselves. Media education is part of the fundamental rights of

each citizen in every country in the world, just like the freedom of expression and the right to information, and it is crucial to the attainment and consolidation of democracy. Today, media literacy is one of the key prerequisites for the exercise of full, active citizenship, and it is one of the spheres inside which intercultural dialogue should be promoted. Furthermore, media education is a fundamental instrument for raising media users' and consumers' awareness of issues related to copyright" (Tornero 2004, p.73)

From the above definition, the UNESCO media literacy framework was designated to describe the architecture of media literacy, in which a system of competencies outlines the capacity to use the media with the aim of critical understanding and communicative competence. Beginning with the availability of media and environmental factors, the basis stage of the pyramid is to encourage individuals to cultivate the different competencies of each individual, see Figure 2.1 below;

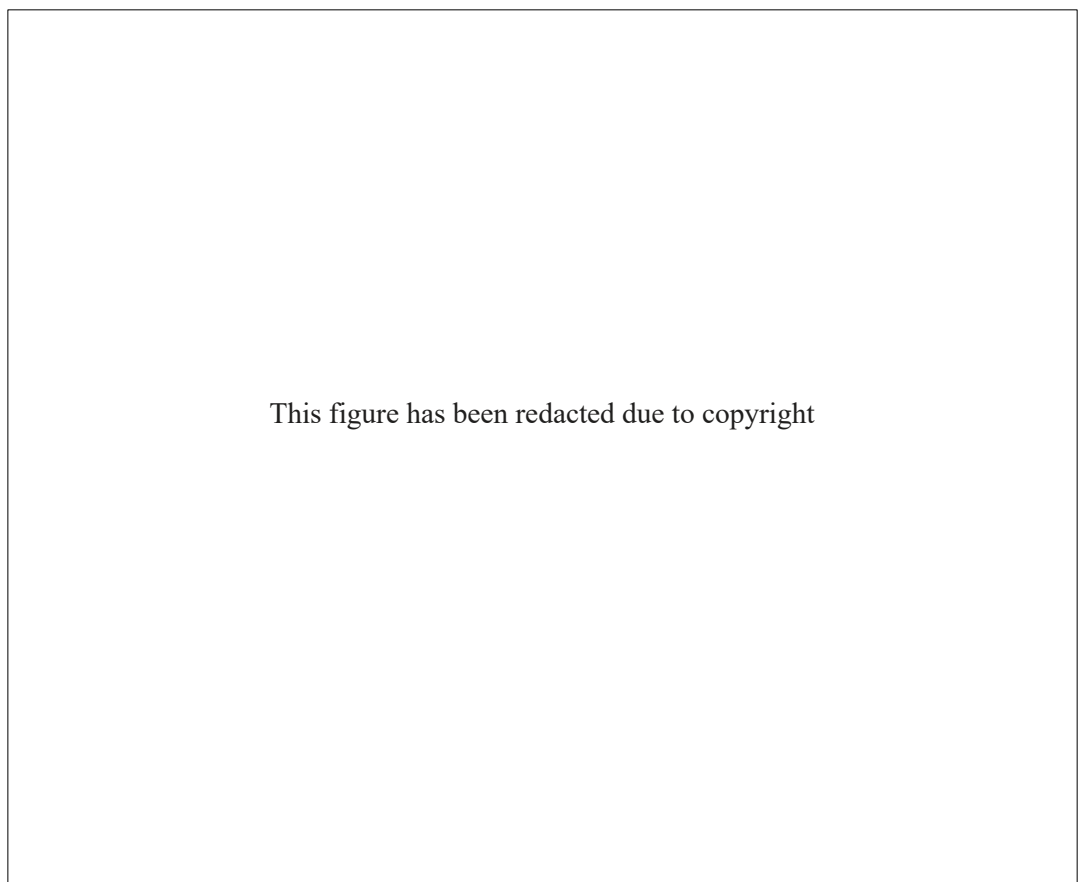


Figure 2.1: The media literacy framework (Tornero and Varis 2010)

This framework explains the different levels of competencies, starting with the basis of accessibility to properly use and access media through the environmental factors defined as the educational system and the policy, in order to encourage individuals to deal with the media. Furthermore, the next level of critical understanding is the ability to read, understand, and evaluate media content and to create an awareness for media opportunities offered and conditions committed, which divides into two sub-dimensions: *a) Finding and selecting information*: which is the individual's ability to explore, search for and choose information in order to satisfy their own interests and *b) Evaluation*: the individual's ability to assign value to the information received in order to their background of knowledge, for example, critical thinking, personal autonomy and problem-solving capacity. Lastly, communicative competence, the highest level is the set of abilities to create and produce messages using different codes and to disseminate them through different platforms (Torner and Varis 2010). This framework focuses on the three key aspects of competencies: critical and creative skills, media education and active participatory, citizenship. These are dynamics of glocalization and multicultural public spheres. This is the key challenge of the 21st century – to contribute media literacy among cultural diversity and to cultivate active participatory in the new forms of citizenship through a new ethic of global responsibility.

Regarding the digitalization of information, the digital shifts are mainly driven by digital technology: individuals need competencies to participate with online contents and platforms. UNESCO (2013a) announced the global media and information literacy assessment framework to enable individuals to acquire competencies, skills and knowledge, in which this concept is composited of related literacies among the digital age, with the key being 'citizens' engagement'. In addition, ethical use and moral rights are raised to protect the individual's security and privacy, which is the important issue to building knowledgeable societies. This restructured concept also addresses personal data, which has the right to access information, and data collectors have the responsibility to store information securely and safely, in order to ensure the data is accurate, complete and reliable. Especially, this statement represents the relevant stakeholder groups in society that are involved in this issue and the roles of each group are multifunctional. For example, an individual can be an information provider and an information receiver at the same time; or an

individual can be part of a policy setter and an information receiver as well in this digital age. Therefore, the value of the relationship between *'information'* and *'communication'* is particularly important when considering the long-term process in creating better informed society, which enables individuals to understand their opportunities and rights to engage properly in digital platforms. As UNESCO's commitment to establishing and strengthening the competencies (knowledge, skills and attitudes) associated with the overlapping concepts of 'information literacy' and 'media literacy', the detailed definitions therefore reflect overlapping and interconnected concepts of 'information literacy', 'media literacy' and also 'digital literacy' (UNESCO 2013b). Therefore, the aim of an overlapping concept is to provide a coherent approach to the new types of literacy in the field of communication and information that associates with the digital and technological transition.

UNESCO (2013a, p.48; 2013b, p.27) enlarges three commonalities between media literacy and information literacy as follow: 1) the convergence of technology and the cross-cutting role have blurred the boundaries between literacies, 2) both concepts emphasise the need for the critical evaluation of information and media content to seek the benefits of human rights and freedom of expression, and 3) both concepts underline the need for ethical use of information. There are other interrelationships between the two that need to be further developed in personal, educational, professional and societal settings. Consequently, information and its sources are crucial for individuals to have access to the quality of content, in which media and technology have become absorbed by the environment and have an impact on the political, social and cultural contexts. It is observable that technology is one of the key considerations to take part in the principal reasons of both concepts, in which critical evaluation and the ethics of core competencies are mentioned in terms of the use of information.

According to cultural diversity, the UNESCO assessment framework of media and information literacy expresses the right to ensure the diversity of learners' needs in which education needs to acquire intercultural competencies (UNESCO 2013a). From media literacy and new humanism, Tornero and Varis (2010) clarified the role of contexts in media literacy strategies into five contexts: 1) *The personal context* is

informal. It is the sphere of individual day-to-day media experience, in which individuals acquire and develop their knowledge and attitudes in personal and autonomous ways that formulate their own personal media sphere. 2) *The family or domestic context* is the process of media experiences that are characterised in parental guidance during childhood. Parents or carers are individual role model who have influence on setting the standards of media consumption as the first media literacy guide for an individual in the long term. 3) *The formal educational context* is the implementation of sufficient space for systematic learning and teaching processes through institutions that provide media education to cultivate skills, competencies and knowledge. 4) *The media context* is a communication industry in the public sphere, which influences the other contexts: personal, family, education and society. Media messages and platforms comprise the objectives that lead individuals to participate and respond. Therefore, individuals need to consider and understand the textual structures and entail both explicit and implicit activities through media platforms. 5) *The civil context* relates to citizenship, the public sphere and the political sphere, in which individuals can express their voice to engage with their societal phenomenon. All five contexts address the dimensions of influential factors involved in developing media literacy strategies that individuals can participate and classify as specific competence regarding media literacy. As previously noted, categorizing the role of contexts in media literacy strategies is to emphasise how media literacy strategies are integrated into the diversity of contexts in a capitalist system through micro to macro structural components.

As discussed above, media and information literacy is defined by UNESCO (2013b, p.29) as a set of competencies that empower citizens to access, retrieve, understand, evaluate and use, to create as well as share information and media content in all formats, using various tools, in a critical, ethical and effective way, in order to participate and engage in personal, professional and societal activities. Buckingham (2003) uses ‘critical autonomy’ to describe the process of media education to develop ‘critical abilities’, which is the development of ‘critical consciousness’, which is utilised to empower and liberate individuals from the values and ideologies of the media, termed ‘critical awareness’. The overlapping definitions between media literacy and information literacy enlarge the integrated area of both concepts, which refer to a range in competencies, which UNESCO (2013b) describes as two

tiers approach for the assessment of media and information literacy. These are tier one: country readiness and tier two: media and information literacy competencies. 'Country readiness' is the ability to access and use media, information and communication technology, in which individuals can effectively access ICT facilities and acquire information sources to retrieve, evaluate and compare prior to taking informed decisions. Finally, creating a civil society (multi-stakeholderism), which is active, supportive and engaged in the field of media and information literacy that cooperates with non-governmental and community-based organisations, academic networks, and professional associations, which to provide activities to empower media and information literacy in the community. Media and information competencies, UNESCO (2013b) describes the understanding of individuals' ability to mobilize and use internal resources such as knowledge, skills and attitudes, as well as external resources, such as databases, colleagues, peers, libraries, tools and instruments in order to efficiently solve a specific problem in a real-life situation. In this explanation, competencies explain the individual's capabilities to integrate internal and external resources in order to solve their own problems. Buckingham (2015) suggests that the media and digital literacy needs to be re-conceptualised in order to engage in the digital media world. Thus, competencies come from both formal and non-formal educational settings, depending on the multi-stakeholders of each community to encourage media and information literacy policies, strategies, tools, resources and relevant infrastructures and to enable the learning environment to create a knowledge-based society.

What is competency? and why is it so important to digital media literacy? The questions are addressed with the aim, in particular, of clarifying its definition and functions. The development of literacy has historically been discussed in the field of competency in media literacy, information literacy and digital media literacy, each of which encourages individuals to access, retrieve, understand, evaluate, use, and to create, as well as share information and media content in all formats, using various tools, in a critical, ethical and effective way. This is in order to participate and engage in personal, professional and societal activities. The next question is how individuals cultivate competencies to establish digital media literacy. UNESCO (2013b) divides the media and information literacy components, which provide detailed information

on the media and information competency matrix into five elements, as shown in Table 2.1 below;

MIL component	MIL subject matter	Competency	Performance criteria ²⁰	Proficiency level ²¹
---------------	--------------------	------------	------------------------------------	---------------------------------

Table 2.1: Major elements of the media and information literacy competency matrix (UNESCO 2013b)

This table illustrates the overview of the media and information literacy competency matrix, which comprises these five elements. UNESCO (2013b, p.53) propounds that the media and information literacy falls into three components: *firstly*, the access component, which is to harness the ability to access, retrieve and store information and media content, using appropriate technological resources and to be able to identify useful information and media content. *Secondly*, the evaluation component is to understand the ability to critically analyse and, evaluate information and media content, within the context of universal human rights and fundamental freedom. Comparing facts, distinguishing facts from opinions, being aware of timing, identifying underlying ideologies and values, and questioning how social, economic, political, professional and technological forces shape media and information content. Furthermore, evaluating the quality (accuracy, relevance, currency, reliability and completeness) of information, thereby organising, selecting and synthesising media and information is crucial. Understanding the nature of functions and operations of media institutions, media professionals and information providers to be familiarized with the deconstruction of information and media messages that lead to understanding the relationship and impact of media and information literacy, citizenship, democracy and good governance is of further concern. *Lastly*, the creation component is to understand the ability of principal production to communicate information, media content and new knowledge with others on the basis of ethical and effective use of information in the media content. Individuals, who have adequate ICT access and skills, can produce, share, connect and monitor information and media messages, see Figure 2.2 below;

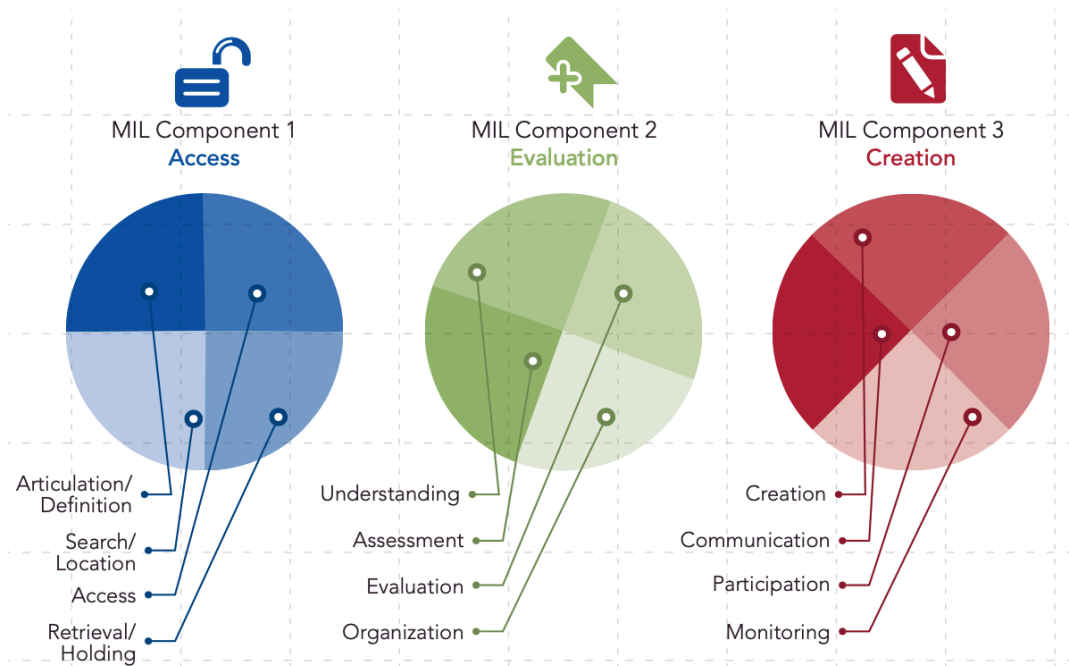


Figure 2.2: Media and information literacy broad components (UNESCO 2013b)

UNESCO (2018, p.6) defines digital literacy as “*the ability to access, manage, understand, integrate, communicate, evaluate and create information safely and appropriately through digital technologies for employment, decent jobs and entrepreneurship. It includes competences that are variously referred to as computer literacy, ICT literacy, information literacy and media literacy*”. It is discernable that the distinction of this definition is to involve technological information that is a key factor in the expansion of this concept into digital platforms. In particular, media and information accessibility, communicative and evaluative competence, and creative production are similar to the digital literacy definition. Information privacy and safety are added into this version of digital literacy. The digital literacy framework is therefore presented into five areas of competence, see Table 2.2 below;

Competence area	Competences
1. Information and data literacy	1.1 Browsing, searching and filtering data, information and digital content 1.2 Evaluating data, information and digital content 1.3 Managing data, information and digital content
2. Communication and collaboration	2.1 Interacting through digital technologies 2.2 Sharing through digital technologies 2.3 Engaging in citizenship through digital technologies 2.4 Collaborating through digital technologies 2.5 Netiquette 2.6 Managing digital identity
3. Digital content creation	3.1 Developing digital content 3.2 Integrating and re-elaborating digital content 3.3 Copyright and licenses 3.4 Programming
4. Safety	4.1 Protecting devices 4.2 Protecting personal data and privacy 4.3 Protecting health and well-being 4.4 Protecting the environment
5. Problem solving	5.1 Solving technical problems 5.2 Identifying needs and technological responses 5.3 Creatively using digital technologies 5.4 Identifying digital competence gaps

Table 2.2: DigComp 2.0 competence areas and competences (UNESCO 2018)

This table represents the areas of competence and competence descriptions to categorise and clarify the functions of digital literacy into the five areas above. As seen in the definitions, media, information and digital literacy all have overlapping meanings and components. The core necessary competence in digital literacy is not only the process of accessibility, evaluation, communication and production, but also the emphasis on data protection and privacy, copyright, digital well-being and health. In particular, the netiquette underlining the ethics is the key to two-way communication through digital platforms. Looking at the development of the literacy concept to media and information literacy and in particular, digital literacy, UNESCO has continually established the definition and the framework to encourage the global media and information literacy assessment. This broader concept and framework are not designed for a one-size fits all assessment of digital competence that can serve all purposes and contexts; it is a reference for each nation to adapt suitably within its own context. Therefore, a process of research and consultation can identify the implementation that is relevant to the needs of the target stakeholders (UNESCO 2018). The conclusion of a global framework of reference on digital literacy skills for indicator report reflects the fact that each country has approached digital literacy in varying ways of concepts and practice, thus this

guideline is a foundation for enhancing digital literacy in various contexts in different countries.

Comparably, the UNESCO Media and Information Literacy framework is clarified into three components of competence: access, evaluation, and creation, while the UNESCO Digital Literacy framework is identified into five competence areas: information and data literacy, communication and collaboration, digital content creation, safety, and problem-solving. Those two frameworks are overlapping in areas of competence. Information and data literacy in a digital literacy framework is, additionally, the process of searching, filtering managing, and evaluating in terms of data literacy. This is included in access and evaluation components in media and information literacy framework. Furthermore, the digital literacy framework includes digital content created to indicate the process of developing, integrating, re-elaborating, and programming digital content, copyright and licensing, as well as strengthening safety and problem-solving competence that encourage individuals to be aware of personal data and privacy, health and well-being. There are additional key competencies for the participation of 21st century digital technology. Finally, this framework in digital literacy competence presses urgently on the competencies needed to identify the capability of the use of digital and information technology that identifies the key point of this research study, which is to investigate how to enable individuals to effectively engage in other diverse of cultural contexts across their virtual world among the rapid change of digital transition.

B. Critical digital media literacy: the process of developing individual knowledge

As discussed previously, the UNESCO media, information and digital literacy framework is a guideline for each country to adopt and apply to its own approaches and pedagogies. Accordingly, the media are undoubtedly the consequences of cultural expression and communication, which is embedded in the habituated patterns of everyday life that delivers many '*symbolic resources*', used to manage and interpret the relationship between individuals and others in each community and to establish their identities (Buckingham 2003). Clarifying the structures and functions of media, information and digital literacy are also a key point to further

argument on how to consider the process of media, information and digital literacy rather than the outcome; in particular, the development of individual knowledge structures. It may be noted that individuals are engaged in social environments in order to cultivate their own identity and then, interact dynamically with others in the community. Luke (2000 cited by Buckingham 2003) raises the issue of how different social groups have different kinds of access to literacy, and how access and distribution are related to broader inequalities within society. This statement expresses how the establishment of literacy depends on particular forms of social action that consequently lead to the operation of power in each community. Therefore, Buckingham (2003) points out, the social interactions that the different social groups have different ways of social meaning making, which are contributed through the media. Thus, competencies are involved in acknowledging individuals to perceive media as social functions and consequences. Individuals can socialise through class membership, representing relevant groups of community that embody their identities. Consequently, individuals have '*histories*' (Potter 2019) of media experiences that may be activated in particular ways in certain social contexts.

The media literacy movement in Thailand focuses particularly on outcomes rather than processes. For example, the announcement of the Thai Media Fund, the Ministry of Culture, Thailand to approve the projects that have received the budget in 2021. This involved 51 subjects of open grants, 42 projects of strategic grants, and 5 projects of collaborate grants mostly to produce television and film materials such as television programmes, television documentaries, television sitcoms, short films, documentary films and so on (Thai Media Fund 2021). On the other hand, media literacy projects can initially contribute to media literacy assessment in diverse approaches that emphasise the process of media literacy learning development. The other crucial point, however, is that the keywords of media, information and digital literacy concepts, '*skills*' and '*competencies*' are mentioned to describe the functions of media, information and digital literacy. Potter (2019, p.16) illustrates '*skills*' as '*the skills of analysis, evaluation, grouping, induction, deduction, synthesis, and abstracting to get better at using each of these skills to encounter with media messages*', which are tools to develop individuals through practice. '*Competencies*', however, are the outcome of practice-based learning that depends on the quality of the individual's performance (Potter 2020). In particular,

the opinion of Hobbs (2010) on the improvement of media literacy education, which should involve teamwork, collaboration, reflection, ethics, and social responsibility as a part of individuals' lived experiences, is a key factor in achieving the goal of active participation as a community member in different stakeholders at different levels of local, regional, national and global levels. Potter (2019) also mentions knowledge structures, which are sets of organized information in memory that provide the context an individual withdraws for using to interpret each media messages. Therefore, with media literacy, individuals need strong knowledge in five areas: media effects, media content, media industries, the real world and the self. Additionally, Buckingham (2003) mentions media literacy competencies as '*a form of critical literacy*', '*critical abilities*' and '*critical consciousness*', which involves the process of analysis, evaluation and critical reflection to develop critical awareness that illustrates the forms and structures of different modes of communication in order to understand the social, economic and institutional contexts of communication that Luke (2000 cited by Buckingham 2003) indicates where he states that those communications have an impact to an individual's experience and practices. Accordingly, this research study presumes that the process of skills practicing in formulating 'competency' can encourage individuals to make better decisions about accessing, analysing, evaluating, criticizing, creating and responding to media information in terms of 'literacy practices' in order to serve their own purposes. In particular, the other important factor is to encourage media literacy for an individual's personal locus, which is composed of goals and drives with automatic processing to dynamically build knowledge structures. As Potter (2019, p.22) indicates: '*the more you know about your personal locus and the more you make conscious decisions to shape it, the more you can control the process of media influence on you. The more you engage your locus, the more you will be increasing your media literacy*'. From this point, Ramasubramanian and Drazabi (2020) discuss '*critical consciousness*' that encourages individuals to question and address power differences, in particular, to clarify the social inequity of each sector in the community and, finally, to be part of civic engagement to generate equity.

'*Critical consciousness*' is a one dimension in the framework to develop individuals' capability, leading to '*the possibility of response*' in real life (Ramasubramanian and Drazabi 2020, p.279). Similarly, Kellner and Share (2019) focus on the importance

of media literacy, which explores issues of multicultural and social differences and aims at social and environment justice, in which individuals understand and question the hierarchies of power, social norms and injustices that lead them to deconstruct the oppressive ideologies, which construct '*normalcy*' through their community. It can be assumed that 'personal locus' is the part of a '*critical consciousness*' process to increase media literacy in order to cultivate individuals' knowledge structures while engaging with media content.

As previously discussed, the key point of digital media literacy is to cultivate skills and competencies that formulate individuals' capabilities. Emphasising on how to encourage individuals to have '*critical abilities*', '*critical consciousness*' and '*the possibility of response*', enables them to make appropriate decisions about accessing, analysing, evaluating, criticizing, creating and responding to media information in terms of 'literacy practices'. This is in order to serve their own purposes and to realise in particular their own habituated behaviour. e-Commerce, search engines, product reviews online and online shopping are examples of digital platforms that get involved with individuals to investigate about digital media literacy and '*Sati*' (mindfulness) of how to integrate both concepts in applying the conceptual framework to generate new approaches from this research study.

Therefore, this research study is approaching to combine definitions and concepts into digital media literacy in order to examine the research questions. It is presumed that, before individuals have digital media literacy, they must firstly have their own self-literacy. Self-literacy in my assumption refers to the process of understanding what individuals are aware of, think, and consider in terms of critical reflection, and then the process of reaction while interacting with external stimuli. Buckingham (2003) refers to two keywords which are '*understanding*' and '*participation*' in cultivating a form of '*democratic citizenship*'. This is an important part of media education in order to dynamically construct a body of knowledge for each person from both internal and external environments. Thoman (2003) aimed to cultivate individuals to critical and literate all media forms of interpretation as a Reflection/Action section (RobbGrieco 2018) that Masterman (1985) indicated that it is a task for all who are involved in media education to encourage '*critical autonomy*' with the core concept of media education to enhance individuals' ability

of critical understanding in the role and function of media through a process of investigation and reflection (Masterman 1993). And Buckingham (2003) named this process '*critical autonomy*', a self-formulation of learning that this research intends to emphasize on '*habitus*'.

“Bourdieu defines ‘habitus’ as a property of actors (whether individuals, groups or institutions) that comprises a “structured and structuring structure” (ibid.: 170). It is “structured” by one’s past and present circumstances, such as family upbringing and educational experiences. It is “structuring” in that one’s habitus helps to shape one’s present and future practices. It is a “structure” in that it is systematically ordered rather than random or unpatterned. This “structure” comprises a system of dispositions which generate perceptions, appreciations and practices (Bourdieu 1990c, p.53)”

Bourdieu (1990a, p.116 and p.131) called ‘natural distinction’ to describe ‘*habitus*’ as a product of social condition that is endlessly transformed that implies a ‘sense of one’s place’ but also a ‘sense of the place of others’ as ‘distinction’. Additionally, Maton (2014) states that this definition of ‘*habitus*’ from the Bourdieu concept, describes the process of organising the structure of individuals in order to generate perceptions, appreciation and practice. ‘*Habitus*’ is also defined as a self-regulating system of generative principles whose durable existence produces practices that are the outcomes of the relationship systems of durable and transposable dispositions (Cicourel 1995) and how social practices manifest the continuities and tensions between the individual’s body and their consciousness (Browne 2017). In particular, Bourdieu (cited by Maton 2014, p.49) mentioned how the ‘outer’ social and ‘inner’ self can shape each other and establish meanings and structures to represent a way of being in a society.

In order to broaden the concept of ‘*habitus*’, the three main thinking tools of Bourdieu’s approach represents the unconscious relationship between one’s dispositions (*habitus*) and one’s position in a field (*capital*). According to the equation: [(*habitus*) (*capital*)] + field = practice (Maton 2014). The feeling, thinking, acting and being of individuals thus reflect the ways in which they engage the social

contexts and create meanings that emerge from their past, present and even future experiences. This explanation of *'habitus'* is related to *'symbolic resources'* that Buckingham (2003) describes as the formation of identities that individuals can use as *'symbolic resources'* to construct their own identities in terms of individuals' activation and self-awareness. Maton (2014) additionally explains that *'habitus'* associates with the social and individuals because the process of social facts cultivates internalized structure and then, the dispositions of the *'habitus'* is formulated from individuals' actions that recurrently contribute to social structures. As Bourdieu stated: *'the dialectic of the internalization of externality and the externalization of internality'* (Bourdieu 1977, p.72). Accordingly, the interactions in social space generate knowledge, named as a 'social field', which delineates boundaries and allows the selected person to enter the field (Mutch 2006), Thomson (2014) describes Bourdieu's social field as the accumulation of capitals which compose of four forms: economic, cultural, social and symbolic to dynamically maintain and improve their positions in each field, which may also be exchanged in other fields. This social space also operates the forms of beliefs as human constructions, which rationalize the rules of field behavior. Bourdieu defined this as a *'logic of practice'* that makes individuals classify *'association and difference'* in their *'habitus'* (Thomson 2014). The practices are adjusted to the structures that produce a common-sense world in order to identify the same conditionings that reflect the class or group of an individual (Bourdieu 1990b) to make an individual 'look' like a traditional member as *'differences function as distinctive signs'* (Bourdieu 1990a, p.132). In particular, to embody dispositions for interacting and shaping their social networks in their field, which marks them in and out from each other. This is known as a *'field of power'* (Thomson 2014). This research study underlines this point in order to enlarge on how individuals cultivate their own knowledge and the association internally and externally of an individual's formation of knowledge.

As discussed above, *'logic of practice'* is potentially associated with critical media literacy, which is an approach to enable individuals to clarify the structure and relationship of social dominant power that oppresses the community system (Keller and Share 2019). Keller and Share (2019, p.26) stated: *"if students learn to deconstruct and reconstruct media with critical media literacy framework, they*

increase their ability to recognize hegemonic myths, deepen their understanding of structural oppression, and expand their emphatic capacity to act in solidarity with those struggling for their rights". This statement clearly identifies the social construction process, in which all information is co-constructed by individuals, and groups of people to make the process of '*association and difference*' through which individuals' knowledge establish their skills and competencies, underlining the interrelationship and consequences of their actions and lifestyles within social, historical, political and economic contexts (Harding 1998 cited by Keller and Share 2019).

Each social field has '*distinction*' (Bourdieu 1984 cited by Thomson 2014) that classifies individuals, groups and institutions into a specific field. Positions and procedures are constructed to represent social status that Bourdieu describes as '*social structural hierarchy*' (LiPuma 1995) that accompanies the exercise of power of each status groups (Bourdieu 1990b). Individuals are therefore assimilated to establish their disposition, lifestyles and outlook; that is, '*class unconsciousness*' or '*class habitus*' (Crossley 2014), which delivers the principle for the logic of selection and organises legitimate culture (Moore 2014). As described above, this research study seeks to emphasise this concept through '*self-distinction*', in which individuals can embody themselves as someone in a society that the equation: [(*habitus*) (*capital*)] + field = practice (Maton 2014). This represents the formulation of their identities, beliefs and behaviors, as mentioned above. In addition, Deer (2014) describes them as '*a set of fundamental beliefs*', '*unquestioned shared beliefs*', '*field specific sets of beliefs*' and '*pre-reflexive intuitive knowledge shaped by experience*' that Bourdieu named *Doxa* or doxic experience (Bourdieu 1990b). This refers to the concept of symbolic power embodied in different forms of accumulated capital. Therefore, the key point is; *Doxa* is embedded in the field while helping to define and characterise that field. Therefore, *Doxa* is understood to hold field-specific sets of beliefs that inform the shared habitus of those operating within the field (Deer 2014) and, in particular, '*habitus*' is subjectively generated into thoughts, perceptions, beliefs, and actions among the members so that they can identify and communicate with each other (Mutch 2006) in terms of an inherent part of belonging to a field (Bourdieu 1990b). For example, Bourdieu uses the keywords: '*the sense of limits*' to describe the consciousness of social difference, which makes

individuals realise that they are included and excluded from the *'habitus'* that formulates their 'practical knowledge' from their social relationship (Myles 2004). Consequently, the truth of each individual's perspective, formulated from the interaction between social agents and their environments, has different layers to illustrate awareness of knowledge. Regarding the Thai context, some Thai myths underly the superficial core of Thai Buddhist teaching. This includes the Thai Buddhist amulets for preventing bad luck from ghosts and the evil, which are used in business strategies to persuade Thai consumers to purchase, despite the fact that this myth does not appear in Buddha's doctrine. It can be observed that each individual has his or her own beliefs as a truth particularly, religious principles, which are interpreted by each individual who formulates their own knowledge to understand the truth of Thai Buddhist teaching in different ways.

From the literatures above, the intention is to illustrate the relationship of an individual's media literacy formulation process, which involves gaining the skills and knowledge to access, communicate, participate with the world. Bourdieu illustrates the process of identity formulation, which reflects the association between internal and external factors that De Abreu (2020) refers to as human distinction, where individuals are able to understand and consider the media as a platform, a tool, a vehicle and a representation that provides individuals with a critical understanding of media influences and media manipulation. In particular, the competencies of critical digital media literacy remind individuals to be aware of media constructed creators, hierarchies of social power and the relationship of class in society through media content and messages. Individuals are encouraged to realise normality, generated by the hegemonic systems of power and to contribute to the layers of social injustice hidden under the baseline in order to make people accustomed to society.

"Pouvoir- savoir – being able to do something – only as you are able to make sense of it." (Spivak 1993: 34 cited by Feder 2011, p.54)

This phrase represents the way individuals and society are engaged as forms of power. The way in which Foucault explained that power can be found in all social interactions and can coexist with the field of social relations (Lynch 2011, p.15).

Foucault (1990a: 92 cited by Lynch 2011, p.20) also mentioned that “*power must be understood in the first instance as the multiplicity of force relations immanent in the sphere in which they operate and which constitute their own organisations*”. Lynch (2011, p.21-22) further illustrates the three features of force relations: *first*, multiplicity is the differing relationship with force, which intersects and overlaps in their social relations so that the relations of force may have different particular characteristics or impact. *Second*, imminent means the existence within a certain domain or discourse in relation to social interaction; and *lastly*, “constitute their own organisation” is the immediate effects of the divisions, inequalities, and imbalances that occur in other types of relationship, where there is no power that is exercised without a series of aims and objectives.

As described previously, Foucault outlined the five core criteria for understanding power: *1) power is not possessed, but exercised, 2) power relations are not exterior to other relations, 3) power is not reducible to a binary relationship; power come from below, a multiplicity of power relations exist; power emerges from a variety of overlapping and intertwined relationships rather than from a sovereign individual, 4) power relations are both intentional and nonsubjective, and 5) power is exercised in the very interplay of force and resistance* (Lynch 2011, p.22-24). The clarification above aids comprehension regarding the mechanism of power that integrates with agents in society. Individuals participate with different roles in their society, Lynch (2014) enlarges Foucault’s point regarding the individual’s ability to make decisions that are not only determined by the relationship of power. Foucault (1994, p.xvii) termed ‘*governmentality*’ to describe the relationship of the self to itself that is the range of practices in order to constitute, define, organise, and instrumentalise the strategies which individuals in their freedom can use in dealing with each other. The power expression consists of multiple force relations and, in particular, force relations are processes, not static, and are constantly being transformed. For example, the hierarchy of force relations between a man and a woman, an employer and an employee, a teacher and a student, a customer and a vender or a leader and citizen. This process, therefore, articulates the structure of a fluid interrelationship, which constitutes micro-interactions to macro-consequences. When users tap on a button on their mobile phone to interact with social media sites, data is collected to acquire consumer insights that deliver business strategies to inevitably influence on

consumer decisions again. It therefore depends on each consumer to negotiate and be aware of the various structures of those force relations.

Focusing on ‘disciplinary power’, it is the intention to investigate the construction of this power, in which individuals are influenced by this form of power, and how they interact and negotiate with this power that Foucault describes: “*Discipline ‘makes’ individuals; it is the specific techniques of a power that regards individuals as objects and as instruments of its exercise*” (Foucault 1979, p.170 cited by Hoffman 2011, p.28). In particular, discipline is an art of governing people in the societies, therefore to study power relations starting from the truth transformation of the self (Foucault 1997). As discussed above, disciplinary power makes individuals follow and obey. Foucault used ‘the body’ to portray individuals as an object to resolve the problem of the resistance and, particularly, to distinguish one individual from another (Arendt 1985, p.454 cited by Hoffman 2011, p.29). Foucault interprets that disciplinary power produces a cellular form of individuality, in which individuals organise and occupy a space to construct their specific functions in order to classify them into a cellular individuality (Hoffman 2011). This process establishes a combined form of individuality that characterises individuals’ body into a level of efficiency in order to classify differentiation from each other.

Foucault divides this process into three basis techniques: hierarchical observation, which is to order multiplicities into cellular individuals and let them see the hierarchy of network from their potential functions. Normalising judgement concerns standards, and regulations, which is a form of punishment and reward to establish the hierarchy in which Foucault named the norm. Furthermore, the examination facilitates the exercise of disciplinary power by objectifying subjects through observation to position individuals with the measurements, gaps, and marked characteristics of disciplinary power (Hoffman 2011). Foucault indicates the ‘order of discourse’ in any social formation as ‘controlled, selected, organised and redistributed by procedures to register and represent positions in the hierarchical social relationships (Fairclough 2002).

Therefore, Foucault summarises the concept of disciplinary power as an expression of power which correlates with the “assignment” of subjective positions, where

individuals are assigned roles in their societies and positions them with different possibilities for the exercise of power (Feder 2011a). The key stance demonstrates the principle of oppression to individuals that formulates their knowledge with standardised implementation. The question is how individuals deal and negotiate with this power because, from Foucault's perspective, power operates through culture and customs, institutions and individuals, resulting in multiple effects on productivity and unstable valuations. *'Panopticism,'* according to Foucault is the power that focuses on the empowered control populations that are presented in order to monitor and modify individuals' behaviours in terms of "discipline and punishment" (Sheridan 2016), to exercise as 'dissipation,' and to establish as 'regularity' (Foucault 1994).

According to Sheridan (2016), Foucault's concept of panoptic power is formed as a hierarchic power structure in which everyone in the system is subjected by the authority that designated and established norms to keep them obedient. It feels like everyone is seen as a part of their participated system to follow the respective rules. Knowledge derived from the reflection that is established from questioning that freedom is the constraints formulated by individual bodies and the world, which means that freedom is the embodiment that individuals recognise as the body's exposure to the world and its practices (May 2011). Therefore, panopticon is a way of realising and operating the power of each individual to achieve productivity and the ability to penetrate someone's behaviour, in which new forms of knowledge are discovered to reflect exercised power. In particular, norms are a standard of some kind that individuals have, in order to reach the 'normalisation' of social control (Sheridan 2016). The crucial point is that individuals are unaware of exercised control, which is managed by the authority in accordance with social norms. Therefore, their responses seem to be the consequence of cultural reformation, which shapes their behaviours for appropriate reactions into cultural norms, and that is the process of the constraint formulation of freedom illusory.

Additionally, Hewett (2004) refers to 'norms' which dominate individuals in the sense of principle that persons who are controlled by knowledge claim and everyone is inevitably involved in trying to influence actions and outcomes around them in some way that is a process of exercising and being exercised by power relationships

at all levels of society. Foucault's panopticon concept refers to 'self-restraint' as watched by social norms where 'truths' from different judgements are created the normality in order to conform with the norms and the perceived expectations of the watchers or inspectors (Manokha 2018). May (2011) points out the power and individuals that how they understand the character of their particular constraints, how those constraints affect who they are and what they do, and what they might do to liberate themselves from them. Foucault (Vintges 2011, p.105) states that "*those forms of knowledge (savoir) that are not exactly sciences, and which we should not seek to assimilate to the structure of science*", from this phrase, Vintges (2011) supports Foucault's idea that human sciences play a major role in the disciplines to classify and categorise people's behaviour into 'normal' or 'abnormal'. In particular, the interesting point that Vintges (2011) mentioned Foucault's idea: self-improvement under the ethical way of life that is not the deep self of the disciplines and also mentioned spirituality that he defined as 'ethical self-transformation', which is not dictated by moral rule or codes but which comes down to 'practices of freedom', the key point is individuals can freely create themselves as ethical subjects. In terms of the inner principle of action, Foucault (1994) emphasised the necessity of habitual self-reflection in the sense of exercises for committing to memory what an individual has learnt in the process of 'ascesis' of truth. Consequently, the 'ethical self-practices' is the process where individuals formulate their own knowledge with their culture, societies, and social groups. Foucault sees the relationship between spirituality and truth, which he named as "*veridiction, is the practices of producing truth, techniques of governmentality, or technologies of government of oneself and others, and the practices of the self, or how one makes oneself into a subject*". The freedom is related to each individual and they see the different aspects of it emerge, freedom becomes 'ethopoetic' that it is always contingent, it is always to be practised, it is always discursive and relational, it is intransigent and recalcitrant (Mendieta 2011, p.123).

The question is not only "what things do we take to be true?" but "how have we come to take certain things to be true?", Hewett (2004, p.22) states this phrase to identify how Foucault investigates truth as an effect that does not claim its 'essence', 'true nature' or 'actual truth values'. Therefore, the power of the 'truth' in Foucault's interpretation is something that holds truth according to a particular authority, rather

than being an independent truth as ‘regimes of truth’ (Hewett 2004). This is the key point to which we will return in my research study: how individuals ‘participate’ and ‘being participated’ in digital media literacy; in particular, how they can clearly understand their competencies and use this concept to deal sufficiently with media content to free themselves of oppression with regards to ‘knowledge’ which, pertaining to Foucault’s view, is to establish truth for maintaining the power.

From my own perspective, the two concepts are related to describe the individual’s process of knowledge formulation. Bourdieu describes ‘*habitus*’ as an internalisation process to interact with the ‘outer’ in order to create individuals’ own distinction and to declare association and difference to their societies. While Foucault explains the practice process that individuals develop from externalisation, in which they are realising and operating their own power to achieve productivity and the ability to penetrate an individual’s behaviour, these new forms of knowledge are discovered to reflect the relationships of power as Foucault called ‘*panopticon*’. To summarise the relationship between two concepts and visualise into a diagram, as follows;

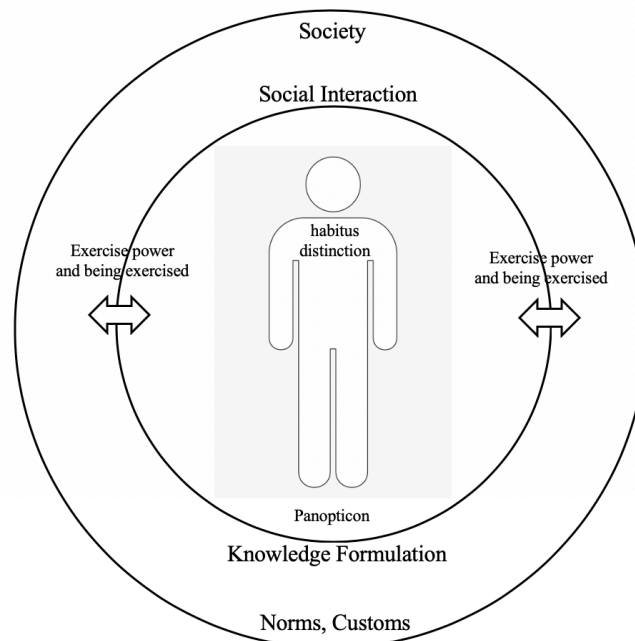


Figure 2.3 The association between Bourdieu and Foucault concept

The linkage of two concepts is; the process of social interaction between an individual and a society, which Bourdieu defines as the relationship between social (the field and the relationship between fields) and individual, mental and embodied (habitus, capital) structure and power mechanism and Foucault's stand point focuses on power as a network of relations (Hannus and Simola 2010). It shows the process of establishing self-distinction in order to formulate individuals' identities and beliefs with social interaction which Bourdieu called *Doxa*, the truth in the perspectives of individuals and then being classified with their societies. '*Habitus*' leads to the further step of realising and operating the power of each individual to achieve productivity and the ability, that Foucault mentioned, to practice producing truth, which finally becomes part of the formation of knowledge for each individual. Therefore, within both concepts of Bourdieu and Foucault, it seems necessary to foster the notion that 'self-distinction' can be formulated through the 'regimes of truth' of each community, in which having knowledge is to embrace truth for continuing the power to 'exercise' and 'be exercised' with others.

I have initiated this research study in order to investigate the truth of knowledge, which varies, depending on individuals' experiences and diverse cultures. Consequently, critical digital media literacy encourages individuals to clarify the construct of 'normality' with 'critical autonomy' in the '*surveillance capitalism age*' (Zuboff 2019) and to understand their social dominant ideologies and constructions that make them inevitably accustomed with the socially-constructed stereotype of the majority. Particularly, to reconsider their blind spots of dominant positions, to empathise with marginalised voices with non-judgement underlying the competence-based UNESCO media and information literacy framework. This framework encourages individuals to realise the falsified information that is claimed to be the truth. Similarly, the concept of '*Sati*' (mindfulness) is used as an implement to make an individual realise and provide release from self-centred habits. These conduits can influence them to respond habitually with their self-beliefs or self-pictures through social dominance and constructions (McConnell 2009). Subsequently, '*Sati*' (mindfulness) enables individuals to engage stimuli with critical reflection at the present moment.

The concept of '*Sati*' (mindfulness) can be related to digital media literacy in terms of supporting the process of '*critical reflection*', which constantly cultivates individuals to understand their own habitus of the Bourdieu concept that provides them with a field of distinction. Concurrently, Foucault's panopticon concept explains how individuals in each agency determine the 'truth' of knowledge based on their personal experiences. Individuals are regulated by social norms in which 'truth' is created in order to formulate them to become accustomed to this oppressed normalcy that allows them to 'exercise' and 'be exercised' this power to and from others. Digital media literacy with '*Sati*' (mindfulness) in this research study is assumed to clarify a new approach to encourage awareness of the habituation that underpins the basic competence for digital media literacy. Letting individuals move to the other stage of freedom to question the ideologies, structures, and relationships between information and power that leads to the social inequities and injustices, empowers them to think that they can be part of a solution while they live in mediated societies in which public discourse always reflects ideological values and perspectives (Keller and Share 2019).

In particular, individuals are inhibited within media-saturated environments, which participate with individuals through complex and immersive media environment (Hoechsmann and Poyntz 2012). Individuals not only develop their own skills and competencies, but also the process of understanding the normality of individuals and social constructed patterns that have both strengths and weaknesses that are liberating themselves through being one mechanism of the community to cultivate active participation among the digital technological transition. Consequently, this research study intends to explore the concept of digital media literacy, which focuses in particularly on self-literacy that aims to reframe digital media literacy from the Western perspectives and the process of critical reflection with '*Sati*' (mindfulness) in the Thai Buddhist teaching that generates new knowledge of how digital media literacy is glocalising to reconstruct the global frameworks and assessments to be concepts and pedagogies, which can be tailored to suit the cultural diversity of different countries.

C. The definitions, framework and movement of media, information and digital literacy in Thailand

The UNESCO's media and information literacy and digital literacy frameworks are the broad guideline for every country to suitably adapt in each cultural context. Focusing on the overview of digital media literacy concept in Thailand, the Office of The National Broadcasting and Telecommunications Commission (NBTC) is the government sector, in which media and information literacy is one part of the strategy used by Thai people. The NBTC telecommunications master plan No.1 (2012-2016) aims to increase opportunities for accessing basic telecommunication services and to foster consumers' awareness of their rights and, further, to develop effective and fair systems and mechanisms for consumer protection in telecommunication (NBTC 2016a). Within the scope of the objective of providing universal basic telecommunication services, the NBTC aims to establish measures for motivating operators to provide universal basic telecommunication services in targeted areas. In particular, focusing on underprivileged groups, NBTC has provided the strategic implementation to the development of the action plan to promote the approach to universal basic telecommunications in society, education, public health, and state security; including the case of emergencies and disasters. Additionally, the role of protecting consumers in telecommunications, is to encourage consumers' awareness of their own basic rights within this area. NBTC (2016a) have set up the strategic implementation approach to develop criteria for the protection of the consumers' rights and, particularly, to promote consumer protection. This is achieved by encouraging the learning process and strengthening the consumers' network for protecting their rights, and enhancing public awareness of consumers' right to the use of telecommunications services in terms of public participation. Meanwhile, the NBTC broadcasting master plan No.1 (2012-2016) suggests a sub-committee is established on audio and television broadcasting consumer protection. Public relations channels have been set up to publicise NBTC's criteria and procedures on consumer protection in order to encourage consumers to respond through feedback to complain, channel and also formulate collaborative groups with state organisations, private sectors and consumer protection networks: further, it is used to organise activities in order to reflect and

exchange opinions, conduct social campaigns and other self-protection activities (NBTC 2016b).

Furthermore, it may be useful to scrutinise the latest master plan of National Broadcasting and Telecommunications Commission (NBTC) 2018-2021, which refers to the 20-year Thai national strategy (2018-2037) to promote the country with knowledge, creativity, science, technology, research and innovations, under the concept of Thailand 4.0 policy, which is the new direction of economic and social reform under the vision of prosperity, security and sustainability (Asia-Pacific Telecommunity 2019). The NBTC master plan 2018-2021 outlines four key strategies to align with the Thai national strategy. Focus will now shift to the third key master strategy of the NBTC, which intends to support the services of the National Broadcasting and Telecommunications Commission. The objective is to establish the research and development capabilities for public interest and to reduce digital inequality and the digital divide by continuing to develop knowledge of digital literacy. This public policy proclamation was noticeably influenced by the Western principles of media literacy in order to enhance competencies in the individual's capability, with the aim of enabling individuals to pursue the benefits of human rights and freedom of expression. In particular, this public policy also emphasises the key values of data protection, cyber security and consumer privacy and to collaborate with the networks of all key stakeholders. Finally, it is implemented to strengthen Thai people's digital competency for national sustainability (NBTC 2018).

Moreover, the third key strategy of the NBTC master plan is clarified by dividing into five sub-strategies in order to support the master plan: 1) by supporting the augmentation of the general public's capacity to access and utilise broadcasting, television and telecommunications business services, 2) by promoting the development of the public's potential for digital literacy to ensure effective digital utilisation, 3) by increasing the general public's confidence in using financial services through telecommunications services, 4) by building and strengthening networks and cooperation among the government, private and civil society (civil state) sectors in regulating broadcasting, television and telecommunications business operations in order to protect the general public's interest and 5) by creating public

awareness and understanding of the NBTC’s roles and responsibilities (NBTC 2018, p.40-43). These five NBTC sub-strategies on digital literacy are articulated in this master plan to clarify the guidelines for implementation approaches: 1) through researching and evaluating the digital literacy of Thai people, 2) through setting the scope and framework of digital literacy for Thai people with different demographic target groups in each area. For example, gender, age, education and skills, in order to encourage Thai people to understand the use of digital literacy in their daily lives, 3) through developing digital literacy knowledge and channels to support Thai people, and 4) by monitoring and evaluating the understanding of Thai people’s digital literacy (NBTC 2018).

On the other part of the government sector, there is the ministry of digital economy and society, which has missions to encourage all sectors to use digital technology to drive the country’s economy and society. The key role of the ministry of digital economy and society is to suggest a national policy and plan for digital development for the economy and society and to monitor, regulate, and assess its implementation from the aforementioned policy and plan (MDES 2020). The key strategies are categorised into six directions, see Figure 2.4 below;

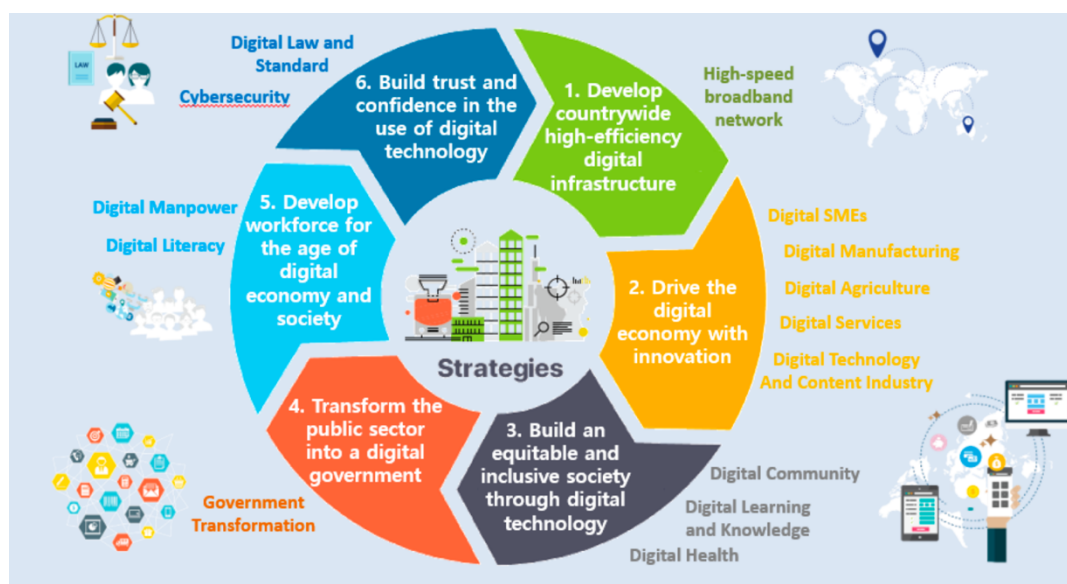


Figure 2.4: Digital Strategies in Thailand (APT 2019)

This figure represents six strategies under the digital Thailand plan, the overall goals of six strategies are to develop a countrywide high-capacity digital infrastructure to

ensure accessibility, availability and affordability for all Thais. An equitable and inclusive society is being built through digital technology in order to create a knowledge-driven digital society and to encourage Thai people to be active participatory. This is done in particular to develop the workforce to improve digital skills and literacy in all sectors that begin to trust and build confidence in the use of digital technology by updating laws, rules, standards, and regulations to encourage investment and to ensure security in using online transactions (APT 2019). To achieve these goals, the current situation is in a digital foundation process, which has developed a nationwide high-speed broadband network and also improved the capacity of international bandwidth to meet the rapidly growing demands within eighteen months (2017-2019). Additionally, the next process is digital inclusion in order to ensure that all Thais can access and make full use of digital technology to boost their businesses and to improve their quality of life within five years (2019-2023) (APT 2019).

As a result, the Asia-Pacific Telecommunity (2019) reports that the Ministry of Digital Economy and Society (MDES) and the Telephone organisation of Thailand (TOT) have installed a fibre optic cable network (Net Pracharat Network) to cover 24,700 rural villages equipped with a 30/10 Mbps public WIFI hotspots for downloading and uploading. This was completed in December 2017, after which MDES developed the curriculum and provided training to local people in the three steps: 1) training the trainers: providing training to 1,033 trainers (NFE teachers), 2) training the community leaders: after training, the trainers went back to their communities and trained 100,446 community leaders (four leaders per village), and 3) training the villagers: providing training to 1,224,623 villagers. In addition, MDES had the system, which formed a group of 24,700 Net Pracharat Volunteers from recruiting local people with digital skills (one volunteer per village), re-checked in order to communicate, report problems and, additionally, share practices with MDES and communities through Net Pracharat volunteer mobile application. Overall, Net Pracharat was established to provide Thai people with equitable and affordable access to information, communication and digital technology with highspeed broadband to access useful facilities, for example, education, public health and government services. This served to lead and improve individuals' well-being, and especially to provide opportunities for generating business employment

and income through digital platforms under the key mission to drive Thailand to stability, prosperity, and sustainability (APT 2019).

There are some Thai researchers who reflect the movement of digital media literacy in Thailand. Chaochai (2013) clarifies the Thai media literacy movement through a chronological timeline, which was started from the seminar of mass media and child development in 1979, with the co-operation of the Thai Journalists' Association, Confederation of Thai Journalists, and the Religion Cooperation Association for Society. They then established 'Mass Media for Children Group' in 1980 to promote mass media for the children's project, with the objective of monitoring inappropriate media and of creating awareness in parents with regard to media violence. Furthermore, they are pushing for a law to provide pornography protection, advertisement protection and promoting 'child and youths media watch groups' in schools. In 2013 the group changed its name to 'Child and Youths Media Institute' (Chaochai 2013). In addition, the Foundation of Media Literacy, was formed in 2005 to analyse mass media content only on television for presenting academic articles through academic lens to public areas for educating communities to be aware of media consumption. Finally, this organization was again changed to 'Media Monitor Institute' and permanently closed in 2016. These two organisations function as non-governmental organisations that have received funds from both the Thai government and the International organisations, by submitting project proposals on an annual basis. This period represented an unsteady movement, depending on the requirements of organisations, and thus the media literacy movement at that time focused on short-term projects. Additionally, developing knowledge on Media Literacy in Thailand, Thailand Media Literacy Center (TMLC), was established from Media Literacy for Health (MLH) in 2003, funded by Thai Health Promotion Foundation (ThaiHealth) to provide health-related media literacy, which focuses on the audiences to be aware of and consider well-rounded media content before purchasing and developing 'Eastern Media Literacy' that integrates Buddhist concept to align with Thai cultural contexts (Chaochai 2013). Nowadays, Thailand Media Literacy Center (TMLC) does not have any progress to be acknowledged as its goals. However, Thai Media Fund (TMF) is the government agency that has been approved by the Thai cabinet with the aims of providing funds to support media productions and campaigns for children's media protection. In 2007, the Ministry of

Culture received the proposal for Thai Media Fund establishment and the Safe and Creative Media Development Fund Act was approved in 2015 (Thai Media Fund 2020).

As discussed above, in the operational sectors, the Thai Media Fund (TMF) is one of the governmental organisations, which is a state agency under the Ministry of Culture to act as a supporter, coordinator and facilitator, with the aims of creating safe, creative and constructive media to support Thai people. In particular, the TMF provides funding to governmental and non-governmental organisations to encourage children and youths to acquire skills and competencies in media literacy through the collaborative process of network stakeholders in every sector: the government, private organisations, civil society, academics, professions and local communities (Thai Media Fund 2020). 405 million Thai Baht (10 million UK pound) of funding was provided in 2019 to strategically support projects on fake news, cyberbullying, hate speech, media literacy, media innovation, game addiction and online gambling. The TMF initiatively did the pilot projects ‘Media Literacy Camp’ which aims to develop media literacy skills through a media production contest and ‘Sure and Share’, which is a television programme to enhance Thai people who are information receivers and senders into having awareness in using media conscientiously and aid them in searching for facts. In particular, the Thai Media Fund (TMF) was to be a co-host of the International Conference on Fake News to share experience and exchange opinions on its issues and collaborate with private companies: LINE Company (Thailand) Limited and The Associated Press (AP) have organised fake news workshop to educate its youth in encountering fake news (Thai Media Fund 2020). Currently, the Thai Media Fund has announced the ‘Grants for Change’ with the budget of 300 million Thai Baht (7.5 million UK pound) to every sectors for submitting the projects under three areas: open grant (90 million Thai Baht or 2.25 million UK pound), strategic grant (180 million Thai Baht or 4.5 million UK pound) and collaborative grant (30 million Thai Baht or 0.75 million UK pound) on fake news, cyberbullying, hate speech, media literacy, media innovation, game addiction and online gambling (Thai Media Fund 2020).

Furthermore, the Thai Health Promotion Foundation (ThaiHealth) is also an autonomous government agency, founded in 2001 and established under the Health

Promotion Act, in which the budget is obtained from a two percent surcharge of excise taxes on tobacco and alcohol collected directly from tobacco and alcohol manufacturers and importers to operate the organisation with the aims of '*all people living in Thailand have capability and live in society and environment conducive to good health*'. Therefore, the Thai Health Promotion Foundation positions itself as a facilitator rather than an implementer (Sopitarchasak, Adulyanon, and Lorthong 2015, p.63) to inspire, motivate, coordinate, and empower individuals and organisations in all sectors for the enhancement of health promotive capability as well as healthy society and environment, to support health promotion movement in Thailand (ThaiHealth 2020). It focuses on media literacy, which is part of the strategy for healthy children, youth and family promotion plan. The ThaiHealth annual report in 2019 shares the overall operating outcomes, which are specifically focused on tobacco and alcohol consumption control, unsafe driving, physical inactivity, and junk food (ThaiHealth 2020). ThaiHealth points out that those issues are connected: for example, tobacco consumption is related to alcohol consumption and alcohol consumption is associated with road traffic accidents and family violence, in particular, physical inactivity and junk food eventually contributing to non-communicable diseases (NCDs), which are cardiovascular diseases (heart attacks and strokes), cancer and diabetes (Galbally et al 2012). The other important movement of ThaiHealth is 'digital safety for children' to create healthy digital online venues for children and youths from the inappropriate gaming shops and internet cafés that encourage children and youths to participate in unhealthy behaviour. From the 2019 ThaiHealth annual report, the statistic shows that 'nowadays, most Thais have spent time on social media through their own smartphone, in particular, children and youths aged 8-12 have spent 35 hours a week, which is three hours higher than the world's overall average of time spent. In addition, 60% is at risk of cyber threat, both physically and psychologically, for example, cyberbullying, fake news, romantic scam, online sexual violence and online gaming addiction, which have deleterious impact on family relationships (ThaiHealth 2020).

ThaiHealth therefore considers the development of media and information literacy skills and competencies with the goal of 'encouraging media and information literacy to enhance health promotion in Thailand'. There are many projects, which

collaborate with partners: *firstly*, Media, Information and Digital Literacy Indicator for Thai civic citizenship, in which this project collaborated with the Child and Youths Media Institute (CYMI) and Thai Civic Education (TCE) Foundation to develop the MIDL indicator for six groups: early childhood, primary school, secondary school, higher education, adulthood, and the elderly. This indicator is used to establish a standardised framework that is comprised into the key learner competency for the Office of the Basic Education Commission (OBEC) and the Ministry of Education. *Secondly*, The Fake News Media Watch project, which collaborates with the Thai Media Fund, the National Press Council of Thailand, Friedrich Nuamann Foundation, Thai Public Broadcasting Service, Faculty of Communication Arts Chulalongkorn University, Faculty of Journalism and Mass Communication Thammasat University and Online News Publishers Commission. The first project was to make an anti-fake news declaration to the International Conference on Fake News 2019, Bangkok, Thailand, working together with all partners to analyse and propose the digital technology public policy. This was to cultivate the habit of information investigation, studying and researching to articulate the new knowledge about fake news and eventually, developing patterns of collaborative workings, new innovations in the prevention of fake news (ThaiHealth 2020).

The Child and Youths Media Institute (CYMI), a non-governmental organisation founded by the Thai Health Promotion Foundation (ThaiHealth) and the Foundation for Child Development (FCD) joined forces with the mission to create a sustainable media creation system for children, youths and families (CYMI 2020). The four key objectives of the Child and Youths Media Institute are: 1) the development of media quality, media channels, and space for children and youths creative participation; 2) the development of media, information and digital literacy processes in schools, communities, and support for media monitoring of family networks and consumer protection networks, 3) the development of new knowledge; media and information literacy pedagogy, lessons learned, research, academic forums, and media productions for social communication, and 4) the promotion of public policies and legislation in the fields of safety media and media and information literacy (CYMI 2020).

The Child and Youths Media Institute plays a crucial role as an implementor to drive the movement of media and information literacy in Thailand. With the basis of media literacy concept derived from the principle of five key questions formed by the Center for Media Literacy, the MediaLit Kit was developed to be a guideline to analyse the structure of media messages and content as Tessa Jolls, the president and CEO of Center of Media Literacy states: *“it is the learning, practicing and mastering of the Five Key Questions – over time – that leads to a deep understanding of how media are created and what their purpose are along with an informed ability to accept or reject both explicit and implicit messages”* (CML 2008, p.49). The Child and Youths Media Institute has adopted and applied CML’s MediaLit Kit for encouraging habits of critical thinking, underlining the definition: *“it provides a framework to access, analyse, evaluate, create and participate using messages in a variety of forms – from print to video to the internet. Media literacy builds an understanding of the role of media in society as well as essential skills of inquiry and self-expression necessary for citizens of a democracy”* (CML 2008). This definition is the fundamental CYMI principle for addressing projects in the diversity of cultural contexts in Thailand. The Five Core Concept Framework of CML MediaLit Kit (CML 2008; Chaochai 2013), CYMI uses this framework to facilitate media literacy projects, decentralising the responsibilities of each community to create their own project while underlining the key framework of media literacy.

#	Key Words	Deconstruction: CML's 5 Key Questions (Consumer)	CML's 5 Core Concepts	Construction: CML's 5 Key Questions (Producer)
1	Authorship	Who created this message?	All media messages are constructed.	What am I authoring?
2	Format	What creative techniques are used to attract my attention?	Media messages are constructed using a creative language with its own rules.	Does my message reflect understanding in format, creativity and technology?
3	Audience	How might different people understand this message differently?	Different people experience the same media message differently.	Is my message engaging and compelling for my target audience?
4	Content	What values, lifestyles and points of view are represented in or omitted from this message?	Media have embedded values and points of view.	Have I clearly and consistently framed values, lifestyles and points of view in my content?
5	Purpose	Why is this message being sent?	Most media messages are organized to gain profit and/or power.	Have I communicated my purpose effectively?

Table 2.3 CML's five core concepts and key questions (CML 2008)

As an implementor, CYMI also collaborates with a variety of projects across all sectors, for example, academic researches, articles and books, especially, workshops and communities' activities to upsurge the public space for sharing and creating media production, media channels, and events for children and youths with creative participation (CYMI 2020). CYMI produces the general manual for parents that collaborates with educators to develop the manual described as the *'digital literacy song for early childhood'* and *'the manual for learning disorder children for parents'* (CYMI 2020), the professional manual for educators named *'Digital Citizenship Management Skills for secondary school students'*, which is related to the concept of Joel Westheimer, academic of Ottawa University, Canada, which describes three types of citizens: the personally responsible, the participatory, and the justice oriented citizen, therefore, this manual would also enable citizens, in particular, youths, to have competencies to access, understand, analyse, interpret, investigate, and critically think with consideration and then, to evaluate the positive and negative impact of media information and digital consumption on understanding the relationship of social power structure between the government, the capital,

media, economy and social contexts in which individuals can cultivate the principle of social responsibility to respect oneself and others (Dulkanit et al 2020).

From this ‘*Digital Citizenship Management Skills for secondary school students*’, Dulkanit et al (2020, p.11) point out the importance of media, information and digital literacy, which is the process of social creation that leads citizens to have the skills to question, criticise, communicate and become active citizens, therefore, they outline the definitions of media literacy, information literacy and digital literacy, as below;

“สมรรถนะในการใช้สื่อต่างๆ รวมถึงการวิเคราะห์และเข้าใจในรูปแบบของสื่อและเทคนิคต่างๆ ที่สื่อใช้ในการสร้างผลกระทบต่อผู้รับสื่อและความสามารถในการอ่าน วิเคราะห์ ประเมิน และสร้างสื่อในหลากหลายรูปแบบได้”

(Media literacy is the capability to use various media including to analyse and understand forms and techniques of media, which can have impacts on receivers as well as the capability to read, analyse, evaluate, and create media in various forms) (Dulkanit et al 2020, p.11).

“สมรรถนะในการประเมินเลือกใช้และสื่อสารข้อมูลได้อย่างมีประสิทธิภาพในหลากหลายรูปแบบและรวมถึงความเข้าใจในข้อมูลสารสนเทศต่างๆ ในความหมายเชิงจริยธรรม”

(Information literacy is the capability to evaluate, select for usage and potentially communicate information in various ways, including understanding the data information underlining ethics) (Dulkanit et al 2020, p.11).

“สมรรถนะในการใช้เทคโนโลยีดิจิทัล เครื่องมือสื่อสารเครือข่ายต่างๆ เพื่อค้นหาข้อมูล (เข้าถึง) ประมวลผล (เข้าใจ) และสร้างสรรค์ข้อมูล (ประยุกต์ใช้) ได้หลากหลายรูปแบบ”

(Digital literacy is the capability to use digital technologies and communication networks to access, research, evaluate, in particular, apply and create information in various ways) (Dulkanit et al 2020, p.11).

Additionally, Kleechaya (2016a, p.31) describes the definition of digital literacy in the research study of ‘Access, risk, digital literacy and conceptual frame of digital media education for Thai secondary school students phase I’ in Thai as “ความสามารถของบุคคลในการเข้าถึงและรับข่าวสารจากสื่อดิจิทัลบนเครือข่ายอินเทอร์เน็ต ความสามารถของบุคคลในการตระหนักที่บุคคลจะใช้ความรู้เหล่านี้ในการทำความเข้าใจ วิเคราะห์ ประเมินและวิพากษ์เนื้อหาข่าวสารจากสื่อดิจิทัล แล้วจัดการจัดเก็บเนื้อหาข่าวสารจากสื่อด้วยตนเอง โดยที่ไม่หลงรับรู้อย่างเชื่อ และมีพฤติกรรมไปตามที่สื่อดิจิทัลกำหนด และจะสะสมเป็นความรู้ นำไปสู่พฤติกรรมการตอบสนองต่อสื่อดิจิทัล และพัฒนาเป็นความเคยชินหรือนิสัยการใช้และตอบสนองต่อสื่อดิจิทัลโดยไม่หลงไปตามสื่อ ”, translated in English as “the individual’s capability to access and receive information from digital media platforms, the individual’s capability to use his or her knowledge to aware of, understand, analyse, evaluate and criticise the information he or she receives from digital media platforms and not to be persuaded by media manipulation in order to formulate knowledge and develop habits of responding wisely to the media”. Whilst, Chaochai (2013, p.55) defines media literacy from the research study of ‘Development and movement of media literacy concept in Thailand’ in Thai as “การมีความรู้ (knowledge) เกี่ยวกับสื่อสารจากสื่อ และสภาพแวดล้อมรอบตัว ความเข้าใจ (understanding) บทบาทและหน้าที่ของสื่อ กระบวนการสื่อสาร และผลกระทบของสื่อ การตระหนัก (awareness) ถึงผลกระทบของสื่อที่มีต่อบุคคลและสังคม และการมีทักษะเกี่ยวกับสื่อ ได้แก่ เข้าถึง (access) สื่อที่เหมาะสมและตอบสนองต่อความต้องการจำเป็นและความต้องการของตนเองได้ วิเคราะห์ (analyse) สารและสื่อ ประเมิน (evaluate) คุณค่าของสาร สร้าง (create) สารใหม่ในรูปแบบของตนเอง และสื่อสาร (communicate) หรือโต้ตอบไปยังสื่อหรือผู้รับสารอื่นผ่านสื่อ ” translated in English as “having knowledge of the media, media messages and media landscape, in which an individual understands functions and roles of the media, the media communication process and aware of media impacts in person and community, having the capability to access the appropriated media, analyse, criticise, enthusiastically access and use media for supporting an individual’s needs and satisfactions, the usability of media content

including having active participation in responding, criticising, creating and delivering information content by their own ways”.

According to this literature, all definitions of media, information and digital literacy represent the key similarity to the process of skills development as defined as ‘*functional definition*’ (Buckingham 2015), and ‘*traditional literacy*’ (Dezuanni 2015), which definitely refers to the process of accessing, analysing, understanding, criticising, evaluating and creating that emphasise the importance of the process for the development of individual capabilities. Dezuanni (2015) states that ‘critical reading’ and ‘media production’ are not adequate for media education and proposes and that ‘media material practice’ and ‘conceptual understanding of media’ should be included. Additionally, Wallis and Buckingham (2016) indicate that media literacy in 2016 was promoted in the United Kingdom with broad terms without any British text to embrace the older technologies, with an emphasis on ‘empowering the citizen-consumer’ rather than appraising cultural aspects and social values. At the same time as technologies and innovations are shifting, the key distinction is precisely applied to the definition of digital media literacy as ‘online safety’, ‘critical evaluation of online content’ (Buckingham 2015), ‘data protection and privacy’, ‘copyright’, and ‘digital well-being’ (UNESCO 2018). There are new elements for media education that further influences the learning process of media, information and digital media literacy in this digital transition. Media education is a media teaching and learning mechanism aimed at media literacy that is the outcome (Buckingham 2003). Therefore, media literacy is not fixed knowledge, but rather a skill, a process, a way of critical thinking that is always evolving, therefore, media literacy does not prevent them from having negative media impacts, empowering individuals to be both critical thinkers and creative producers (Peters 2013). Digital media literacy is not technical know-how or skills for it involves systematic approaches and a set of competencies that are defined as ‘multiple literacies’ (Buckingham 2015). In particular, individuals need to strengthen power, intimacy, trust and respect and intersect with ethics embedded in social participation across the current multimedia landscape (Hobbs 2011). In addition, Chaochai (2013) synthesises media literacy definition between international and Thai academics’ perspectives: international academics’ perspectives are defined as the process of critical thinking to establish knowledge to create an individual’s media and to focus

on the curriculums and pedagogies to develop skills and competencies in schools, while Thai academics' perspectives outline media literacy into three aspects: 1) understanding the foundations of media, 2) the capability of critical thinking and 3) the usability of media.

The media education movement in Thailand has been driven underlining the core principle of five key questions, which were developed through Ontario Ministry of Education (1989), Center of Media Literacy (2003) and the National Association for Media Literacy Education (2007) (Chaochai 2013). Academics conducted research to develop the media literacy curriculums in various groups: 1) *'The integrated innovation media: the experience setting guideline for early childhood'*, which was supported funding by the Child and Youths Media Institute (CYMI) and the Thai Health Promotion Foundation (ThaiHealth) to educate teachers awareness of media influences and environments which can have an impact on children. 2) *'Media literacy for youths'* from Makhampom theatre group supported funding by the Thai Health Promotion Foundation (ThaiHealth) to collaborate with secondary school teachers to create workshops that allowed participants to discuss, share and create activities for secondary school students from their own ideas. 3) *'Television Watch and Television Literacy for secondary school students'* from the Media Monitor Institute supported funding by the Thai Health Promotion Foundation (ThaiHealth) with the aims of analysing the functions and messages of Television programmes and Television advertisements. These attempted to enhance secondary school students' awareness of the impact of those media. 4) *'ICT Literacy'*, from the Internet Foundation for the Development of Thailand (IFDT) supported funding by the Thai Health Promotion Foundation (ThaiHealth) and Child and Youths Media Institute (CYMI) in order to indicate the importance of media and ICT literacy, which describes the definitions and concepts of ICT literacy related to law and legalisation, Computer Acts, Data privacy and Data protection, cyber fraud, and the perceived violence of digital technology (Kleechaya 2016b)

Sacchanand (2011) reveals the point from the research that the improvement of information literacy among Thai students requires collaborative partnership of the government and related ministries, teachers, schools, local administrators, teacher librarians, families, communities and mass media to cultivate the core competencies

of information literacy skills for individuals. These integrated information literacy into the curriculum. Subject course study is an effective strategy to enhance information literacy for students in the school environment. From this perspective, the researcher believes that media literacy of teachers and students is the key for developing media education and training in Thailand and the challenge is how the Thai education system and education policy provide educators with the opportunities to improve their curriculum in media, information and digital literacy. Similarly, Biggins' s research (2012) suggests that encouraging media and information literacy to broader Thai communities, Thai teachers should understand the concept of media and information literacy, which integrates knowledge, skills and attitudes into the curriculum so that they can enlarge their knowledge to empower new generation students, who can both consume and produce content in equality and responsibility. Moreover, Kleechaya (2016b) also suggests that the education of digital media literacy for secondary school students is necessary, and should be established before they study at higher education, in order to prepare students with the suitable approaches leading them to understand the use and risks of digital media.

The key findings of Kleechaya's research study indicates the framework of the digital literacy curriculum, which concludes with three key aspects: 1) educating digital literacy, teachers should understand child development for preparing suitable tasks of digital media education to fit with the stages of development. 2) digital literacy is the communication tool in students' daily lives. Nowadays, students are routinely engaging with digital media, therefore, it is necessary for students to understand both positive and negative influences of digital media, and 3) media literacy is aimed at self-learning, which is to cultivate the thoughtfulness of media consumption and to appropriately select the good things for the choice of the individual (Kleechaya 2016b). Furthermore, Jutrakul (2016, p.147) concludes some points from the research study of '*digital literacy, digital natives and family*' that family is the first educational sector to teach children the use of digital media, in which the issue of social media control and prevention on digital platforms is covered. Parents can take the position as an immunity for their children to take care of, monitor and select the appropriate social media for their children age. Paying particular attention to both positive and negative impacts in social media and to cultivate appropriately safe and creative sites of social media in order to create a

balance between removing negative media and fostering positive media. Krutasen (2013) also shares the research findings of *'the development of the media literacy learning's process approach for the youth leader'*, which have two factors: internal and supporting factors to establish media literacy for youth leaders. There are three components of internal factor: critical thinking, media effect awareness and self-awareness. And four components of supporting factors: friends and teachers, media exposure and media use, reading, and the aesthetic. Consequently, Kleechaya (2016b) suggests that digital literacy should be taught in school to suitably support the stages of child development for establishing students' self-learning of media thoughtfulness. Jutrakul (2016) also points out that the family sector is the key support for establishing digital literacy skills for youths, while Krutasen (2013) suggests four approaches for developing media literacy learning process for youth leaders: critical thinking approach, media influence inoculation approach, media production approach and self-awareness approach.

Kleechaya (2016b) shared his perspective that the 10-year movement in Thailand has not progressed in the same direction because of a lack of funding and educators urgently need to develop curriculums and pedagogies for secondary school students. In particular, some educators did not have media literacy skills and mass media studies, for the curriculum focused on 'thinking' rather than 'practicing' and school headmasters did not give priority to media literacy curriculums and pedagogies in schools, therefore, the movement of media literacy is inconsistent, depending on the readiness of each sector. Thai television content, Chaochai (2013) included Thai soap operas, which feature themes of sex violence, gender discrimination, sexual oppression, love affairs, sex scenes and abandoned new-borns, in particular, reflecting social stratification: elite status and wealth is the most significant way to achieve success, values of which youths can unintentionally and inevitably absorb through the television. Moreover, there are news reports of online games, influencing addicted youths to attempt to imitate online game characters and use violence to solve the problems. For example, robbery, committing suicide, sexual assault, cyberbullying and so on (Chaochai 2013). It can be noticed that digital media have both advantages and disadvantages in attitude, belief, value, economy, politics, society and culture. Therefore, digital media literacy is an approach for individuals to understand both positive and negative impacts of digital media, which are

continuously strengthened by skill practicing to establish an individual's competencies.

Chaochai (2013) also shared the conclusion of the research study that the development of media literacy in Thailand from 1979 to 2013 has progressed from the initial stage to the uneven stage. It analysed factors on a timeline of implementing media literacy into the National policy, the number of funding projects from non-governmental organisations and the initiative curriculums and pedagogies from Thai secondary school teachers. This statement reflects the government concern in this issue to decentralize the authority from headquarters to community in order to run their own media literacy projects. The top-down funding process is the key factor in the media literacy movement, which can shift from a government fund to a community fund and enhance collaboration across the sectors in the community to achieve continuity and sustainability. Furthermore, Prapasanobol (2021) reports on the study of '*core aspects of civic education movement in Thailand*', which identifies five core aspects of how to cultivate the concept of civic education in Thailand: 1) nation, religion, monarchy, 2) constitution, 3) social equalities, 4) local communities, and 5) 21st century skills. In particular, Prapasanobol (2021) also noted three crucial points for further discussion: *first*, the government sector does not prioritise civic education in the core curriculum and pedagogy of the educational system. *Second*, the educational system does not provide students with an appropriate ecosystem for effective learning, and *lastly*, the community needs a common standpoint to set the same goal, with key stakeholders for civic education in the future. In this overview, digital media literacy is collocated as the one approach of civic education movement in Thailand that does not prioritise civic education in the core curriculum and pedagogy of the educational system, as mentioned above. Three crucial points therefore illustrate hidden contexts that have a direct impact on the digital media literacy in the Thai educational system.

On the other hand, the research study from Sripokangkul (2020) investigates two Thai subjects of history and civic education from the beginning of elementary school to the end of high school in the public school. The research findings indicate the emphasis in the teaching approach for memorization, which is the barrier to develop students' critical perspectives. This approach reproduces Thai students into 'docile

bodies' who assimilate themselves as 'objects', through a state-controlled education that develops 'docile subjects' rather than encouraging students to acquire their critical thinking skill (Sripokangkul 2020). Despite the fact that Thai education has previously developed 'civic education' for students, education cannot encourage them to achieve democratic citizenship. Political foundations of the past, with a constitutional monarchy, have influenced Thais into being fearful of criticizing and participating in citizenship activities until the present (Kalyanamitra and Bunchanthuek 2019). This Thai cultural background cultivates its own conventional education system, in which teachers and students prefer a teacher-centered learning approach based on the rote learning model (Rhein 2017).

Looking through the explanation of 'critical thinking' in the aspects of 'critical conscientiousness', 'critical awareness' (Buckingham 2003) and 'critical consciousness' (Mihailidis 2019) in media literacy signifies the intersection between a critical approach and a '*Sati*' (mindfulness) approach where individuals are encouraged to learn how to realise their social reality. Additionally, Paulo Freire refers to 'a locus of conscientiousness' (UNESCO 2017), of which '*Sati*' (mindfulness) is the one aspect that corresponds with conscientiousness in the knowledge formation of the Thai Buddhist principle. This crucial starting point is addressed by reframing the Western principles to the Thai Buddhist principle of '*Sati*' (mindfulness). In order to clarify, the collaboration between internal and external processes is one where '*Sati*' (mindfulness) encourages critical reflection where individuals may use a process of self-reviewing and self-criticising before responding with critical thinking to criticise and react to stimuli. It can be assumed that there is a relationship between '*Sati*' (mindfulness) and critical thinking, which facilitates the process of digital media literacy. '*Sati*' (mindfulness) is the key support, which provides the internal process to the external process, in particular, a dynamically circulating inside-out and outside-in approach to developing competencies of digital media literacy for each person.

The above describes the key research questions aimed at clarifying the definitions and relationship that examine the process of digital media literacy with '*Sati*' (mindfulness) cultivation. While the digital transition accelerates 'habitus clash' (McDougall 2020) through which individuals from different social backgrounds can

be narrowing the gap and ‘widening participation’ (McDougall 2020) of all key stakeholders in society in order to understand the normalcy of the reproduction of the structure of social inequality. This thesis addresses the question of how digital media literacy with ‘*Sati*’ (mindfulness) can reveal the hidden contexts of Thai people’s habituations and empower them to dynamically articulate their own knowledge of digital media literacy as used for social practice in everyday life.

Overall, the movement of digital media literacy in Thailand seems to be clarified into three key points: *firstly*, the media literacy movement from the past to the present has definitely manipulated the direction of media literacy under government sectors, which provided funding with conditions and regulations. The Thai Media Fund is an example that represents the conditions of submission to work under a government policy. As a consequence, this occurrence tends to be an invisible power to guide the direction for all organisations proposed for funding. It is aimed to construct the patronage system that represents one cultural context in Thailand. On the other hand, non-government organisations independently operate their own digital media literacy projects. Therefore, each organisation is acting on its own projects that make the overall digital media literacy in Thailand seemingly disunited.

This key point expresses a Thai context to the habitus traits generated through the layers of social hierarchy in Thailand. Thongsawang, Rehbein, and Chantavanich (2020) refer to the root of Thai social classes in the Ayutthaya and early Rattanakosin (Bangkok) periods, which was categorised into four groups: *Chao* (lords), *Khunnang* (nobles), *Phrai* (commoners), and *Thast* (slaves). Additionally, the first two groups, *Chao* (lords) and *Khunnang* (nobles) were the ruling classes, while the last two, *Phrai* (commoners) and *Thast* (slaves) were the under ruling classes, based on the social hierarchy known as the *Sakdina* system. This social structure relates to the superficial core of the Thai Buddhist principle. *Kamma* is used to clarify the traditional inequalities and injustices, for example, *Khunnang* (nobles) who were landlords usually charge the landless farmworker 70% of the harvest in order to work on the land (King 2017). This situation was described as oppression because the working of *Kamma* reveals that both are earning the consequence of their actions from their previous lives (King 2017). Lords and nobles had continually gathered good merits in the previous life; therefore, they reincarnate

into the high social status in the present life. This supernatural justice belief, in particular, influences causal judgements and elicits norm-adherence, causing individuals who are in subordinate positions to accept inevitably their consequences without questioning (White and Norenzayan 2019). Additionally, the research study of Thongsawang, Rehbein, and Chantavanich (2020), indicates the hybrid habitus of *Sakdina*, which connects to the capitalist structure that *Phuyai* (social superior persons with strong influence in Thai society, for example, politicians, the general of Thai military, old-style bureaucrats, academics, business owners and Thai traditional elites) are well-known public people who have authority to dominate others in Thai society. And *Phunoi* are socially inferior commoners who are subordinate to the authorities (Thisrupt 2021). In particular, seven year of the Thai military government prohibits the Thai media from criticizing the junta's administration and attempts to control 'media ethics' by nominating the junta broader censorship mechanisms to oppress the media voices (Prachatai 2017). The Ministry of Information and Communication Technology has been functioned for the military junta to install surveillance equipment for media polarization with the justification for maintaining the national peace and monarchy protection (Ismail 2014). On the other hand, this situation has begun the citizen-journalists, cyber-activists and human rights defenders' formation to question the social hierarchy system and appeal for freedom of expression and social justice in Thailand. Digital platforms are the key effectiveness for Thai citizen to voice out the civil resistance to the military government.

Secondly, the movement of digital media literacy in Thailand has been influenced by the Western movements, in which the directions of media, information and digital literacy have been preceded by UNESCO, the United Kingdom and the United States. A wide range of academics focus on media education in schools where teachers are the role models who have more media literacy. Students can thus see this model as an approach of establishing critical thinking. Therefore, researchers in Thailand aim to develop curriculum and pedagogies to promote media literacy for schools in the sense of government policy, which is influenced by Western values.

Lastly, the organisations that receive this fund, do not seem to have the power to criticise the funder's strategy and implemented plans because all proposals must be

approved by the funders, reflecting the most interesting key point of the negotiation standpoint between funding providers and funding recipients. The philosophy of ‘digital media literacy’ depends on the government’s policy and direction, in which similarities and differences between funding providers and funding recipients can be managed to meet both government policy and citizens’ needs. It is of particular importance to understand how funding providers and funding recipients see the same direction of definition, concept and strategy to consistently drive digital media literacy education programmes to cultivate ‘*Sati*’ (mindfulness) in the process of enhancing digital media literacy in Thailand.

Chapter 3 The concept of ‘*Sati*’ (Mindfulness)

“One ought not to long for what has passed away
Nor be anxious over things which are yet to come
The past has left us, the future has not arrived”
Buddha (Buddhadasa 1982, p.1)

The purpose of this chapter is to clarify the definition of ‘*Sati*’ (mindfulness) and how ‘*Sati*’ (mindfulness) facilitates the process of formulating wisdom. In particular, ‘*Sati*’ (mindfulness) is discussed in terms of Eastern and Western perspectives and how the digital media literacy concept relates to ‘*Sati*’ (mindfulness) in order to collaborate on a new approach to fostering digital media literacy for Thai people.

A. The background of ‘*Sati*’ (Mindfulness) in the Thai cultural context

The basis of ‘*Sati*’ (mindfulness) in Thailand, is derived from Buddhist philosophy of the Theravada tradition, renowned for its precision and accuracy; changes and alterations are not permitted (Payutto 2019). Before moving deeply into the concept of ‘*Sati*’ (mindfulness), it is important to understand the nature of human life from a Buddhist’s perspective, seeing the truth that relates to cause and effect under the laws of nature. Payutto (2019, p.20) states that ‘everything in the universe exists as a collection of converging parts’, thereby representing ‘Dharma’ as ‘nature’ in the sense of a circumstance, which has its conditions, and inferring that ‘self’ or ‘entity’ of a wagon does not exist separate from its constituent. The human living entity is described as a ‘person’ or ‘living being’, categorized into five groups (Payutto 2019, p.21):

1. *Rupa* (corporeality; body; material form): all material constituents; the body and all physical behaviour; matter and physical energy, along with the properties and course of such energy.
2. *Vedana* (feeling; sensation): the feeling of pleasure, pain, and neutral feelings, arising from contact by way of the five senses and by way of the mind.

3. *Sanna* (perception): the ability to recognize and to designate; the perception and discernment of various signs, characteristics, and distinguishing features, enabling one to remember a specific object of attention.
4. *Sankhara* (mental formations; volitional activities): those mental constituents or properties, with intention as leader, which shape the mind as wholesome, unwholesome, or neutral, and which shape a person's thoughts and reflections as well as verbal and physical behaviour. They are the source of '*Kamma*' (intentional action).
5. *Vinnana* (consciousness): conscious awareness of objects by way of the five senses: seeing, hearing, smelling, tasting, and feeling tangible objects – and awareness of mind objects.

As discussed above, Pinyuchon and Gray (1997) describe the religious beliefs of Thai people, explaining that an individual's life does not begin with birth and end with death but each life is conditioned by volitional acts or '*Kamma*' committed in previous existences. The results of '*Kamma*', the intentional actions that individuals are doing in the present and have done in the past (including their previous lives), means that all consequences could affect the current lifetime, the future in this lifetime and the future incarnations. The concept of '*Kamma*' is explained in terms of the law of "cause and effect". Individuals, who do good acts, earn good consequences; those who perform evil acts, receive evil consequences. However, this phenomenon does not generally emerge in one lifetime; it may inevitably occur anytime in the cycle of births and deaths. Correspondingly, Sakayapinan (2006) showed the research findings that social actions always cause some social effects upon the natural environment, human life and human values. Positive or negative consequences depend on the motives (mental action or social consciousness) behind the action. This belief in '*Kamma*' certainly has a powerful impact on Thai's values, behaviors, attitudes and their daily way of living. Thai people often offer food to monks in the hope of receiving good merit and expecting to go to a better place after death as well as becoming rich and successful in life. Someone experiencing bad situations such as accidents or illnesses may believe that the bad experiences have happened because of the consequences of '*Kamma*' (from this single life or previous lives). Both circumstances can be illustrated in two scenarios: *first*, individuals who

have usually achieved positive consequences from their actions that strengthen them in order to typically do more. On the other hand, they can still believe that they deserve reward, because they have already done good things in previous or past lives and, thus a positive consequence would result in a good experience in their present life. Therefore, they might do nothing because they have done enough to deserve positive consequences. *Second*, individuals who receive bad consequences, might believe that they have done something wrong in previous or past lives that has caused them to have the bad experience in their present life. Therefore, they accept unconditionally that they thought they deserved this unfortunate consequence, and they might be driven to do better in order to gain better positive experiences in their future or the next lives. These two scenarios should lead them to accept and be aware of their own consequences of '*Kamma*' and try to cope with doing good in order to acquire positive experiences in their lives, or they may even accept difficulties and do nothing because they deserve to receive these bad consequences from their previous actions. The cycle of birth and death in the law of '*Kamma*' or an intentional action is related to the concept of four noble truths, which represent the individual actions that affect causes and consequences in natural truth.

In addition to, the concept of '*Kamma*' or an intentional action, there is a thin line between beliefs (myths) and truth (natural rightness). It depends on each subjective interpretation because the root of Thai religion is combined with Brahmanism, Buddhism and Spiritualism. Most Thai people are Buddhist which involves a belief in spirits. Spiritualism was the traditional belief system in the past. It is a deep-rooted mechanism and represents the way of thinking and living with supernatural patrons such as guardian ghosts and spirits which heal illnesses, make agriculture more productive and profitable and protect homes, local communities and cities, and destructive ghosts and spirits, which bring curses of infirmity, disease, sickness and death (Wongthes 2017). Payutto (2019b) states that Buddhism is a religion of action and a religion of effort, and he also mentions that Buddhism is not a religion based on hope and supplication. Therefore, '*Sati*' (mindfulness) is an important supportive approach for a practicing system that allows an individual to realise the principles of truth that underpin cause and effect and, in particular, laws of nature to eliminate myths and beliefs, which separate individuals from the natural truth. Considering actions in terms of the '*Kamma*' Payutto (1995) suggests that those kinds of beliefs

and myths are misguided doctrines or *Avijja* (ignorance or unknowing), which are still clinging to happiness and sadness. Ignorance lets them believe that all good and bad consequences are related to past '*Kamma*', the will of god, and uncontrollable fate so people do not need to improve themselves. This leads them to the misconception of natural truth. On the other hand, Buddhist concept aims to make people understand the truth. Bodhi (2017) explains the factors in classical Buddhism that mindfulness practice guides people to the 'right' view. He also indicates two kinds of right view; the first level is the foundational type, which is the acceptance of the principle of '*Kamma*', the law of the relationship between volitional deeds and consequences. Doing good things, brings happiness while doing bad receives suffering. For example, if someone always gives donations, they will receive goodness back from their good actions. However, if someone takes financial advantage of others, they will equally receive 'badness' back from others. The key Buddhist teaching is to enable individuals to be aware of the right view for the right action that affects them, both physically and mentally.

The other level of the 'right' view is the wisdom to understand the four noble truths. There are four stages for understanding the truths; *first*, the truth of suffering (*Dhukka*), *second*, the truth of the original cause of suffering (*Samudaya*), *third*, the truth of cessation of suffering (*Nirodha*), and *last*, the truth of the path to the cessation of suffering (*Magga*). All stages are related to five aggregates subject to clinging. This process aims to reach enlightenment into the unconditioned freedom of '*Nibbhana*', which leads to the ending of rebirth. '*Kamma*' in this interpretation is the process from Buddhist principle, which relates to a natural process of cause and effect and aims ultimately to liberate an individual from suffering, realise impermanence and 'non-self'. To deeply understand '*Sati*' (mindfulness), we need to comprehend the relation of '*Kamma*' or intentional actions, five aggregates, the law of cause and effect, and the natural truth of existence (see Figure 3.1).

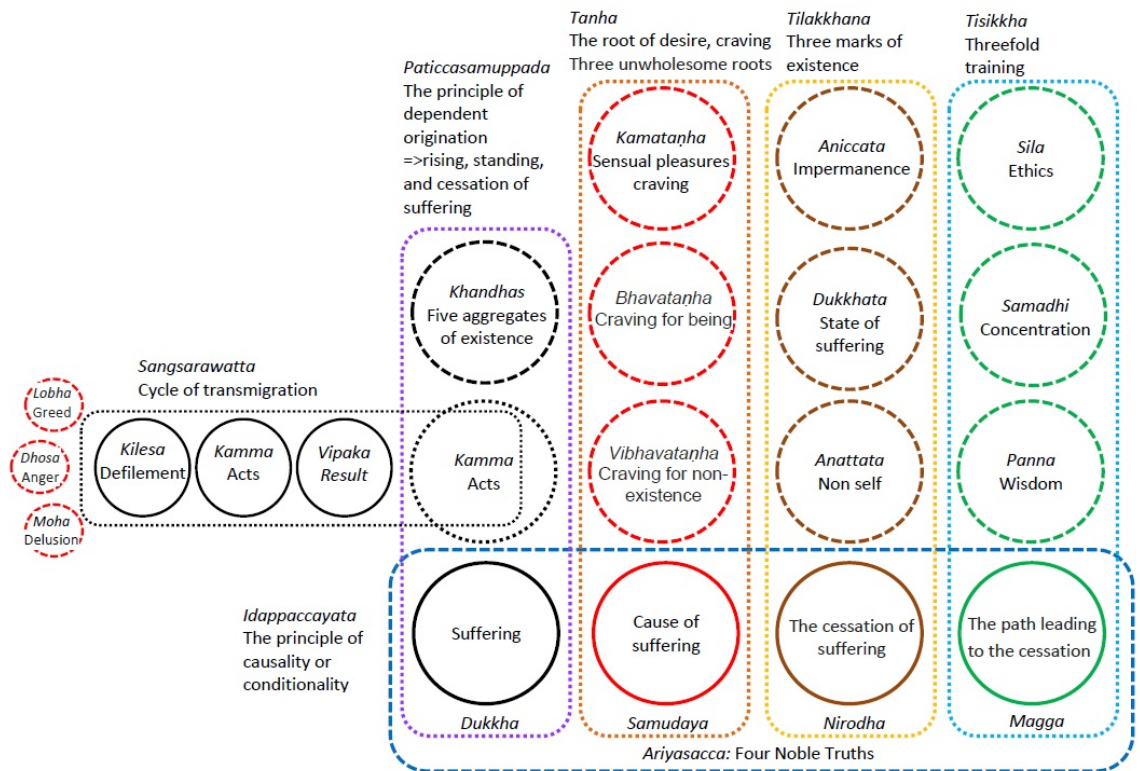


Figure 3.1: The overview of Buddhist philosophy

From Figure 3.1, the key doctrine reveals that Buddha’s knowledge of enlightenment is the four noble truths. Buddha realised that everyone has equal opportunities through nature, to achieve the ultimate goal in life, even though they have different abilities. Thus, they need to keep practicing because Buddha believed that practise could strengthen the mind from defilement and be applied to use practically in daily life. In particular, individuals should be self-realised, termed ‘direct experience’ which differs from one person’s journey to another’s, in order to achieve the goal (Payutto 1995). The principal of philosophy firstly identified the original of suffering or ‘*Dukkha*’, which is the first noble truth and relates to the five aggregates of existence and ‘*Kamma*’ or intentional actions that indicate the interdependence of all things. Everything is dependently connected so suffering occurs naturally because of the correlation of cause and effect within the principle of dependent origination. The cycle of all life explains the birth and death of human beings and the origin and cessation of human suffering. Therefore, the teaching of dependent origination provides an objective account of causality, that all conditioned things are interrelated and interdependent in the context of a natural, causal process of continual growth and disintegration, without beginning or end (Payutto 2019b). In

particular, all-natural processes are the dynamics of '*Kamma*', in which things are impermanent and insubstantial (Payutto 2019b). Payutto (1995) gave an example where we can see that an engine should perform well when all parts are assembled into an object called a car but if all auto parts are completely separated, the form that used to be a four wheeled vehicle ceases to interpret as a workable object. The process of five aggregates of existence is the constituent elements of life; the entitled object is "being", "person", or "self" but when all are separated, there is nothing. Similarly, when someone consumes media content that convinces them to visualise the story and bring their "self" to create a new delusion of "self" that escapes from the real "self". However, if all are combined, there is an object as the natural truth. Thus, crucially, human beings generally have a tendency to believe that everything is permanent in order to support their self-existence. It is the origin of '*Kamma*' or intentional actions that create many forms of defilements to complete their needs, starting from '*Kilesa*' or defilements that mental state defines the object and response in different way. For example, want, desire, demand are in the category of '*Lobha*' or greed, hate, dislike and irritation come into the category of '*Dhosa*' or anger and love, envy and jealousy come under the category of '*Moha*' or delusion, for example. This formation is the cycle of transmigration, in which individuals have to inevitably confront the results of their cause and consequences as resultant in the pathway of their lives. "All living beings have '*Kamma*' as their own" the phrase from Majjhima Nikaya, a Buddhist scripture (Kariyawasam and Barua 2010) that tells the law of cause and effect and reminds people to be aware of the consequences of '*Kamma*' in the natural truth.

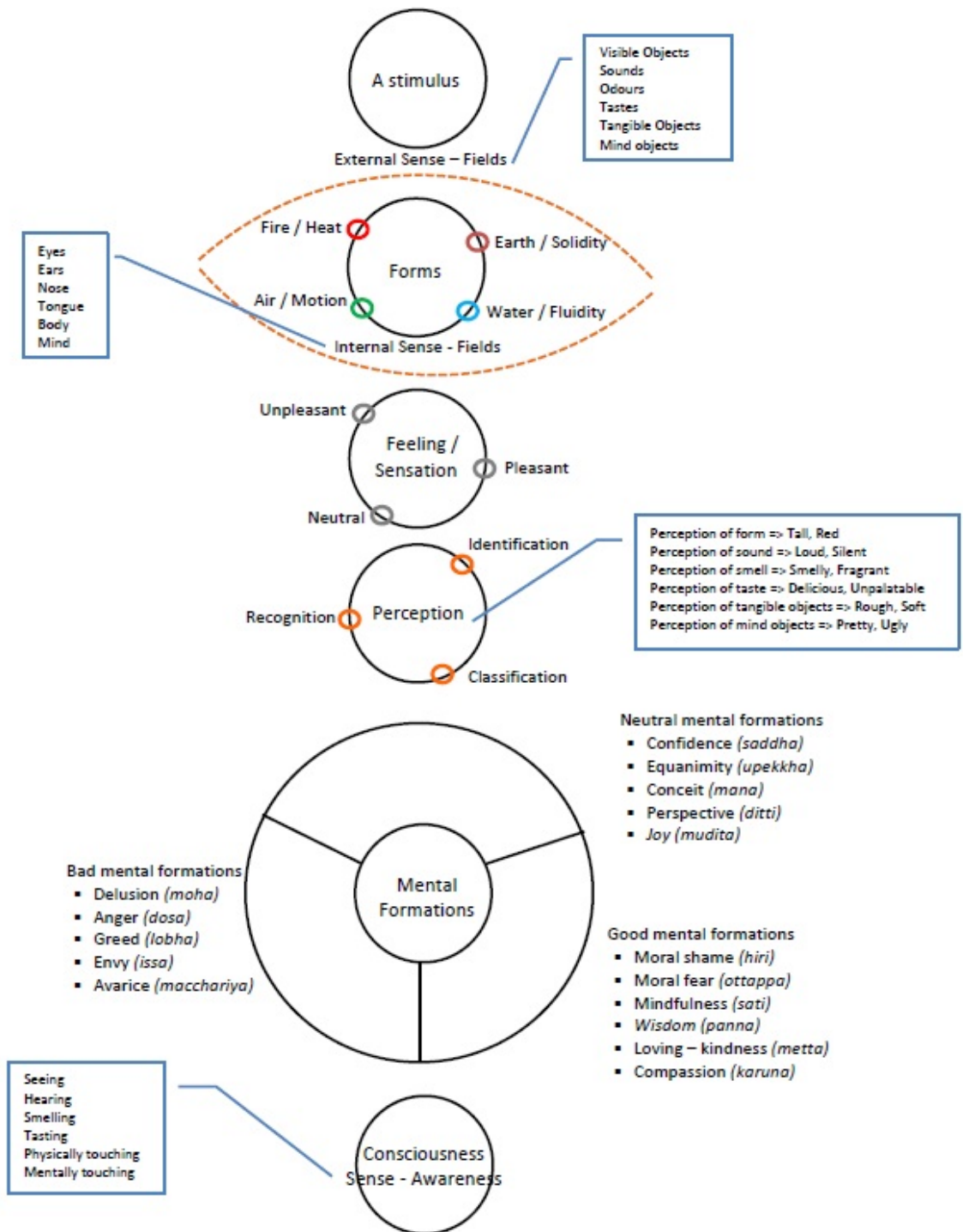


Figure 3.2: Five aggregates of existence

The key concept of five aggregates of existence process (see Figure 3.2) above, demonstrates the interrelationship between the components of internal responsiveness, where receiving a stimulus or an object then passes through five senses from external to internal senses. An object is identified into four forms which are the elements of the whole body. The feeling or sensation occurs while contacting

external stimuli and instantly transfers to pleasant, unpleasant, and neutral feelings, thence establishing the knowledge of the conditions, see the equation below;

Seeing an attractive visual form	→ pleasure	→ delight (in that object)
(consciousness)	(feeling: happiness)	(mental formation: delusion)
Hearing an annoying noise	→ displeasure	→ aversion
(consciousness)	(feeling: suffering)	(mental formation: anger)

This process classifies, identifies, and recognises the data from outside and also codifies the characteristics of the object that is the cause for remembering the object as a process of forming a perception. From the equation of mental process, when individuals receive stimuli, their consciousness observes with their six senses to evaluate material forms. ‘Feeling’ in this context is an activity at the level of reception and it automatically reacts to an impression on the mind and cognition of the sense objects (Payutto 2019b). Leading to the next stage, all information is evaluated deeply to form a mental classification from each person’s experiences of life. Finally, the last stage returns to consciousness again, which relates to the six senses of seeing, hearing, smelling, tasting, and physically and mentally touching, the five internal mechanisms would then perform the interpretations and responses to each object with both verbal and nonverbal actions (Payutto 1995). If we understand the law of nature, we could see the cessation of suffering (*Nirodha*), which manifests the principle of impermanence (*Aniccata*), everything is arising, existing, and ending so if there is any false understanding, it may lead to a cause of clinging that brings on the state of suffering (*Dukkata*). Furthermore, when certain things we consumed, it can develop the desires to consume more and yet more. Payutto (1995) indicates that this kind of behavior is “living without understanding the truth”, interpreted as living with ignorance and against the law of nature. This produces self-centredness, which increases selfishness and craving that induces individuals fantasizing about their consumptions which may, in turn, lead to the permanence of self. Therefore, the pathway leads to the cessation (*Magga*) is threefold, consisting of ethics (*Sila*), concentration (*Samadhi*), and wisdom (*Panna*). All elements relate to ‘*Sati*’ (mindfulness) and clear comprehension (*Sampajanna*)

to be like a connector that enables self-diagnosis in personal problems, which should produce understanding of the root of suffering and liberation from attachment.

As mentioned above, '*Sati*' (mindfulness), Payutto (1995, p.255) defines the meaning as 'recollection' which might be interpreted in a memory facet, 'a form of memory', 'the ability to remember', 'bare awareness', 'present-centered' and 'the notion of being non-judgmental' (Analayo 2019b), 'full receptivity and attentiveness to what happen at the present moment' (Analayo 2018), 'cultivating an awareness of the here and now' (Shonin and Van Gordon 2014) and 'experiencing the present moment clearly and attempting to do this increasingly as time goes on (Buddhadasa 1982). '*Sati*' (mindfulness) is the component of watchfulness, the lucid awareness of each condition on the occasion of experience, which is associated with cognitive factors that indicate clear comprehension (*Sampajanna*) and directly initiates wisdom (*Panna*) (Bodhi 2011). Additionally, Payutto (1995, p.255-256) associated '*Sati*' (mindfulness) as a gatekeeper. This is a guard to prevent us from doing things in an improper way and keeps our eyes on things that are passing in and out of the mind. Analayo (2019c) considers '*Sati*' (mindfulness) as a process of mental presence establishing and maintaining to facilitate concentration with direct awareness of the current condition of the body and the mind. Therefore, '*Sati*' (mindfulness) is emphasized as important at every level of moral conduct. '*Sati*' (mindfulness) concerns conducting life and actions with consciousness, while maintaining a clear awareness of what needs to be done and what has been left undone. Living with awareness of every path in the present moment, '*Sati*' (mindfulness) is the process that relates to five aggregates of existence which is the elements both of physical and mental aspects that live with heedfulness, (*Appamada*). It is suggested that if individuals understand the five aggregates of existence, they see each element is impermanent, so anyone who clings to these aggregates, are focused on suffering (Payutto 1995). Engaging with the principle of impermanence by using '*Sati*' (mindfulness) is to be aware of the circumstances that occur in every moment of daily life and have a free mind to know and understand all things according to the truth and not attach or cling to anything without craving. This process is termed "considering the truth without judgement" where it is needful to "liberate itself completely by letting it go of it" (Shonin and Van Gordon 2014). When '*Sati*' (mindfulness) has emerged, the other enlightenment factors have

occurred that conclude the true knowledge and liberation from cycle of rebirth (Bodhi 2011) (see Figure 3.3).

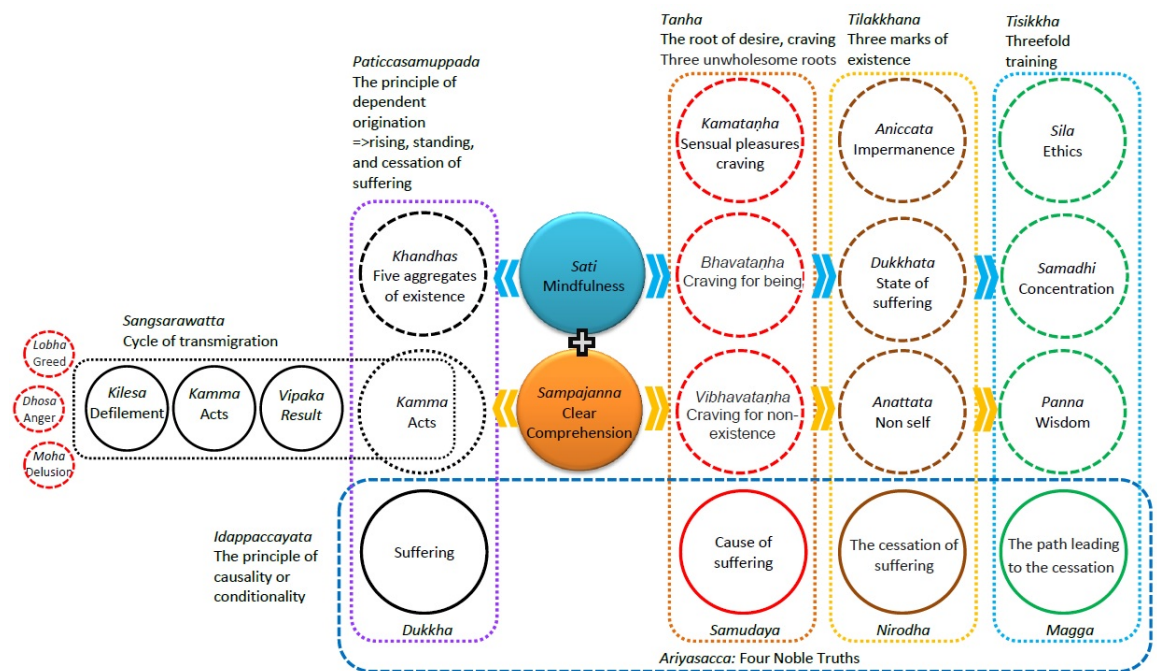


Figure 3.3: 'Sati' (mindfulness) in the principle of dependent origination

Figure 3.3 describes the functions of 'Sati' (mindfulness) and clear comprehension (*Sampajanna*) as a connector to consciously receive and respond to all external stimuli with heedfulness (*Appamada*) and a gatekeeper to scrutinize and prevent the mind from unconsciousness, distractions. Thus, when 'Sati' (mindfulness) and clear comprehension are working together to conform the acts or *Kamma* which could be moral or immoral actions (Kariyawasam and Barua 2010). The function of 'Sati' (mindfulness) is to monitor the cognitive process, stabilize the flow of thoughts, and facilitate concentration (*Samadhi*) under moral perspective (*Sila*) for developing wisdom (*Panna*) in the present moment because 'Sati' (mindfulness) is of major importance to moral conduct and it informs the performance of actions and make people to realise the consequences before taking decisions. This process is like a careful consideration in which an internal reflection is a process of 'self-observation'. Furthermore, comparing good and bad of actions, 'Sati' (mindfulness) certainly supports the process by making individuals return to the present moment and focus on the present situation that they are confronting before reacting to an external stimulus. As Purser and Milillo (2015) illustrate 'Sati' (mindfulness) is not

similar to the process of memory, 'Sati' (mindfulness) can be identified separately into two types: right mindfulness (*Samma Sati*) and wrong mindfulness (*Miccha Sati*). In particular, right mindfulness (*Samma Sati*) implies the ability of mind to remember both skillful and unskillful actions, not only passive non-judgmental attentiveness to the present moment, but also active engagement and discerning awareness to recollect words and actions from the past with the purpose of attentively observing what has occurred and the current situation. Finally, considering to achieve the final goal to decrease ignorance, experience suffering (*Dukkha*) without avoidance, observe all delusions, which happen in the mind through lack of judgement, and maintain clear awareness of the natural truth of things (Payutto 1995). Individuals' awareness and understanding of a particular designation is linked to their understanding of the relational factors of that particular entity. But when recognition of the object has been made, habitual attachment in the form of 'craving' and 'clinging' leads individuals to be convinced of the object's substantiality (Payutto 2019b).

Consequently, the pathways to the wisdom formulation, Payutto (2001) indicates the relation of mindfulness and clear comprehension (*Sati-Sampajanna*), which supports the development of wisdom, so this pathway can illustrate the two levels of truth that are conventional truth and ultimate truth (see Figure 3.4). *Firstly*, conventional or provisional truth is described as something existing through which human beings are socially defined and accepted in society from their daily experiences and social norms such as man, woman, dog, beauty, ugliness, goodness and wickedness. All things in the world are defined for common usage. This refers to conventional truth: those things that have been mutually agreed upon and pertain to common designations (Payutto 2019b). *Secondly*, ultimate truth is the knowledge of how things really are: the state of being natural, understanding inherent characteristics of nature that return to the key philosophy: "all things are impermanence and non-self" (Payutto 2001), in particular, leading to liberation (*Nirvana*) (Purser and Milillo 2015). Thus, the consequences of our actions cannot inevitably be denied. Nonetheless, understanding the truth exposes the reality of the condition of existence, when it has happened and then when it has gone away. Both conventional and ultimate truth need 'Sati' (mindfulness) to realise the same goal, which is to understand the natural truth that everything is impermanent, and then

ignorance is shifted to become wisdom. Buddhadasa (1982) explains the term of *Sati-Panna*, which is mindfulness and wisdom working together to maintain the mind free from hope and expectation that lead individuals to suffering from ignorance of the natural truth.

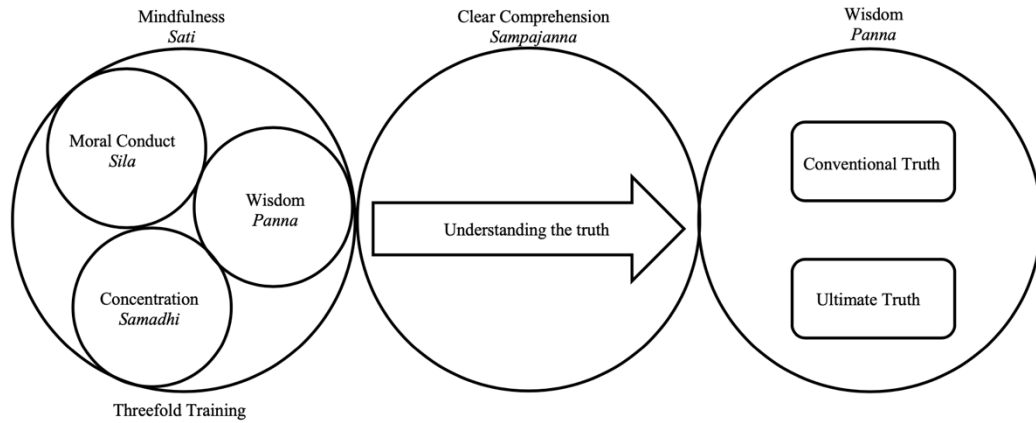


Figure 3.4: ‘Sati’ (mindfulness) and the levels of truth

There are some situations which reflect clearly about how important ‘Sati’ (mindfulness) is in a Thai culture for example, ‘Sati’ (mindfulness) is used widely to express feelings, opinions and also beliefs in both personal and public issues such as shopping behaviors, love relationships, working experiences, TV soap opera gossip, political criticism and social inequality issues. In particular, now technology makes it easy for people to express their ideas through digital media platforms. ‘Sati’ (mindfulness) in this Thai context, represents the state of encouraging oneself to pause from distracted thoughts and return to review oneself. ‘Sati’ (mindfulness) is the part of Thai daily habits that exhorts awareness and observation of thoughts and feelings, known as self-awareness so ‘Sati’ (mindfulness) is the key mechanism for the observation of internal experience of the present moment. ‘Sati’ (mindfulness) enables observation into current situations and reactions, from which feelings can be observed and thoughts are not judged. This is an important process to encourage people to accept the consequences, Young (2016) indicates this process relates to two conceptions of self that are the “narrative self” and “de-identification” in which ‘Sati’ (mindfulness) encourages individuals to experience the real situation and develop self-knowledge and self-regulation that finally delivers an analytical framework for wisdom (Miller 2017). This section reinforces this research study with a view to clarifying the ‘Sati’ (mindfulness) process, which relates to internal

and external elements. In particular, how ‘*Sati*’ (mindfulness) facilitates the individual’s formulation of wisdom.

B. ‘*Sati*’ (Mindfulness), Awareness and Heedfulness in the formation of wisdom

The relationship of these three elements: ‘*Sati*’ (mindfulness), awareness, and heedfulness has evidently enlarged the step-by-step establishment of wisdom. Heedfulness is described as ‘living with uninterrupted awareness’, which involves the function of ‘*Sati*’ (mindfulness) in maintaining individuals’ self-regulation and it leads them to the process of critical reflection in terms of the formation of wisdom (Payutto 2019b). This is of key importance to this research study in order to clarify how three elements are working and relating to support the process of formation of wisdom. As discussed above in section A, the process of five aggregates represents the form of ‘being existent’. Specifically, it is noticeable that the terms of perception (*Sanna*) and ‘*Sati*’ (mindfulness) have overlapping meanings within the concept of memory. Perception (*Sanna*) defines and identifies sense objects and compares current objects with existing memories, recognising similarities and differences. Therefore, the term of perception (*Sanna*) refers to the comparison and accumulation of data in terms of recognition, designation and identification of objects. While, ‘*Sati*’ (mindfulness) draws attention to sense objects and holds them firmly in the mind, preventing them from scattering, so ‘*Sati*’ (mindfulness) is defined as ‘recall’, ‘recollection’, ‘calling to mind’, ‘reflection’, ‘remember’ and ‘attentiveness’ (Payutto 2019b). This process indicates clearly that ‘*Sati*’ (mindfulness) is generated from within an individual, relying on the power of volition: even when sense objects are not immediately manifest. Because it is a volitional response to sense objects, it is clarified as a mental formation (*Sankhara*) (Payutto 2019b). In this explanation, individuals can use ‘*Sati*’ (mindfulness) in order to draw attention to and concentrate on sense objects, in which ‘*Sati*’ (mindfulness) is able to call perceptions to mind and it can also recollect past perceptions to be the objects of attention (Payutto 2019).

Looking through perception (*Sanna*), consciousness (*Vinnana*), and wisdom (*Panna*) are all facets of knowledge. From Buddhadhamma: the laws of nature and

their benefits to life, Payutto (2019b, p.29) defines wisdom (*Panna*) as “understanding, and more specifically to comprehensive or clear understanding: to a thorough and accurate understanding of the truth”. Therefore, wisdom (*Panna*) is clear, correct and genuine understanding enables the actualization of the path for liberating the self from suffering, whereas consciousness (*Vinnana*) is regarded as ‘a quality to be fully understood’, which knows the object’s properties as both the conventional truth and the ultimate truth. For example, green, yellow, red and being able to understand the characteristics of impermanence, suffering and non-self, but this stage needs to be regularly practiced for the realisation of the key of the four noble truths (Payutto 2019b). Wisdom (*Panna*) needs the process of practice to formulate knowledge from the learning system, Payutto (2019b) explains that wisdom (*Panna*) does not always arise, it may happen when perception (*Sanna*) and consciousness (*Vinnana*) arise to engage with things through the process of threefold training in terms of wisdom development. Wisdom (*Panna*) penetrates individuals’ problems, and makes them possess insights into reality, Wisdom (*Panna*) supports both perception (*Sanna*) and consciousness (*Vinnana*) in order to broaden and deepen the range of consciousness (Payutto 2019).

The cognitive process consists of three components: a sense base, which includes the internal and external senses, a sense object, and consciousness. This circumstance begins with the encounter of three components, called ‘contact’ in terms of the convergence of these three components, which leads to perception (*Sanna*) (Payutto 2019a). Once contact with an object has occurred, Payutto (2019b, p.48) states that feeling (*Vedana*) responds to that object, followed by recognition, associated thinking, and various actions of body, speech, and mind, see the equation below to represent the cognitive process;

$$\begin{aligned} & \text{A sense base} + \text{An object base} + \text{Consciousness} = \text{Contact} \rightarrow \text{Feeling} \\ & (\text{Cognitive pathway}) + (\text{Object of awareness}) + (\text{Awareness}) = (\text{Cognition}) \rightarrow (\text{Sensation of the object}) \end{aligned}$$

In this process of cognition, an object base is the process where individuals penetrate the world with their sensory reception, after which they cultivate their capability to connect and to survive in the world. In particular, ‘feeling’ is an essential component in this process, which identifies advantages and disadvantages of existences in life

that formulate individual knowledge (Payutto 2019a). Feeling thus promotes comprehensive understanding of things (Payutto 2019b). The Buddhist principle enlarges the idea of cognition in the ‘feeling’ (*Vedana*) stage that can classify two approaches: when individuals have contact with a sense object, which provides pleasure and desire, it leads individuals to cling to those feelings, even though, those feeling have already happened and gone. At this stage, various ideas and conceptions are created to seize those pleasurable objects and plan how to obtain them. Finally, various physical and verbal actions are performed in order to reach those desires and goals and to access the pleasurable feelings. Similarly, when individuals contact with a sense object, it can lead to painful, uncomfortable sensations that make them feel annoyed and dissatisfied. Individuals create their own desires in order to escape and eliminate those feelings that predispose a negative sense in terms of avoidance, aversion, and fear and they cling to seize the pleasurable objects to access the pleasurable feelings. This process establishes a cycle of existence, in which individuals get caught in the whirlpool of rebirth, and are unable to reach superior states of mind, which are available and attainable to human beings (Payutto 2019b). These two patterns distort individuals from the natural truth, while the other approach is the liberation stage that turns away from the cycle of rebirth. Although, individuals are in contact with a sense object, they can realise how the sense base interacts with them in two ways: 1) the sense base is the pathway for experiencing the world that makes individuals engage, communicate and learn to survive in this world, and 2) the sense base is the channel for ‘consuming’ the world that makes individuals use their sensory reception in pursuit of amusement and fantasise on their thoughts. Technically, within a pure cognition process, the Buddhist principle explains that cognition is completed through contact in terms of ethical conduct, for it is the decisive turning point between good and bad, between wholesome and unwholesome, and between liberation and spinning around in the cycle of existence (Payutto 2019a), The equation of the cognitive process is as follows;

Pure Cognitive Process (Natural Process)	Process of ‘consuming’ the world				
A sense base + A sense object + Consciousness + Contact → Feeling → Perception → Thinking → Proliferation → Diverse and Complex Perceptions					
A sense base	+ An object base	+ Consciousness = Contact	→ Feeling	}	1.The cycle of existences 2.The liberation stage
(Cognitive pathway)	+ (Object of awareness)	+ (Awareness) = (Cognition)	→ (Sensation of the object)		

As discussed above, individuals can pause their irrational thoughts, which lead them to diverse and complex perceptions by observing at the ‘feeling’ stage how thoughts and feelings were constructed to be delusions that give rise to such defilements as lust, aversion, greed and jealousy, which tend to cling to the cycle of suffering and rebirth.

According to wisdom development, consciousness is a form of knowledge that refers to ‘to be understood’, ‘to be recognised’, in which Buddhist principle identifies three kinds of knowledge relating to wisdom development, Payutto (2019b, p.63) identifies into three stages of wisdom development, as follows;

1. Perception (*Sanna*): knowledge derived from perceiving, remembering, and identifying the attributes of things. This knowledge is recorded in the mind. It acts as a model for comparison and as a raw material for thinking and for subsequent understanding. The perception arising in the normal cognitive process – both basic perception and the perception cultivating the understanding in wisdom development. Thus, there are various levels of perception; from indistinct to lucid perception, from partial to complete perception, or from false to correct perception, in which this process pertains directly to knowledge and the development of knowledge. In contrast, the excessive or immoderate perception known as ‘proliferative perception’ or ‘defiled perception’ leads to obstruct and distort knowledge.
2. View (*Ditthi*) reasoned understanding; truth on the level of conceptualization; knowledge mixed with cherished thoughts and opinions. Individuals draw conclusions as their own specific viewpoints. This knowledge therefore may originate from an external source, but it has passed through a screening process and is adopted as their own, regarding to how logical or reasonable of this knowledge may be that refer to personal beliefs and logical reasoning.
3. Direct knowledge (*Nana*): profound knowledge, the term *Nana* is a synonym of *Panna* (wisdom). Direct knowledge (*Nana*) refers to a pure and radiant knowledge that arises spontaneously in the mind and discerns a particular quality as it really is. Direct knowledge (*Nana*) also includes mistaken knowledge or incomplete knowledge as ‘pure’ and ‘genuine’

forms of knowledge because they have not yet been adulterated by self-identification or self-attachment.

When ‘view’ or ‘direct knowledge’ arises, new perceptions are formed accordingly. View and direct knowledge give rise to perception, which acts as the raw material for further contemplation and understanding. The difference here is that view tends to create false perceptions, whereas direct knowledge helps to create accurate, correct perceptions and to dispel false perceptions. The Buddha described three methods of wisdom development (Payutto 2019b, p.83-84 and 86):

- 1) *Cintamaya-Panna*: wisdom or knowledge arising from one’s own reflection, the ability to contemplate and reasoning. When an individual acquires knowledge from formal learning and generates wisdom consisting of *Sutamaya-Panna*, one trains in wise reflection or critical reflection (*Yonisomanasikara*) established within an individual, which leads to vast, profound, and thorough understanding that can be applied in an individual’s investigation of the truth.
- 2) *Sutamaya-Panna*: wisdom or knowledge derived from formal learning. When an individual is not yet able to rely entirely on one own reflective ability, an individual must seek out a teacher, who in the scriptures is referred to as a virtuous friend listening, reading, learning or the transmission of knowledge from the instruction by others.
- 3) *Bhavanamaya-Panna*: wisdom arising from engaging in spiritual practice and cultivation. This refers to practical application, whereby, individuals act from their direct experience. Wisdom arising from applying the previous two kinds of wisdom and engaging in devoted reflection and meditation, until they realise the wisdom established as the Path leading to the cessation of suffering.

Payutto (2019b) also describes that reflection (*Cinta*), learning (*Suta*), and training (*Bhavana*) help individuals to generate, improve and fine-tune perception (*Sanna*), view (*Ditthi*), and direct knowledge (*Nana*), in which three stages of development in wisdom hold powerful impacts on individuals’ lives. Perception is highly influential in the cognitive process, in discerning and comprehending the world, and in generating other forms of knowledge. View, from religious beliefs and various

ideologies, to personal values, acts as the guideline for individuals' entire range of behaviour and way of life. Direct knowledge is the most pristine and profound form of knowledge. It is able to cleanse the innate character of the individual, and create or change their worldview and outlook on life. It effects individuals' behaviour and conduct in a more lasting and definite way than the consequences produced by view (*Ditthi*).

To be described more, individuals cultivate *Sutamaya-Panna* from studying and obtaining formal knowledge, teaching and information, which arouses confidence. Based on this formal learning, they evaluate and contemplate it deeper, giving a clear discernment of causality and of the interrelationship of things, as termed by *Cintamaya-Panna*, after which individuals apply these two kinds of wisdom and further investigate phenomena and knowledge, which arise when they realise the truth of nature. This stage is referred to as *Bhavanamaya-Panna*, which is the accumulation from each person's direct and indirect learning to formulate knowledge.

Therefore, a sense base is a starting point and a turning point to lead individuals into two ways: one path leads to heedlessness, immorality, and struggling in worldly things. Another path leads to clear comprehensive knowledge, skillful actions and liberation. Accordingly, many people rarely reconsider any reminders to reflect on their own actions and behaviour and on how they react to the sense of desire in which the sense bases are the source of happiness and unhappiness, pleasure and pain that motivates unawaken people directly to relate to their norm objectives in their habituated lives. It is important to understand the sense bases that interact with the ordinary lives of individuals in order to establish a clear comprehensive understanding of the truth and to develop the correct attitude and relationship between the self and others, for it encourages individuals to find ways of dealing with happiness and unhappiness that are linked to ethical issues.

Payutto (2019b) mentions '*Sati*' (mindfulness), which is a fundamental factor for establishing a sense of restraint, similar to 'guarding the sense doors' to take precautions and protection from the beginning. '*Sati*' (mindfulness) is used at the initial stage while receiving stimuli from their environments, when '*Sati*'

(mindfulness) is practiced, it cultivates the capability of ‘self-awareness’ from unwholesome states, from suffering, and from distorted understanding. The sense of restraint is clarified as a part of the stage of morality (*Sila*) and concentration (*Samadhi*), which is an essential part of ‘*Sati*’ (mindfulness) and this practice of ‘*Sati*’ (mindfulness) involves constantly, conducting the power of the mind and balancing attention, which aims at critical reflection (*Yonisomanasakara*). This is a clarified part of wisdom, where individuals receive a sense object. The process of critical reflection is defined as ‘*wise reflection*’ and ‘*analytical reflection*’ that associates with ‘*Sati*’ (mindfulness) and wisdom and leads individuals to contemplate the advantages and disadvantages of various objects together with the state of freedom and well-being, on which they are not dependent (Payutto 2019b). This characteristic is referred to as *Appamada* or heedfulness, which is guided by *Sati* (mindfulness), Payutto (2019b, p.150) describes three important attributes of heedfulness, as follows;

- 1) One recognizes the importance of every moment; one does not allow opportunities to pass by in vain; one uses time in the most valuable and beneficial way.
- 2) One is not intoxicated, indulgent, reckless, or forgetful; One is constantly vigilant in order to avoid making careless mistakes of falling into corrupt or evil ways.
- 3) One hastens to cultivate virtue and create wellbeing; one endeavours in one’s duties and responsibilities and one acts thoroughly; one strives to develop the mind and foster wisdom.

Understanding three attributes of heedfulness, which is the one process of wisdom development practice that makes individuals aware of the underlying unwholesome influences. In particular, this practice involves investigating causality and actions, which are being described as the real causes and effects from their actions. The aim to understand the dependent origination is considered equivalent to the right view, which is objective and unbiased. To break the cessation cycle of dependent origination from ignorance to the arising of suffering, Payutto (2019b, p.270) outlines the cessation cycle and the path of practice, which clarifies the components

of ‘*Sati*’ (mindfulness), critical reflection (*Yonisomanasakara*), and clear comprehension (*Sampajanna*) to develop wisdom in Buddhist teaching, as follows;

The cycle of dependent origination:

Ignorance → volitional activities → consciousness → mentality and corporeality → six sense bases → contact → feeling → craving → clinging → becoming → birth → aging and death, sorrow, lamentation, pain, grief, and despair → = origin of suffering.

The middle way:

Right view + right intention + right speech + right action + right livelihood + right effort + right mindfulness + right concentration → cessation of suffering

A way of practice:

Listening to the true Dhamma → firm confidence → critical reflection → ‘*Sati*’ (mindfulness) and clear comprehension → sense restraint → good conduct → foundations of ‘*Sati*’ (mindfulness) → factors of enlightenment → supreme knowledge and liberation.

The journeys shown above, can represent the detailed processes of suffering and the way of practising to articulate the knowledge of wisdom. McConnell (2009) indicates that when individuals become mindful, they notice that their suffering is not one continuous situation, it is continually changing. There are external factors, which are associated with the experience of discomfort. This can illustrate to two kind arrows of suffering: the first arrow represents physical discomfort, which is when the element of suffering is happened. For example, an ill-health diagnosis, physical symptoms. The second arrow is the individual’s internal reactions to the first arrow. For example, the feelings and thoughts that react to the first arrow, described as mental suffering. The metaphor of two arrows reflects individuals’ experiences, which concerns the method of dealing with the situations that occurred mentally and separating them into what is the first arrow (physical discomfort) and the second arrow (mental suffering). When individuals can clarify these two kinds of suffering, they can realise the physical effects and release the feelings that cause further suffering. It can be seen that ‘*Sati*’ (mindfulness), critical reflection and clear comprehension are the key factors, which relate to the framework and sequence of threefold training (moral conduct, concentration, and wisdom) in the path factors in

the Dhamma practice. According to the law of *Kamma* (action) there is an overlap, with psychological laws, in which intention relies on the mechanism of psychological law in order for individuals to perform intentional actions that are responsible for the direction life takes, including the consequence an individual's decisions have over the mind and body (Payutto 2019b), see the path of threefold training for ending suffering below;

Starting Point / Supports (Factors of right view)	Process of training (Threefold training)	Supreme Life (Path)	Goal of Life
1.External influences 'Instruction by others'	Moral conduct → to cultivate (Society)	right speech right action right livelihood	→ external benefits
2.Critical reflection	Concentration → to cultivate (Mind)	right effort right mindfulness right concentration	→ spiritual benefits
	Wisdom → to cultivate	right view right thought	→ supreme benefits

This path leads to the end of suffering in Buddhist teaching for individuals' practising to realise the true nature in terms of the principle of causality. This training and development relies on two supportive factors: *first*, external factor, environment factors, in particular 'instruction by others' as virtuous friends. *Second*, critical reflection, the internal factor that is the process of self-reflection to understand the object from outside. In each community, there are forms of mutual understanding units, known as 'agreed-upon conventions' or 'social prescriptions', which deal with common actions and activities and the results of rules and regulations, laws, codes of discipline, and guidelines for behaviour. As a consequence, a social system of administrative power and punishment has been established, conventional forms and structures depend on the principle of human society and actions to define them. A code of discipline helps to accomplish the objectives of the community and to fulfil the advantages of a chosen set of conventions that supports conventions and safeguards community. When social conventions and codes of conduct are grounded in righteousness, individuals realise that they foster the stability of their community. *Kamma* focuses on conventional identities and leads to understanding the process of cause and effect. Looking through a system of practice, Buddhist teaching refers to

the threefold training, which comprise the components for wisdom development (Payutto 2019b, p.524), see follows;

The first stage (moral conduct) gives prominence to the relationship to one's external environment, to the sense faculties, and to physical actions and speech. Its aim is to prevent inappropriate actions and promote good actions by encouraging individuals to understand the cause and effects between their deeds and their environment that cultivate appropriate physical and verbal conduct and emphasise a harmonious co-existence (Payutto 2019b).

The second stage (concentration) gives prominence to the individual's inner life: Developing tranquility and the state of an individual's mind and gaining proficiency at concentration helps to apply wisdom in an optimal way.

The third stage (wisdom) gives prominence to knowledge and understanding. It is a practical knowledge, in which individuals understand causality and understands how to relate to conditions in order to solve problems. This stage is related to methods of practicing concentration to cultivate individuals' thinking and understanding, which is derived from formal learning, relying on virtuous friends and other external factors to transmit learning (*Suta*: knowledge) with vocational knowledge (virtuous conduct: *Sila*) through the process of critical reflection.

As mentioned above, the threefold training is to be applied in real life, individuals practice with the aim of being in harmony with nature, in which moral conduct (*Sila*), concentration (*Samadhi*) and wisdom (*Panna*) are part of an integrated system, which refers to the individual's interaction and communication, apprehension, and actions in relation to the world through various doorways of external participation. In particular, the desire of things exists to motivate forces for individuals to act in both appropriate and inappropriate ways, which are described in the Buddhist concept in two ways: *first*, craving, the desire to consume and to acquire; the desire for self-gratification; the desire for oneself to exist or not exist in some particular way; selfish desire and *second*, wholesome desire: the delight in witnessing the fulfilment and integrity of things; the desire to help bring about such fulfilment; the desire for things to be complete in themselves (Payutto 2019b, p.756). When individuals develop wisdom and generate wholesome desire as a motivating force, they perform actions and realise as appropriate and valuable what they act: even though they are influenced by the clutches of craving. Cultivating wholesome desire,

and external factors in the learning process is to generate internal factors within an individual. The real external source of understanding is other people, who influence an individual's belief or the teachings of others, referred to as 'instruction by others', that is the indirect methods to develop the right view and wholesome desire. For example, teachers are an outside influence of encouragement and guidance. Therefore, teachers, virtuous friends, or other external influences need to act as a medium, linking external factors with internal factors and helping individuals to generate wholesome desires and right views within themselves.

While 'instruction by others' is the external source of knowledge development, critical reflection (*Yonisomanasikara*) is the internal process of self to understand how to reflect on things in an objective way, to apply reasoned thought, to inquire into the origin of things, to trace the entire trajectory of phenomena, and to analyse the object or problem in order to see it regarding truth and its interrelated causes and conditions, without allowing personal craving or attachment to interfere. These two factors: 'instruction by others' and critical thinking' are supportive together and used to train individuals in the ability to think, understand and realise correctly for themselves to formulate their own knowledge. This process is the key element to train individuals and encourage correct understanding, opinions, ways of thinking, attitudes, and values, which benefit an individual's life in society and conforms the truth, referred to 'right view' that leads to the end of suffering.

In particular, Payutto (2019b, p.1097) defines critical reflection as the ability to contemplate and discern things according to how they truly exist. In order to recognise of a specific phenomenon, an individual searches for causes and conditions, inquires into the sources of things, traces the complete sequence of events, and analyses things in order to see things as they are, conforming to the law of causality. The individual does not attach or distort things out of personal craving and clinging. Critical reflection is the internal factor, which leads to wellbeing and the ability to understand and realise the truth, therefore, the path towards the development of wisdom can be illustrated, as follows;

conduct (*Sila*) encompasses those things that are connected to human activities and human co-existence (Payutto 2019b). It could be said that moral conduct is a matter of preparing a suitable environment and society and that individuals can cultivate themselves through mind and wisdom. In particular, '*Sati*' (mindfulness) is the key supportive factor to encourage through the process of the development of wisdom. Payutto (2019b, p.1332) provides the definition of '*Sati*' (mindfulness) from *Abhidhamma* as follows: '*mindfulness is constant recollection and reflection; [or] mindfulness is the state of recollection, remembering, non-fading, non-forgetting. Mindfulness is the faculty of mindfulness, the power of mindfulness, balanced awareness, the enlightenment factor of mindfulness, which is a factor of the Path, connected to the Path*'. Looking deeply through the definition of '*Sati*' (mindfulness), it also refers to 'non-carelessness', 'non-negligence', 'non-distraction', and 'non-confusion'. These represent the clear-sightedness of one's responsibilities, attentiveness to one's actions, and a readiness to receive things combined with an awareness of how to engage with them. Therefore, the function of '*Sati*' (mindfulness) is usually compared to a gatekeeper, which pays attention to things that enter in and out in an individual's mind. '*Sati*' (mindfulness) is the important key in the field of ethical conduct, for it regulates an individual's actions. Buddhist teachings mention '*Sati*' (mindfulness) as heedfulness, hence, looking thoroughly the relationship between those keywords, to clarify the process that leads to the development of wisdom. Conducting one's life constantly governed by '*Sati*' (mindfulness) is called heedfulness or *Appamada*. Heedfulness is of central importance to progress in a system of ethics, defined as 'living with uninterrupted awareness' and classified as an 'internal factor' combined with 'critical reflection' to associate with external factors: 'instructions by others' from virtuous friends. Critical reflection is a wisdom factor and is a tool for practical application, while heedfulness is a concentration factor; it is that which governs the use of critical reflection. Heedfulness is an expression of '*Sati*' (mindfulness), which is applicable from the stage of moral conduct (*Sila*) up to the stage of concentration (*Samadhi*). Heedfulness supports, in terms of the mind during the process of wisdom. At this stage, attention is confined to the workings of the mind, investigating the various phenomena present in a moment-by-moment. '*Sati*' (mindfulness) is fully engaged and plays a prominent role, which prevents the mind from distraction, concentrates it on a particular object, recollects the object and bears it mind (Payutto 2019b).

Additionally, McConnell (2019, p.8) defines ‘Sati’ (mindfulness) that ‘it is that mode of consciousness in which you meet experience with awareness – without judgement or pretence’, which is the stage of pausing to contemplate thoughts and feelings, which requires a clear recognition of the affective tone of present moment experience before the arising feeling that leads to mental reaction (Analayo 2019).

‘Sati’ (mindfulness) keeps to the attached object; clear comprehension (*Sampajanna*) is the wisdom faculty, which clearly discerns the nature and purpose of the object under investigation that leads to critical reflection (*Yonisomanasikara*) that is a link between ‘Sati’ (mindfulness) and wisdom. It facilitates a form of thinking that promotes the effective functioning of wisdom, consequently, when ‘Sati’ (mindfulness) lays an object down in full view of the mind, critical reflection holds this object for attention, which, supported by heedfulness, turns it over so that wisdom (*Panna*) can investigate it. Whenever critical reflection is functioning, ‘Sati’ (mindfulness) is present. Below is an attempt to reframe the equation to describe the process of the development of wisdom, outlined above. It is related to factors that support individuals to cultivate wisdom, as follows;

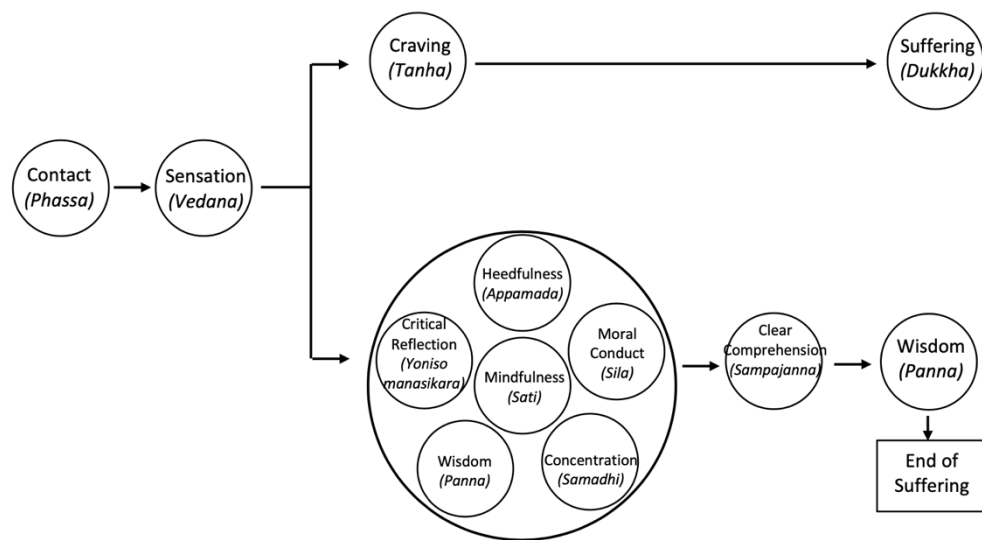


Figure 3.5: The process of formulating the individual’s wisdom

Overall, the threefold training refers to the training of moral conduct, concentration, and wisdom, which leads individuals to understand and realise the cycle of dependent origination from the process of the development of wisdom. Thereby, the cultivation of ‘Sati’ (mindfulness) can support individuals to have awareness to

avoid being carried away by the influence of mental construction on experience. This leads individuals to craving and clinging, in particular, the process of self-realisation where McConnell (2019, p.25-26) indicates that past and future do not actually exist and through which, individuals understand the nature of change in which reality is always in the present. To be more aware of the present moment is to be more aware of reality.

Similarly, Winter (2009, p.343) emphasises action research on ‘critical reflection’ aimed at fostering ‘*Sati*’ (mindfulness), which is a process of stopping the flow of familiar thoughts and feelings in order to create a state of ‘concentration’ (*Samadhi*). When an individual has a state of ‘concentration’ (*Samadhi*), he or she can become constantly observant and aware of the illusory quality of all fixed identities as ‘everything is permanent’. ‘*Sati*’ (mindfulness) enables a space for an individual’s ‘critical reflection’ that can be identified through thoughts and feelings in the individual’s consciousness in the continuous uncertainty of arising and dissolving in response to multitude of influences. This explanation contributes to the process of ‘critique’ underpinning the Buddhist principle of ‘everything is impermanence’ including ‘self’ with its thoughts and feelings to construct ‘illusions’. Therefore, the keyword of ‘wisdom’ in this research study is to liberate the individual from the unaware ‘delusion’ that thoughts and feelings are determined by factors beyond their understanding into a state of ‘freedom’ in terms of ‘the conventional truth’, in which an individual can mentally and emotionally realise oneself with the natural truth of things. In conclusion, to make the link between digital media literacy and ‘*Sati*’ (mindfulness), it is important to recognise that, as Buckingham (2003) points out, media literacy is an outcome and media education is a process of media learning. Therefore, if ‘*Sati*’ (mindfulness) is also the outcome, awareness is a self-supportive process that integrates with heedfulness and threefold training in order to articulate wisdom in terms of liberation of thoughts and emotional realisation through critical reflection.

C. Digital media literacy and ‘Sati’ (mindfulness) perspectives through Thai cultural contexts

As discussed in chapter 2, the notion of digital media literacy is conceptualised from the original idea of ‘critical questions’, which contributes to knowledge that is constructed from the analysis and reflection of each individual experience. While the media landscape between traditional and digital technology has become increasingly blurred, thus literacy should comprise a critical dimension, which is in both a literate and a critical frame that can take different forms in different social and cultural contexts. Therefore, media literacy education is an ‘incomplete project’, which could be flexible to any new platform with adaptable pedagogy (McDougall 2014). The strength of media literacy education is a fluid, dynamic, and analytical approach that can be adapted in different media platforms for different cultures. Currently, media literacy education has developed new trends regarding the change of technology; 1) *from mass media focus to new media focus*, 2) *from entirely analytical approach or production approach to combined analytical-production approach*, 3) *from media literacy to digital media literacy and media information literacy*, 4) *from west to east*, and 5) *from schools to families* (De Abreu, Mihailidis, Lee, Melki and McDougall 2017) that reflect the different types of knowledge integration across the boundaries. Therefore, learning is not limited to the classroom and also learners can engage in both formal and informal patterns.

Accordingly, digital media literacy in Thailand is based on a policy-oriented approach that has been influenced by the western roots of philosophy, underlining the core principle of five key questions developed by Ontario Ministry of Education (1989), Center of Media Literacy (2003) and National Association for Media Literacy Education (2007) (Chaochai 2013). One key finding of Kleechaya’s research study indicates the framework of digital literacy curriculum, media literacy is aimed to self-learning, which is to cultivate the thoughtfulness of media consumption and to select appropriately the good things to oneself (Kleechaya 2016b) and in particular, there are three components of internal factor, which are critical thinking, media effect awareness and self-awareness to establish media literacy (Krutasen 2013). Similarly, Buckingham (2003) uses the keyword of ‘critical autonomy’ to describe the process of media education to develop ‘critical

abilities', which is the development of 'critical consciousness' to empower, liberate individuals from the values and ideologies of the media as called 'critical awareness'. It can be examined that the related point of both the Thai and the West perspective is an individual's knowledge formulation of critical abilities development, in which I assume self-awareness is part of digital media literacy in order to enable individuals to cultivate competencies and to liberate themselves to be active participatory among the digital transformation.

Looking closely at the concept of '*Sati*' (mindfulness), there are varying points of views on the use of the Thai Buddhist principle in the West to be developed for the new approach to psychology and neuroscience (Purser, Forbes, and Burke 2017). The '*Sati*' (mindfulness) movement in the West is represented and easily adapted to integrate between classic and modern concepts, which infiltrate a distinctive characterization to support western values. This is a starting point for utilising '*Sati*' (mindfulness) meditation to heal individuals in person and to generate a new brand for the mental health industry under evidence-based practices that underpin the purpose of self-improvement. *Scientific mindfulness* is constructed in order to have a modernist adaptation of '*Sati*' (mindfulness). It is important to clarify the scientific evidence for '*Sati*' (mindfulness) to be accepted as a valid and reliable methodological approach that Bodhi (2017) refers to as '*reconceptualization*', the transition from the original idea with significant objectives is mentioned as 'scientific', 'explainable', and 'empirical'. In particular, modernist Buddhism is presented as a philosophy rather than a religion, where Samuel (2017) uses the keyword of '*secularization*' to define the removal of religious, spiritual, and ethical content. Moreover, this phenomenon creates a distance between the original concept and the present form. Validity and credibility are the main issues to prove in the scientific method. '*Buddhism the religion is not a religion*' (Brown 2017) and '*Buddhism without beliefs*' (Walsh 2017) has insinuated western culture. Further, it modifies the fundamental assumption into self-improvement. The '*reinterpretation*' of modern Buddhism, which has strategically promoted the practices and interventions that make the '*Sati*' (mindfulness) movement becomes '*commodified*' in the selling of secular products and makes revenue (Wilson 2017). '*McMindfulness*' is the term used to describe the Western co-option of '*Sati*' (mindfulness), offering courses to everyone to solve their inner problems, such as

depression, anxiety, and stress in terms of self-improvement. Eventually, modern mindfulness is accepted in this way of individual development that has established a marketing mechanism into ‘spiritual materialism’.

Expanding the perspectives of ‘*Sati*’ (mindfulness), it has become evident that cultivating new thought into a different culture, needs to adjust suitably for each cultural context. Particularly, ‘*Sati*’ (mindfulness) as a Buddhist based conceptualization, which is a sensitive issue for proposing this kind of concept in some areas. It does seem that the secularization of ‘*Sati*’ (mindfulness) from the western perspective, might not be the problem in itself: the problem is the uncertain definition of modern mindfulness and the unclear direction of communication. It might be incredible to claim the pure ‘*Sati*’ (mindfulness) from the original Buddhism for marketing where ‘*Sati*’ (mindfulness), aims for business direction. Subsequently, we need to clarify and educate people in the categories of ‘*Sati*’ (mindfulness). In addition, we usually use our lenses and measurements to evaluate other perspectives, thereby bridging digital media literacy, where ‘*Sati*’ (mindfulness) is needed to clarify the definition and the relationship of the three keywords, describing how digital media literacy can be assimilated in order to strengthen Thai people’s resilience by developing critical thinking skill.

Returning to the original philosophy of ‘*Sati*’ (mindfulness) in the Thai Buddhist principle, it is interpreted in the context of Thai people’s beliefs in the cycle of *Kamma* (law of cause and effect) which is construed as an authentic (intellectual) and superficial core of Buddhist teaching. This argument is discussed in order to represent the way Thai people try to adhere to the different approaches in different contexts. In an authentic or intellectual core of Buddhist teaching, ‘*Sati*’ (mindfulness) is described as the process of drawing attention and concentrating on objects of sense, involving the ability to call perceptions to mind, and also to recollect past perceptions as objects of attention (Payutto 2019). And it proceeds as a clear comprehension: an accurate understanding of the truth, which is the process of the formation of wisdom. Therefore, wisdom (*Panna*) is the clear, correct and genuine understanding that enables the actualization of the path for liberating individuals from suffering, whereas consciousness is regarded as ‘a quality to be fully understood’, which knows the object’s properties as both the conventional truth

and the ultimate truth. Wisdom (*Panna*) penetrates individuals' problems, and makes them possess insights into reality. '*Sati*' (mindfulness) in this meaning is a supportive purpose of liberating oneself in order to observe and realise the root of their causes that influence them to achieve the consequences.

On the other hand, '*Sati*' (mindfulness) is also perceived as a superficial core of Thai Buddhist teaching, and the meaning of 'superficial' in Thai Buddhism is still argued because the interpretation of an 'authentic' (intellectual) and 'superficial' core of Thai Buddhist teaching depends on the local tradition, norm, culture and politics that define the meaning of a 'superficial' core of Thai Buddhist teaching in different ways. The expansion of Theravada Buddhism into Thailand, in which Thai religion is combined with Buddhism, Brahmanism, and Spiritualism that has established localized Buddhism or Thai Buddhism (Office of Culture Khon Kaen University 2020). A Buddhist amulet or a sacred object is an example of the point of an authentic (intellectual) and a superficial core of the localized Buddhist teaching. Some Thai Buddhists say that we do not need to dwell on the Buddhist amulet because this issue does not appear in the Buddha doctrine. The other perspective Thai Buddhists argue is that a Buddhist amulet is an instrument to remind them of the Buddhist teaching. Therefore, an authentic (intellectual) and superficial core of the localized Buddhist teaching cannot be separated because it is connected and combined in terms of the level of each Buddhist individual's belief (Office of Culture Khon Kaen University 2020).

A 'superficial' in Thai Buddhism is defined as a belief with an interpretation that is embedded in the combined cultural background of Buddhism, Brahmanism and Spiritualism, in which someone continues to do good things to make them have good merits and avoid receiving bad luck from ghosts and evil. There is an expectation that they cling to doing things and presume to deserve a better future life, as well as for the next life. Therefore, it is not the key Buddhist doctrine in an authentic core, which is the process of "considering the truth without judgement" to "liberate itself completely by letting it go of it" (Shonin and Van Gordon 2014). In particular, "all things are impermanence and non-self" (Payutto 2001) that focus on the consequences of an individual action and understanding the truth makes an

individual realise the condition of existence as it had been, before it went away to observe and realise their own suffering.

Buddhism, wherever not only in Thailand has been cultivated in different spaces and times, and is therefore combined with the local norm, tradition, culture, and in particular, constitutional framework of each nation. Apinya Fuengfusakul (Suprawattanakul 2017) explains an authentic (intellectual) and superficial core of the Thai Buddhist teaching that:

“Cannot conclude an authentic (intellectual) and a superficial core of the Thai Buddhist teaching as dichotomy because both are constantly fluid and overlapping. When we talk about the authenticity, whether it means real, genuine and not counterfeit. It is impossible, because when we draw a circle, we have got to cut off something that is not a circle shape to identify a circle. Something is excluded to preserve the meaning of the circle. The real meaning of circle is just the reference even, the reference does not refer to the circle all the time” (Fuengfusakul cited by Suprawattanakul 2017)

It can be shown that each individual uses their religious framework to explain their experience as a subjective experience that Fuengfusakul (cited by Suprawattanakul 2017) indicates has cultural characteristics pertaining to each nation. Language and discourse are used to explain the experience of the individual in different ways that are clearly seen as truth from language and truth behind the language, which are intertwined and overlapping. As a result, the belief in an authentic (intellectual) and superficial core of Thai Buddhist teaching is structured to force others to understand a different pattern in its teaching that makes it differ from others. In particular, Buddhism dwells upon the truth as subjective experience to be clarified by perceiving the direct experience of each individual.

As discussed above, ‘Sati’ (mindfulness) is identified in western perspectives to be implemented for multiple purposes on the basis of empirical psychology for self-improvement. While, ‘Sati’ (mindfulness) in the Eastern perspectives, in particular, Thai Buddhism focuses on the process of wisdom development, in which individuals can constantly cultivate their knowledge through the practice of accumulating the

notion of natural truth in understanding. As regards the concept of media literacy, which is clarified as the process of the abilities developed that enables individuals cultivate their competencies for digital media participatory. For the same aim of self-liberation, both concepts encourage individuals to develop their own knowledge, see Figure 3.6 below;

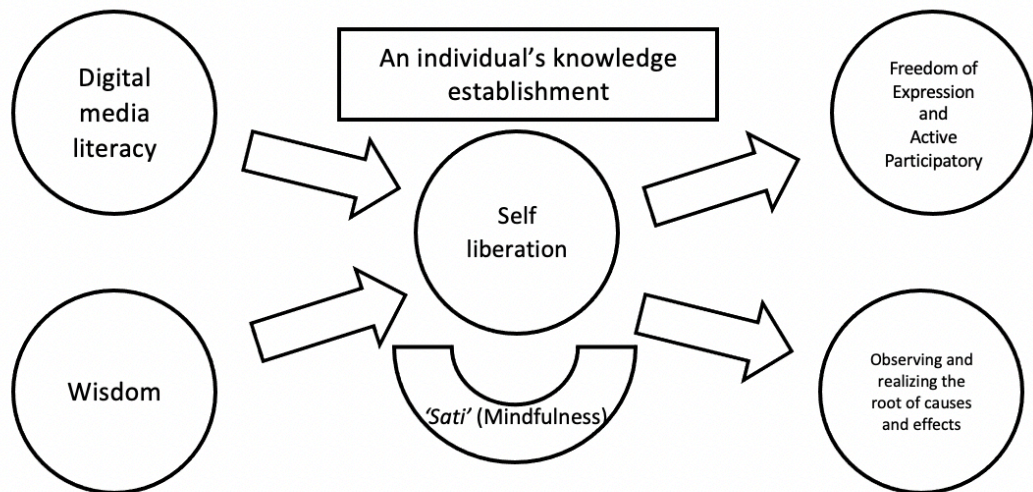


Figure 3.6: The similar goal of digital media literacy and wisdom

Consequently, this research study investigates the interrelation between how '*Sati*' (mindfulness) integrates digital media literacy as discussed by Mihailidis (2014) applying '*Sati*' (mindfulness) in order to move attention towards using social media and also mentioned that some academics are seeking ways to build more mindful awareness but his work does not go into the details. Additionally, the study from Salomon and Globerson (1987) also discussed the roles of '*Sati*' (mindfulness) which is connected to motivation, cognition and learning so many researches is simply the idea or concept of '*Sati*' (mindfulness) as the alternative tools for the media literacy education method. Another perspective from Kirmayer (2015), views '*Sati*' (mindfulness) as a Western framework that is independent of culture and context. Depending on background knowledge, intentions, and aspirations, it may not be freely realisable in any culture. As a result of ignoring contexts, we end up with the bland and blind approach to mindfulness that lacks the sensitivity to context that constitutes wisdom.

'*Sati*' (mindfulness) and cultural contexts are the related factors, which are functionalized under the ethics system, thus '*Sati*' (mindfulness) represents an instrument for making individuals aware of the present moment. Furthermore, Hamarta et al. (2013) explained '*Sati*' (mindfulness) is a skill that helps people react to what is happening right now in a mild manner and develops the skills, which enable individuals to have better strategies for attention and self-regulation. Similarly, Friesem (2014) suggests that holistic education is not a content area: pedagogy should merge with psychological, moral and spiritual elements. This allows the students to practice '*Sati*' (mindfulness) and make connections to their social, cultural and environmental surroundings. Looking at the media literacy movement in Thailand, there are some researchers who discuss about the integration between media literacy concept and '*Sati*' (mindfulness), certain researchers and scholars have sought to apply Buddhist concepts to digital media literacy, which are concepts related to a critical thinking process (Kleebpung 2017). The research findings from Krutasaen (2013) considered that one of the developments of the media literacy's learning process approach is self-awareness. This approach integrates with Thai Buddhist teaching to encourage and acknowledge individuals to understand themselves while they consume the media. Similarly, Gabai and Nupairoj (2017) proposed that integrating Buddhism philosophy in media literacy subject in the educative core of the curriculum might be a good strategy, while students use their mindful awareness to support the development of their skills and competencies. In particular, the movement from non-governmental organisations is the key starting point to drive this issue. They started with the idea of protecting children and young people from media influences that operated by non-government organisations and volunteer groups. For example, the Child and Youths Media Institute. Thereafter, the Thai Health Promotion Foundation was established 15 years ago and has had a significant role in promoting media literacy in Thailand ever since. This foundation also provides funding to many academic institutes and non-governmental organisations to educate people about media literacy education in Thailand. Finally, the office of the National Telecommunication Commission (NBTC) has taken responsible for developing rights, strategies and action plans for creating public awareness in this issue. There are many perspectives and movements, which relate to the integration of knowledge between '*Sati*' (mindfulness) and media literacy. Above all else, Hobbs (2005, p.871) mentioned the statement of Brazilian

media educator, Ismar de Oliveira Soares, who stated at the summit 2000 conference in Toronto that “*future research should examine how the concepts of mindlessness and mindfulness may contribute to the process of becoming media literate*”. Additionally, awareness is a key starting point for enhancing media literacy education, for both children and adults (Hobbs 2005). Dulkanit et al (2020, p.11) pointed out the importance of media, information and digital literacy, which is necessary to encourage citizens to have skills to question, criticise, communicate and become active citizens. Improving digital media literacy in Thailand requires a collaborative partnership between the government and related key stakeholders to develop the core competencies of digital media literacy skills for individuals in curriculum and pedagogy.

Overall, this research study seeks to establish the initial idea of how ‘*Sati*’ (mindfulness), which is familiar to all Thai people in the meaning of being conscious, could be applied to cultivate self-awareness for them, focusing on the consumption of digital media. In particular, how ‘*Sati*’ (mindfulness) can relate to critical thinking in the Western concept of digital media literacy in which the key objectives of media and information literacy focus on the core principle of competences-based establishment. This enables individuals to participate effectively in the truth-seeking process, to establish a discipline of individual verification, to consider the plurality of information and media, and to understand the relevance of information and media in their daily lives (Muratova, Grizzle and Mirzakhmedova 2019). As Mihailidis and Thevenin (2013) mentioned in regard to Erik Gordon’s civic web from Emerson College, is a digital space and tools for producing competencies for the young generation to develop both formal and informal critical media literacy pedagogies are used to encourage individuals to be active digital media users. Accordingly, digital media literacy must contribute as a self-reflective, audience-based experience, where individuals are able to ‘*produce effective and responsible media messages*’ (Silverblatt 2001 cited by Mihailidis 2014, p.63). Similarly, Dadds (2009) refers to the key necessity of practising to develop the competence of wisdom through concentrating the mind, whereas the world ‘out there’ does not necessarily shift, the world ‘in here’ is becoming more equipped for it through practice. In particular, this research study aims to explore the new alternate prototype of the uses of digital media literacy, in which skills and competencies can

be bridged with '*Sati*' (mindfulness) to glocalise the new knowledge in order to identify the overall theoretical framework of the relationship between two concepts. '*Sati*' (mindfulness) and digital media literacy are integrated into the interdisciplinary framework, in which the overlapping points can be collaborated together to explore and establish new knowledge in digital media literacy with '*Sati*' (mindfulness) in accordance with the Thai cultural context, which crosses the boundaries between two principles.

Chapter 4 Three Keywords Definition and A Conceptual Framework Development

This chapter will unpack the conceptual framework development step-by-step in order to clarify how theories and practices are utilised and complement each other. Some of the literature previously reviewed is reiterated in this chapter to clarify how a conceptual framework can identify the research gap. Action research combined with the capabilities approach, is used to engage participants to facilitate their knowledge on core common issues for fostering digital media literacy with ‘*Sati*’ (mindfulness) in Thailand.

A. From the literature to identify gaps of this research study

This section aims to clarify conceptual framework development, which explores how the three keywords of ‘*Sati*’ (mindfulness), critical thinking, and digital media literacy are interconnected together and, in particular, how these relationships can articulate digital media literacy with ‘*Sati*’ (mindfulness), which empowers Thai people to obtain digital media literacy to suit their own cultural background. My position as a researcher is to investigate the relationship between digital media literacy and ‘*Sati*’ (mindfulness) underlying the background of media education and Buddhist psychology. In particular, my recent media research has led me to focus on Thailand and ASIAN social media community that has cultivated me realise the importance of digital media literacy movement in Thailand.

UNESCO has continually established the definition and the framework to encourage the global media and information literacy assessment. These hold a broader concepts and framework, which is not a one-size fits all assessment of digital competence that can serve all purposes and contexts; therefore, a process of research and consultation can identify the implementation that is relevant to the needs of the target stakeholders (UNESCO 2018). Therefore, the purpose of this research study is to investigate analytically how to simplify the digital media literacy concept in order to apply it to a conceptual framework with ‘*Sati*’ (mindfulness). With the aim of clarifying the basis of digital media literacy through the use of Thai philosophy in

order to encourage Thais to have digital media literacy within their own cultural context. ‘Sati’ (mindfulness) is mentioned as the supportive component of wisdom development, in particular, some researches from both the West and the East are specifically indicated. ‘Sati’ (mindfulness) relates to digital media literacy; therefore, this is the starting point of this research study, which examines the relationship between ‘Sati’ (mindfulness), critical thinking, and digital media literacy. The diagram below visualises an overview of media literacy in which this research study narrows down a particular point to explore the research gap in order to contribute new knowledge, see below;

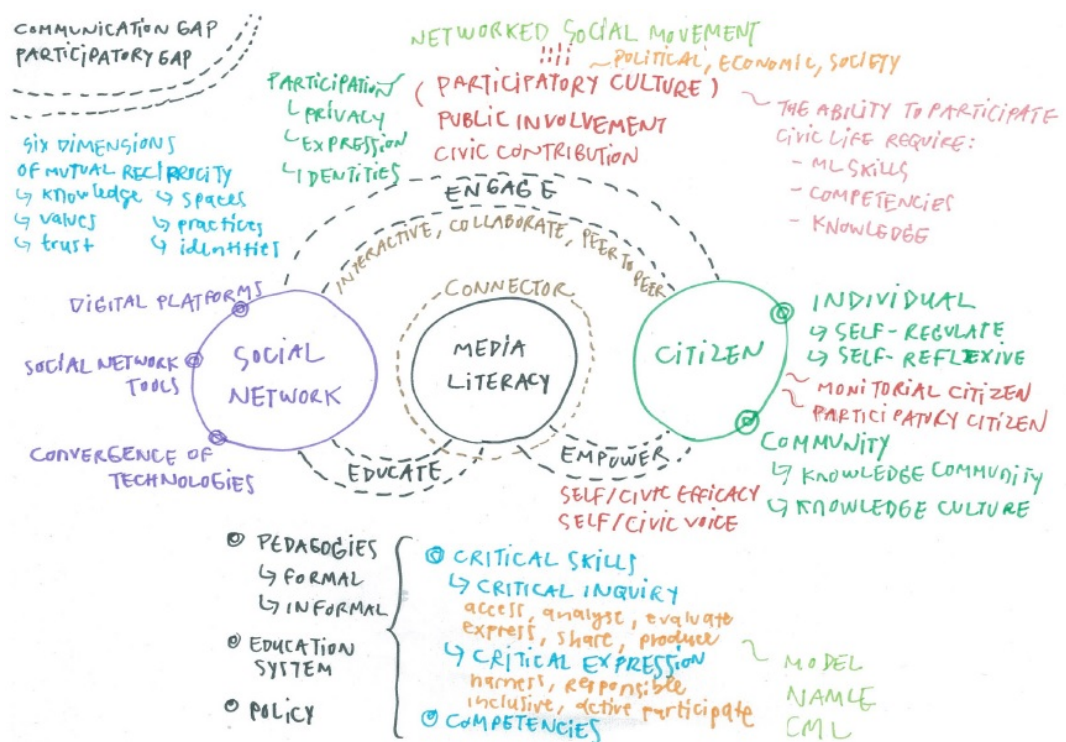


Figure 4.1: Visual mapping of the relationship between media literacy, social networking and citizens

This diagram demonstrates the relationship between media literacy, social networking, and citizens, in which media literacy is a connector to empower citizens when engaging, interacting, and collaborating with the social network. Additionally, the social network is the resource for citizens to learn about digital technology and tools, digital platforms and functions, and the digital technology, which convergences to formulate the individual’s knowledge of culture and community. From this visual mapping, it can be presumed that media literacy enhances

individuals from both formal and informal educational systems through the policies and pedagogies of each nation to provide critical skills and competencies. Individuals are the most essential factor in establishing self-regulation and self-reflexivity in order to empower their freedom of expression, which is part of the capability of active participation to conform the networked social movement. Jenkins (2006) mentions the *'monitoring citizen'*, which needs to develop new critical skills in evaluating information. This process can cultivate on the individuals' level within their environments. For example, parents, schools and, on a more collaborative level, through the various communities for the development of knowledge. Additionally, Jenkins (2006) also indicates the biggest shift, where digital media intends to 'liberate' individuals from mass media through decentralizing and personalizing media consumption as a networked practice in which individuals can freely interact with the networked social movement among digital platforms. Communication technologies also allow individuals to establish the network structures, in which the formulation of personalization sharing can provide the dynamic social movement and connective action through social networks, underlining the different forms of notions of collective actions. This is based on the role of resources, networks and collective identities (Bennett and Segerberg 2016). The focus of this research study, is on the fact that individuals are the important factor in order to achieve the goal of a UNESCO framework and assessment of digital media literacy. In particular, *'Sati'* (mindfulness) holds the internal function to work with an individual's mind, therefore, this research assumption is that self-literacy is the fundamental of digital media literacy. If individuals are aware of their thoughts, they can participate media with their own knowledge. As Ramasubramanian and Drazabi (2020) mention: *'critical consciousness'* is a one dimension in the framework to develop individuals' capability that leads to *'the possibility of response'* in real life that aims for the outcome of emancipatory communication practice (freedom to communicate) to challenge the dominant power (Milan 2016) and Kellner and Share (2019) focus on the importance of media literacy, which explores issues of multicultural and social differences, therefore, individuals can understand and question the hierarchies of power, social norms and injustices that lead them to deconstruct oppressive ideology. These are constructed and known as *'normalcy'* through their community. Presumably, 'personal locus' is the part of the *'critical consciousness'* process,

which increases media literacy to cultivate individuals' knowledge structures while engaging media content. This explanation clarifies the research gap, in which '*Sati*' (mindfulness) can engage with the concept of digital media literacy that this research study continues to explore in order to pinpoint research questions.

There are several cultural contexts that influence individuals in each community for encouraging digital media literacy. Thailand has basically acquired guidance in digital media literacy from the western perspective that may sometimes not be well-matched by its own cultural contexts. In the Eastern and Western perspectives, '*Sati*' (mindfulness) includes a disparity between functioning and understanding within cultural contexts, which is why this research study clarifies three points that need to be explained: *first*, the different standpoints between the Western and the traditional '*Sati*' (mindfulness). It is evident that the Western mindfulness concept obviously concerns the scientific philosophy which focuses on foundations, methods and also evidence that can scientifically prove, '*mindfulness meditation*' as a non-religious discipline. This has also described a secular form of inner hygiene (Bodhi 2017), known as 'unintentional indoctrination' (Brown 2017), 'Western therapeutic mindfulness' (Lewis and Rozelle 2017), 'Buddhist modernism' as scientific teaching that establishes the validity of the materialist model. The Western science is the quality source of reliable knowledge (Samuel 2017). While the traditional Buddhist perspective identifies the philosophy of natural truth that emphasises delusion versus awakening (Loy 2017) and Buddhism itself does not arise out of a materialist perspective (Samuel 2017). Western therapeutic mindfulness claimed that it may use some techniques borrowed from Buddhism but it uses them in a different manner and with a different goal (Lewis and Rozelle 2017) and *Dhamma* is not a belief doctrine, but a body of principles and practices that originated from Buddha self-observation (Bodhi 2011) which leads to understanding the natural law, where the truth is not proven (Payutto 2001). Those perspectives are all represented in the different roots of thinking. This argument still debates the understanding of categories of the secular and religious, which are in a blurred line (Lavelle 2017). Buddhism is certainly not a western religion, belief, or culture; it is a form of secular adaptation and it does not matter to adapt to relevant with each culture but it needs to clearly clarify definitions, concepts, frameworks or any methods. It is the key point to make this distinction clear whilst not losing sight of the original concept.

Second, the adaptation of Western Buddhism, focuses on ‘*Sati*’ (mindfulness) that only goes for concentration (*Samadhi*), the one part of Buddha’s threefold training (*Tisikkha*), which includes ethics (*Sila*), concentration (*Samadhi*), and wisdom (*Panna*). Thus, meditation is the key tool for teaching ‘*Sati*’ (mindfulness) by observing breathing, making concentration, and being aware of the body and breathing in the present moment to release tensions, stress, and anxiety. Seemingly, meditation is a concrete intervention to define the concept of Western mindfulness so it is used widely for medical purposes because of the practice of mindfulness in the modern cultural setting. Teachers do not emphasize the concept of three marks of existence and the law of cause and effect, for they aim at good for the future lives, which is the therapeutic approach of this practice (Bodhi 2018). This point clearly declares the direction of the ‘*Sati*’ (mindfulness) movement that offer the key term of ‘secular meditation’ to describe ‘*Sati*’ (mindfulness) being used in mental health, education, and the criminal justice system (Bazzano 2017). Furthermore, Forbes (2017) shared the opinion that a secular program should encourage a deep approach and needs to embed mindfulness with critical, ethical, and social-engagement, which is called ‘critical civic mindfulness’. Therefore, the consequence of western meditation emphasis is that there is a wide gap between ethics (*Sila*) and wisdom (*Panna*). Essentially, the practice of ‘*Sati*’ (mindfulness) relates to three functions and cultivates meta-awareness to process the capacity of knowing (Teasdale and Chaskalson 2011). All arguments are discussed from the point of view that the science of ‘*Sati*’ (mindfulness) might be dominated from economic and cultural values that distort the information to validate with scientific evidence (Walsh 2017). Certainly, meditation is used as a modern scientific instrument because it can be measured and evaluated scientifically; but we have to consider the relationship between the three aspects and the main objective of the path leading to the cessation within the four noble truths. There is a dagger that we might not reach the core of philosophy, if we do not see and understand the foundation and relation of those three aspects.

Lastly, understanding and interpreting the levels of ‘*Sati*’ (mindfulness) and wisdom, has incurred a great deal of discussion with regard to the interpretation and the notions of ‘*Sati*’ (mindfulness) and wisdom. Petranker (2017) stated that the concept of *therapeia* might be related through a sense of ‘*Sati*’ (mindfulness), thus Buddhism

could be adapted to each new culture and discover the suitability of local requirements. Therefore, 'self-improvement', 'individualistic concern' (Payne 2017), 'self-spiritualities', 'lifestyle enhancement' (King 2017) reflect the cultural values in which people are presumed to be individuals, who are the real driving force of economic growth in the market potential for new age capitalists in the West (King 2017). Therefore, the Buddhist framework as a form of secular mindfulness to support self-improvement has become commodified (Payne 2017). There is also some unclear and misunderstood in-depth knowledge that should be discussed more to clarify the accuracy of knowledge. Bodhi (2011) discovered an ambivalence in the meaning of '*Sati*' (mindfulness) because Buddhist scriptures were preserved and transmitted orally from one generation of reciters to the next. Gethin (2001, cited by Chiesa 2013) indicated the development of '*Sati*' (mindfulness) by suggesting that it reduces human suffering related to the erroneous concept of a permanent individual ego, and it ultimately leads to a calm and contented state, characterized by sustained emotional balance and psychological well-being. To achieve this goal, several methods designed to eliminate suffering are employed. While Payutto (1995) described the function of '*Sati*' (mindfulness), it does not reduce the suffering, '*Sati*' (mindfulness) makes individuals aware of sufferance of the present situation and then understand how it occurs in order to make an undeniable and non-judgmental observation. That is why modern mindfulness focuses on meditation because it is a kind of practice and technique which is credibly explained in credible scientific terms (Samuel 2017).

The Buddhist concept describes the truth in two levels, which are conventional truth and ultimate truth, so '*Sati*' (mindfulness) is only one part of the threefold training in the path leading to cessation to support people to reach the truth. There are some claims that '*Sati*' (mindfulness) is used to relieve symptoms of stress, which is framed as a personal problem. '*Sati*' (mindfulness) is the medicine to help employees to work efficiently. It can cope with toxic environments (Walsh 2017) that come up with the question of 'mindfulness as a panacea. This point is important and needs clarifying as to the difference between modern and traditional '*Sati*' (mindfulness) because the core idea of four noble truths aims to make people understand the origin and the cause of suffering. It might not be a medicine to reduce the stress or suffering, even the heart of canon clearly explains that everything is

impermanent so when suffering arises, it makes individuals feel pain but if they can also understand that when it does arise, then it exists, and it will finally end. It is the ultimate truth. Therefore, ‘*Sati*’ (mindfulness) is becoming widely used in a range of contexts and is applied to many ranges of approaches. The problem is not the practice or the technique of ‘*Sati*’ (mindfulness) itself, but rather how to understand critically its lessons, and that is what this research study seeks to explore.

B. The exploration of the three keyword definitions

Digital media literacy in literature’s perspectives

As discussed in chapters 2 and 3, the standpoint of media literacy is to establish the skills and competencies of individuals to ‘be literate’ in order to understand their rights and to enable their voice to reflect on their freedom of expression (UNESCO 2013b). The definition of literacy by UNESCO as follows:

“The ability to identify, understand, interpret, create, communicate and compute, using printed and written materials associated with varying contexts. Literacy involves a continuum of learning in enabling individuals to achieve his or her goals, develop his or her knowledge and potential, and participate fully in community and wider society” (UNESCO 2005, p.18).

This definition focuses on the abilities associated with printed and written materials. It outlines the process of individuals’ knowledge development that enables them to have the skills to participate in society. And thereafter, the definition of media literacy has been improved to reflect the transition in the media:

“Media literacy can be defined as the capability to access, analyse, and evaluate the power of the images, sounds and messages with which we are faced every day and which play an important role in contemporary culture. It includes the individual capability to communicate using the media competently. Media literacy concerns all media, including television, film, radio and recorded music, the press, the Internet and any other digital communication technology” (Tornero and Varis 2010, p.55).

It can be said that this definition still focuses on the individual's capabilities to develop media competency. In addition, digital media has been added to this definition in order to enlarge the aspect of competence that individuals need in order to establish this new literacy skill of the 21st century. The most recent UNESCO definition defines digital literacy in A global framework of reference on digital literacy skills for indicator 4.4.2 as follows:

“The ability to access, manage, understand, integrate, communicate, evaluate and create information safely and appropriately through digital technologies for employment, decent jobs and entrepreneurship. It includes competences that are variously referred to as computer literacy, ICT literacy, information literacy and media literacy” (UNESCO 2018, p.6).

Key competence is also important for the individual advancement of UNESCO policy and framework, and this definition explicitly points out the aspects of digital media, including ICT and computer systems, which are part of the technological functions. UNESCO moves deeper into the details of netiquettes, data protection, copyright and privacy that identify the competence gaps in the digital transition. Digital media literacy in the current version is not meant to be technical know-how or skills but it is a systematic approach and a set of competencies that Buckingham (2015) defines as ‘multiple literacies’, which is differ from ‘traditional literacy’ (the functional definition) to support the idea that digital media literacy is an incomplete project and it is not fixed knowledge because competencies are dynamically evolving.

With regard to Thailand, the definition of digital media literacy is influenced by the Western principles, in which The Child and Youths Media Institute has adopted and applied a UNESCO framework and the five questions of CML's MediaLit Kit are to encourage digital media literacy in Thailand. As Dulkanit et al (2020, p.11) outline the definitions of media literacy, information literacy and digital literacy in the *‘Digital Citizenship Management Skills for secondary school students’*, as below;

“Media literacy is the capability to use various media including to analyse and understand forms and techniques of media, which can have impacts on

receivers as well as the capability to read, analyse, evaluate, and create media in various forms” (Dulkanit et al 2020, p.11).

“Information literacy is the capability to evaluate, select for usage and potentially communicate information in various ways, including understanding the data information underlining ethics” (Dulkanit et al 2020, p.11).

“Digital literacy is the capability to use digital technologies and communication networks to access, research, evaluate, in particular, apply and create information in various ways” (Dulkanit et al 2020, p.11).

Additionally, Kleechaya (2016a, p.31) describes the definition of digital literacy as;

“The individual’s capability to access and receive information from digital media platforms, the individual’s capability to use his or her knowledge to aware of, understand, analyse, evaluate and criticise the information he or she receives from digital media platforms and not to be persuaded by media manipulation in order to formulate knowledge and develop habits of responding wisely to the media” (Kleechaya 2016a, p.31).

As explained above, the common point of those definitions reflects on the ‘individual’s capabilities’ to engage with the media that has progressively and dynamically evolved into the new platforms. There are two aspects that can be gleaned from these definitions: ‘*individual’s capability*’ and ‘*media technologies and platforms*’. To summarise all definitions for the operational definition as a reference of this research study;

“The individual’s capabilities to use digital technologies and communication networks to access, manage, understand, integrate, communicate, evaluate and create information safely and appropriately in order to formulate knowledge and develop habits of responding wisely to the digital media platforms underlining ethics”

This definition of digital media literacy is an operational definition used in this research study as a guide for data collecting with participants. Outstandingly, ‘ethics’ is mentioned in the definition of information literacy of ‘*Digital Citizenship Management Skills for secondary school students*’, which is the manual for Thai teachers to teach digital media literacy for students.

Critical thinking in literature’s perspectives

Moving deeper into critical thinking of digital media literacy, as Potter (2019, p.16) illustrates ‘skills’ as ‘*the skills of analysis, evaluation, grouping, induction, deduction, synthesis, and abstracting to get better at using each of these skills to encounter with media messages*’. This statement explains skills as instruments for developing individuals through practice, whereas ‘competence’ is the outcome of practice-based learning that allow individuals to retain the quality of their performance (Potter 2020). Additionally, Buckingham (2003) refers to two keywords of ‘understanding’ and ‘participation’ in cultivating a form of ‘*democratic citizenship*’, Buckingham (2003) also named this process as ‘*critical autonomy*’. It is of interest that critical thinking is the key element of skills and competencies development that formulates the ‘*critical autonomy*’ process, which establishes ‘understanding’ and ‘participation’ to encourage individuals to have ‘*democratic citizenship*’. And Ramasubramanian and Drazabi (2020, p.279) indicate that ‘*critical consciousness*’ is a one-dimensional framework to develop individuals’ capability that leads to ‘*the possibility of response*’ in the real life.

Furthermore, Jenkins (2006) suggests that media convergences can manipulate individuals with the expansion of media power without gatekeepers. Therefore, literacy empowers individuals’ in the ability of ‘questioning’ and ‘criticising’, which is the beginning of the ‘human being’ development process, whose ‘media awareness’ is one of ‘human function’ to strengthen their multiple skills and capabilities, while reflecting and questioning the consequences of technological development from their standpoint and, in particular, criticising and reconsidering their own preconceptions and stereotypes that can harm and encounter with others cultures. This is the process of mindset transformation, which requires systematic education, called media education to encourage individuals to gain the ‘*awareness media literacy*’ (Tornero and Varis 2010). This clarification reflects the key

component of ‘critical thinking’, in which the ability of ‘questioning’ and ‘criticising’ is crucial to the development of key competence and contributes to the advancement of digital media literacy that Tornero and Varis (2010) mention as ‘*awareness media literacy*’. This keyword was noted to be further clarified in this research study.

The Child and Youths Media Institute in Thailand has adopted and applied CML’s MediaLit Kit for encouraging habits of critical thinking underlining the definition of “*it provides a framework to access, analyse, evaluate, create and participate using messages in a variety of forms – from print to video to the internet. Media literacy builds an understanding of the role of media in society as well as essential skills of inquiry and self-expression necessary for citizens of a democracy*” (CML 2008). CYMI uses this definition with a Five Core Concept Framework of CML MediaLit Kit to produce media literacy projects. This adapted definition does not focus on the key competence of ‘questioning’ and ‘criticising’ that are the key aspects to developing critical thinking. It can be noticed that the definition of critical thinking is aligned with the key definition of digital media literacy, in which critical thinking is part of the core concept. Critical thinking in this version does not, however, explicitly prioritise this description, for it combines meaning with its own in the definition of digital media literacy. The aim of this research study is therefore to gather and summarise the definition of critical thinking from all perspectives as an operational definition of “*skills to access, question, analyse, criticise, evaluate, create and participate through messages in a variety of forms, to strengthen multiple skills and capabilities, to encounter media messages and to cultivate a form of democratic citizenship*” for analysis and discussion while conducting the data collection.

‘Sati’ (mindfulness) in literature’s perspectives

The last keyword of this research study, ‘Sati’ (mindfulness), was defined as ‘recollection’ (Payutto 1995, p.255), which might be interpreted in a memory facet, ‘a form of memory’, ‘the ability to remember’, ‘bare awareness’, ‘present-centered’ and ‘the notion of being non-judgmental’ (Analayo 2019b), ‘full receptivity and attentiveness to what happen at the present moment’ (Analayo 2018), ‘cultivating an awareness of the here and now’ (Shonin and Van Gordon 2014). ‘Sati’

(mindfulness) is the component of watchfulness, the lucid awareness of each condition on the occasion of experience, which is associated with cognitive factors that indicate clear comprehension (*Sampajanna*) and directly initiates into wisdom (*Panna*) (Bodhi 2011). All given meanings reflect some insightful keywords of ‘recollection’, ‘a form of memory’, ‘the ability to remember’, ‘awareness of the here and now’, ‘watchfulness’, and ‘the process to wisdom (*Panna*)’. These keywords of ‘*Sati*’ (mindfulness) begs the question of the importance of the ‘here and now’ and ‘the ability to remember’, which investigate the process of ‘*Sati*’ (mindfulness) that can be assimilated with the concept of digital media literacy.

Shonin and Van Gordon (2014) describe the keyword ‘*Sati*’ (mindfulness) as “being aware of the circumstances that happen in every moment of daily life having a free mind to know and understand all things according to the truth and not to attach or cling to something without craving. This process is called ‘considering the truth without judgement’ and ‘liberate itself completely by letting it go of it’”. This definition illustrates the process of awareness in the present moment to consider and observe without judgement which is the key function of liberating an individual in order for them to understand and realise the root of each Buddhist individual’s belief. In particular, Payutto (1995, p.255-256) associated ‘*Sati*’ (mindfulness) with a gatekeeper which is a guard to prevent individuals from doing things in an improper way and keeping their eyes on things that are passing in and out of the mind and Analayo (2019c) considers ‘*Sati*’ (mindfulness) as a process of establishing and maintaining a mental presence to facilitate concentration with direct awareness of the current condition of the body and the mind. While ‘*Sati*’ (mindfulness) in terms of the Western secularisation has the power to heal individuals in person and to generate a new brand for the mental health industry under evidence-based practices that underpin the purpose of self-improvement. *Scientific mindfulness* is constructed to be a modernist adaptation of ‘*Sati*’ (mindfulness). It is important to clarify the scientific evidence for ‘*Sati*’ (mindfulness) to be accepted as a valid and reliable methodological approach that Bodhi (2017) refers to as ‘*reconceptualization*’, which is the transition from the original idea with significant objectives, mentioned as ‘scientific’, ‘explainable’, and ‘empirical’.

It can be shown that the definitions of ‘*Sati*’ (mindfulness) has several degrees of meaning and interpretation, based on the context of each individual’s cultural experiences. These describe the meaning of ‘*Sati*’ (mindfulness) from the accumulation of background knowledge. Therefore, this research study summaries the overview of ‘*Sati*’ (mindfulness) as “being aware of the circumstances at the present moment to observe and understand all things according to the truth without craving and judgement”. This is a guide for analysis and discussion when conducting the data collection.

C. Toward an initial conceptual framework development

In the discussion above, this research study aimed to clarify the relationship between three keywords: ‘*Sati*’ (mindfulness), critical thinking, and digital media literacy, which have overlapping roles that integrate dynamically to cultivate digital media literacy. In particular, how it is possible for ‘*Sati*’ (mindfulness) from the Eastern perspective, bridge the Western perspective of digital media literacy concept, which is finally being customised to digital media education through cultural contexts in Thailand. Jenkins et al (2009) indicate that attention is an important cognitive ability, which is critical to lead individuals to filter inessential information and sharpen their focus on the most significant details on their environment. In particular, media education allows individuals to develop their skills of self-expression and self-identity to find ‘their voice’ and manifest this self and voice to the world (Hoechsmann and Poyntz 2012). Digital media platforms allow individuals’ cultural identities to form a kind of symbolic articulation, reflecting thoughts and emotions that associate with inner feelings and ideas with the external world. Therefore, digital media provides spaces for individuals to construct, reconstruct, shape, explore and experience their self-identity and group identity (Hoechsmann and Poyntz 2012). Furthermore, Hoechsmann and Poyntz (2012) point out that this space can provide individuals with opportunities for critical reflection and can become conscious of their own ‘situated-ness’. Similarly, Payutto (1995) summarised the concept of five aggregates which form the cognitive process to analyse the component of life that is often used as a method of mental practice for observing the things occur in the mind through five components that illustrate the existence of impermanence and ‘non-self’. This process represents the concept of critical reflection or *Yonisomanasikara*

in the Thai Buddhist teaching, which is a method for systematic thinking, using thinking skills in proper ways to establish the right understanding that leads to wisdom. When right understanding has been established, it continues to evolve towards the wisdom that supports the five factors; 1) the right behaviour under moral conduct or ethics, 2) the right way to seek knowledge, 3) the right view to learning, 4) the right concentration, and the right wisdom to understand the natural truth. Whilst, from the Western perspectives, critical thinking is characterised by many academics, John Dewey, the American philosopher, psychologist and educator called it ‘reflective thinking’ which is an active process of raising personal questions and finding relevant information as ‘persistently’ and ‘carefully’, while Richard Paul defines it as a mode of thinking about any subject, content or problem in which the thinker improves the quality of thinking by skilfully taking charge of the structures inherent in thinking and imposing intellectual standards upon them (Fisher, 2001). Similarly, Ennis (2015 cited by Nardi 2017) describes ‘critical thinking’ as ‘reasonable reflective thinking focused on deciding what to believe or do’, Ennis also clarifies the characteristics of the critical thinker as follows;

- 1) is open-minded and mindful of alternatives;
- 2) desires to be, and is, well informed;
- 3) judges well the credibility of sources;
- 4) identifies reasons, assumptions, and conclusions;
- 5) asks appropriate clarifying questions;
- 6) judges well the quality of an argument, including its reasons, assumptions, and evidence, and their degree of support for the conclusion;
- 7) can well develop and defend a reasonable position regarding a belief or an action, doing justice to challenges;
- 8) formulates plausible hypotheses;
- 9) plans and conducts experiments well;
- 10) defines terms in a way appropriate for the context;
- 11) draws conclusions when warranted – but with caution;
- 12) integrates all the above aspects of critical thinking

The interesting points of those characteristics are that they reflect the aspects of critical thinking individuals encounter with any situation in order to focus and

concentrate on the main point at the first stage so as to acquire information with credible sources before questioning. Concurring, Hobbs and Jensen (2009) believe that knowledge could be developed through questioning practices that deepen analysis and reflection. Additionally, Nedelcu (2017) indicated the advantages of critical thinking for individuals, in that it helps an individual to select information, evaluate it, perceive it critically and creatively and reject irrelevant or false information. Thus, critical thinking is an essential quality both in private and in professional and civic life. Moreover, Moon (2007) points out that the word ‘critical thinking’ has various senses of subset meanings. For example, appraisal, evaluation, reflection, understanding, analysis, review, management, and awareness, which is the process of problem-solving and decision-making practice. In one point of view, the categorisation of critical thinking from Moon’s explanation might illustrate critical thinking in two forms of practice: *first*, critical thinking about self, which is the form of self-reflection, or critical reflection that constructs the idea of improvement and knowledge development. For example, the review of an incident or the development of an argument that is in the internal process. *Second*, critical thinking of an object, which is the form of responding with an object that engages with the world. For example, making an evaluative judgement with an object, reviewing of another person’s argument, and the habit of engagement with the world (Moon 2007).

Therefore, the point of individual’s critical thinking development from inside-out and outside-in approach is that Moon (2007) describes critical thinking as the process of learning, which involves external material (external experience) and internal experience. Thus, critical thinking gathers the various processes of understanding, analysing, synthesising and evaluating in terms of the tools of manipulation of knowledge. Consequently, a hypothesis can be made that while individuals encounter a consumption system in the external world, the process of internal and external thinking takes place immediately and is ready to respond straight away. Therefore, they need to have some tools for awakening their competence in order to interact with various sources of information. Jenkins (2008) also mentions the point that convergence does not happen through the media platforms: it happens within the brains of individuals and through their social interactions with others. For this point, Hamarta et al (2013) found that individuals

with higher levels of awareness could accept negative situations that they experience without avoiding them. Importantly, media literacy education is not about replacing students' perspectives with the new perspectives of authority, it is about teaching them how they can arrive at informed choices that are most consistent with their own values (Hobbs and Jensen, 2009).

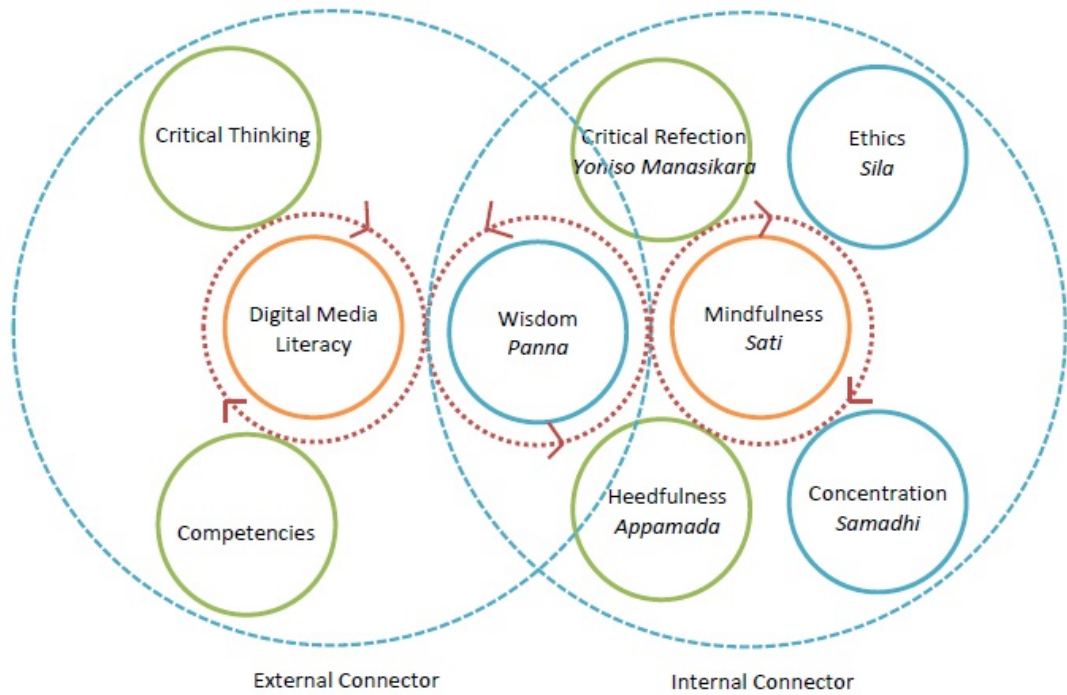


Figure 4.2: The relationship between digital media literacy and *Sati* (mindfulness)

Figure 4.2 describes an initial conceptual framework from a literary review, in which digital media literacy concept is an external connector, while '*Sati*' (mindfulness) is an internal connector. This assumption pursues to describe the fluid and dynamic process, which takes place between two connectors. Individuals can develop their own critical thinking and competencies from external factors, such as education and experiences in both formal and informal approaches that influence to internal factors. At that time, '*Sati*' (mindfulness) was an internal connector to receive and observe all external stimuli as a gatekeeper to screening good and bad things passing in and out of the mind. Actually, the Buddhist concept emphasises the importance of '*Sati*' (mindfulness) as getting along with ethical conduct, termed as heedfulness or conscientiousness (*Appamada*) under the threefold training of concentration (*Samadhi*), which encourages the process of critical reflection or *Yonisomanasikara*

as a motivating force to develop wisdom (*Panna*). ‘*Sati*’ (mindfulness), ‘*Appamada*’ (heedfulness), and ‘*Yonisomanasikara*’ (critical reflection) are each classified as internal factors that work related to cultivate wisdom.

“*Media literacy is the outcome, media education is the process of learning and teaching about media*” (Buckingham 2003, p.4). This statement reflects the process of knowledge accumulation, where individuals can cultivate media literacy from the learning process, hence the aims of media education, which Buckingham (2003) defines as the development of ‘critical abilities’ or ‘critical consciousness’ to empower and liberate individuals from media manipulation. The diagram below draws the visualization of wisdom development in comparison with ‘*Sati*’ (mindfulness) and digital media literacy, see as follows;

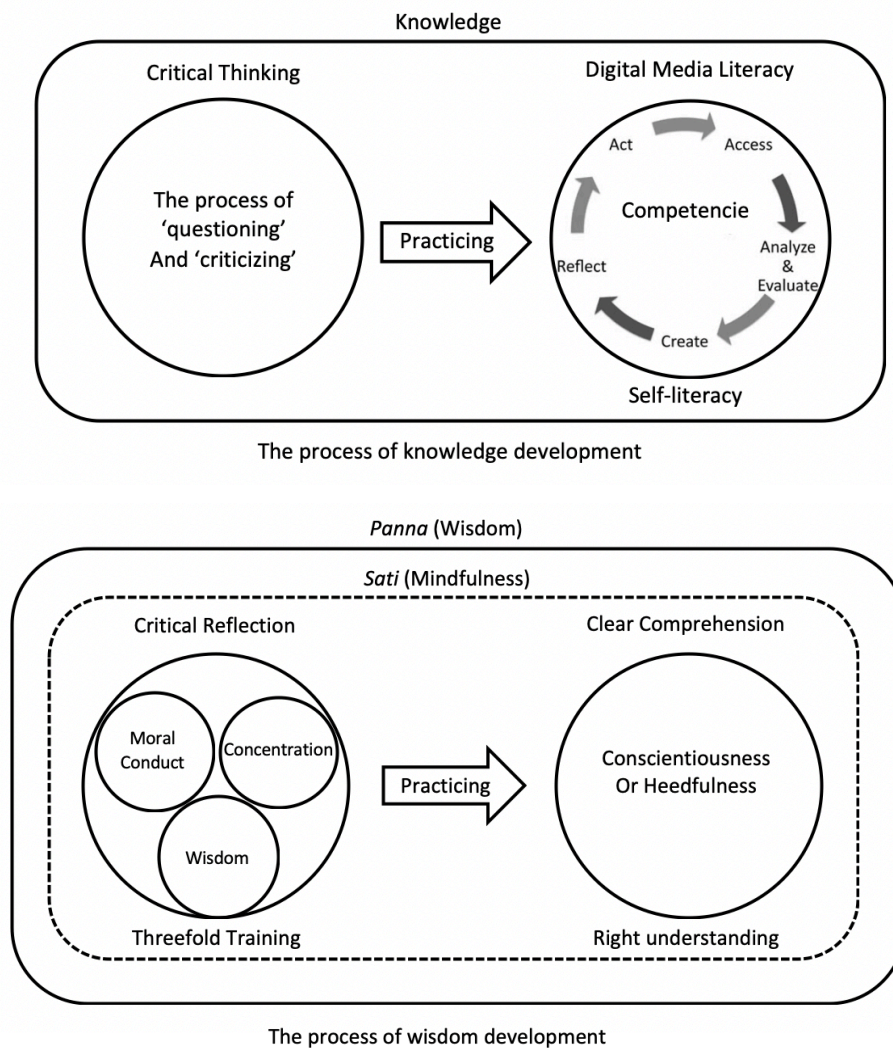


Figure 4.3: the comparison between *Sati* (mindfulness) and digital media literacy

These diagrams visualise and compare the process of knowledge development in the media literacy concept or the development of wisdom in Buddhist teaching. Both diagrams encapsulate the literature review. Hobbs and Moore (2013) realise the importance of education to support the development of the whole human being, reading, writing and communication skills are the basis of literacy for active engagement. The key of media literacy is to question for taking action (Hobbs 2010), therefore, the top diagram, the process of knowledge development that encourages individuals to have digital media literacy. Critical thinking is the process of questioning and criticising practices to enhance the competencies that Hobbs (2010) has clarified as the five core competencies that work together to support individuals' lifelong learning for active participation, which may be hypothesised as the essential part of 'self-literacy'. Becoming critical, individuals need to understand their own social and cultural contextual relationships that Buckingham (2003) termed as 'social self-understanding', in order to question media effects underlining their cultural background. Hobbs (2010) explains digital and media literacy are the skills of critical thinking and analysis, while cognitive, emotional and social competencies are the practice of message composition and creativity, (the ability to engage and reflect and ethical thinking that empowers individuals to speak out for their rights). Moon (2007) summaries the definition of critical thinking as *'the ability to consider a range of information derived from many different sources, to process this information in a creative and logical manner, challenging it, analysing it, and arriving at considered conclusion which can be defended and justified. Knowledge has to be constructed and its meanings change with the context'* (Moon 2007). In addition, it also defines more 'thoughtful consideration', 'questioning and assertion backed up with evidence', 'embedding thinking in the practice', 'the ability to think critically'. Nonetheless, Moon (2007) also indicates that emotions have an important role to play in decision-making and actions in which the purpose of thinking is driven by emotions, feelings and values that serve individuals as human beings. In Moon's framework, emotion can distort critical thinking, therefore, emotion is the key-most important role to the practice of critical thinking, in which emotional awareness is required in order to respond with a clear and precise action.

If critical thinking in Western terminology is described as the process of thinking, the bottom diagram identifies the form of self-thinking as critical reflection or

Yonisomanasikara. It is evident that the function of critical reflection within the Thai Buddhist concept is the method for using thoughts to reflect, consider, and understand causes and effects and what was done without judgement. The form of these thoughts comes from the process of five aggregates of existence, which demonstrate the interrelation between the components of internal responsiveness, when receiving a stimulus or an object, which passes through five sensory from external senses to internal senses. Whenever an individual thinks that everything is permanent, the process of suffering begins. Therefore, ‘*Sati*’ (mindfulness) is the key support to encourage individuals to be aware of circumstances in the present moment. Heedfulness or conscientiousness (*Appamada*) can make them watchful. It makes individuals aware of their responsibilities by providing a clear comprehension of what should and should not to be done. The threefold training is the mechanism of critical reflection practice that leads individuals to cultivate their own wisdom. This process needs ‘*Sati*’ (mindfulness) to keep focus on the present action and encourages critical reflection to analyze, review, and evaluate what they have done that indicates the internal experience of individuals as intimately related to the external environment and holds that values in two realms are inseparably connected.

The function of ‘*Sati*’ (mindfulness) is to monitor the cognitive process, to stabilize the flow of thoughts, and to facilitate by the threefold training: concentration (*Samadhi*) under moral conduct (*Sila*) for developing the wisdom (*Panna*) at the present moment. Therefore, ‘*Sati*’ (mindfulness) is of major importance to integrate with the moral conduct that keeps looking at the performance of individuals’ actions and enables them to realise the consequences before taking decision to initiate something. This process is like a watchful consideration in which an internal reflection is a process of self-observation. Furthermore, comparing the good and bad in actions, ‘*Sati*’ (mindfulness) definitely supports the process by encouraging individuals to get back to the present moment and focus on the present situation that they confront before responding to an external stimulus.

The literature review of digital media literacy, critical thinking and ‘*Sati*’ (mindfulness) enhances this research study to map the visualization of the three keywords and to intertwine the inclusion and exclusion points that establish the initial conceptual framework for further discussion of research questions. The

motivation of this research study is therefore to clarify the points raised in the literature review and to visualise the research gaps, particularly to develop the initial conceptual framework that represents the collaborative process of internal and external functions to cultivate digital media literacy with '*Sati*' (mindfulness). This preliminary conceptual framework, derived from the literature review, depicts the inside-out and outside-in learning process of digital media literacy, critical thinking, and '*Sati*' (mindfulness). This is the preliminary stage of this research study to develop a prototype version of a conceptual framework based on the interpretation that explains how it circulates dynamically and congruently and enables individuals to formulate their own knowledge of digital media literacy with '*Sati*' (mindfulness). This is done by exploring the process of engaging external stimuli and evaluating internal reflection that signifies the relationship between these two concepts of digital media literacy and '*Sati*' (mindfulness), as it intercorrelates across the boundaries of different notions.

Chapter 5 Methodology

“Improving people’s quality of life requires wise policy choices
and dedicated action on the part of many individuals”

Martha C. Nussbaum (2011, p.xi)

The purpose of this chapter is to outline this research methodology, which has been designed to investigate the research questions. In particular, the research philosophy was considered to explain the process of research study that reveals step-by-step data visualisation of how theory applies to evidence. Furthermore, how data collection and data analysis methods have been used to address the research questions.

A. From research questions to the methodology of action research combined with the capabilities approach

The methodology used for this research study was action research combined with the capabilities approach. This combination was designed to support the development of the conceptual framework to investigate the research questions. Looking backwards to the beginning of this research study, Thai phenomena has been questioned, in which ‘*Sati*’ (mindfulness) is typically used in various contexts of Thai daily life. For example, public and mass communication: news reporting, television and radio broadcasting (soap operas, variety shows), foods and nutrition, and psychological well-being services for both business and personal use or even interpersonal communication; meetings, discussions, conversation and both verbal and nonverbal communication. ‘*Sati*’ (mindfulness) is stated as a key message to make individuals aware of what they are engaging in at that moment, and it seems that they should contemplate and understand what they have received from the unexpected consequences of their inattentiveness.

Why is ‘*Sati*’ (mindfulness) so important in Thailand? Thai people always use this word, when they would like to share their sympathy with others in order to awaken an individual and let them consider when they are concerned about situations that have not yet happened; also, to console people who are aware of the situation that has already had negative consequences. ‘*Sati*’ (mindfulness) is traditionally used in

everyday life, which reflects the cultural context behind those circumstances that visualise the big picture of the way in which ‘*Sati*’ (mindfulness) relates to the perception of Thai people that accumulates their experience. As described above, the role of ‘*Sati*’ (mindfulness) appears to be a reminder of every circumstance and a way of enabling Thais to have the opportunity to pause and take time to review the situation. Comparably, the concept of media literacy is represented as a connector for audiences to be able to express their voices while using social networks that are more purposeful, critical and value-driven (Mihailidis 2014). Similarly, Payutto (2018) describes the function of ‘*Sati*’ (mindfulness) as a gatekeeper that watches and inspects all data passing through the mind. Presumably, ‘*Sati*’ (mindfulness) may theoretically encourage individuals to have competencies when interacting with external stimuli: in particular, digital media platforms, where technology is the essential and inevitable part of individuals’ lived experiences. There are similarities in some functions in the parallel disciplines, which encourage this research study to explore further.

“Media literacy education, then, is an ‘incomplete project’, generating ‘its own aporias’ (Habermas 1993, p.131) and can only be renewed by new forms of more reflexive and negotiated pedagogy that bear witness to the complexity of reading practices – ways of being literate – instead of focusing on the ‘noun’ of media literacy” (McDougall 2014)

McDougall’s thinking highlights the strength of media literacy education, the fluid and dynamic movement that can generate new arguments about the concept of media literacy on different media platforms in different cultures. This is an opportunity to explore two different concepts of ‘*Sati*’ (mindfulness) and digital media literacy, which are explored to clarify the connection in order to integrate the concept of digital media literacy into the other scheme of knowledge adaptation.

Additionally, critical thinking is part of the digital media literacy concept, which is a skill that encourages individuals to be able to analyse, synthesise, identify, criticise and evaluate the set of information they receive that they cultivate through practising as an individual’s competence. Therefore, this research study tries to explore the relationship between two distinct bases of philosophy, which can be integrated

across knowledge boundaries. To outline the research questions, which underpin this research study, it is pointed out that the relationships and structures between ‘Sati’ (mindfulness), critical thinking and digital media literacy with three research questions are as follows:

RQ1: How can ‘Sati’ (mindfulness) relate to the concept of critical thinking?

RQ2: How can ‘Sati’ (mindfulness) relate to the concept of digital media literacy?

These two research questions aim to explore how ‘Sati’ (mindfulness) relates to the concept of critical thinking that is the key function of digital media literacy. In addition, the research study also investigates the definitions and functions of three keywords: ‘Sati’ (mindfulness), critical thinking, and digital media literacy, which provides a conceptual framework for identifying the relationship between three keywords, in which a pilot intervention was developed to address the last research question, as follows:

RQ3: How can ‘Sati’ (mindfulness) enhance the digital media literacy of Thai online consumers?

This research question was developed to investigate how two distinct bases of digital media literacy with ‘Sati’ (mindfulness) can be implemented for Thai online consumers. The relationship between the three keywords was cyclically elucidated by data collection of RQ1 and RQ2 from the participants. Definitions and the conceptual framework were used to recreate the pilot intervention for enhancing digital media literacy with ‘Sati’ (mindfulness). Therefore, RQ3 envisages the conceptualised implementation of RQ1 and RQ2 as an example approach that unravels the entire research questions clarification procedure. According to the accessibility of the internet in Thailand, the digital 2020: Thailand report from We are social and Hootsuite found that the number of internet users increased by 1 million between 2019 and 2020, which comprises 52 million internet users in January 2020. In particular, the number of social media users increased by 2.3 million between April 2019 and January 2020. Facebook is the top mobile application utilized by active users in Thailand (Kemp 2020). Focusing on Thai

online users, they spend 9 hours using the internet and, in particular, 2 hours and 55 minutes on social media. Users between 18 and 34 years of age are targeted by social media advertising and Facebook is the most commonly used social media platform, accounting for 94 percent of the 47 million people in Thailand who have the Facebook accounts (Kemp 2020). As described above, this research question focuses on how the pilot intervention was developed and implemented from the conceptual framework, which is discussed and brainstormed with participants of four key stakeholders through the co-creation workshop process, and how this pilot intervention can cultivate digital media literacy with '*Sati*' (mindfulness) to Thai online consumers. The overview of this research study therefore investigates how participants develop and construct the conceptual framework and intervention that is represented from the perspective of the participants and essentially, how key stakeholders participate in this issue of '*Sati*' (mindfulness) is a significant part of educating the concept of digital media literacy in both formal and informal approaches.

To clarify the relationship and structure of three keywords, this chapter aims to delineate how this research study is constructed and developed. In section B Research Philosophy describes the background of the study to address epistemological approach. Section C Research Design and Methods demonstrates how the research study is designed to address the research questions. Section D Research Participants illustrates the overview of the research participants and how to identify and recruit the participants for this research study. Section E Data Collection goes deeply through the process of data collection in each phase. Section F, Data Analysis, describes how data is evaluated and interpreted under the scheme of research analysis. Section G Research Ethics describes the process of research ethics approval before data collection, and finally, section H Limitations determines the barriers and scope of work of this research study.

B. Research Philosophy

Theories and concepts were outlined in chapters 2 and 3 to demonstrate how research questions can be explained and utilised on the basis of research philosophy. Action research combined with the capabilities approach, was designed to support

the development of the conceptual framework to investigate the research questions. This section clarifies the related theories and concepts, which visualise the structure and relationship of 'Sati' (mindfulness), critical thinking, and digital media literacy in the Thai context. Accordingly, there is deep concentration on the concept of the capabilities approach, in which the capability was defined by Sen as "*a person's ability to do valuable acts or reach valuable states of being; [it] represents the alternative combinations of valuable functionings that a person is able to achieve the quality of life to doings and beings*" (Sen 1993, p.31). Consequently, Walker and Unterhalter (2007) state that capabilities are opportunities or freedoms to accomplish what an individual considers valuable on reflection. It evaluates freedoms for people to be able to make decisions and they work to eliminate barriers to their freedom in order to encourage individuals' capabilities as outlined by Nussbaum (2011) as '*inequality reexamined*', '*development as freedom*' and '*fulfilment of human rights*', '*cultivating humanity*' (Walker 2009). In particular, the fundamental notion in the capabilities approach is based on a comparative quality of life assessment and a theorising of basic social justice, linked to entrenched social injustice and inequality. This promotes government and public policy to enhance the quality of life for all (Nussbaum 2011). Furthermore, relational interest is categorised to a form of human interests which enable researchers to understand the relationship among stakeholders in the community, in which action research is involved with individuals to learn from each other. In consequence, the epistemological basis of empirical research is an interpretive approach to acknowledge the contributions from participants' perspectives of four key stakeholders that McNiff stated, where '*everyone has something to say for themselves*' because individuals are accompanying others. Knowledge is the product of an individual mind and needs to be shared with others and cultivated through dialogue to represent freedom of expression, which Foucault described as '*the capability and the responsibility of people to speak for themselves*' (McNiff 2013, p.82). 'Capabilities' has both a normative dimension to standardise each community's justice and an evaluative dimension to compare and evaluate the quality of life and well-being (Walker 2009, p.305). Therefore, knowledge is formulated and shaped from the purpose of individuals and their communities, which is discussed and negotiated from their different voices to share agreed knowledge for social change. They have their own potential and opportunities for

freedom to find ways of accommodating different value perspectives, understand the differences and cultivate their societies from their own actions.

In the research philosophy to a theoretical explanation for this research study, Bourdieu's theory of *'habitus'* and Foucault's theory of *'power and knowledge'* can explain the basis of the conceptual framework, which demonstrates social structures, social interactions, and power relations between each particular agent and social context. It is based on some core aspects of critical theory, in which Browne (2017, p.14) points out that critical theory must be accessible to learning from the progressive movements and their capability to reveal injustices. There are several elements of critical theory that have been clarified in order to clearly describe the research framework: *first*, critical theory has involved a synthesis of different perspectives. *Second*, critical theory has applied some version of a dialectical method. *Third*, the synthetic and dialectical methods are important to the interest of critical theory in the clarification and transformation of the relationship between the subjectivity of social agents and the objectivity of social institutions. *Fourth*, rationality has been a basic justification of critique and a determinant of progressive change. *Fifth*, critical theory requires to determine the practical function of philosophical ideal, which can be criticized for the understanding of the sociological translation and *Lastly*, the sociological framework of critical theory has been shaped by capitalism's historical evolution (Browne 2017, p.20). For this explanation, the key categories of critical theory focus on critique, injustice, and domination, which consider social justice in the context of agency and a notion of agents' capability, in particular, appropriate practice skills, knowledge, and cultural capital, to be integrated into the conception of justice or injustice in terms of *'participatory parity'* that represents freedom as self-determination or self-realisation rather than freedom from authority (Browne 2017, p.125). Consequently, this research philosophy leads to consideration concerning how individuals' perspectives reflect the hidden agenda and concern the question of 'who' is able to make claims to justice (Browne 2017).

Sen refers to *'substantial freedom'* (Sen 2009 and Nussbaum 2011), which represents a kind of freedom or opportunity generated by a combination of personal abilities to achieve alternative functioning combinations, in which Nussbaum (2011) visualizes the *'internal capabilities'* as part of *'combined capabilities'*,

which are fluid, dynamic and separate from innate equipment. Those personal capabilities have trained and developed to interact with social, economic, familial, and political environments. This statement crucially indicates the process of self-development, in which Nussbaum (2011) also describes a functioning as an active realisation of an individual's capabilities. Therefore, capability means the opportunity to select and the freedom to choose, while 'functioning' is an individual's realisation of their capabilities. Moreover, the freedom that individuals have acquired in each society represents their active participation in molding their own lives and in addition, they have opportunities to reflect critically on positive social change (Walker 2009). Action research and capability formation can establish 'subaltern professionals' to encourage other stakeholders to utilise their own expertise and knowledge to alleviate inequalities, cultural exclusions and dominations of society underlying the inclusion of participation. That is why Sen emphasises on the differentiation between capability and functioning in which capabilities do not only focus on individuals' learning outcomes but also it encourages them to question the opportunities to access the real educational choices that enable their capabilities to achieve the valued educational functioning (Walker 2009). Capability cultivates individuals to question for equality and understand their genuine and valuable alternatives to support their rights and improve their quality of life. As a consequence, capabilities are important, and it would be meaningless if individuals never functioned to drive a society in a good way. In particular, the key point of functioning is the process that individuals drive a society but they do not understand their freedom of choice. According to Sen (2009), individuals have the opportunity to achieve things that they have reason to value in terms of a 'comprehensive outcome' rather than a 'culmination outcome'. It can be seen that a government in some countries promotes functioning rather than capabilities in terms of function-oriented policies. Nussbaum (2011) mentions that the point of looking for capabilities is to identify the best intervention points for public policy, which encourage citizens to raise above their perceived threshold in all capabilities.

The other important point is the knowledge of decolonizing 'Western values' to negotiate the colonial domination, in which Nussbaum (2011) states that the capabilities approach identifies to all participants how the social contract may be used to good effect in explaining why its principles are expected to be stable and

reminds policy makers of the goals of encouraging citizen to take choices and in particular, to consider the strategies of implementation. Sen (2009) additionally highlights the impact of the West's dominance, which continues to have significant remaining influences. Citizens in each nation can therefore deliberate and construct their own fundamental principles in order to be acceptable with the new constitutions of their needs that the idea of capability supports the importance of democratic deliberation through respect for humanity.

Nussbaum outlines very explicitly the freedom of cultural and religious expression through the capabilities approach that is described in several ways: *first*, the capabilities approach leads to a process of critical normative argument that is to be criticized, rebutted and engaged. Therefore, individuals can discuss and accept it with the open-ended issues to continuing revision and rethinking. *Second*, there are different valid approaches to define and protect the freedom of speech through some policies, therefore, any policy is assigned different degrees of freedom of speech to different groups of citizens which fall below the threshold. *Third*, individuals can have different conceptions, both religious and secular, and the capabilities approach may seek an agreement on the divisive root of these issues. *Fourth*, the capabilities approach has an option and a range of freedom for individuals to choose the associated functioning, in which the right to speech relates to some type of religious functioning of individuals. *Fifth*, respect for pluralism is the major liberties that allow society to take a stand on some of the overarching values that protect individuals in their choices. *Lastly*, the critique of '*colonialism*' focuses on the power of Western values to position the notion that is imposed by force. Therefore, all human beings have the rights to receive and accept their own choosing (Nussbaum 2011). As stated above, the overarching message of the capabilities approach is to empower individuals by means of a '*democratic decision*' that represents '*the people rule*', which is the aim of '*civil society establishment*', therefore, a new conceptual framework is evolving, which is cultivated from the contribution of international and national arguments, so that this process cannot dominate policy-making with respect to the domestic priorities of nations (Nussbaum 2011).

C. Research Design and Methodologies Choices

“The capability approach requires that we do not simply evaluate the functionings but the real freedom or opportunities each individual had available to choose and to achieve what he or she valued.” (Walker and Unterhalter 2007, p.5)

In the design of the research study, this paragraph above is of paramount importance. From my point of view, developing a conceptual framework for this issue does not only come from the researcher’s perspective. It should be developed with key stakeholders involved. Therefore, action research combined with the capabilities approach, was utilised to explore making new connections between ‘*Sati*’ (mindfulness), critical thinking and digital media literacy. Looking through the definitions of action research, the key theoretical points were described as ‘*a pragmatic approach*’ (McAteer 2013), ‘*a practitioner-based environment*’, ‘*community-based research*’ and ‘*a proactive and reactive research process*’ to use the potential of the community’s practitioners in resolving the problems that are a process of participation, in which practitioners interact with the community of learners, the community of the environment, and the community of practice (Craig 2009, p.4-5), especially, to explore and theorise practices, changes, to evaluate and develop practices in order to incorporate with an epistemological dimension to the research study (McAteer 2013). As a result, key stakeholders involve and gain experience in relation with the community that is generating changes. Action research is a participative study that aims to generate contextualized new understandings from stakeholders in each community and also it liberates ways of strengthening the nature of knowledge. In particular, action research is a methodology to encourage change, in which individuals in the community can think and speak in a free and equal relationship with others and learn about themselves, that requires them to participate in a ‘*change process in practice*’ (Winter 2009), where new knowledge is generated about what people are doing and responding to (Whitehead and McNiff 2006). Therefore, action research provides knowledge as ‘*a living process*’, in which individuals can generate their own knowledge from their experience that is a process of asking questions to reveal new potential (McNiff 2013). Additionally, this methodology catalyses the understandings of participants

in a social situation and provides them with new personal knowledge and insights as the basis for agency to improve social practices (Somekh 2006). Particularly, Craig (2009) summarises the three main purposes to employ action research as a methodology:

- 1) A methodology aims to solve problems, address issues, and improve situations and conditions because the process evidently reflects professional growth, improvement, and change;
- 2) The specific targeted goals and objectives are discussed that allow practitioners to achieve the first-hand success;
- 3) The collaborative process encourages stakeholders to be a “community” to get involve in a specific learning situation, leading them to see the results that have the potential to improve conditions and situations for all stakeholders of the learning community.

Similarly, Elliott (2009, p.32) describes the meaning of *theoria* in action research that constructs meaning for action, in which this process of reasoning constructs the universal knowledge with a clear and systematic view of its subject-matter and enables prediction for future possibilities. It can be seen that knowledge is integrated between the natural and social world, which formulates ‘empirical generalisation’ that can be constructed and applied for theorising knowledge. “Social justice as a kind of action”, Griffiths (2009) refers to the meaning of ‘freedom’ and ‘fairness’ as perceived by different people, depending on their political and cultural background. For this explanation, engaging with the diversity of perspectives in action research is particularly challenging for researchers to contribute the improvement of a better society, where the key stakeholders consider the issues together. In consequence, this action research focuses on how four key stakeholders generate their own knowledge from their experiences. McNiff (2013) mentioned that action research allows researchers to see how different forms of knowing and different forms of interests are integrated. In particular, how conceptual categories may be turned into living practices where individuals offer real-life explanations for what they are doing: knowledge of fact as ‘know that’ becomes linked with skills and competencies as ‘know how’, in order to understand individuals’ personal knowledge.

The ideal of action research with regard to McNiff (2013, p.90), comprises two words: 'action' and 'research'. 'Action' refers to what you are doing, and 'research' refers to how you are finding out about what you are doing. Two key points are emphasized, which are the contributions from questions, where research tries to prove and explain how the research study can engage with the research questions to figure out the explanations from practices to reflect the values of the research study. In particular, action research dynamically aims to bring about changes that is interconnected with the Buddhist principle of 'impermanence (*Anicca*)', illustrating that change is a source of understanding in which every moment is an opportunity for innovation, development and learning (Winter 2009). Winter (2009) also indicates the pattern of the whole of existence, which interrelates between a multiplicity of phenomena rather than finding a single cause for a single phenomenon that represents the statement of everything that are not the 'fixed formations' and finally, it liberates individuals to explore the connection between physical events, social relations, organizational structures, psychological states of mind and moral values in order to formulate actions that are affected boundlessly from personal, social and environmental influences. This statement represents the relationship between theory and practice, in which the theory and the conceptual framework are generated from people to classify their patterns and structures in terms of structural relations in their social context (Whitehead and McNiff 2006).

As a consequence, action research provides insights into the key issues of this research study and it emphasises the importance of '*Sati*' (mindfulness) in fostering digital media literacy for the Thai people. In particular, it hopes to reveal how four key stakeholders can see the importance of this research study in which they participated and facilitate to their part of work or life. Winter (2009) also points out that action research on 'critical reflection', which addresses the crucial question, encourages participants to reflect on data by figuring out the contradictions it conceals and allowing them to have a discussion on different perspectives as their views are obviously important. In particular, the capabilities approach is applied to this research study to encourage key stakeholders to focus on how each stakeholder's perspective reflects the hidden agenda. It is further concerned with the question of 'who' is able to make claims to justice that represents freedom as self-realisation rather than freedom from authority (Browne 2017). The capabilities

approach emphasises on ‘*informational focus*’, which enables individuals to have access to the use of informative material and data in order to establish their opportunity to question and select how each society should be constructed (Sen 2009). The process of the recursive method of action research begins anew and moves dynamically through a series of a process repetition (Craig 2009).

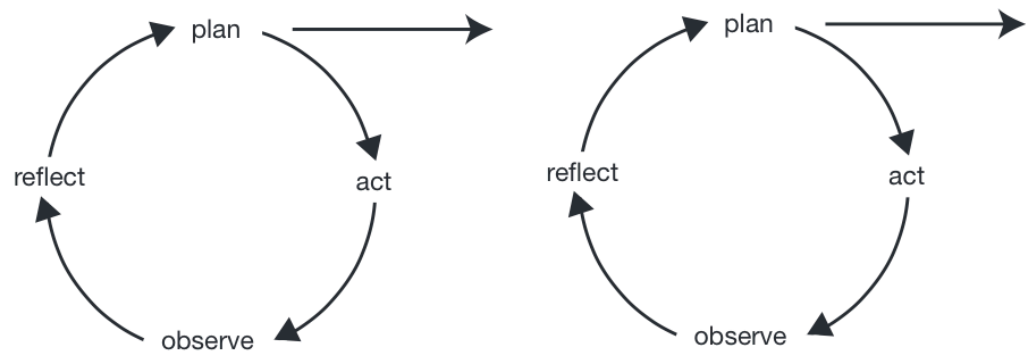


Figure 5.1 Sequences of action-reflection cycles (McNiff 2013)

The sequences of action-reflection cycles have been developed by Lewin (McNiff 2013, see Figure 5.1). McNiff enlarges on the theory of action research as a spiral of steps to extend the process of ongoing action-reflection cycles that represent the process as evolving and changing to take research from the initial idea for a plan and action that can provide a comforting sense of solidity and predictability at the start of a project (McAteer 2013). Accordingly, this research study is divided into four phases as follows;

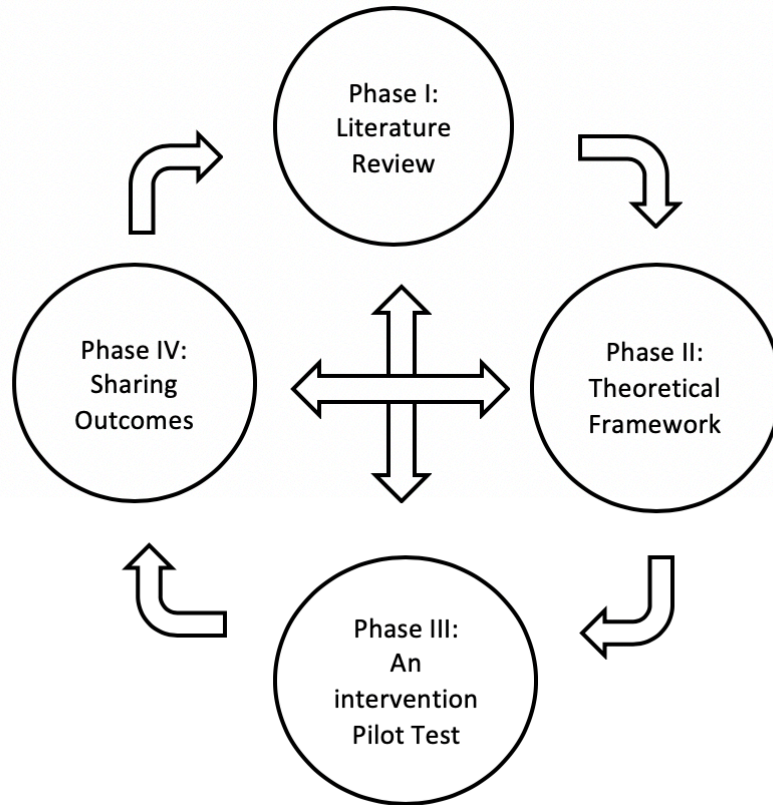


Figure 5.2 The research study process

Phase I: Literature Review: The objective of this process is to review the literature on the concepts of digital media literacy, critical thinking and ‘*Sati*’ (mindfulness), and to establish the relationship and structure for developing a theoretical framework.

Phase II Theoretical Framework Adjustment: using an initial theoretical framework from the review of literature, two methods were systematically selected for data collection: the first method was a semi-structured in-depth interview, and the second was a co-creation workshop, both of which were based on four key stakeholders in Thailand. Policy makers, academics, online content creators and consumers are involved in this issue and are purposively recruited as participants.

A semi-structured in-depth interview method is a tool to encourage participants to share their perspectives. Seidman (2013 cited by Taylor et al 2016) explains the root of in-depth interviewing is an interest in understanding the lived experience of other people and the meaning they make of that experience. The key point is to allow them

to provide insights into addressing the definition of three keywords: 'Sati' (mindfulness), critical thinking, and digital media literacy, to draw up their own framework in which the relationship between the three keywords is defined. Finally, they brainstormed the ideas from the co-creation workshop in order to develop a pilot intervention for Thai online consumers to implement the concept of digital media literacy with 'Sati' (mindfulness). Data from all participants was analysed and summarised for discussion with volunteer participants at the co-creation workshop.

The purpose of the co-creation workshop is to share the three keyword definitions and the adjusted conceptual framework were received through in-depth interviews with all participants. All in-depth interview participants were invited to participate in this workshop on a voluntary basis. The process of the co-creation approach is to shift stakeholders to become co-creators to explore the experience of other stakeholders and create new ideas from different stakeholders (Lee et al 2018). In particular, the process of collaborative discussion helps participants to investigate and develop understanding of the potential causes of the 'self' and others and cultivate new aspects of self-awareness to observe thoughts and feelings arising while doing the co-creation workshop (Dadds 2009). Furthermore, it encourages them in this discussion to exercise their capability for contributing initial knowledge (Whitehead and McNiff 2006). Therefore, this process allows them to discuss, brainstorm, redefine and accomplish the three keyword definitions and the adjusted conceptual framework. Finally, they were given a brief of the target group and invited to discuss and create an intervention to develop a prototype for pilot testing in the next step.

All data was analysed and the key points were classified. McNiff (2002 cited by McAteer 2013) guided the basic steps of an action research process: *1) review the current practice, 2) identify an aspect that want to investigate, 3) imagine a way forward, 4) try it out, 5) take stock of what happens then, 6) modify what we are doing in the light of what we have found, and continue working in this new way (try another option if the new way of working is not right), 7) monitor what we do and 8) review and evaluate the modified action.* Therefore, this is a part of the research process itself to dynamically recheck and revise the sequences of action-reflection cycles. I had brought the agreed intervention from all participants of the co-creation

workshop to further develop the pilot test, in which the basic steps of the action research process are a guide to facilitate the development process of this research study as may be seen in Figure 5.3;

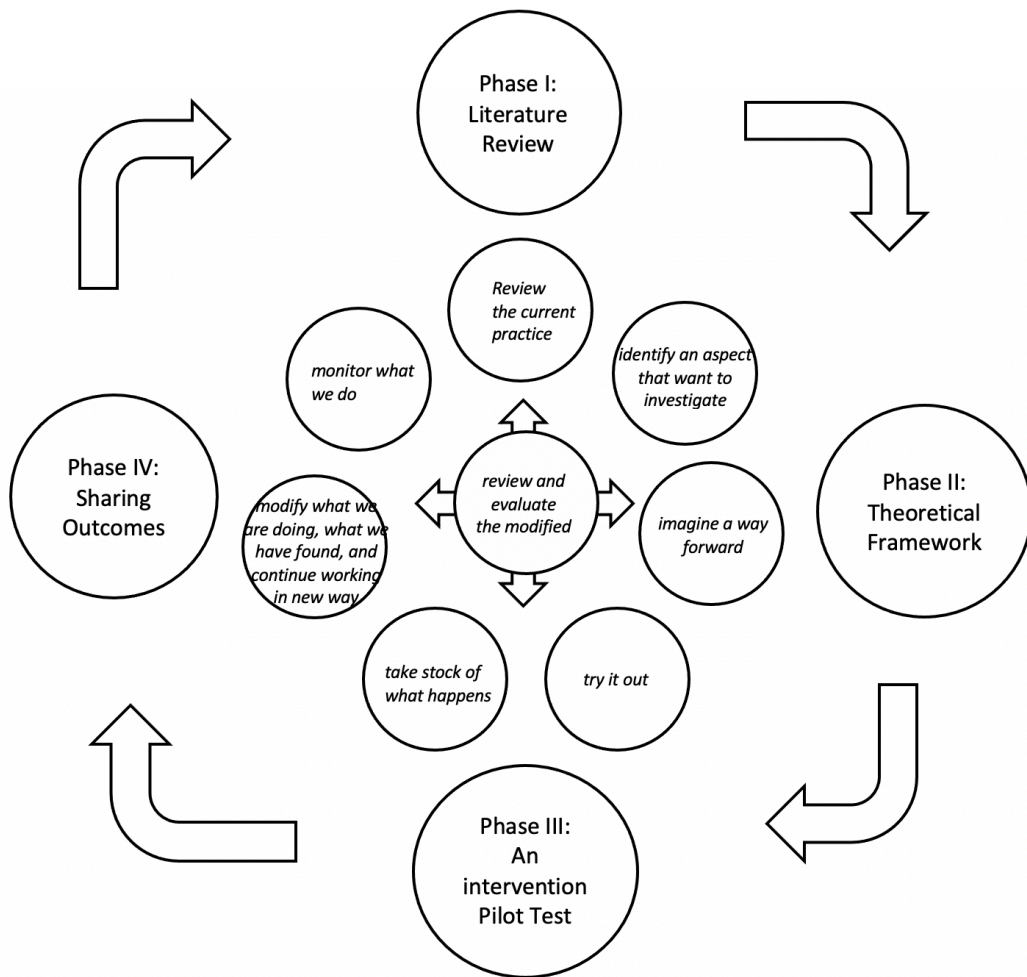


Figure 5.3 The research study phases with an action research process

Phase III An intervention for a pilot test: the intervention was selected from the discussion of the co-creation group, and it was then initially conveyed to explore the idea to develop a prototype. A draft of wireframe was designed to illustrate the structure and functions of an intervention and sent to the participants, who had been involved in the co-creation discussion, again to gain feedback to concretely redesign it before creating the completed intervention.

Participants for pilot testing were urban newly 21-25 years-old graduate employees, who used their smartphones to look up information and readily purchase products and services. This group was therefore selected and recruited to take part in the pilot

test (see Section E). An online form was created and shared on social media (Facebook) to recruit participants for pilot testing. The research participation requirements were clearly described before decisions were taken. After the voluntary participants decided to be part of this research study, they were initially contacted directly, via e-mail, to briefly describe the research study and an appointment was made to meet them face-to-face and explain more, using the Participant Information Sheet under the Research Ethics Checklists that was approved by Bournemouth University. All participants had the right to ask questions before signing the Participant Agreement Form.

On 1 November 2019, the intervention application '*Spending Reflection*', (the name given to the process), was developed through the research study and the user guideline. This was sent to all participants who had already agreed to participate in the pilot intervention for download. Participants continued using this application for the duration of a month and recorded when they spent every day under the conditions described in the Participant Information Sheet.

Following a month of pilot testing, all participants were invited to voluntarily participate in an in-depth interview. This process asked the participants about the strengths and weaknesses of the application, in addition their feelings and perspectives, which were reflected after using this application that was linked to the research questions. All data were summarised and categorised for sharing data and outcomes were implemented into the next phase.

Phase IV Sharing data and outcomes: a focus group discussion was established with the purpose of sharing data from the intervention pilot test to four key stakeholders for discussion. Participants from four key stakeholders were invited to participate again because they knew and engaged in all the process of this research study.

The data and outcomes sharing process provided an overview of an intervention's feedback and aimed to openly discuss and reflect participants' perspectives. Discussion from different key stakeholders is a rich material for visualising research questions and identifying key aspects in redefining the relationship and structure of three keywords and the conceptual framework that have been developed from the

literature review. In addition, the intervention was used for the pilot test to further enhance the new strategies for implementing digital media literacy and 'Sati' (mindfulness) in the future.

All phases can be dynamically crossed to re-evaluate and cultivate each phase of research development. In particular, the end of each phase can be reconsidered by making this research study consistent and robust. The conceptual framework and pilot intervention had been developed in the approach of action research with the capabilities approach that can enlarge the boundaries of diversity perspectives articulated by four key stakeholders to understand and reconsider their own community's issues. Furthermore, the movement of digital media literacy concept and knowledge construction underpinned a '*community of learners*' that embraced both personal understandings and group knowledge (Keiny and Orland-Barak 2009). In particular, action research attempts to overcome the gap of stakeholder relationships in hierarchical, bureaucratised groups (Winter 2009). This process can deliberate and frame the principles of participants that are acceptable to the new constitutions of their needs, in which the idea of capabilities can support the importance of democratic deliberation through the respect of humanity and empower them to share their own voices in order to address the problems in their own communities.

D. Research Participants

The purpose of this research study is to investigate the relationship and structure of 'Sati' (mindfulness), critical thinking and digital media literacy. It is therefore important to deeply examine the movement of digital media literacy in Thailand by identifying the key stakeholders, who are participating in this issue. Stakeholder analysis was considered to identify key stakeholders in Thailand who are involved in this research study and to explore how key stakeholders generate knowledge from their different backgrounds of positions, interests, intentions, agendas and influences across their societies (Brugha and Varvasovszky 2000). According to the Office of the National Broadcasting and Telecommunications Commission (NBTC) and the Ministry of Digital Economy and Society (MDES), the key responsibility is to establish media, information and digital literacy policies and strategies in order

to encourage Thai consumers. With the aim of collaborating with the networks of all key stakeholders to strengthen Thai people's media, information and digital competency for national sustainability (NBTC 2018), this research study therefore classified stakeholders into four main groups: Policy Makers, Academics, Content Creators and Consumers. The selected criteria are:

Policy Maker: all the key persons who have the authority and responsibility to develop policies, strategies and implementations to address the issue of digital media literacy in Thailand. They were purposely invited and they voluntarily participated in this research study. They came from the Ministry of Digital Economy and Society (MDES), the Office of the National Broadcasting and Telecommunications Commission (NBTC), the Department of Children and Youth under Ministry of Social Development and Human Security, Thai Health Promotion Foundation and the Thai Media Fund, which is led by the Ministry of Culture. These institutions are the governmental sector, which have an influence on the policy and strategy of digital media literacy in Thailand.

Academic: these are the specialists and practitioners who work in the field of digital media literacy and '*Sati*' (mindfulness) in universities and non-governmental organizations. Particularly, they have carried out research and projects on this issue and have also used these studies to encourage policy makers to pursue new policies, strategies and implementations and, further, they educate people about digital media literacy in Thailand. They are all key influencers in digital media literacy and Buddhist teaching, who use their own experience to share their insights to enhance the movement of both issues in Thailand.

Content Creator: professionals were specifically focused upon for they are responsible for creating content to achieve marketing and commercial objectives; in particular, they sell products and services using digital platforms to make content widely available to consumers. They are experts in the field of digital media, and can effectively spend their content on the audiences on various digital platforms; for example, online content creators, online bloggers and business owners of digital advertising companies in Thailand.

Due to those three groups of key stakeholders above are experts in their fields, and the purposive method is implemented to recruit participants. Participants were contacted through the email and explained the research study objectives before making decision to get involve with this research study. When key stakeholders agreed to be participants, the appointments were arranged to describe step by step underlying the BU participant information sheet and all participants signed the participant agreement form before collecting data.

Consumer: this group comprises urban newly graduated employees of 21-25 years old, who use their smartphones to search for information to compare the benefits of products and services before making decisions and to easily purchase products and services through digital platforms. The topic report of Thailand: Advancing National Financial Literacy from Asian Development Bank illustrates that Thai ‘first jobbers’ spending behaviours are prolific consumers after having entered into working industries and mobile phones are the gateway to serve their lifestyles (Sthapitanonda 2017). Additionally, this group is the biggest generation of consumers, who are information-driven in the life stage of high spending and low savings, with the view to seek opportunities. For example, personal skills development for supporting their “fast promotion” (Amornvivat et al 2014). Hence, this group was recruited separately into two categories:

- 1) Participants for in-depth interview, a co-creation workshop, and a focus group discussion.
- 2) Participants for an intervention pilot test and an in-depth interview after a pilot testing process.

The qualifications for the two group are similar, the method for recruitment were used differently and are: 1) purposeful recruitment for the first group and 2) recruited by using an online application form for the second group.

The participants were identified separately due to the fact that they were the key stakeholders in the data collection recruitment process: an in-depth interview, a co-creation workshop, a pilot test with an in-depth voluntary interview and a focus group discussion at each phase is mentioned above. They are voluntarily invited to

participate in this research study on the basis of the Research Ethics Checklists that was approved by Bournemouth University.

E. Data Collection

Action research on the basis of a recursive method, Schön's (1983 cited by McAteer 2013) mentioned the notion of '*reflection-in-action*' which is the key element of the practice in which theory and practice make the dynamic conversation, therefore, the responsiveness of the practitioners allows them to focus on the issues and share their perspectives to contribute the appropriate actions. This is both a theoretical and a practical activity that Winter (1987 cited by McAteer 2013) illustrates as the linkage of two principles that is an ongoing conversation between research and action and between practice and theory. Further established is the process of data collection within phases II, III and IV as identified previously. It is a cyclical process: for each phase, the data was analysed and reviewed to reflect participants' perspectives on delivering a set of learning outcomes however McNiff (2013) mentions that the research is not about seeking solutions as much as about asking new questions, and the aim of human interaction is to keep the conversation open for making research questions systematically clear. Data collection was divided into four methods, as follows;

Phases	Processes	Methods	Participants
Phase II Conceptual Framework Adjustment	<ul style="list-style-type: none"> - Developing a conceptual framework and three keyword definitions from the perspectives of the participants - Receiving ideas from participants to develop a pilot test intervention 	An in-depth interview	27 participants; 6 policy makers, 10 academics, 6 content creators, and 5 consumers
		A co-creation workshop	10 participants; 4 policy makers (one is a new participant), 2 academics (one is a new participant), 2 content creators, and 2 consumers (one is a new participant)
Phase III An intervention for pilot test	<ul style="list-style-type: none"> - Testing the intervention to obtain feedback for an 	An intervention testing	19 participants; 7 Males and 12 Females

	intervention usage and further development	An In-depth interview	17 participants; 7 Males and 10 Females
Phase IV Sharing data and outcomes	- Brainstorming and discussing data and outcomes for redefining the definitions, relationships and the conceptual framework for research questions	A focus group discussion	10 participants; 5 policy makers, 2 academics, 1 content creators, and 2 consumers (one is a new participant)

Table 5.1 The process of data collections

Phase II A Conceptual Framework Adjustment: this in-depth interview was voluntarily attended by 27 participants; 6 policy makers, 10 academics, 6 content creators, and 5 consumers. Policy makers, academics, content creators, and randomly contacted consumers were purposely contacted and invited them to participate in this research study. After signing the Participant Agreement Form, I started the process of the in-depth interview in 6 parts, as follows;

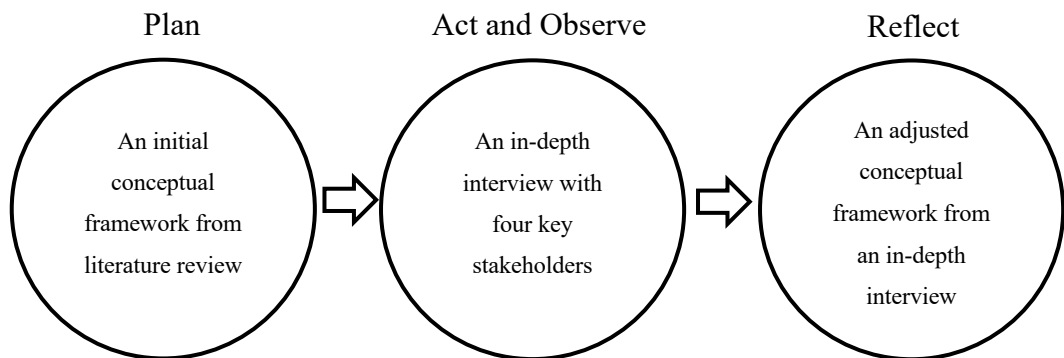



Figure 5.4: The sequence of action-reflection of the research study 1

Figure 5.4 shows the process of the action-reflection sequence, which visualises the conceptual framework development in each phase. This in-depth interview was conducted between one hour to one-and-a-half hours, with the aim of exploring the definitions and relationship of 'Sati' (mindfulness), critical thinking, and digital media literacy, investigating a conceptual framework to explain the relationship of these three keywords and lastly, letting them openly create an idea for an

intervention to encourage Thai online consumers to use more digital media literacy with ‘*Sati*’ (mindfulness). The semi-structured questions were designed on the basis of the research questions of this study.

Part	Objectives	Description
Part I Introduction	Introducing the researcher and the research study	Describing the Participant Information Sheet and asking permission to sign the Participant Agreement Form.
Part II Warm up	Exercise before interviewing	<p>Three examples of online content, the researcher picks up each example to start the discussion.</p> <p>A. An online TV commercial, in which the story is about a local teacher in a rural area. He took on both responsibilities at the same time: taking care of disabled mother and teaching students. The point is to raise a question to the audience about a teacher who has to take his mother into the classroom that makes students’ parents feel uncomfortable over the situation, while his students and school colleagues understand and support him because of his gratitude. This online TV commercial ends up with the wording of “Believe in the value of gratitude” and a logo of the brand.</p> <p>B. An online banner with the phrase “Microwaves destroys all the healthy elements in our food.”</p> <div data-bbox="1002 1447 1327 1861" data-label="Image"> </div> <p>C. An online news headline “Wasps at the ceiling of the temple do not hurt good people but not for bad people”</p>

		 <p>The researcher asks the participant: <i>What do you think of this content? Why?</i></p>
	Warm up questions	<ul style="list-style-type: none"> - <i>Have you ever heard before about the concept of mindfulness, critical thinking, and digital media literacy? What do you think of this concept?</i>
Part III Definition	I. 'Sati' (Mindfulness)	<p>The questions began with some open questions, and the researcher then asked them deeply from their opinions.</p> <ul style="list-style-type: none"> - <i>Could you please tell me about a situation in which you have an experience of 'Sati' (mindfulness)?</i> - <i>From that situation, please tell me a sentence to define mindfulness in your view?</i> - <i>How does 'Sati' (mindfulness) involve in your life?</i> - <i>As we discussed, could you please define the definition of 'Sati' (mindfulness) in your own way?</i>
	II. Critical Thinking	<ul style="list-style-type: none"> - <i>Could you please tell me about a situation in which you have an experience of critical thinking?</i> - <i>In your opinion, what sentences would you define critical thinking?</i> - <i>How does critical thinking involve in your life?</i> - <i>As we discussed, could you please define the definition of critical thinking in your own way?</i>
	III. Digital Media Literacy	<ul style="list-style-type: none"> - <i>Have you ever heard of this concept before?</i> - <i>How did you hear of this concept?</i> - <i>Please tell me what do you think of this concept? Give me a short explanation in your view.</i> - <i>Could you please give me some examples that digital media literacy relates to these situations?</i> - <i>As we discussed, could you please define the definition of digital media literacy in your own way?</i>
Part IV Relationship	The researcher summarised the definitions of the three keywords that participant had described, and	<ul style="list-style-type: none"> - <i>In your opinion, how can three keywords work together?</i> - <i>How are three keywords related to each other?</i>

	then began to ask for a relationship of three keywords.	<ul style="list-style-type: none"> - <i>What do you think 'Sati' (mindfulness) can cultivate people to have digital media literacy?</i> - <i>What kind of function or process could it be?</i>
Part V An initial conceptual framework	<p>The researcher gave a paper and pencils to ask the participant to try mapping or drawing a diagram to describe the relationship of three keywords, and the researcher then asked them to explain this diagram they had drawn.</p> <p>After the participant finished the drawing, let him/her to explain the idea that he/she drew.</p>	<ul style="list-style-type: none"> - <i>From the question that I asked you before, could you please draw any diagram that describes how three keywords are related to each other?</i> - <i>Could you please tell me about this diagram?</i>
Part VI An initial intervention	<p>The researcher referred to their diagram and asked the participant to freely share any idea of an intervention relating to a diagram.</p> <p>The researcher gave more details of the target group to let them create an intervention and finally asked them why they came up with this idea.</p>	<ul style="list-style-type: none"> - <i>From your diagram, if you can create an intervention to let your son / daughter / friends / colleagues / students (the researcher used an example of the target group that relate to the participant) has digital media literacy in mindfulness, what kind of an intervention that could it be?</i>

Table 5.2 The sequence of in-depth interview's questions

Before collecting the data, these semi-structured questions were used for an in-depth interview to do a mock up test with two participants who were not included in the sampling to recheck the sequence and time spending. Following the mock-up test, I decided to rearrange the sequence, in which the part concerning digital media literacy questions was first asked after participants had completed the warm-up section because the examples of online content for the warm-up section were better suited to start the discussion of digital media literacy, critical thinking and 'Sati' (mindfulness), in that order. All in-depth interviews were recorded and transcribed into scripts for further analysis. The next step, used data to prepare for a co-creation workshop.

The co-creation workshop was designed with the objectives of discussing the definitions of three keywords and the conceptual framework aimed to encourage the group of different key stakeholders in Thailand to redefine, readjust and finalise the

selected intervention in order to further develop the pilot test. This process was divided into four parts, as follows;

Part	Objectives	Description
Part I Definitions	- Redefining the three keywords' definitions.	The researcher presented the definitions of the three keywords that summarised them from in-depth interviews, allowing them to discuss and share their perspectives in order to redefine the definitions. At the end of the discussion, the researcher invited them to summarise and agree with all definitions that they argued about.
Part II A conceptual Framework	- Restructuring, reframing the conceptual framework.	<p>The researcher presented the conceptual framework, which was adjusted from in-depth interview data and also provided them with a printed document. Participants were asked to share their opinions to reframe the adjusted conceptual framework with questions;</p> <ul style="list-style-type: none"> - <i>Which part of this adjusted conceptual framework is clear and not clear in your opinions? Why?</i> - <i>Which part of this adjusted conceptual framework is appropriate and not appropriate in your opinions? Why?</i> - <i>Which part of this adjusted conceptual framework is related to and not related to in your opinions? Why?</i> - <i>Which part of this adjusted conceptual framework is needed to clarify more in your opinion? Why?</i> <p>At the end of the discussion, the researcher required them to summarise and agree with the new adjusted conceptual framework that they argued.</p>
Part III The relationship	- Discussing the relationship of the three keywords.	The researcher summarised data received from two parts of the group discussion and asked them to share more perspectives on the relationship between the three keywords. At the end of the discussion, the researcher asked them to summarise and confirm that they agreed with the discussion that they argued.

Part IV An intervention	- Brainstorming ideas for an intervention developed for the pilot test.	All participants were separated into two groups with four key stakeholders in each group. They received the brief of using a target group to create an intervention, and then they had half an hour to brainstorm and discuss within the group. Lastly, each group presented ideas and voted for one of the two groups' ideas to further develop the pilot test.
-------------------------	---	--

Table 5.3 The sequence of the co-creation workshop

This process was conducted within three-and-a-half hours. All participants received explanations of the objectives of this research study from the Participant Information Sheet and they were asked for permission to participate before starting the co-creation workshop. Data was recorded with two sound recorders, two note-takers and a short note from the facilitator during the co-creation workshop. The process of action research combined with the capabilities approach in order to visualise the conceptual framework development of the in-depth interview's data collection and this data was used for the co-creation workshop discussion to clarify the accepted definitions and the adjusted conceptual framework to describe the relationship of 'Sati' (mindfulness), critical thinking, and digital media literacy (see Figure 5.5).

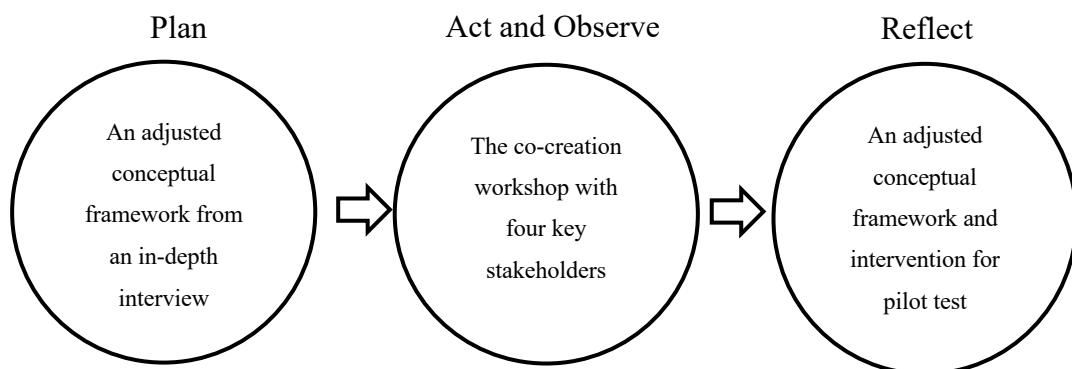
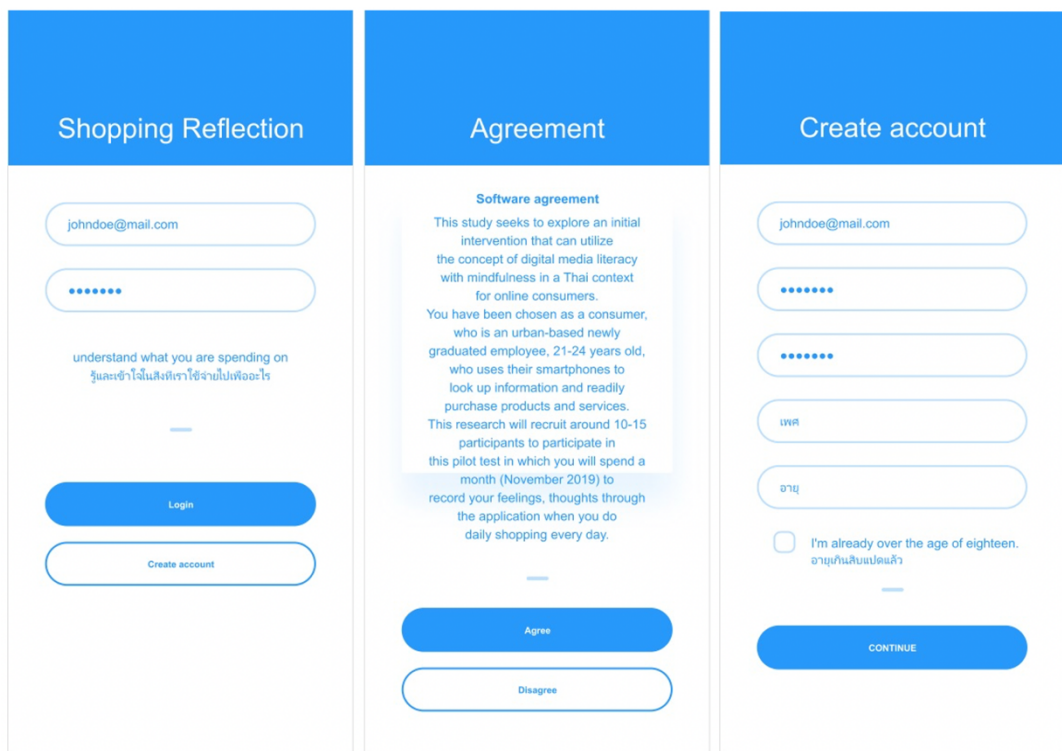


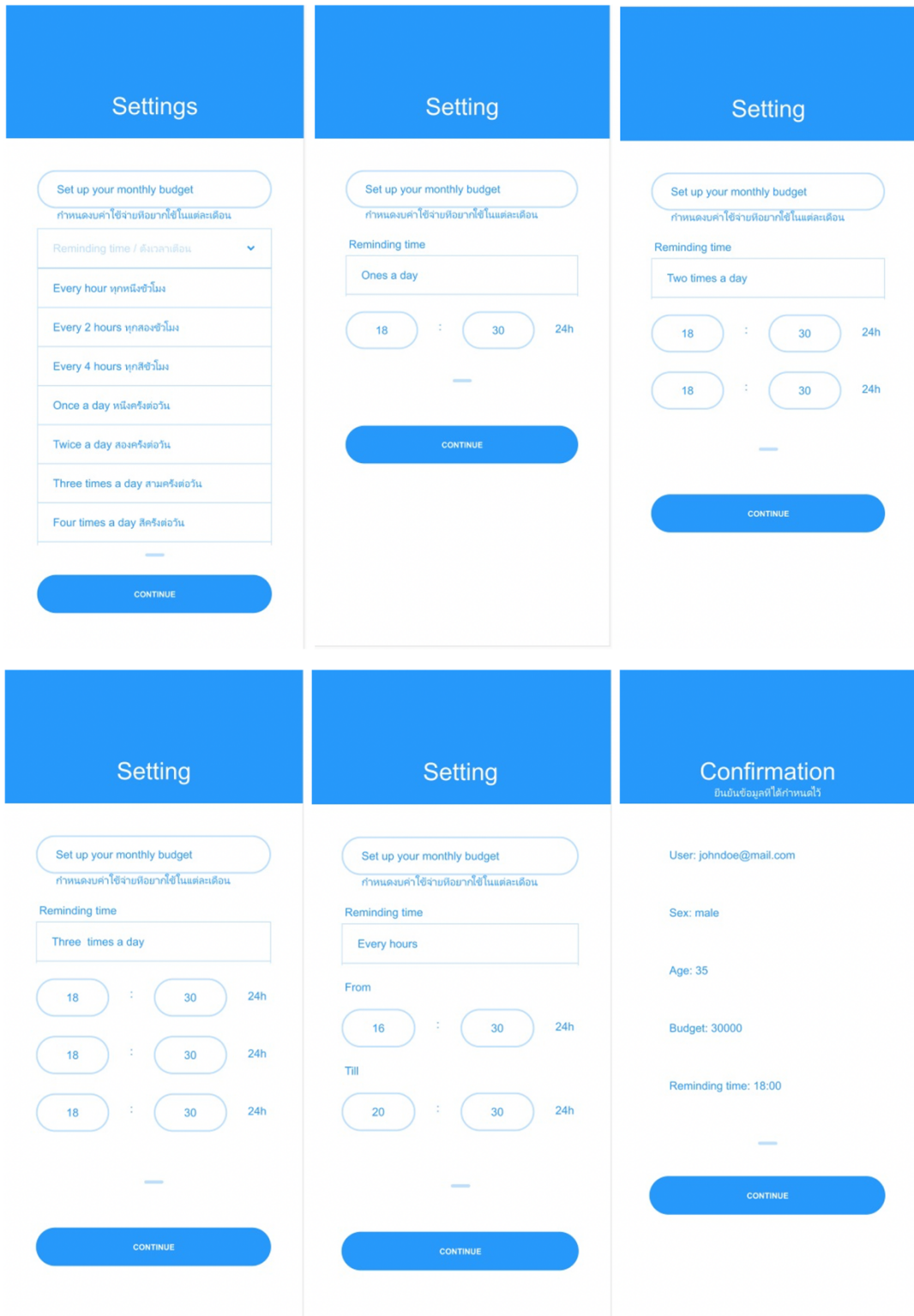
Figure 5.5: The sequence of action-reflection of the research study 2

Phase III An intervention for the pilot test: a selected intervention from the contributions of the participants in the co-creation workshop was developed in order to be the pilot test. 'Spending Reflection' is an example mobile application that represents the idea of encouraging Thai urban newly graduated employees to have digital media literacy with 'Sati' (mindfulness). Therefore, this idea was discussed


with a programmer to create a wireframe to see the overview of this mobile application.

The aim was to implement the adjusted conceptual framework to encourage Thai online users to cultivate digital media literacy with 'Sati' (mindfulness). This initial wireframe is a blueprint for outlining the functions and structures of this application and also the journey, which illustrated how users can efficiently interact in each page on the basis of user interface design. The objective of this wireframe was in order for the task setter to be clear and recheck the first idea of participants' discussion at the co-creation workshop.





Home



75%

Budget
งบค่าใช้จ่ายที่กำหนดไว้ในแต่ละเดือน

Me
John Doe

Account
john.doe@mail.com

Notifications
18:00


Setting
ตั้งค่า

Report
ดูรายงาน

Help
ช่วยเหลือ

Review your spending

บทวนค่าใช้จ่ายที่ซื้อไป



*Did you buy anything today?
Let's think in 30 seconds*

เมื่อช่วงเวลาที่ผ่านมาคุณได้ใช้จ่ายเงินไปกับอะไรบ้าง
ลองใช้เวลา 30 วินาทีนี้คิดถึงบทวนสิ่งที่เราใช้จ่ายไป

Yes

No

Review your spending

บทวนค่าใช้จ่ายที่ซื้อไป

What do you buy?
ซื้ออะไร?

How much is it?
ราคาเท่าไร?

Reasons to buy?
เหตุผลที่ซื้อ?

how do you feel? ▼

Good

Guilty

Disappoint

Submit

Cancel

Review your spending

บทวนค่าใช้จ่ายที่ซื้อไป

You buy: Coffee

Cost: £ 2

Reason: I found a new good looking coffee shop

I feel: Good

Add more
Done

Spending summary

สรุปค่าใช้จ่ายที่ใช้ในวันนี้

You buy: Cake

Cost: £ 2

Reason: I found a new good looking coffee shop

I feel: Good

Add more
Done

Daily spending report

สรุปค่าใช้จ่ายที่ใช้ในวันนี้

Budget



75%

ค่าใช้จ่ายและเงินคงเหลือ

Feeling ความรู้สึกที่เกิดขึ้น

Good: 40

Guilty: 10



40%

To day ภาพรวมการใช้จ่ายในวันนี้

Coffee	£ 2	Feel: Good
Cake	£ 2	Feel: Good

CONTINUE

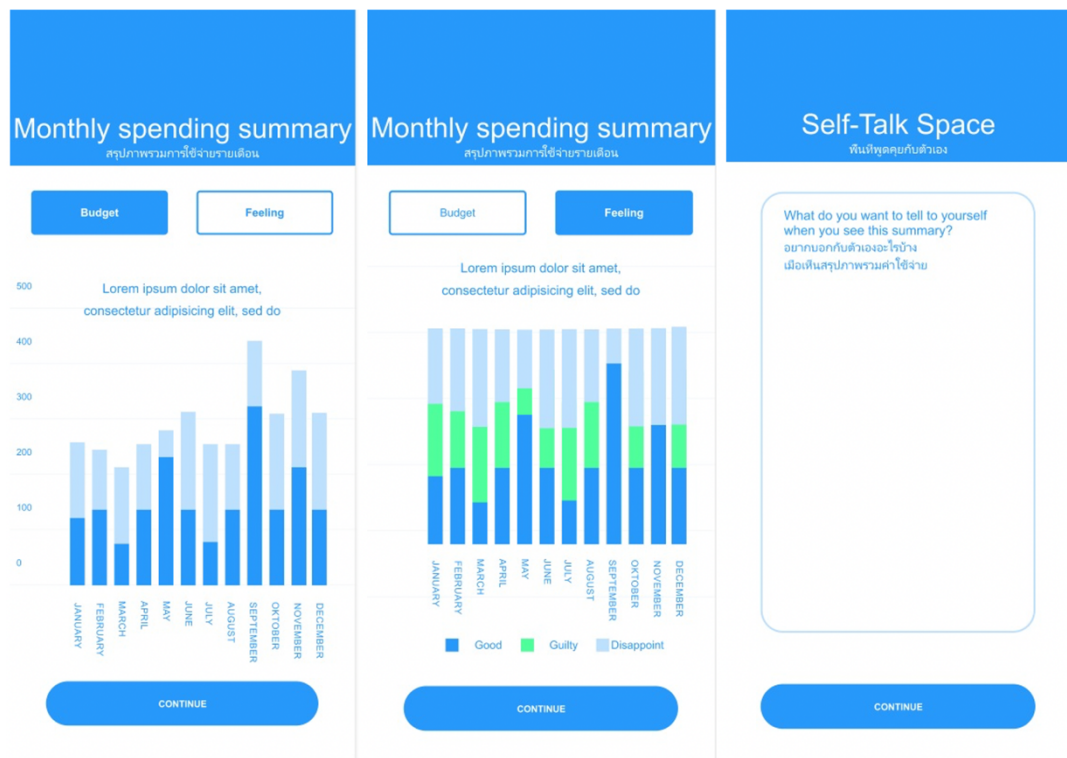


Figure 5.6 The initial wireframe for the pilot test intervention

This initial wireframe represents the structures and functions of a mobile application named ‘*Spending Reflection*’, which aims to enable Thai urban newly, graduated employees to have digital media literacy with ‘*Sati*’ (mindfulness) in the context of their online spending. The key idea of this intervention is that it does not make users reject their emotions and thoughts when they occur and see them as a part of their emotional and thought self-awareness that makes users aware of their emotions and thoughts while they are spending. This mobile application therefore simply created a recording of user’s spending in their daily lives. For the pilot test, participants had to set up their budget of what they wanted to spend on a monthly basis, and a daily alert notification. After setting up the mobile application, participants regularly received the notification to remind them to record. When they clicked into the notification, they received this message: “*Did you buy anything today?*” If they clicked ‘*Yes*’, it turned to the next page with four questions for recording; “*What did you buy?*”, “*How much was it?*”, “*What was the reason for your purchase?*” and “*How did you feel?*”. For the last question, participants were able to select the dropdown list of three emotions: positive, negative and neutral. The box appeared

when they clicked through each one; it was open, for them to fill the emotions that they felt at that moment.

Participants continuously recorded their spending within a month; they could view the daily and weekly spending summary, which displays, in diagrams and charts, how much they spent from the budget and the percentage of their emotions in three categories; positive, negative and neutral. Additionally, when they had clicked through the weekly summary after they left this page, the sentence immediately popped up to ask them that *“What do you want to tell yourself when you see this summary?”* to encourage them to share their reflections when they looked through their spending summary. This initial wireframe was sent to the participants who were involved in the previous co-creation workshop where they were able to receive feedback before developing the user interface and user experience design and to programme the completed application for testing the next step.

After the *‘Spending Reflection’* mobile application was completed, this mobile application and a user guide were sent to the pilot test participants to download and let them use this application for a month. Subsequently, after a month, participants were voluntarily invited to an in-depth interview with the following questions;

- 1) *How do you feel after using this application?*
- 2) *What do you think of this application?*
- 3) *Please describe your daily recording, is everything going as planned?*
- 4) *Have you seen the weekly report? After seeing this report, what do you think?*
- 5) *Why did this application let you record the emotions and the reasons for it?*
- 6) *In your views, what is the relationship between the emotions and the reasons you’re recording?*
- 7) *Have you made any changes after using this application?*
- 8) *Please describe your decision-making process for buying something.*
- 9) *Do you think that the recording process made you aware of when you buy something at that moment? Why?*
- 10) *What do you want to say to yourself after you have spent a month using this application?*
- 11) *Please give me one sentence to describe what your spending behaviour is like?*

- 12) *Strengths of this application.*
- 13) *Weaknesses of this application.*
- 14) *Recommendations for further development.*

When the participants mentioned ‘Sati’ (mindfulness), they were asked in more depth, allowing them to share their perspectives of ‘Sati’ (mindfulness) with the following questions;

- A) *As you mentioned to ‘Sati’ (mindfulness), could you please explain more, what is ‘Sati’ (mindfulness) in your view and what makes you mindful?*
- B) *‘Sati’ (mindfulness) in your definition, what is it?*
- C) *What is the relationship between ‘Sati’ (mindfulness) and the emotions and thoughts you have recorded?*
- D) *From the spending process that you have explained, which part of the process has involved ‘Sati’ (mindfulness)?*

If participants did not mention ‘Sati’ (mindfulness), they were not asked additional questions because, so as not to manipulate participants’ perspectives with weighted questions. This process took around half an hour to forty-five minutes. Data was recorded and transcribed into scripts for analysis and prepared for sharing both data and outcomes in a focus group discussion process (see Figure 5.7).

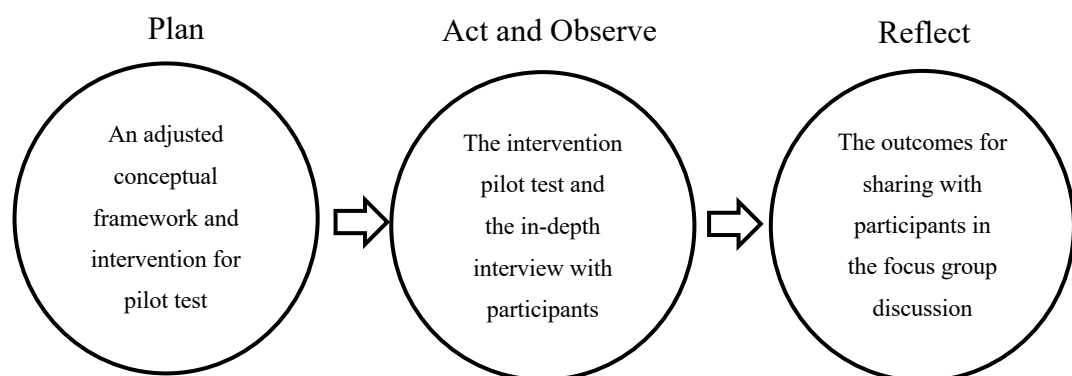


Figure 5.7: The sequence of action-reflection of the research study 3

Figure 5.7 represents the interconnectedness of this research study between the researcher and participants that McNiff (2013) describes, in which the researcher and this research are integrated as a constellation of interests, commitments, and

intents that enables understanding and the nature and processes of learning in the light of the responses.

Phase IV Sharing data and outcomes: The data from the intervention pilot test was summarised and prepared for the focus group discussion. The sequence was designed and divided into two sessions as follows:

Session	Sequence	Questions
Session I	<ul style="list-style-type: none"> - Recapturing research questions - Recapturing the process of intervention development - Sharing data and findings from pilot test - Discussion and suggestions 	<ul style="list-style-type: none"> - <i>After sharing the data, which points are you interested in?</i> - <i>What do you think of the findings?</i> - <i>In your opinion, how do you think mindfulness relates to critical thinking?</i> - <i>In your opinion, how do you think 'Sati' (mindfulness) relates to digital media literacy?</i>
Session II	<ul style="list-style-type: none"> - Recapturing three keyword definitions - Recapturing the conceptual framework from literature review - Recapturing the adjusted conceptual framework from data collection - Discussion and suggestions 	<ul style="list-style-type: none"> - <i>After sharing the data, which points are you interested in?</i> - <i>What do you think of the findings?</i> - <i>From the findings, how do 'Sati' (mindfulness), critical thinking and digital media literacy relate to each other?</i> - <i>Do you think this adjusted conceptual framework is related to the findings? Why?</i>

Table 5.4 The sequence of the focus group discussion

Each session took around one hour and forty-five minutes and the participants had a fifteen-minute break between sessions. In total, the entire process took approximately three-and-a-half hours. All participants were four key stakeholders, who discussed and shared their perspectives in order to clearly acknowledge and underpin the structure and relationship of the three keywords and the conceptual framework of this research study. Data was recorded with a sound recorder, two note takers and a short note from the facilitator during a focus group discussion (see Figure 5.8).

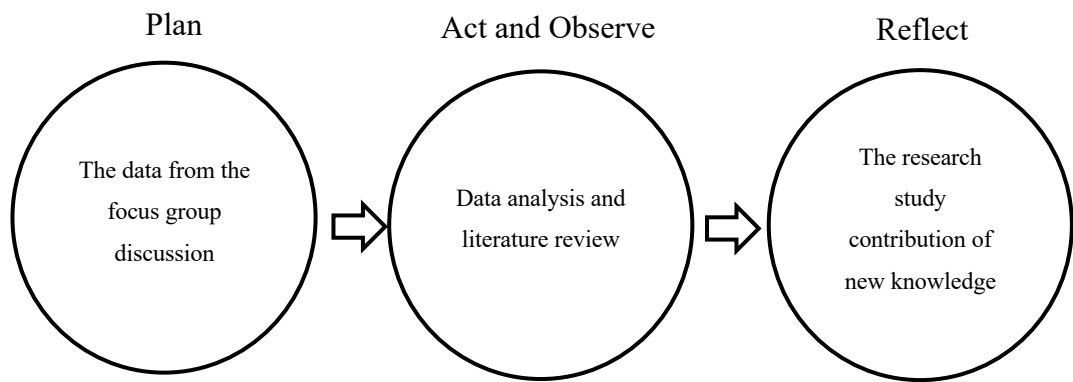


Figure 5.8: The sequence of action-reflection of the research study 4

As McNiff (2013) mentioned above, the cyclical process has begun anew, which means research is not about finding solutions, it is about asking new questions. Said (1997 cited by McNiff 2013) emphasises that it is not the end, because whatever appears to be an end is actually the beginning of something new. Therefore, data collection from the action research method has served to further investigate and stay focused on the knowledge's contribution from participants, who work collaboratively together to strengthen this research study in relation to theory and practice. As Whitehead and McNiff (2006) emphasised, the values underpinning the freedom of practitioners into doing something and, additionally, to realising that they can develop an understanding of their own capabilities and contribute to making others free to engage in an ever-ready openness towards greater learning. This is at the heart of action research combined with the capabilities approach, which enables individuals to understand their right to express their voices freely throughout this research study and that conceptualised-building is the action of key stakeholders to engage in the whole process of action research. This prototype of pilot intervention can be proven to imply how digital media literacy with '*Sati*' (mindfulness) can be successfully implemented not only in other cultural contexts, but also in other media engagements.

F. Data Analysis

Action research combined with the capabilities approach was used to clarify research questions, McNiff (2013) stated that action research is about studying and reflecting on an individual's learning, and discovering how that learning influences practice in order to improve it, while the capabilities approach is proposed to

encourage individuals to understand their rights in terms of social justice and equality. This research study used two methods for qualitative data analysis: thematic analysis and discourse analysis. Firstly, thematic analysis was used to clarify the repeated patterns of meaning (Liamputtong 2009) and develop cultural models (Guest et al 2012) from the participants' perspectives of the three keywords: 'Sati' (mindfulness), critical thinking and digital media literacy. According to a step-by-step guide for doing thematic analysis, Braun and Clarke (2006, p.86-87) described six steps of thematic analysis: 1) *familiarizing yourself with your data*, 2) *generating initial codes*, 3) *searching for themes*, 4) *reviewing themes*, 5) *defining and naming themes*, and 6) *producing the report*. The participants' transcripts were therefore read through and examined, attributing initial codes and classified data into main categories and sub-categories. Lastly, the relationship between three keywords were visualised in order to underpin a thematic map of the analysis and to clearly extrapolate definitions and the conceptual framework for this research study.

Secondly, critical discourse analysis was selected to explore hidden meanings from the perspectives of the participants and to clarify how different key stakeholders identified their knowledge on this issue, which investigates constituents of statements, themes, arguments, and ideas (Grbich 2004). Moreover, it encompasses how it relates to other aspects of current reality (Fairclough 2015). In particular, critical discourse analysis focuses on how four key stakeholders understand their capabilities, which are reflected throughout this discussion process on the co-creation workshop and the focus group. As Fairclough (2015) points out, critical discourse analysis focuses on discourse as a part of exercising power, power behind the discourse and the relations between discourse and power, in particular the power relations between social groupings in social institutions. That is why Fairclough (2015) mentions the '*opacity discourse*', which reproduces the legitimising (or delegitimising) of power relations without individuals' being conscious of so-doing. The statement enlarges the idea of how individuals develop their knowledge to understand these reproductive effects.

“It also indicates both the basis for critical analysis in the nature of discourse and practice – there are things that people are doing that they are unaware

of – and the potential social impact of critical analysis as a means of raising people’s self-consciousness” (Fairclough 2015, p.70).

Jager and Maier (2009, p.34) explained ‘knowledge’ as the categories of content and meaning in which people use that knowledge to interpret and construct their environment, depending on the location of individuals in history, geography, class relations, and social relations that contribute to the unequal relations of power (Phillips and Jorgensen 2002). In particular, Foucault stated that knowledge is not only a representation of reality, truth is a discursive construction and different schemes of knowledge establish what is true and false so the key point is to investigate the structure of different schemes of knowledge that individuals in each society represent true or false pictures of reality (Phillips and Jorgensen 2002).

Additionally, the internal process of personal conviction of the validity of their own interpretations and explanations, in which they use their own critical reflection to validate their beliefs that combine with social validation of critical friends and validation groups to support professionally with the standards of judgement (Whitehead and McNiff 2006). Then, Wood and Kroger (2000) indicate that language reflects action, in which discourse analysis can therefore identify unproblematic practices that might become problematic and find alternative solutions in different ways that are categorised by the concerns of the participants rather than the researcher. Discourse is a form of social practice in a dialectical relationship, which both establishes the social structure and is established by other social practices, therefore, it aims to investigate the function of discursive practice in power and social relations that contribute knowledge, identities and social change (Phillips and Jorgensen 2002).

Points of concern are explored and discussed by key stakeholders in each community in order to entail the meanings of social structures and social functions. In particular, each community constantly cultivates social contexts through its own language, reflecting the meaning of each agent through its own context and engaging with its own community. As Fairclough (2002a) points out, cultural power in social formation requires the capacity to enforce and maintain a standard variety of a language in a position of dominance with respect to other social dialects and

the capacity to control access to particular situation-types and their register sets. This is the process of the legitimization and naturalization of power, which have been reproduced to be the appropriate dominated cultural and class forces.

If this group of discussions with participants in the co-creation workshop and the focus group discussion as a discourse community, Swales (1990 cited by Jones 2012, p.148-151) describes the six characteristics of a group of individuals as a discourse community in order to illustrate the relationship between people and others with a purpose to discussing the issues of power and politics among members of the community: there are 1) a set of common public goals. 2) a mechanism of intercommunication among its members. 3) participatory mechanisms to provide information and feedback. 4) genres that define group's aims. 5) specific lexis, and 6) a standard level of knowledge for members. It can be indicated that there are several newly and formerly formed groups to settle and establish as discourse community, which share their same interest of discourse and signify a cluster of ideas to constitute groups' knowledge. Actually, individuals are belonging to multiple discourse communities, for example, Facebook, Twitter, and Instagram, which are social media spaces on digital platforms where individuals freely share and exchange their personal lives. Reflecting their identity through power exercise and power negotiation in order to affiliate their interests and beliefs.

Therefore, Lee and Peck (1995, p.32 cited by Wood and Kroger 2000) stated that the principle of an unobserved, uncontaminated speech style is in fact an idealisation. Each person produces discourse that relates to his or her multiple membership categories with communicative purposes. Identifying the patterns of spoken discourse, this research study can investigate structures, functions and the relationship between features of discourse within or across participants, sections, and circumstances that is to redefine, reframe, and also restructure the function and structure of discourse (Wood and Kroger 2000) and, in particular, the discussion at the co-creation workshop and the focus group discussion with participants, which were more interactive, transient, and spontaneous in 'real time' that had been co-constructed between the different stakeholders to engage in this data collection process (Jones 2012). For this reason, the definitions, structure, and relationship between '*Sati*' (mindfulness), critical thinking, and digital media literacy are

represented as discourses that individuals systematise and regulate in ways of talking, thinking, and acting to exercise power in a society (Jager and Maier 2009). Additionally, Buckingham (2003) describes the critical discourse as a sense of ‘empowerment’ to attest the life-changing effect from gaining ‘legitimate’ ways of talking about media. The key point is to establish individuals’ skills and enable them to think in more systematic and rigorous ways. Sources of discourse data were collected from face-to-face spoken discourses, which were acquired from the participants of four key stakeholders in the process of the co-creation workshop that took place on November, 29 2018 and the focus group discussion that took place on January, 9 2020. All conversations were recorded and transcribed to analyse the constructed meanings of the three key words and the relationship between ‘*Sati*’ (mindfulness), critical thinking, and digital media literacy through participants of four key stakeholders. As Foucault mentions in the ‘order of discourse’ in any social formation, it is controlled, selected, organised, and redistributed by procedures to dynamically shape and sustain society (Fairclough 2002a) to contribute the construction of social identities, social relations, and systems of knowledge and meaning (Phillips and Jorgensen 2002).

However, context is not an object, but it is a process or activity; therefore, context always shifts and depends on relevant environments and situational backgrounds (Wood and Kroger 2000). As a consequence, underlying the research questions and objectives of this research study is the emphasis on knowledge formation and power relations between the perspectives of key stakeholders. Knowledge from key stakeholders’ perspectives that they have defined through the three keywords and of the relationships focusing on specific Thai contexts, through participants of four key stakeholders, which Foucault describes as ‘*what people say*’ (things said) that has a space between ‘*what can be said*’ and ‘*what is (actually) said*’, defined as ‘*rules of formation*’ (the rules governing a knowledge, which comprises sets of relationships), further, the possibility of expression under the limits and forms of what is ‘sayable’ in each society (Bacchi and Bonham 2014). Wood and Kroger (2000) described this as analysing discourse as action; functions and effects, which are constituted from the attribution of discursive perspectives and activities. In particular, denaturalising is the objective of discourse analysis to understand the ideological representations that explain the process of subject construction and the

notion of dominant ideological discursive formation (Fairclough 2002b). The discussions between participants of the four key stakeholders in the co-creation workshop and the focus group discussion are categorised from the method of discourse analysis. This is used to identify the structure of knowledge and power relations from four key stakeholders' perspectives within the concept of '*Sati*' (mindfulness), critical thinking, and digital media literacy in terms of research questions in this research study. As Foucault focuses on statements that have a materiality and a specific function in activating an entire field and its relations to show '*how knowledge forms their truth*' (Bacchi and Bonham 2014, p.184).

To visualise the critical discourse analysis process of this research study, the object of analysis is conversation between participants of four key stakeholders who brainstormed throughout the co-creation workshop and the focus group discussion. This analysis emphasised on conversation as 'product' of processes in order to observe power relations between four key stakeholders. Contents, relations and subjects are the key criteria to interpret social structures, social relations, social identities and systems of knowledge and belief (Fairclough 1992). Therefore, all conversation were recorded and transcribed for analysis. Dialogue was selected based on the criteria above for analysis in terms of a diverse range of form and meaning that Foucault indicated the way of discourse can contribute the reproduction and transformation of society (Fairclough 1992) through members' resources as interpretative procedures of background knowledge (Fairclough 1989).

Overall, these research methods were designed to investigate two aspects of the analysis: Aspect 1: thematic analysis, used to clarify 1) the definition of three keywords, 2) the relationship between three keywords, and 3) the conceptual framework developed from the data of literature review and participants. Aspect 2: critical discourse analysis is to illustrate 1) how knowledge is constructed through the representation of each key stakeholder, and 2), the power relations and the negotiation between four key stakeholders through discussion to articulate the definition and relationship of three keywords. In particular, power relations between each particular agent and social context that influences the movement of digital media literacy in Thailand. Spoken discourse of participants from four key stakeholders in the co-creation workshop and the focus group discussion, is analysed

by Jones (2012), who indicates that conversation is always co-constructed between the different stakeholders, in which participants can share their perspectives to be more transient and spontaneous on real-time and face-to-face interaction by using conventional discourse types to constraining participants' contributions in three ways to see power in discourse, as follows: 1) *contents*, what is said or done; 2) *relations*, the social relations between people entering into discourse; 3) *subjects*, the subject positions people can occupy (Fairclough 2015, p.76), see Table 5.5, below.

Dimensions of meaning	Values of features	Structural effects
Contents: What is said or done	Experiential	Knowledge and beliefs
Relations: The social relations people enter into in discourse	Relational	Social relationships
Subjects: The subject positions people can occupy	Expressive	Social identities

Table 5.5: Conventional discourse types to constraining participants' contributions (Fairclough 2015, p.99, 131)

These conventional discourse types can be utilised as a guide to clarify the power relations and the negotiation between the four key stakeholders through discussion to articulate the definition and relationship of three keywords. As Fairclough (2015) indicates, these discourse types of constraint can be assumed to have long-term effects on knowledge and beliefs, social relationships, and social identities that are dynamically reproduced to facilitate the exercise and maintenance of power.

Reliability is described as the repeatability to portray the relationship between concepts and operations that have been derived from saturated data, however some data is negotiated within a particular context (Wood and Kruger 2000) and, in particular, the criterion of helpful problem-framing, encourages key stakeholders to

reflect on their actions to contribute knowledge production in order to gain acceptance and validity (Phillips and Jorgensen 2002). Therefore, discourse analysis interprets not only one angle of its meaning, because discourse is social constructed and has shifting and multiple meanings. It can be represented that reality is itself constructed, which cannot be indicated to be true or false, and that discourse reflects knowledge that can generate arguments in terms of validity, underlining and connecting between theory, method, and warrantability. This research study was designed to collect data using multiple methods: the in-depth interview, the co-creation workshop, and the focus group discussion explore empirical perspectives and addresses on how research questions have been articulated in terms of triangulation. Findings are considered to be warranted for visualising the social construction and interaction with particular key stakeholders' experiences. In particular, theorizing in the conventional context, related to social science and culture (Wood and Kruger 2000).

G. Research Ethics

The ethical approval process was based on the standards of Bournemouth University research ethics panel. The data collection was classified into two main groups of participants: 1) participants from four key stakeholders: the policy maker, academic, content creator, and consumer, who had been recruited to participate in three methods: the in-depth interview, the co-creation workshop and the focus group discussion with the objective of gathering their perspectives on developing the conceptual framework and the example of intervention for pilot test, and 2) participants of the consumer, who had been recruited for the intervention pilot test and the in-depth interview after pilot test it. Both groups of participants were separately submitted for research ethics approval before starting data collection. All collected data was strictly protected by the data protection legislation under Bournemouth University's research participant privacy notice, in order to assure that the data was used appropriately. In particular, all participants were instructed to engage in communicative action while they participated in this research study. McNiff (2013) discussed the key principles for doing ethically informed research that promises confidentiality of personal information and declared participants' rights before engaging in this research study, for the researcher is accountable in

providing participants with the research purposes that forge the relationship between the researcher and the researched with a view to becoming more equal and respectful of others' views (Grbich 2004). This is an important part of clearly identifying the process of data collection from ethics to action, whereas epistemological thinking is fluid and dynamic within diverse learning environments, since it involves the dialogue between the researcher and participants, which may include their beliefs and lived experiences, in order to clarify the complex layers for research studying that underly the researcher's responsibilities.

H. Research Limitations

Although McNiff (2013) mentioned that action research is real-world research; to be judged as validly and credibly for claims to knowledge of practice and some limitations should be acknowledged. *First*, the sample of consumer was identified as urban newly graduated employees, of 21-25 years old, who used their smartphones to search for information and compare the benefits of products and services before making decisions. Additionally, they purchased products and services readily through digital platforms. In fact, there were several potential samples and opportunities to investigate further for the research study. For example, using newly graduated employees in suburban and rural areas, or even middle-level employees, who have worked more than ten years in management positions, engaged with high technology, who have high levels of income for spending. This research target was selected with the criterion of the scope of the research study itself in order to focus on one aspect of the overall picture make the research study and what it was investigating clearer. *Second*, the process of intervention development was developed with a time limitation. Therefore, the user experience and user interface design were the key elements to create the undivided attention and engagement. This pilot test intervention was developed in the framework of the research study objectives, so that the functionality of this device might not professionally interact as the user's expected. This intervention was designed under the criterion of data collection only.

This chapter illustrates the overview of research methodology, which guides the conduct of this research study. It was explained why action research combined with

the capabilities approach, was designated to investigate the research questions of RQ1 and RQ2 to better understand the structure and relationship between '*Sati*' (mindfulness), critical thinking, and digital media literacy in a Thai context. In order to address the research question of RQ3 in terms of its conceptual framework and the pilot intervention, in particular, is described and scrutinised in order to discover how this intervention can be transferable, not only for other cultural contexts but also for different media platform engagements. Two research methods of analysis were used for this research study. In addition, thematic analysis and discourse analysis were used to finalise the data into the key contributions of this research study. In particular, it is important to observe how knowledge formulation, through definitions and the relationship of three keywords and the power relationship between four key stakeholders expressed the ways in which social practices and social constructions can sustainably cultivate digital media literacy with '*Sati*' (mindfulness). Ultimately, '*Sati*' (mindfulness) was shown to acknowledge and respect Thai people and allow them to realise their capabilities throughout this research study.

Chapter 6 Analysis

As discussed in Chapter 4, the beginning of the initial conceptual framework of the literature review explores the definitions, structures and relationships between three keywords of ‘*Sati*’ (mindfulness), critical thinking, and digital media literacy. This initial conceptual framework was used to collect data from four key stakeholders: policy makers, academics, content creators, and consumers. The data was from the in-depth interview, the co-creation workshop, the intervention pilot test and the focus group discussion on the process of this research study, which was divided into four phases as indicated in chapter 5 Methodology. Consequently, data was analysed by using thematic analysis and critical discourse analysis to generate specific points of argument from all data collection, and visual mapping was used to visualise the complicated data sets that can be discussed for the following chapter. This analysis was categorised into six sections, as follows;

A. Definitions of three keywords

This section outlines the steps of the data analysis, which had been collected from three methods; the in-depth interview, the co-creation workshop and the focus group discussion. The data was analysed in three definitions: ‘*Sati*’ (mindfulness), critical thinking and digital media literacy by using thematic analysis, which categorises data from participants in four key stakeholders: policy makers, academics, content creators and consumers (see Appendices). Therefore, the data is clarified as follows in each definition;

The definition of ‘Sati’ (mindfulness)

The definition of ‘*Sati*’ (mindfulness) is plotted to visualise data of all participants in four key stakeholders and thematic analysis was used to represent how participants define the meaning of ‘*Sati*’ (mindfulness) in their own understanding. In particular, the data is categorised as how participants define similarly and differently on behalf of their roles in society, see Figure 6.1 below;



Figure 6.1: The mapping of definition of 'Sati' (mindfulness) from four key stakeholders

Firstly, the definitions of 'Sati' (mindfulness) from the participants of policy maker, clarified as 'self-awareness', that knowing what you are doing, knowing what you are thinking, knowing what you are feeling, and making individuals to have concentration to pause at that moment from all distractions by using critical thinking skill to participate with information. Consequently, I also classify themes from participants' perspectives, which are 'mind-awareness', P11 explains 'mind-awareness' as realising what we are doing and feeling all the time. Therefore, 'Sati' (mindfulness) is to concentrate and pause in order to avoid any distractions, when we catch up with our feelings, we do not get along with the feelings that have happened and come back to think critically towards ourselves (P02). 'Self-understanding', 'self-analysing' and 'mindset', P21 broadens this definition, which aims to realise their own mindset and establish their own knowledge as they encounter information in order to provide self-understanding and self-analysis, therefore 'Sati' (mindfulness) is a mindset regarding to analyse and evaluate what they are receiving and engaging. 'Discreetness' and 'prudent' that P07 describes as the moment of keeping calm, don't jump into problems and leading to find out the right solution. 'Self-literacy' and 'mind-awareness' (P11), 'concentration and pausing' (P13), 'going back to the present moment' and 'self-regulation' (P20).

These definitions mostly reflect the internal process of ‘self-awareness’ that involves thoughts, feelings when an individual engages with external factors.

In addition, ‘*self-awareness*’ from the Academic participants is referred to as the keyword of ‘*Sati*’ (mindfulness) that defines from ten academics as the process of mind to recollect, recall, and aware of the thoughts and emotions, which occur at that moment and pause to contemplate into the inner world of self (internal reflection) before participating in media from the outer world. It is the internal process, which assimilates the elements of ‘*Sati*’ (mindfulness) and wisdom. There are themes that represent the concept of ‘*Sati*’ (mindfulness); ‘*self-awareness*’, ‘*thoughts and emotions awareness*’ and ‘*self-reviewing*’ as described in P01 and P09 that ‘*self-awareness*’ is a process of mind to aware of oneself that is thoughts and memories passes through the sensory; eyes, ears, nose, taste, body; therefore, ‘*Sati*’ (mindfulness) is self-awareness, which is self-reviewing (awareness of the inner world of self) that leads an individual to understand social values and does not immediately jump into this social context circulation. ‘*contemplation*’ and ‘*pause to contemplate*’ that makes us to consider our thoughts and actions (P03 and P12), ‘*self-literacy*’, P22 enlarges the meaning of self-literacy, which is to realise from the inside first before aware of media from outside. It is the internal process that assimilates the elements of ‘*Sati*’ (mindfulness) and wisdom and lastly, ‘*recall*’ and ‘*recollect*’ (P17 and P22).

Furthermore, the definition of ‘*Sati*’ (mindfulness) from six content creator participants, is clarified as ‘*self-awareness*’ that individuals think thoughtfully, know what they are doing and understand and accept consequences of what they are doing. In particular, to be aware of their thoughts and emotions. Key themes are ‘*self-awareness*’, in which we understand our emotions and then realise the triggers that media is attempting to convince us. (P15), ‘*self-realisation*’ (P06) and ‘*thinking thoughtfully*’ (P04).

And, five consumer participants of the in-depth interview and eight consumer participants, who used the ‘*Spending Reflection*’ define ‘*Sati*’ (mindfulness) as ‘*self-awareness*’, which is to live at the present moment, to know and realise what individuals are doing at the present moment that is the moment of safety. There are

themes to clarify; ‘self-awareness’ (P08, P43 and P44), ‘realisation’ in the meaning of knowing and realising what we are doing at that moment (P16 and P26), ‘pausing’ and ‘pause and review thoughts and emotions’ (P14 and P46), ‘self-literacy at that moment’ (P47), ‘self-knowing’ and ‘self-understanding’ (P34 and P40) and ‘safety moment’ (P23).

The overview of ‘Sati’ (mindfulness) definition

As summarised above, the key themes of ‘Sati’ (mindfulness) from participants of four key stakeholders are ‘self-awareness’, ‘self-understanding’, ‘self-reviewing’, ‘self-literacy’ and ‘self-realisation’ that represent the process of self, in which individuals are pausing to consider their feelings, thoughts and actions, see Figure 6.2, as follows;



Figure 6.2: The themes of definition of ‘Sati’ (mindfulness) from four key stakeholders

Therefore, focusing on the definition of ‘Sati’ (mindfulness), this research study is to clarify the definition from participants of each key stakeholder. Looking through the participants of four key stakeholders defined ‘Sati’ (mindfulness) as ‘self-awareness’ that represents as “emotional and thoughtful self-awareness and self-talking, which is the safety moment of pausing to the further stage of rethinking, recollecting, contemplating, concentrating, questioning. In particular, individuals

can realise and understand what are they thinking and feelings at that moment, which leads to be ‘*self-regulating*’ that is process of ‘*self-literacy*’.

Consequently, the key word of ‘*Sati*’ (mindfulness) that is thematic plotted from the in-depth interview data collection of participants of four key stakeholders is ‘*self-awareness*’ that the definition was stated in Thai as “การรู้เท่าทันอารมณ์ ความคิด และพฤติกรรมของตนเอง การกลับมาอยู่ ณ ช่วงเวลาปัจจุบัน เพื่อเข้าใจอารมณ์ ความคิด และพฤติกรรมที่เกิดขึ้นว่าเรากำลังรู้สึก คิด และกำลังทำอะไร”. This is translated as being aware of your emotions, thoughts and actions at the present moment in order to understand and aware of such emotions, thoughts and actions that have been happening at the present moment. I used this summary of ‘*Sati*’ (mindfulness) definition from the data collection of the in-depth interview to discuss with participants of four key stakeholders at the co-creation workshop. I presented the definition of ‘*Sati*’ (mindfulness) and let them discuss it together. There are several perspectives that make the definition more robust, as follows;

“I would discuss that the process of ‘Sati’ (mindfulness) begins with consideration first, and then leads to awareness” (P08, Consumer, the co-creation workshop, 29 November 2018).

“It seems that ‘Sati’ (mindfulness) has two layers, first, ‘Sati’ (mindfulness) for participating at that moment, such as being aware of when we are walking. And the other, ‘Sati’ (mindfulness) is to be aware of my emotions and thoughts when I interact with the media, when someone gives me the negative feedback” (P02, Policy Maker, the co-creation workshop, 29 November 2018).

“Returning to the point that when we have digital media literacy, ‘Sati’ (mindfulness) is related to this process in order to makes us realise information that we are engaging with. Therefore, information literacy is the same as emotion literacy, which we do not pursue even if the media convinces us, for example, the marketing of buy one gets one free so we have ‘Sati’

(mindfulness) to recheck money in our wallet first before making decision” (P06, Content Creator, the co-creation workshop, 29 November 2018).

“It seems like a short pausing moment to consider before making decisions” (P28, Consumer, the co-creation workshop, 29 November 2018).

“‘Sati’ (mindfulness) does not enable us to buy or not to buy but ‘Sati’ (mindfulness) lets us realise and accept the consequences that what we did” (P04, Content Creator, the co-creation workshop, 29 November 2018).

“It seems that ‘Sati’ (mindfulness) is the process of rational using, when I have met the advertisements, I think, I am aware of them, but even I had ‘Sati’ (mindfulness), sometimes I still brought it. Therefore, I am not sure ‘Sati’ (mindfulness) is awareness or having rationales, I think ‘Sati’ (mindfulness) is in the grey area” (P28, Consumer, the co-creation workshop, 29 November 2018).

“The process that P28 mentioned is the process of wisdom formation, which is the combination of ‘Sati’ (mindfulness) and wisdom. Wisdom makes you understand and realise information and ‘Sati’ (mindfulness) supports you to identify and clarify information” (P30, Academic, the co-creation workshop, 29 November 2018).

“‘Sati’ (mindfulness) makes individuals to aware of their emotions, thoughts and actions that is not conform to the media” (P03, Academic, the co-creation workshop, 29 November 2018).

There are several useful insights that are reflected by participants as they had explored the definition of ‘Sati’ (mindfulness). I picked up the key points from this discussion; *firstly*, ‘Sati’ (mindfulness) is an instrument for getting ‘self-awareness’ that encourages individuals to be aware of their thoughts, emotions and actions that support the further process of critical reflection and wisdom development. *Secondly*, ‘Sati’ (mindfulness) does not enable individuals to act or not to act, it is like a short pausing moment to return to the awareness of feelings, thoughts and actions in the

present moment and *lastly*, ‘Sati’ (mindfulness) is an interaction with the process of critical thinking and wisdom formation, in which ‘Sati’ (mindfulness) is the first stage when individuals participate in something that enables them to pause and consider what are they engaging, eventually, encouraging them to have critical thinking and to have wisdom (knowledge). Underlining the key points of the discussion, ‘Sati’ (mindfulness) is described as a process of an individual’s emotions and thoughts self-awareness that leads to a process of wisdom (knowledge), which establishes an individual’s ability to identify, understand and realise the consequences that they did. Finally, all participants from four key stakeholders, who involved in the co-creation workshop, they agreeably concluded the definition of ‘Sati’ (mindfulness) to “การรู้เท่าทันอารมณ์และความคิดของตนเอง”. This is translated as emotional self-awareness and thoughtful self-awareness.

The definition of critical thinking

This visual mapping of critical thinking definition is plotted to illustrate data by using thematic analysis to demonstrate how participants of four key stakeholders define the meaning of critical thinking in their own experience. In particular, the data are categorised as how participants give meaning towards their own roles in society, see Figure 6.3 as follows;



Figure 6.3: The mapping of definition of critical thinking from four key stakeholders

'*Systematic thinking*', '*thoughtful thinking*' and '*analytical thinking*' are mentioned in order to define the meaning of critical thinking from six participants of policy maker. The definition also represents a process of questioning, identifying, criticising and evaluating media content that is part of digital media literacy skill for individuals to participate in media content. This research study can therefore grasp the themes that describe the concept of critical thinking as '*analytical thinking*', and '*systematic thinking*', P02 mentions that this is an important skill for analysing, criticising and evaluating the media and finding out the truth that leads to digital media literacy, in addition to, P07 added '*analytical thinking*' to the definition that individuals can formulate their own knowledge in both formal and informal ways. Especially, they can typically criticise with both their positive and negative perspectives (P11). '*The ability to understand media content*' (P20), '*questioning*' (P02), '*media criticism*' (P11) and also '*thoughtful thinking*' (P21). All of those themes reflect the cognitive process of how to react systematically on the basis of practicing skills in critical thinking.

Ten academic participants define '*critical thinking*' as the ability and competency of an individual to analyse, identify, criticise, question, evaluate, communicate, and respond to media without judgement but deeply comprehend the objectives and messages of the media. This is a '*self-listening*' process (*listen to self-reflection*) as defined by P03 that is an opportunity to listen your own voice from your reflection and to guide you while consuming media content. There are themes to describe the critical thinking concept as '*competency*' and '*thoughtful thinking*' (P01), '*self-listening*' and '*self-reflection*' (P03), '*wisdom process*' (P22), '*questioning*' in the sense of critical thinking in P05 opinion is how an individual can classify the elements of media and media messages in order to question the media objectives that try to convince them and '*the skill for questioning, criticising*' that P12 shared the perspective that the method of critical thinking is the way we do not capitulate to media agenda even though we engage in media content and we have the skills to question, analyse, contemplate what the media communicate to us.

Six content creator participants define critical thinking as 'the process of wisdom, in which individuals can clarify true and false information by using logical, analytical thinking to analyse, synthesise and realise causes and effects when they engage with

media messages. P27 enlarges the process of wisdom that if we have wisdom, we have analytical thinking to analyse, synthesise causes and effects for us and society, therefore, this is self-prudent, self-discreetness, emotion self-awareness. In particular, seeing the truth that is clarified and realising the cause and effect (P15). Among the themes mentioned in critical thinking are '*media conscientious*' (P18), '*logical thinking*', '*rational thinking*' and '*thoughtful thinking*' (P05 and P25), in the definition of thinking from each logical and thoughtful experience to analyse and synthesise before receiving and sharing media messages (P25). '*Comparative thinking*' (P04), '*self-discreetness*' (P27) and '*realising the cause and effect*' are terms that reflect the process of seeing the truth and clarifying causes and effects, of our happening emotions when we receive media messages (P06 and P15).

Critical thinking is defined by the five consumer participants as 'knowing causes and effects that makes individuals jump out from their own perspective and listen to others. The knowledge of thinking rationally to become less emotional and more logical to consider, classify and analyse the media. As P14 shared that thinking rationally to reduce emotions and add more logical thinking. Themes are classified as '*thoughtful considering*' (P26), '*knowing causes and effects*' (P16), '*oneself to no-self*' and '*decentralised perspectives*' in which, P08 explains the definition of critical thinking that takes oneself to no-self to see itself in various perspectives that make you realise that your perspectives sometimes might not be right and wrong and respect for the different perspectives and '*the support knowledge for thinking*' (P23).

The overview of critical thinking definition

As outlined above, the key themes of critical thinking from participants of four key stakeholders were represented as '*thoughtful thinking*', '*analytical thinking*', '*systematic thinking*', '*self-listening*', '*self-reflection*', '*knowing causes and effects*' and '*media conscientious*' that reflect to the mechanism of cognition, in which an individual participates with internal factor (mind) and external factor (media), see Figure 6.4, below;



Figure 6.4: The themes of definition of critical thinking from four key stakeholders

Noticeably, this research study notes some insightful points of the in-depth interview data collection that the interaction between the process of 'self-reflection' before going through the process of 'thoughtful thinking', therefore, illustrating the definition from all participants of four key stakeholder. This process of critical thinking is clarified in two stages: 1) 'Self-questioning' that is an internal process of 'self-listening' and 'self-reflection', allowing them to have 'critical reflection', which individuals listen to their voices when they engage with the media that is stated as 'the capability to listen to your own voice without judgement'. Furthermore, conveying them to 2) 'Media questioning' that is an external process to analyse, question, identify, criticise, evaluate, communicate, and realise causes and effects of the media, facilitating individuals to formulate their own capabilities and knowledge.

The key words of critical thinking are 'ability', 'competency' of an individual to have 'self-reflection' and 'thoughtful thinking' that was defined in Thai as 'กระบวนการวิเคราะห์ แยกแยะ สังเคราะห์ที่ทำให้เราตั้งคำถามระหว่างที่เรา กำลังรับสื่อ เพื่อเข้าใจเหตุ และผลที่เกิดขึ้นตามความเป็นจริง และเลือกวิธีการที่เหมาะสมในการสื่อสารและมีส่วนร่วมกับสื่อต่างๆ'.

This is translated as the process of analysing, identifying, synthesising that leads an individual to questioning while engaging media contents, then understanding causes

and effects that might be happened and choosing the proper way to communicate and engage with media. Again, I allowed the participants to discuss and concluded to the agreed definition. These are participants' perspectives were discussed chronologically that make the definition more consistent, as follows;

“It is necessary or not to make an individual to question. Questioning is one of the outcomes of these three elements: analysing, identifying and synthesising. Can the different stages be clearly described in this definition? For example, the stage of awareness and then the stage of questioning that leads an individual to the result of the stage of understanding” (P02, Policy Maker, the co-creation workshop, 29 November 2018).

“The meaning of understanding is to understand our thoughts or understand things that we consume. And the phrase of ‘choosing the proper ways’, what is the meaning of proper ways? For me, critical thinking is just a skill that leads us to reaction something. If we have critical thinking that leads to actions so it is necessary to react in proper or improper ways” (P02, Policy Maker, the co-creation workshop, 29 November 2018).

“Trying to understand the sentence of ‘understanding causes and effects that might be happened’, for me, it might not be critical to understand the overall of causes and effects because there are many internal and external factors, which relate to that situation at that time. Thus, we cannot understand the whole causes and effects and use this process to clarify, and analyse immediately” (P08, Consumer, the co-creation workshop, 29 November 2018).

“‘Sati’ (mindfulness) is the key element to support critical thinking, if individuals have ‘Sati’ (mindfulness), they can aware of their thoughts, comments and even they can identify what they consume the media. I think it is the important element of critical thinking that leads to digital media literacy” (P02, Policy Maker, the co-creation workshop, 29 November 2018).

“It is the process of awareness, which is to identify, analyse the media and to consider and evaluate what they receive thoughtfully for making the right solutions with a thoughtful well-rounded consideration” (P20, Policy Maker, the co-creation workshop, 29 November 2018).

There are several points, which are analysed from the discussion of the co-creation workshop: *first*, the process of critical thinking has the layers and stages to clarify. Participants discussed the process of awareness is the key part of the further stage of critical thinking. *Second*, the function of ‘*Sati*’ (mindfulness) seems to overlap with the function of critical thinking, this is the point that participants discussed in order to define ‘*Sati*’ (mindfulness) as part of critical thinking. And *lastly*, there are some factors, both internal and external, which influence an individual to think critically, and the definition of critical thinking, which means that an individual can think both positive and negative to criticise something.

As a consequence, the discussion reflected a process of critical thinking, in which ‘*Sati*’ (mindfulness) is the first step to support an individual’s thinking process for the further stage. They had addressed to define ‘*thoughtful*’ and ‘*well-rounded*’ are the part of ‘*Sati*’ (mindfulness) process, in which ‘*Sati*’ (mindfulness) assists and delivers a short pausing to process a thoughtful and well-rounded consideration. Therefore, this definition was discussed and agreed to conclude as ‘กระบวนการรับรู้แยกแยะ วิเคราะห์เรื่องราว สถานการณ์ ข่าวสาร ฯลฯ โดยมีการพิจารณาและประเมินสิ่งที่เกิดขึ้นอย่างรอบด้านและรอบคอบ เพื่อประโยชน์ในการประเมิน ตัดสินใจ หรือแก้ปัญหาต่างๆ’ . This is translated as a process of perceiving, identifying and analysing any incoming situations, or accounting with a thoughtful and well-rounded consideration and evaluation of related context in order to achieve an effective determination, judgement making or problem solving.

The definition of digital media literacy

This digital media literacy definition is plotted for data visualisation by using thematic analysis to investigate how participants of four key stakeholders define the meaning of digital media literacy in their own perspectives. All data are grouped

into themes to clarify how participants give meaning to their own positions in society, see Figure 6.5 as follows;

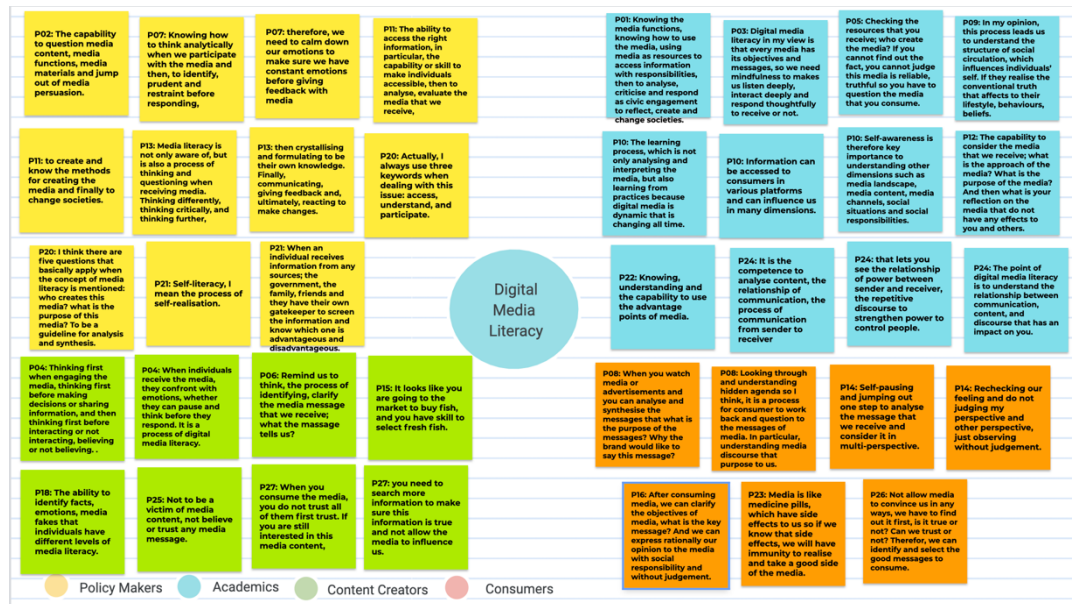


Figure 6.5: The mapping of definition of digital media literacy from four key stakeholders

Digital media literacy is defined from policy maker participants as the capability to access, question, understand, analyse, communicate, respond and participate that is the process of self-realisation to formulate individual experiences when individuals interact positively and negatively with their social agents; families, friends, schools, communities, and societies. As P13 shared the viewpoint that media literacy is not only aware of, but is also a process of thinking and questioning when receiving media. Thinking differently, thinking critically, and thinking further, then crystallising and formulating to be an individual's own knowledge. In particular, when individuals receive information from any source; government, family, friends, they have their own gatekeeper to screen the information and know which one is advantageous and disadvantageous so this process is 'self-literacy' (P21). This process is formulating an individual's mindset and identity about digital media literacy. There are themes that illustrate the concept of digital media literacy; 'capability to question' (P02 and P11), 'analytical thinking' and 'constant emotions' (P07), 'critical thinking' and 'knowledge formation' (P13), 'five question of media literacy' (P20 2018), and also 'self-realisation' or 'self-literacy' (P21).

Digital media literacy is delineated by ten academics as the competences to understand media objectives, messages and functions, in particular, the power relationship between sender and receiver. An individual's practice leads to understand and question the media that affects to them in their lifestyles and behaviours and then, they can respond with responsibility and can also change societies. P24 referred the concept of digital media literacy as '*competence*' that is to analyse content, the relationship of communication, the process of communication from sender to receiver that acknowledges you to see the relationship of power between sender and receiver, the repetitive discourses that strengthens the power to control people. Therefore, the point of digital media literacy is to use media as resources to access information with responsibilities (P01) and understand the relationship between communication, content, and discourse that has an impact on you (P24). There are themes to illustrate the concept of digital media literacy; '*competence*' (P24), '*media reflection*' (P12), '*capability to use*' (P22), '*learning process from practices*' (P10), '*information accessibility with responsibility*' and '*civic engagement*' (P01).

Digital media literacy is defined by six content creator participants as the ability to search information, identify facts and think before interacting and responding. Making sure information is true and do not allow the media to influence us. Additionally, P04 shares the opinion that when individuals receive the media, they encounter with their own arising feelings, whether they can have a short pausing to reconsider before they respond. It is a process of digital media literacy. Consequently, there are themes to describe this definition as; '*skill*' (P15), '*ability to identifying*' (P18), '*identifying process*' (P06), '*fact checking*' (P27), and '*media monitoring*' (P25).

Digital media literacy is clarified by five consumer participants as 'The process of self-pausing to identify and clarify media objectives and messages.' Understanding media discourse that influence to us and then rechecking our feeling and thoughts when engaging the media without judgement. In particular, giving feedback, which do not have any impact to others with social responsibility. P08 suggests that for understanding hidden agendas, it is a process for consumer to work back and question to the messages of media and P14 adds more to the idea that rechecking

our feelings and not judging our perspective and other perspectives, just observing without judgement, and finally, we are going to have immunity to realise and seek a positive side of the media (P23). Themes are identified as ‘*understanding media discourse*’ (P08), ‘*self-pausing*’ and ‘*non-judgement*’ (P14), ‘*clarifying media objectives and messages*’ and ‘*social responsibility*’ (P16), ‘*media side effect*’ (P23), and ‘*media trust*’ (P26).

The overview of digital media literacy definition

The key themes of digital media literacy were identified by all participants of four key stakeholders as ‘*capability to question*’, ‘*five question of media literacy*’, ‘*self-literacy*’, ‘*competence*’, ‘*media reflection*’, ‘*media monitoring*’, ‘*fact checking*’ and ‘*information accessibility with responsibility*’, which represent an external process in which an individual participates in the media. How individuals establish their competencies to enable the development of digital media literacy both for a critical consumer and a competent contributor, see Figure 6.6, below;

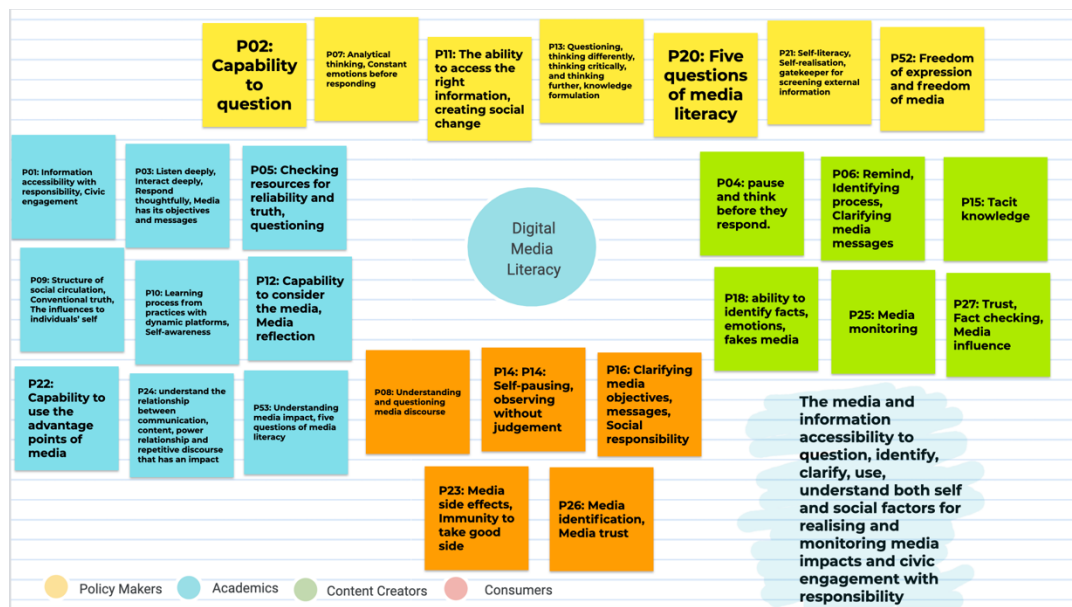


Figure 6.6: The themes of definition of digital media literacy from four key stakeholders

Participants of all four key stakeholders define the definition of digital media literacy as ‘the media and information accessibility to question, identify, clarify, use, and understand both self and social factors for realising and monitoring media impacts

and encouraging individuals to have civic engagement with responsibility. It can be seen that every group of four key stakeholders mentioned digital media literacy as the ‘*capability*’, the ‘*method of media reflection and monitor*’, especially, focusing on the inner (mind and self) and the outer (a society) factors that formulate each individual’s knowledge and mindset. The definition of digital media literacy from the in-depth interviews was defined in Thai as ‘ความสามารถและการฝึกปฏิบัติในการพิจารณาสื่อ กระบวนการทางปัญญาที่เชื่อมโยงระหว่างปัจจัยภายนอก (องค์ความรู้) กับปัจจัยภายใน (การสะท้อนคิด) เพื่อสั่งสมประสบการณ์ในการแยกแยะคุณค่าแท้และคุณค่าเทียม และแลกเปลี่ยนการรับรู้เนื้อหาสื่อ โดยใช้อารมณ์มาเป็นการใช้เหตุผล’. This is translated as the ability and the practice of media consideration are the formation process of wisdom, which integrates with external factors (knowledge) and internal factors (critical reflection) to accumulate an individual’s experience to identify the real and artificial values and turn emotional mode to rational mode while engaging media contents. In the co-creation workshop, the discussion was distributed across several perspectives to develop the definition as more rigorous, as follows;

“I am not clear about the external factor, which is knowledge that is supposed to be the internal process of each individual. Why knowledge is the external factor?” (P06, Content Creator, the co-creation workshop, 29 November 2018).

“This definition has many layers and overlapping. In my view, media literacy is not only practising, practising is an internal process but capability, competency is alright. I always use capability, competency, and skills to define this concept. Knowledge formation relies on several factors to encourage individuals with digital media literacy, not only on experiences” (P20, Policy Maker, the co-creation workshop, 29 November 2018).

“It is not turn emotional mode to rational mode because there cannot separately divided, sometimes, emotions are reasons because media convinces consumers with emotional lead and lets them to make decisions” (P03, Academic, the co-creation workshop, 29 November 2018).

“The reaction is defined as a change in an individual’s perception of awareness, in which they understand the consequences that not only happen to them as a consumer but also have an immediate impact on them as a contributor” (P04, Content Creator, the co-creation workshop, 29 November 2018).

“I added ‘social responsibility’ that respect other right into the definition to make an individual concern the impact of an individual’s actions that might affect to others and societies” (P07, Policy Maker, the co-creation workshop, 29 November 2018).

Subsequently, after discussion, they agreed to define in Thai as ‘ทักษะ ความรู้ ความสามารถในการสร้างปฏิสัมพันธ์กับผู้คนบนสื่อดิจิทัล เพื่อเข้าถึง เข้าใจ ด้วยกระบวนการทางปัญญา สามารถวิเคราะห์ ประเมินคุณค่า และเกิดกระบวนการสร้างการมีส่วนร่วมบนสารสนเทศบนพื้นฐานความรับผิดชอบ โดยเคารพสิทธิต่อตนเองและผู้อื่น’. This is translated as skills, capabilities and knowledge to interact with people on digital media and to gain access to and understand its content using an intellectual process (wisdom) – an ability to analyse, evaluate the real values of things and create active participatory approaches on digital platforms on the basis of responsibility and mutual respect on right of oneself and of others. Although the participants agreed with this definition, they still debated and left some points for further discussion; P28 (Consumer) questioned that if digital media literacy enables individuals to cultivate an active participatory, although, she consumes and aware of the media but she does not want to participate and give any feedback. Does it mean she has digital media literacy or not? P02 (Policy Maker) agreed with this point, he mentioned that it depends on the scope of this definition, in which a researcher would like to define, it might only aware of the media or it can establish an individual to take an action with digital media literacy. P20 (Policy Maker) indicated that ‘participatory’ has been included in the definition of digital media literacy, which has several levels of participatory, for example, participating in receiving only information and do not responding or taking any actions. P07 (Policy Maker) also suggested that it could be an individual participatory that each person could manage themselves to be aware of the media in order to they could

become a gatekeeper to notify others. P29 (Policy Maker) also agreed with P28 (Consumer) that what is the measurement of an active participatory? How much can an individual be defined as an active participator? And what is the level of an active participatory that describes us have or does not have digital media literacy? If an individual has not any active participations, it means that they do not have digital media literacy, is that right?

There are some points that this research study wants to emphasise for further discussion: 1) the meaning of '*capability*' or '*competence*' in the definition of digital media literacy is integrated with internal factors (mind and self) and external factors (a society), in which individuals articulate their own '*capability*' of digital media literacy in different ways according to their contexts. 2) Accordingly, different perspectives from different stakeholders, digital media literacy also has layers and dimensions underneath the definition and the levels of '*capability*' or '*competence*' in digital media literacy, for example, the level of awareness, questioning, comprehension, response and creating, hence, it is the key point to enlarge this concept to fine-tune with all key stakeholders, who are participated in this issue. 3) Digital media literacy is related to the concept of active participatory, which represents how an individual interacts effectively on their societal issues.

All three definitions of '*Sati*' (mindfulness), critical thinking, and digital media literacy have been outlined, and all points from ten participants of four key stakeholders in the co-creation workshop have been integrated with the literature review noted. In particular, these definitions have been explored and discussed again in the focus group discussion on the outcome sharing process in terms of action research combined with the capabilities approach.

B. A Conceptual Framework Development

According to the literature review, the initial conceptual framework was developed to illustrate the relationship between '*Sati*' (mindfulness), critical thinking and digital media literacy (see Chapter 4). Underlining with two research questions: 1) *How can 'Sati' (mindfulness) relate to the concept of critical thinking?* And 2) *How can 'Sati' (mindfulness) relate to the concept of digital media literacy?* This diagram

provides the overview of the relationship between three keywords of ‘*Sati*’ (mindfulness), critical thinking, and digital media literacy to underpin this research study, see Figure 6.7, as follows;

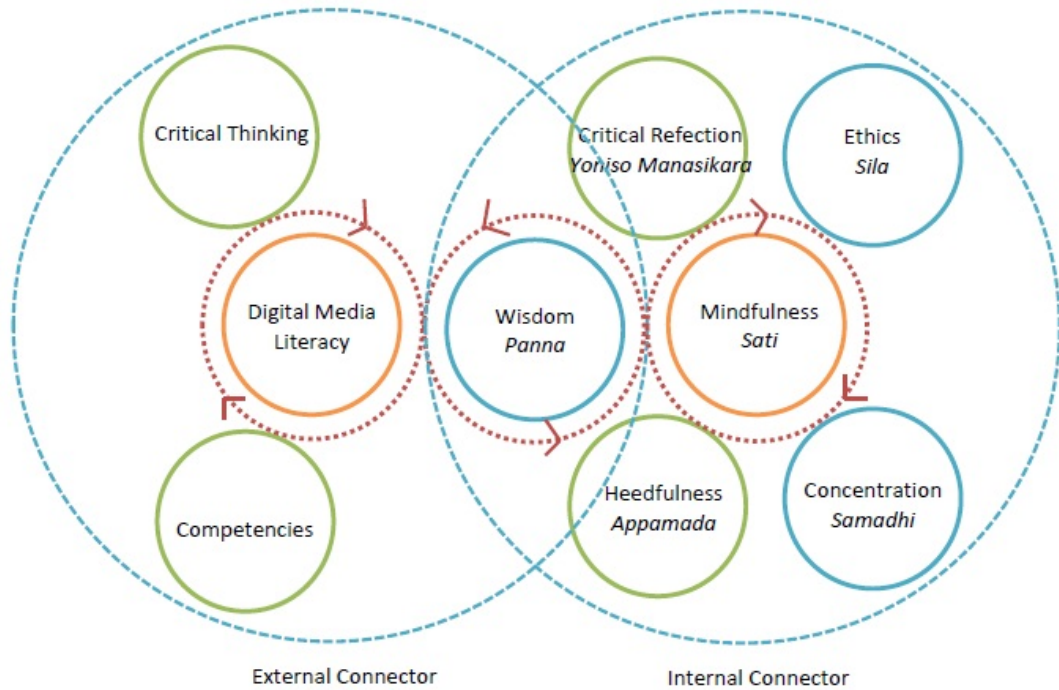


Figure 6.7 The initial conceptual framework of the relationship between ‘*Sati*’ (mindfulness), critical thinking, and digital media literacy

This initial conceptual framework was used as a starting point to explore the relationship between ‘*Sati*’ (mindfulness), critical thinking, and digital media literacy from the data of the in-depth interview participants of four key stakeholders. One section of the in-depth interview, participants were given a paper to share their perspectives by mapping the relationship between three keywords (see Appendix B). All participants did not allow to see this initial conceptual framework (Figure 6.7) that was originated from the literature review because this research study did not want to manipulate their idea. The adjusted conceptual framework was accumulated from all participants’ perspectives to investigate the research questions, as follows;

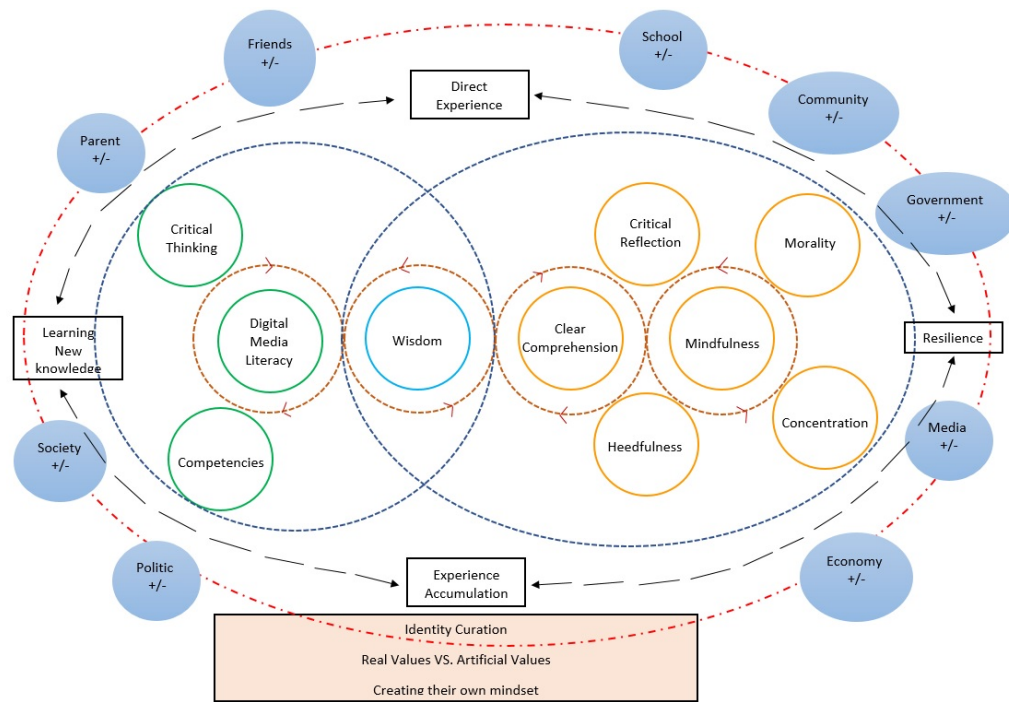


Figure 6.8 The adjusted conceptual framework of the relationship between ‘Sati’ (mindfulness), critical thinking, and digital media literacy from in-depth interviews

This adjusted conceptual framework was reframed through the cyclical process of development to make clarification between a literature review and data collection from participants of four key stakeholders. In particular, to visualise the additional components and layers that generated from the in-depth interviews, in which all participants had not previously seen the initial conceptual framework. The purpose of collecting in-depth interview data is to allow them to express their authentic perspectives without being dominated by this research study. Following that, I intend to classify the data into three layers: the outer layer, the middle layer, and the inmost layer, as follows:

Firstly, the outer layer, which was added to this adjusted conceptual framework from participants of the in-depth interview to reflect the external factors that influence individuals including parents, friends, schools, societies, communities, nations, politics, and economies. It begins with individuals interacting with various external factors, for example, families, friends, societies, communities, a government and so on. Therefore, individuals accumulate their experience from knowledge sharing with those external factors in both positive and negative experiences and formulate to be

their own mindsets and identities (P21, Policy Maker). In particular, the external factors have an influence on the process of critical thinking, which requires those external factors to process an individual's 'Sati' (mindfulness) in order to encourage critical thinking, and then digital media literacy. This capability is formulated from the experiences of individuals in both formal and informal approaches, for example, families, friends, and societies. (P07, Policy Maker). Henceforward, this outer layer is the one key sector of knowledge formation, in which individuals receive from their cultures and societies to cultivate their own perspectives, experiences, values, mindsets, and identities.

Secondly, the middle layer outlines an individual's learning cycle, which is dynamically divided into three parts: learning new knowledge, learning from direct experience, and learning from resilient circumstances that lead through the process of experience accumulation. Whether by having positive or negative experiences, individuals can enhance their experience accumulation, even the resilient situations when they have had a bad experience, for example, someone receives text message from a scammer, who pretends to be a bank officer asking for money from their bank account, if they do transactions, they will learn afterwards and be aware of the other suspicious text messages, when they received it again. Consequently, the new knowledge can be cultivated from that bad situation. As P24 (Academic) shared his perspective that the process of thinking method of each individual depends on their own experiences that conform from their own beliefs, perceptions to formulate their own analytical thinking. Similar to P16 (Consumer) also said that this process can construct values, beliefs, perceptions, which are shaped to be identity and mindset therefore, this process generates an individual's mindset and background from their families that affects their critical thinking, through which they decide to take actions on the basis of their experiences and their thoughts. In particular, this knowledge formulation requires the process of experience accumulation to make an individual have skills of digital media literacy in their own ways.

Lastly, the inmost layer was added the key word of clear comprehension as a part of 'Sati' (mindfulness) process because two concepts work together to finally lead to wisdom. In particular, 'Sati' (mindfulness) is the key element to support the process of critical thinking that P08 (Consumer) described 'Sati' (mindfulness) as the

fundamental basis to support every moment of thinking, then go through critical thinking, which is divided into two parts: first, internal part as self-critical thinking is to reflect on an individual's self and second, external part as media literacy is critical thinking to respond media from personal perspective, mindset, experience, to critical to social discourse that they consume. In addition, P09 (Academic) added his viewpoint that an individual's feeling is a mechanism of delusion to make a person feel positive and negative, so the definition of '*Sati*' (mindfulness) was described as self-awareness to realise those delusions that have existed and to have a clear comprehension of what happens in thoughts and emotions (P09, Academic). In consequence, before we have digital media literacy, we need self-awareness, which is the internal process of self-practising and interacting with the external process of learning that make us can interact with media and then formulate our experiences and skills to participate with media (P10, Academic).

The key standpoint of critical reflection in terms of Buddhist teaching does not want to argue with others' opinions, it is an internal process to self-analysis and self-contemplation to aware of thoughts and emotions and classify the structure that has happened to us. It means when we are aware of our thoughts and emotions that happen in our mind, critical reflection is the process of reviewing the positive and negative impacts inside our mind and then we can realise that which one can store, which one can delete and aims to the right comprehension and knowledge formulation (P09, Academic).

All messages pass through the gateway named '*Sati*' (mindfulness) to build awareness of media messages, in which an individual receives and then to the further step of critical thinking is to identify, clarify fact or fake information. The process of critical thinking is to identify and be aware of the media that makes us see causes and effects, understand the unrelated reasons that media tries to convince us (P06, Content Creator). Therefore, '*Sati*' (mindfulness) is a gatekeeper to make an individual pause, which leads to concentration in order to critically reflect to oneself before responding as P13 (Policy Maker) shared her perspective that '*Sati*' (mindfulness) come together with concentration, '*Sati*' (mindfulness) is awareness and concentration are deep focusing on that current situation so it means what we are doing and concentrating at that current situation and at that moment. Critical

thinking is including with wisdom because ‘*Sati*’ (mindfulness) is self-awareness so ‘*Sati*’ (mindfulness) in digital media literacy is to know what media is constructing so if you would like to have media literacy, you must have three elements: ‘*Sati*’ (mindfulness), moral action, and wisdom, ‘*Sati*’ (mindfulness) makes us to have self-awareness but it is not enough, we must bring wisdom to work together.

Related to the adjusted conceptual framework from participants’ perspectives, it can be seen the overview of the relationship between three keywords: ‘*Sati*’ (mindfulness), critical thinking, and digital media literacy. Each layer is formulated to explain more clearly the relationship of three keywords in term of media and social interactions with individuals. From the cyclical process of development in this research study, the overview of this adjusted conceptual framework was repeatedly re-examined more literature to combine with the data of the participants in order to clarify the process of the ‘*Sati*’ (mindfulness) stage, which relates to clear comprehension stage and to deepen the functions of ‘*Sati*’ (mindfulness), as follow;

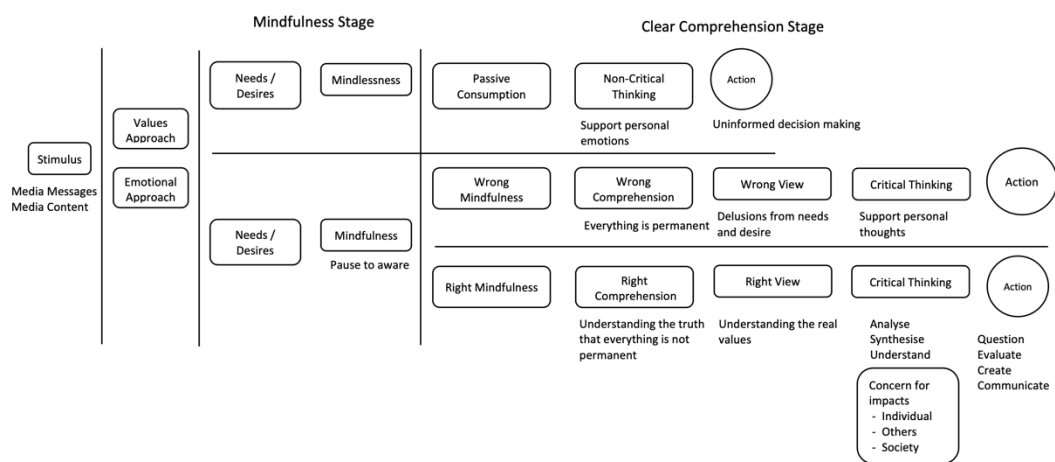


Figure 6.9: The process of ‘*Sati*’ (mindfulness) and Clear Comprehension

This diagram was envisaged using participants’ in-depth interview data collection to demonstrate the function of ‘*Sati*’ (mindfulness), when individuals engage with stimulus that convinces them with an approach of emotions and values. P02 (Policy Maker) shared his viewpoint that there are two directions: mindfulness and mindlessness. If individuals have ‘*Sati*’ (mindfulness), it encourages them to pause and go to the process of critical thinking that, eventually, develops into

competencies, as P13 (Policy Maker) suggests ‘Sati’ (mindfulness) as a gatekeeper, see below.

“When receivers receive stimuli, they have a gatekeeper to pause and focus on stimuli, which is passed through their sensory. Then each receiver participates with media content under their own experience, therefore, they must have critical thinking to analyse, criticise, and evaluate what media communicates to them? Who creates this media? What are the objectives of media content? That aim to think differently, critically and further” (P13, Policy Maker, the in-depth interview, 12 October 2018).

“‘Sati’ (mindfulness) is a gatekeeper to make us aware of immediately before making decision and to recheck the facts that are right or wrong” (P07, Policy Maker, the in-depth interview, 8 October 2018).

“‘Sati’ (mindfulness) is particularly important in communication stage before communication or responding, we have to aware of ourselves and know what we are responding and concerning the impacts from our actions” (P11, Policy Maker, the in-depth interview, 11 October 2018).

P11 (Policy Maker) addresses the communication process that responding with concerning the impacts, I assumed this is a process of clear comprehension, in which individuals have a very short moment of self-reflection and realise what are they thinking and doing when consuming media information. Therefore, the brain is assimilated to practise digital media literacy and individuals become active consumers. On the other hand, if individuals have mindlessness, leading them to be passive consumers, then go to non-critical thinking and, possibly, making an uninformed decision with emotions without reasons and facts (P02, Policy Maker), for example, P44 (Consumer) shared her spending story that she made decision to buy a new piece of clothing even though she had a lot of clothes in her wardrobe. At that moment, she really wanted this clothing, and it is a thing that she must have. Emotional approach causes her to take decisive action without critical thinking. This is an example to illustrate the process of value and emotional approach, persuading

consumers to respond without ‘Sati’ (mindfulness). Therefore, there are several participants’ perspectives to support the process of ‘Sati’ (mindfulness) as discussed below;

“If they do not have ‘Sati’ (mindfulness), they cannot go through critical thinking process so their environments are quite important to support their critical thinking and digital media literacy” (P07, Policy Maker, the in-depth interview, 8 October 2018).

“‘Sati’ (mindfulness) makes the eyes open called wake up tool to aware of anything coming inside and going outside, and then you will see the entire cognitive process to understand something coming inside, interpreting, and going outside our mind” (P03, Academic, the in-depth interview, 4 October 2018).

“‘Sati’ (mindfulness) makes the process of delayed decision, which supports individuals to have strong mind to aware of their emotions that happen when they consume media. This process also correlates with self-disciplines to make conditions to their consuming behaviour” (P19, Academic, the in-depth interview, 19 October 2018).

It can be seen that the function of ‘Sati’ (mindfulness) is a gatekeeper to make individuals pause, and provide a space to reflect and contemplate with the inner self when they are engaging media information that relates to the further process of clear comprehension. The function of ‘Sati’ (mindfulness) is a first gate to pause and think for questioning; Who creates the media? What is the message of this trigger? What is the objective of this trigger? This process passes through critical thinking, which leads an individual to analyse, criticise and understand the impact to them and others. In particular, ‘Sati’ (mindfulness) encourages individuals to cultivate their own self-awareness in order to observe their thoughts and emotions, which motivate them to create delusions in attempt to convince them to conform with value-added approaches for business purposes. As a consequence, this was presumed to be the process of digital media literacy, ‘Sati’ (mindfulness) operates as a filler to be aware of oneself, not to react immediately and to provide the further step in formulating

the rational thinking to giving feedback. The function of ‘*Sati*’ (mindfulness) is to pause, it does not mean ‘*Sati*’ (mindfulness) can bring you to have rational thinking, this is the other step of critical thinking.

From the perspectives of participants, this adjusted conceptual framework has been established more competently and makes me see clearly in depth and width, not only the relationship between three keywords but also the interaction between an individual and society through knowledge formation when the individuals participate in their environment with each agent. These are the reflections of the participants to take part in the in-depth interview in order to develop the adjusted conceptual framework that was generated from the experience of the participants that there are not right or wrong opinions because the aim of action research combined with capabilities approach allows participants to share their perspectives and move deeply to see the issues of their own community. All discussions create new arguments for the exploration of new potentialities and solutions to drive the movement of digital media literacy.

C. The relationship between ‘*Sati*’ (mindfulness), critical thinking, and digital media literacy

The two underpinning research questions for this research study are: 1) *How can ‘Sati’ (mindfulness) relate to the concept of critical thinking?* and 2) *How can ‘Sati’ (mindfulness) relate to the concept of digital media literacy?* From data collection, the three keywords of ‘*Sati*’ (mindfulness), critical thinking, digital media literacy and three main findings were summarised to illustrate the overview of relationship between three keywords;

The relationship between ‘Sati’ (mindfulness) and critical thinking

‘Sati’ (mindfulness) is a gatekeeper (a filter), a fundamental stage in empowering the process of critical thinking. The data are reflected by participants that ‘*Sati*’ (mindfulness) is in the fundamental stage, that is to practically empower critical thinking is to access, analyse, criticise and evaluate, whereas ‘*Sati*’ (mindfulness) is self-awareness of an individual’s emotions and thoughts (P11, Policy Maker). In addition, P11 (Policy Maker) also points out that if individuals continue to practise

'Sati' (mindfulness), they can observe their thoughts and then realise their thoughts and step back to observe their thoughts. Therefore, this is an important process of practising their capability to observe their thoughts that lead them to self-awareness and eventually, they can understand the truth (P03, Academic). 'Sati' (mindfulness) is the filler for individuals to be aware of their actions, which do not react and respond automatically and then encourage them to formulate the rational thinking before giving feedback. On the other hand, P15 (Content Creator) explains this function of 'Sati' (mindfulness) is to pause, it does not mean 'Sati' (mindfulness) can lead you to have rational thinking, 'Sati' (mindfulness) is the supportive process of critical thinking.

The function of 'Sati' (mindfulness) is to 'pause' so it is an importance process in communication and response stage, which leads an individual to be neutral before interacting with media. From this point, P22 (Academic) explains that 'Sati' (mindfulness) brings individuals to neutral and makes them realise their popped-up emotions and thoughts when they understand their popped-up thoughts and emotions, they can realise the occurred situation at that moment. This explanation identifies 'Sati' (mindfulness) as a tool to support critical thinking process and digital media literacy. It is a cycle when we have digital media literacy then, the process is back to 'Sati' (mindfulness) again, then shift to awareness and critical thinking in this cycle again and again so P22 (Academic) mentioned that if individuals are mindful, it doesn't mean they have critical thinking. It supports the process of critical thinking and digital media literacy but if they want to have digital media literacy, they must firstly have 'Sati' (mindfulness). Consequently, 'Sati' (mindfulness) is a support factor in the fundamental stage to enable individuals have critical thinking but it is not critical thinking.

The relationship between 'Sati' (mindfulness) and digital media literacy

'Sati' (mindfulness) is the internal function to the self-practising of digital media literacy. The relationship between 'Sati' (mindfulness) and digital media literacy, P20 (Policy Maker) said that 'Sati' (mindfulness) makes individuals aware of when they feel Aeh! (interjection) that make them immediately come back to their mind and concentrate on the content and do not believe but figure out facts first that make they can evaluate before responding. In particular, 'Sati' (mindfulness) is part of the

participation process that let you aware of before you are sharing something on digital media (P20, Policy maker). Subsequently, before individuals have digital media literacy, they need to have self-awareness, which is the internal process of self-practising and interacting with the external process of learning that enables them to engage with media, and then to cultivate their experiences and skills to participate with media (P10, Academic).

'Sati' (mindfulness) makes an individual to see the pattern of habituation, which is the key competence of digital media literacy with 'Sati' (mindfulness). According to the digital media, everything is running too fast, everyone can easily interact and give feedback without *'Sati' (mindfulness)*. Therefore, individuals should have *'Sati' (mindfulness)* to make them pause and consider their thoughts and their responses (P14, Consumer), therefore, P18 (Content Creator) indicates *'Sati' (mindfulness)* is a part of digital media literacy, when individuals normally see everything, they will be habituated with their routine behaviours so *'Sati' (mindfulness)* makes them aware of and analyse the media with the questions of who creates this media? What message is related to us? Similarly, P12 (Academic) also referred *'Sati' (mindfulness)* makes us pause and stop to consider and contemplate why we think and feel like this, if we see and realise this process so we have media literacy with *'Sati' (mindfulness)*.

The relationship between Sati (mindfulness), critical thinking and digital media literacy

'Sati' (mindfulness) is the one combination of concentration and wisdom. The relationship between *'Sati' (mindfulness)*, critical thinking and digital media literacy is the threefold of practice as P13 (Policy Maker) described *'Sati' (mindfulness)* comes together with concentration, *'Sati' (mindfulness)* is awareness and concentration to deep focusing so it means what we are doing and concentrating in one thing, while critical thinking is including with wisdom because *'Sati' (mindfulness)* is self-awareness so *'Sati' (mindfulness)* in digital media literacy is to know what media is constructing so if individuals would like to have digital media literacy, they must have three elements: *'Sati' (mindfulness)*, moral action, and wisdom. *'Sati' (mindfulness)* makes them have self-awareness but it is not enough, they must bring wisdom to work together.

'Sati' (mindfulness) is an internal process of self-literacy, which is the basis of digital media literacy. Before you have critical thinking, you firstly need to have *'Sati' (mindfulness)*, P01 (Academic) enlarges his perspective of the relationship between three keywords that *'Sati' (mindfulness)* and critical thinking are working together on the basis of digital media literacy. Digital media is a dynamic platform to rapidly flow in and flow out of information. Therefore, individuals have to have emotions and thoughts self-awareness before they are mindfully responding anything. Self-literacy in the meaning of self-management in emotions and thoughts is the key aspect for individuals to realise emotions and messages, which are directly convinced by the media. If they don't have emotions and thoughts self-awareness, they cannot have digital media literacy (P01, Academic). The analytical thinking process can be improved if they keep practising *'Sati' (mindfulness)* to support this process in order to enable them be aware of their analytical thinking based on fact or opinions. *'Sati' (mindfulness)* brings them back and make them consider the fact at that moment (P24, Academic). Individuals can see clearly that digital media is the sending and receiving channel so they have critical thinking to analyse, criticise, evaluate and mindfulness to aware of their thoughts and emotions (P01, Academic).

From the internal part of self-literacy to the external part of digital media literacy. *'Sati' (mindfulness)* is the fundamental basis for enabling individual to have space to observe their every moment of popped-up thoughts as they continue to do, improving the skill of critical thinking that is divided into two parts: *first*, the internal part as self-critical thinking is to reflect to oneself and *second*, the external part as critical thinking in terms of digital media literacy is to respond the media in order to reflect critically from a personal perspective, mindset, experience on the social issues that they are engaging (P08, Consumer). All messages pass through the gateway named *'Sati' (mindfulness)* to aware of media messages, in which an individual receives and then to the next step of critical thinking is to identify, clarify facts or fake (P06, Content Creator). When individuals have *'Sati' (mindfulness)*, they can identify their thoughts and analyse the process of their media consumption, this is critical thinking. Finally, they can be aware of the media that is digital media literacy (P26, Consumer). It can be described the process that *'Sati' (mindfulness)* enables individuals to pause and strengthen their skill to identify, clarify and

question their thoughts and emotions that establish their consciousness of the media usage.

Eventually, the relationship between ‘*Sati*’ (mindfulness), critical thinking and digital media literacy, P08 (Consumer) indicates that it is the moment to think, the moment to consider one’s own self-thoughts. If individuals habitually engage their thoughts and feelings, they may use the same approach to deal with their thoughts and feelings, for example, when someone gets bored reading a lot of textbooks for examination. The boredom usually allows them to grab a cell phone to play an online game that causes them to stick with it for two or three hours. Therefore, when they get bored, they turn to a cell phone that they think is the best solution to release this feeling. When they are aware of their thoughts and clarify what is the causes and effects, they can realise that they have logical thinking in their thinking process and they can figure out several solutions to deal with their thoughts and emotions in an appropriate way and avoiding to use the same pattern to deal with that thoughts and emotions. It is a present moment realisation that they know what they are thinking at that moment. Therefore, when individuals consume media, ‘*Sati*’ (mindfulness) makes them realise that now they are consuming media then they pass through the next process of critical thinking, makes people aware of their decisions (P23, Consumer), which is formulated from their experiences, backgrounds to encourage them to search more information, therefore, they can respond and give feedback in two-way communication with awareness (P16, Consumer).

Three key findings to illustrate the overview of relationship between three keywords.

Overall, the findings from data collection of participants from four key stakeholders represent the relationship between three keywords of *Sati* (mindfulness), critical thinking and digital media literacy, this research study concludes the key points from the section above.

Firstly, ‘Sati’ (mindfulness) is an important part of critical thinking and digital media literacy, in which it is the moment of pausing and creating space for critical reflection. ‘Sati’ (mindfulness) is a process of ‘co-competency’ that integrates with critical thinking to develop an individual’s skills and allows individuals to analyse,

synthesise and make reasonable decisions so they have critical thinking to analyse, criticise, evaluate and ‘*Sati*’ (mindfulness) to be aware of thoughts and emotions. Here I visualise the relationship between the three keywords;

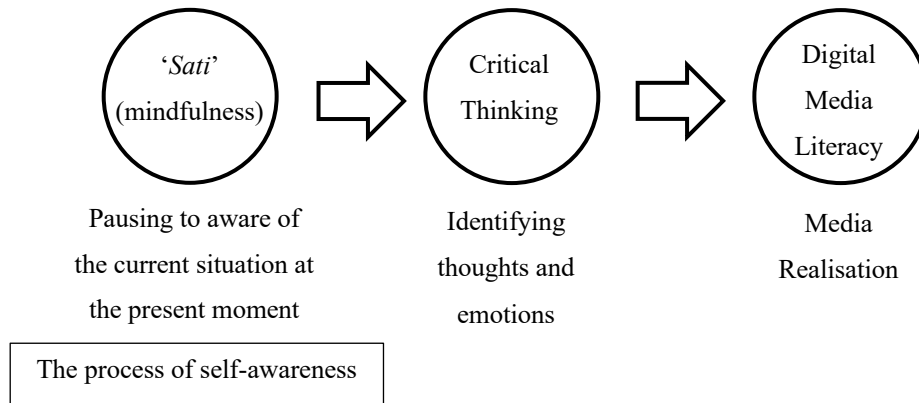


Figure 6.10: the relationship between ‘*Sati*’ (mindfulness), critical thinking and digital media literacy

From diagram 6.10, it can be seen that ‘*Sati*’ (mindfulness) is the first checkpoint, when an individual receives stimulus from the media, ‘*Sati*’ (mindfulness) brings them back to the present moment to aware of the current situation. The pausing stage creates space for identifying thoughts and emotions that is the process of critical reflection within mind. Finally, an individual is able to participate with the media content that they consume after they realise what their thoughts and emotions are interacting with that media content, this process is digital media literacy.

Secondly, self-literacy creates a space for the process of self-realisation. ‘*Sati*’ (mindfulness) makes individuals pause to consider and contemplate why they think and feel like this, if they see and realise this process so they have digital media literacy with ‘*Sati*’ (mindfulness). Therefore, ‘*Sati*’ (mindfulness) supports critical thinking when individuals keep practising mindfulness, ‘*Sati*’ (mindfulness) is the mechanism to lead individuals have awareness and then return immediately to a situation that they participate with at that moment. Providing individuals, with a space to observe their thoughts and emotions, then they can realise their pattern of thoughts and emotions that make them not jump into their illusory, which draws them away from the reality and step back to reconsider their thoughts and emotions. It is an important process for them to practise their skills to observe their thoughts and emotions, which leads to self-awareness, and the key point is that an individual

cannot have awareness without practising, therefore, keep practising ‘*Sati*’ (mindfulness), cultivating awareness.

Lastly, ‘Sati’ (mindfulness) leads each individual to observe his/her own pattern of habituations. This point is really important to observe habituated behaviours when individuals normally engage with something, they do and respond routinely and immediately with their habituated behaviours so ‘*Sati*’ (mindfulness) makes them aware of and analyse their patterns when they are engaging the media. In particular, ‘*Sati*’ (mindfulness) is the support factor to make individuals jump out of thoughts and emotions that make they easily lose their mind with distractions, therefore, when emotions lead them, they will have mindlessness and left ‘*Sati*’ (mindfulness) behind, critical thinking will not happen. Consequently, ‘*Sati*’ (mindfulness) brings them to neutral point and realises their emotions and thoughts. When they understand their ‘popped-up’ thoughts and emotions, they will realise the situation in that moment.

D. The intervention development

The ‘*Shopping Alert*’ application wireframe of the intervention was initially sketched by the information architect after the agreement of all participants in the discussion of the co-creation workshop (see Chapter 5). The idea of this application had been discussed and modified from the real-time alert feature to the hour alert feature according to the programming limitation. Based on the sensitive issues, it had been informed that the real-time alert feature requires to ask users for their permission under the privacy policy when they access and search for information before purchasing. After discussing with the programmer, I made decision to modify the set-up functionality of this application, which allows the participants to set up time-to-hour alert feature to replace the real-time alert feature. The draft of the application was sent by email to all participants of the co-creation workshop to ask for feedback, there are some insightful feedback for further development before the start of the programme coding of this application, as follows;

“The modified feature needs to clarify that this application is still able to monitor and allow participants to be aware of their purchasing at the present

moment. It means that the process of recording data from their memories can remind them to have awareness next time at the present moment” (P03, Academic, personal communication, 1 August 2019).

“Digital media literacy is a digital media engagement. This intervention uses the digital platform, but the users’ behavior of products and services are not related to how users can access and understand content on digital media. The application is operated as a tool to calculate only the amount of the money spent on digital platform in real life” (P20, Policy Maker, email, 3 August 2019).

“It's an interesting way of approaching media literacy. However, it might be a little doubtful to connect all of the shopping items in daily life to media literacy and critical thinking, because in reality we cannot and do not need to think critically about everything we buy, especially things we buy routinely or things that have little significance in our lives. So my recommendation is perhaps it might be more obvious to only inspect our mindfulness in buying "high involvement" products, or things that have a significance influence to make it possible to analyze "important decision making process" that might be influenced by media and marketing” (P02, Policy Maker, email, 2 August 2019).

“I think it seems to be easy to use but just only one question ‘the result of reflection’ will happen on its own? As their answer and their reason for buying? I’m not sure that when someone buy something it may be an excuse for them to buy a thing, which is not necessary for them. I’m not sure that if the application might reflect the result or just let them aware of their spending?” (P08, Consumer, email, 9 September 2019).

“Yes, certainly extent to digital media literacy concept. Perhaps the application should ask users to "analyse" their spending behaviour. By doing this every day, users will have a better chance of both reflecting and analysing their behavior, and practicing critical thinking at the same time. The word "shopping" itself implies emotional behavior (we don't all buy for

reasons alone), I suggest "spending log" instead, if it's going to be an English term" (P05, Academic, email, 2 August 2019).

"In terms of emotional self-awareness, this application provides the indicator by recording user's emotion when they are spent. I think this report will reflect their spending and make them to be aware of when they looking back at their own record. When they regularly record and see how much they report, they will see their buying reasons, behaviours, and emotions that might encourage them to have more self-awareness but digital media literacy, it takes more time and depends on each individual" (P04, Content Creator, email, 20 August 2019).

There are some useful points for further development, which is the key part of action research combined with the capabilities approach. P03 suggests the interesting point of clarifying the meaning of 'Sati' (mindfulness) that the recall moment can imply to the present moment or not according to the programming limitation. P20 points out that reconsidering the application operating on a digital platform does not mean facilitating users to have digital media literacy. The process of critical reflection of this application from P08, the degrees of digital media literacy with 'Sati' (mindfulness) cultivation from P04, and the name of this application from P05. Some feedback was selected from the standpoint of this application, which aims to use the agreed outcomes of the co-creation workshop discussion to describe the conceptual framework, in which all participants addressed and viewed the points of argument for developing an initial pilot intervention to encourage digital media literacy with 'Sati' (mindfulness).

Participants' feedback aligned with the key objectives of this pilot intervention, which are to explore the process of digital media literacy with 'Sati' (mindfulness) and how 'Sati' (mindfulness) can facilitate digital media literacy for Thai online consumers. The explanation of 'emotional self-awareness' and 'thoughtful self-awareness' is processed to develop the pilot intervention for investigating how 'Sati' (mindfulness) can lead to the stage of clear comprehension that enables participants to have digital media literacy. Assuming from this explanation, when individuals are able to observe and understand their thoughts and emotions, Figure 6.11 visualises

a simple step in developing their learning and cultivating their critical thinking and digital media literacy, see Figure 6.11 below;

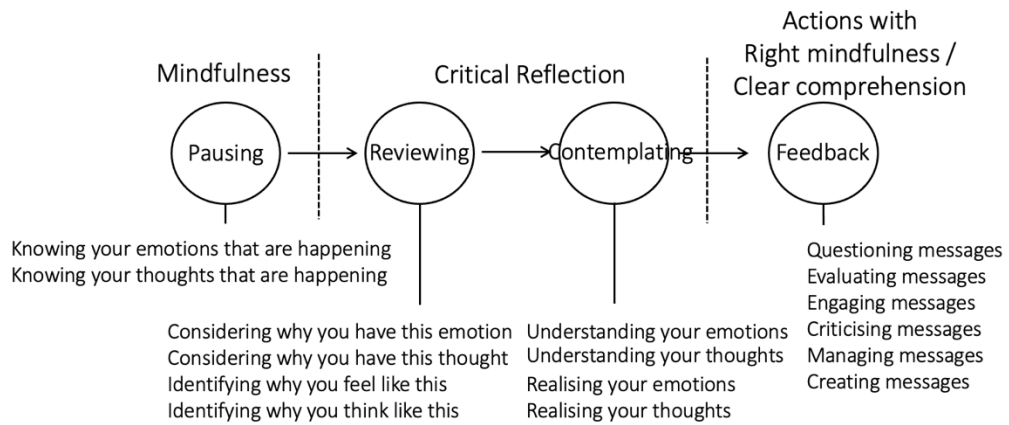
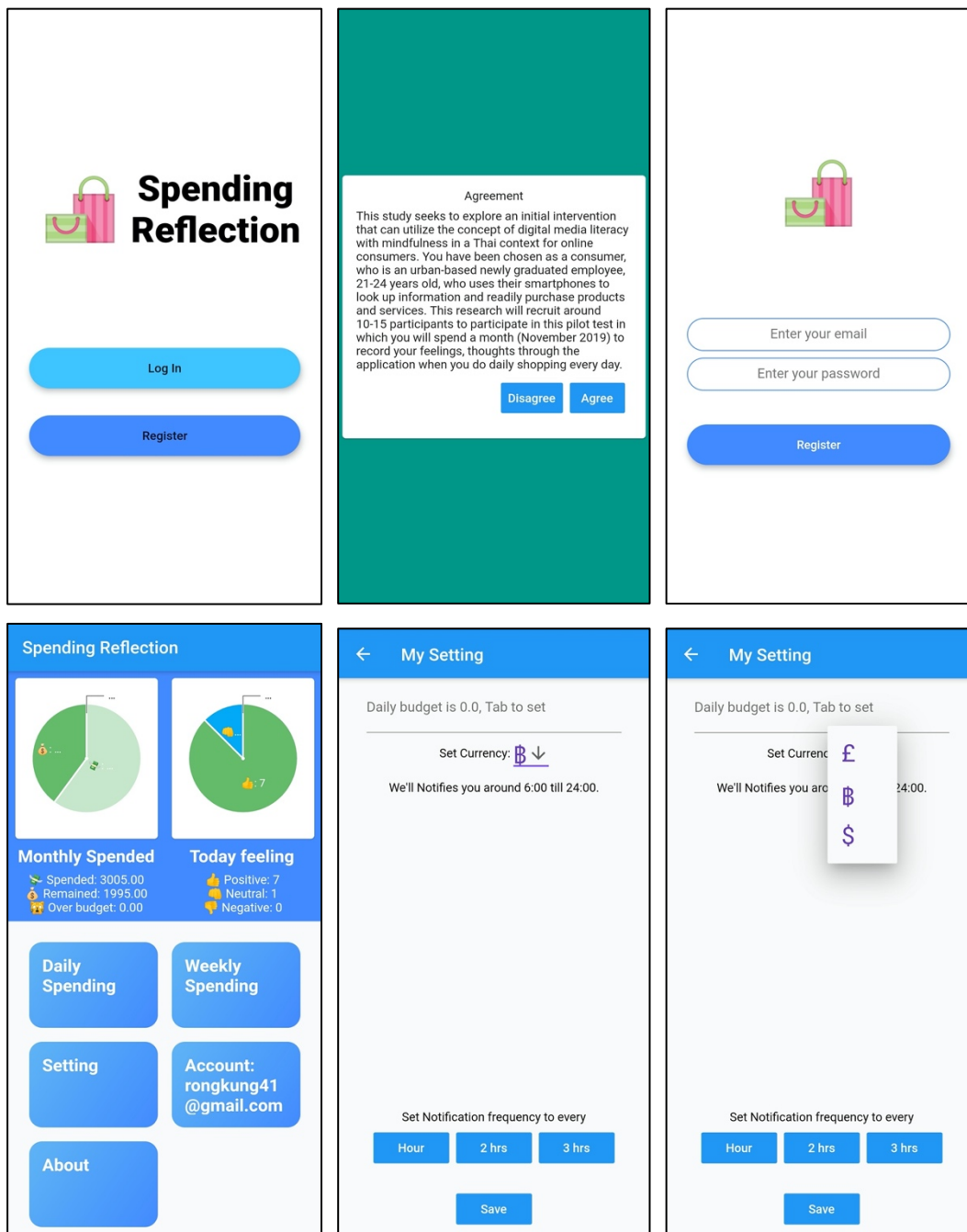


Figure 6.11: From concepts to practice of digital media literacy with ‘Sati’ (mindfulness) for the intervention development

This figure demonstrates how the pilot intervention can produce digital media literacy with ‘Sati’ (mindfulness) in which three stages are clarified to explain how ‘Sati’ (mindfulness) support the stage of critical reflection and the stage of clear comprehension that is the internal process of communicating with one’s self before responding to the external environment. The stage of ‘Sati’ (mindfulness) is a moment of pausing and having a space to observe individuals’ thoughts and emotions that happening at that moment. When individuals have self-awareness, it can be presumed that ‘Sati’ (mindfulness) provides individuals a space for critical reflection that enhances them to consider and identify their happened thoughts and emotions as ‘self-reviewing’ and leading them to understand the root cause of their happened thoughts and emotion as ‘self-contemplating’. Finally, the mechanism between internal and external of knowledge formation empowers individuals to ‘question’ and ‘criticise’ at the stage of clear comprehension and action with the right ‘Sati’ (mindfulness), which are the two important keywords of digital media literacy associated with the basis of the Western philosophy. Individuals can evaluate, engage, communicate and also create with the understanding of their capabilities that cultivate their self-literacy, enabling them to have accessibility to use informative resources and data in order to establish their opportunity to question and select how each individual and society should be constructed.

Back to the complete *Spending Reflection* application, all received feedback was discussed in order to improving this application under the objectives of research study. The name was changed from '*Shopping Alert*', some features and user interface had been adjusted to be user-friendly and practical, in particular to verify how '*Sati*' (mindfulness) can facilitate the digital media literacy of Thai online consumers through this initial intervention. This pilot testing is supposed to generate some useful insights from participants, who voluntarily use a month for data collection, see below;



My Setting

Daily budget is 5000.0, Tab to set

Set Currency: **฿** ↓

We'll Notifies you around 6:00 till 24:00.

6:00hr
8:00hr
10:00hr
12:00hr
14:00hr
16:00hr
18:00hr
20:00hr
22:00hr

Set Notification frequency to every

Hour 2 hrs 3 hrs

Save

Review your spending

Did you buy anything today? Let's think in 30 seconds

Add Transaction

Add Transaction

Account: rongkung41@gmail.com

Title

Amount

Currency: £

Reason

Feeling: Positive ↓

Feeling Detail

Add Transaction

Add Transaction

Account: rongkung41@gmail.com

Title

Amount

Currency: £

Reason

Feelin Positive

Feelin Normal

Feelin Negative

Add Transaction

Daily Spending

Today Spended

Spended: 150.0
Remained: 4850.0
Over budget: 0.0

Today feeling

Positive: 3
Normal: 0
Negative: 0

฿50.0 **Title: coffee**
Reason: New shop
Feeling: Positive
Detail: please
Date time: Oct 30, 2019 - 08:05

฿50.0 **Title: coffee**
Reason: New shop
Feeling: Positive
Detail: please
Date time: Oct 30, 2019 - 08:05

฿50.0 **Title: breakfast**
Reason: hungry
Feeling: Positive
Detail: fulfill
Date time: Oct 30, 2019 - 08:05

Weekly Spending

Chart struture

Category	Value
Daily Spended	3105.00
Spended	3105.00
Remaining	1895.00
Over budget	0.00

Note: Well organised
Oct 30, 2019 time 22:15

Note: ใช้ตั้งแคมป์มีเหตุผลและคิดว่าน่าจะโอเค
Oct 29, 2019 time 23:25

Note: Looking good
Oct 29, 2019 time 07:56

Note: Looking good
Oct 29, 2019 time 07:56

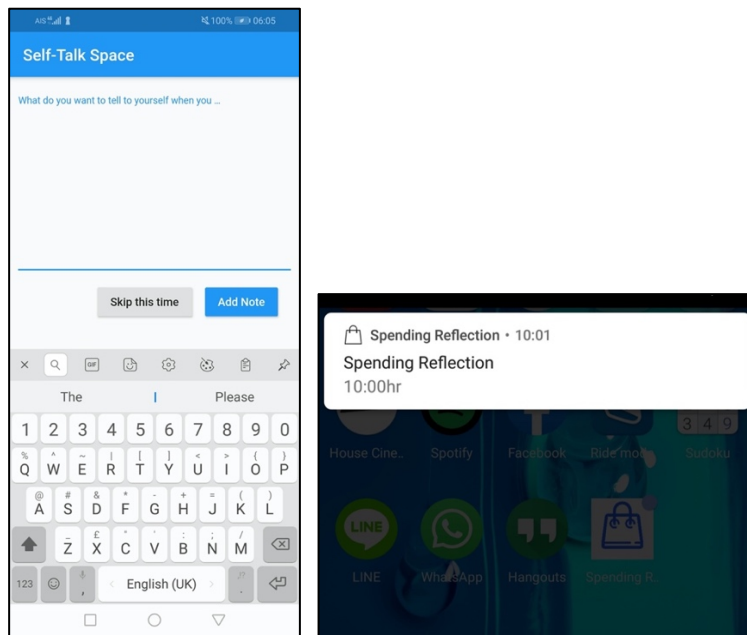


Figure 6.12: The complete '*Spending Reflection*' application

Overall, this research study seeks to explore the relationship between '*Sati*' (mindfulness), critical thinking and digital media literacy. It can be described in three phases: 1) the development process of the three keywords definition, 2) the building of a new conceptual framework and 3) the intervention, putting (1) and (2) into practice. All phases, in particular, are a cyclical process of development to re-examine literature review and data collection through action research combined with the capabilities approach. As McConnell (2009) says that individuals typically spend their time attempting to escape and reject their suffering rather than observe it, consequently, they need to observe and acknowledge their own suffering, only then they can deal with it. This statement represents that '*Sati*' (mindfulness) is the mechanism to support individuals to have awareness to avoid being carried away by the influence of mental construction on experience and in particular, '*Sati*' (mindfulness) is actively attentive, it alerts to all that is happening in present experience of mind, body, and world.

Afterwards, '*Sati*' (mindfulness) facilitates a form of thinking as 'self-dialogue' that cultivates the effective functioning of wisdom development through critical reflection while getting connect with external environment before responding. Congruently, Sen and Nussbaum's capability approach indicates that 'self-realisation' can enhance individuals to access informative materials and data in order

to establish their opportunity to question and select how the society should be constructed (Sen 2009). And to establish their well-being in order to have the rights to receive and accept their own choices (Nussbaum 2011). Subsequently, the purpose of this research study is to foster the conceptual framework for determining how digital media literacy in the Western perspective, integrated with ‘*Sati*’ (mindfulness) underlining specific cultural contexts such as Thailand, can generate new knowledge on how to globalise the global framework of digital media literacy in the diverse cultural context of different countries.

E. The Intervention Testing

This pilot testing intervention is developed from participants of four key stakeholders in the co-creation workshop with the aims to enable Thai urban newly, graduated employees to have digital media literacy with ‘*Sati*’ (mindfulness). With regard to a research question to investigate how can ‘*Sati*’ (mindfulness) enhance the digital media literacy of Thai online consumers. Data from the in-depth interviews with seventeen participants, who used this intervention called ‘*Spending Reflection*’ application is presented in five key findings, as follow.

This ‘Spending Reflection’ application leads participants to have self-reviewing process. Most participants mentioned that the meaning of ‘self-reviewing’ is the process that participants know their feelings and thoughts while they are recording on the application. They can spend time to rethink what they feel and what they think. This process of recording recalls their memory and allow them to review by asking themselves a question. P47 (Consumer) shared the opinion as the ‘Spending Reflection’ application user about ‘emotional self-management’ that is the process of self-questioning, for example, when I really want something, I feel desire to buy something, then, I ask myself, so what? After that, my desire goes down and I repeatedly ask the same question, finally, I think, that’s OK, it doesn’t necessary to buy it. This application creates the moment of ‘self-reviewing’ for user to keep continuously recording and allows them to understand their feelings and reasons to buy under the objective of this application.

“‘Sati’ (mindfulness) is self-knowing, which lets me to review and ask myself that things I bought are necessary or not at this time” (P40, Consumer, the in-depth interview, 3 December 2019)

“I don’t think this application makes me to less spending but it makes me know what I am spending in which feeling” (P32, Consumer, the in-depth interview, 11 December 2019)

“At the past, I didn’t think this point before, this application declares my spending and make me know how I spending” (P35, Consumer, The in-depth interview, 7 December 2019)

The other insightful point is that some participants explain the notification feature, which alerts from their cell phone, P31 and P35 (Consumer) identified the notification as finally, it automatically transforms into self-alert that merged into their habit after that.

“It is like somebody warns me but actually, it is self-alert” (P31, Consumer, the in-depth interview, 2 December 2019)

“The notification is like a symbol of rethinking that what I spending today” (P35, Consumer, the in-depth interview, 7 December 2019)

Application notification turns to be self-notifying that encourage participants to self-reviewing, which is a process of ‘Sati’ (mindfulness). The function of ‘Sati’ (mindfulness) support participants to pause and concentrate on the present moment to consider before reacting something and creates space to consider as P32 (Consumer) defines as a ‘life diary’ that make him return to self-reviewing. Similarly, P36 (Consumer) indicates that this application made her to review her emotions in daily, it seems like writing a diary, it is a ‘life diary’ that recorded her thoughts and her feelings.

Additionally, participants said that ‘Sati’ (mindfulness) does not happen immediately, they have to spend time to keep recording and finally, turns from self-

reviewing to self-awareness. Therefore, the process of self-awareness depends on the time of practising of each individual.

“I think, my perception was changed but my behavior does not yet, I need more time to keep repeatedly doing and hopefully it will change” (P41, Consumer, the in-depth interview, 29 November 2019)

“It was repeat to me, sometime, I forgot my feelings at that time so when I recorded that made me rethink my feelings at that time again” (P36, Consumer, the in-depth interview, 3 December 2019)

“When I spent, I forgot to consider and then, when I reviewed my spending, I felt guilty of myself. I should not buy those things, that’s my reflection that I told to myself, I should have ‘Sati’ (mindfulness)” (P40, Consumer, the in-depth interview, 3 December 2019)

In terms of ‘Sati’ (mindfulness), self-awareness is cultivating individuals to be mindful in every step of feelings, thinking and actions, in which they start pausing their mind and concentrate on the situation at the present moment. Figure 6.13 below, shows that self-awareness is the supportive mechanism to encourage an individual to be mindful in step by step. It is the cycle of internal self, which participates with stimulus. When an individual receives the media content, he or she can review, observe and realise with self-awareness that is in every part of the cycle. Therefore, self-awareness is the key support to allow the process of internal learning, in particular, it is the ability to monitor an individual’s emotions and reactions while they are engaging with the media.

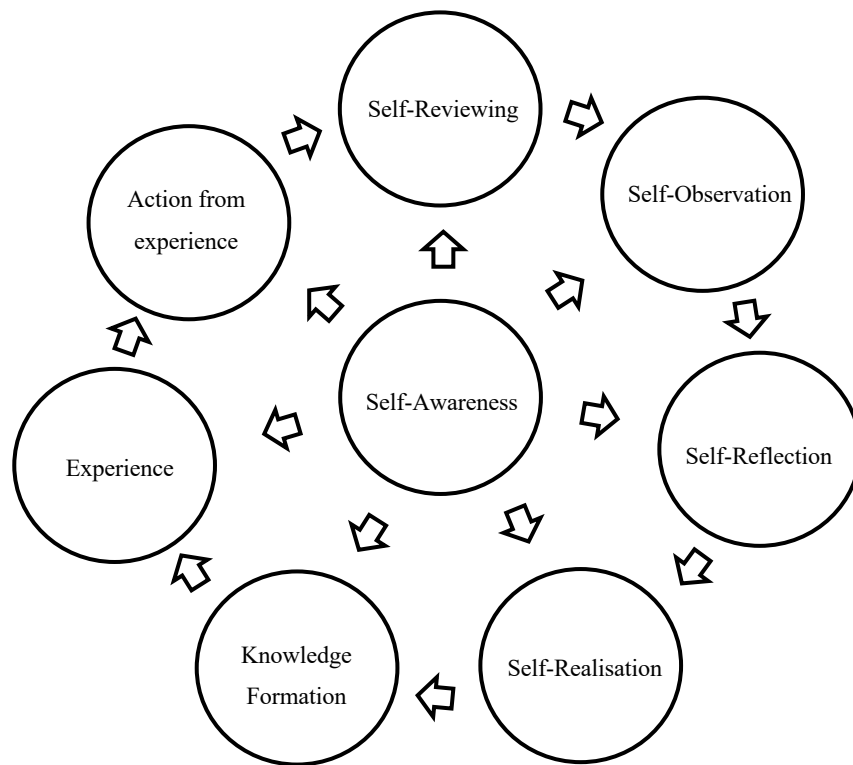


Figure 6.13: Self-awareness in every steps of actions

The example from P47 (Consumer) describes the process of self-awareness that encourages the participant to review, observe and realise by herself, then she reflected her own outcome from her direct experience as follow;

“The good thing of this application is to urge me to realise suddenly before spending. When I use this application for a while, I can identify which one is necessary, which one is not” (P47, Consumer, The in-depth interview, 15 December 2019)

This is a process of knowledge formation that an individual learns from each experience and knowledge will cultivate and accumulate to be experience for he or she to react with the media next time. As with all the process, ‘*Sati*’ (mindfulness) is the basis of an individual’s ability to be fully aware of the internal functioning.

From the process of self-awareness development is the learning process of each individual from their different level of understanding, which depend on the external factors. Participants said that even they learn to practice ‘Sati’ (mindfulness)

passthrough this application. This process can remind them to have self-reviewing while their behaviours do not change, they think they are aware of their feelings and thoughts before taking actions but it depends on their background of their family, society and environment, in which they are growing up to construct their identity and mindset to understand the concept of ‘*Sati*’ (mindfulness) and digital media literacy.

And also, the period of learning depends on each person in different ways. P31 (Consumer) shared her experience about the learning from this application that seems like when she went to one restaurant and recorded that food is not delicious and made her feel negative. She automatically remembers after that she does not want to visit this restaurant again even; she did not use this application after that. It is the process of learning. This application provided a space for self-reviewing, then she realised that she had experience not to visit this restaurant again. In addition, this application makes P34 see the truth, which is to see what she had spent and which category that she spent a lot, it made she realised the problem and filled the gap (P34, consumer). The key learning is to allow an individual to face directly the problem, when an individual sees the problem, he or she will use ‘*Sati*’ (mindfulness) to let them have critical reflection and finally, figure out the solution to solve the problem, this is the process of wisdom.

The process of learning accumulates to be knowledge for the next reaction, if participants understand their pattern of habituation.

One of the insightful points from the in-depth interview is participants realised and tried to understand their pattern and habituation, As P45 (Consumer) explained the moment when he brought coffee every morning and he gave an example to visualise his thought that he had to buy coffee every morning every day for waking him up for working, then, he realised that there are many good solutions for good start working, not only coffee that he had spent everyday drinking in the morning. The process of self-reviewing makes participants to see their pattern same as P38 (Consumer) told that there are many feelings are popped-up to his mind, sometimes, he felt tired, he needed a cup of coffee. First feeling was really good because a cup of coffee made his bright day for working but when he conclusively reconsidered again at the evening, he felt like Oh! It was too expensive, he recorded the feeling

was negative even in the morning, he felt positive. It represents that his feelings were changeable between that moment and after that, which required more time to reconsider. This process is an internal self-observation that they have attempted to see and understand their pattern with their self-reflection. It can be seen that ‘*Sati*’ (mindfulness) support them to pause and have space of time for reconsidering their past actions in which practicing is important for developing this skill.

The process of self-reflection creates the rhythm of negotiation between emotions and rationales. I used the phrase of ‘*the rhythm of negotiation between emotions and rationale*’ because it is the process of self-negotiation to make an individual keep a balance within their decision making. As P45 (Consumer) mentioned below;

“Actually, I would say that I should not make decision with emotion when I am spending, I realise that I use feelings for decision making rather than rationales while I used this application” (P45, Consumer, the in-depth interview, 5 December 2019)

“Recording in different time, it has influences to fill the emotions into the application so it is really good to return to review my emotions again and I can see my emotions that I had noted, in which I can reconsider and manage my spending with the proper solutions” (P38, Consumer, the in-depth interview, 3 December 2019)

“After using this application, I think I can manage my spending but I realised that I lost a lot of money to fulfil my desire, emotions are still over rationale” (P45, Consumer, the in-depth interview, 5 December 2019)

This process of self-negotiation, participants reflected that they gave rationale to themselves to support the right for buying even they deeply knew that was led by their desire. Therefore, the process of self-reviewing helps them to reconsider even they make decision to buy or not. When individuals keep continuously recording, they can see their pattern of habituation, in which they can select the other proper solution to deal with that situation. This is a linkage of ‘*Sati*’ (mindfulness), which

leads individuals to have self-awareness and encourages them to have critical reflection that is a part of digital media literacy.

However, the pilot test is not entirely designed to encourage Thai people to have digital media literacy with ‘*Sati*’ (mindfulness) because it is only an initial exploration of this research study. In addition, participants shared that they had self-awareness, but it was not enough to change their behaviour at that time. There are other factors that influence on them, for example, the duration of the application usage, the background of their families, communities, and cultural norms that cultivate each individual in different ways to practice the skills and competencies of ‘*Sati*’ (mindfulness) and digital media literacy. Nonetheless, it is a good start to explore how the three keywords relate to each other and particularly, some important points for further research study.

F. The restructuring of the definition of three keywords and the conceptual framework

As stated in section A, B, C, D and E above, I gathered the data from the co-creation workshop from participants of four key stakeholders to develop the intervention for the pilot test. After that I used the findings of the intervention pilot test to share with participants of four key stakeholders again with the method of a focus group discussion. This research study aims to categorise into two sections to illustrate the restructuring of the definition of three keywords: ‘*Sati*’ (mindfulness), critical thinking and digital media literacy and the conceptual framework.

The restructuring of the definition of three keywords

As discussed in the above sections, there are several points from the analysis, which derived from the in-depth interview and the co-creation workshop. I used those findings to discuss with ten participants of four key stakeholders in the focus group discussion. The data was analysed to reconstruct and enlarge the clarification of the three definitions, as follow;

Self-reviewing and self-awareness under the meaning of 'Sati' (mindfulness)

According to the literature review, the definition of 'Sati' (mindfulness) in Buddhist concept is defined in two meanings as 'recall', 'recollect' (Payutto 2019b), 'full receptivity and attentiveness to what happen at the present moment' (Analayo 2018), and 'cultivating an awareness of the here and now' (Shonin and Van Gordon 2014). The in-depth interview of participants, who involved in the pilot test defined 'Sati' (mindfulness) as 'self-reviewing'. According to the intervention development, the mechanism of this application aimed participants to record their daily spending. The notification was set for alert in every 2-3 hours per time. Therefore, 'self-reviewing' was described to recall their memory and allow them to review themselves what did they buy and what did you feel. From this point, the definition of 'Sati' (mindfulness), which was collected from the participants, who were involved in the pilot test, it means that this application reminded them to record while they spent time to complete this mission. It starts to encourage them to be mindful. Therefore, this application is the basis of 'Sati' (mindfulness) for participants to feel like it is easily to have 'Sati' (mindfulness) before spending next time.

In particular, participants still shared their perspectives that when they filled the emotion and reason into the application after spending, then, they came back to review the record again after two or three hours, they realised that they wanted to change their emotion and reason to buy because they spent time to reconsider again and again, 'Sati' (mindfulness) makes them back to reconsider what they did. Consequently, this process cultivates them to be mindful and bring them to the other stage of critical reflection, see Figure 6.14

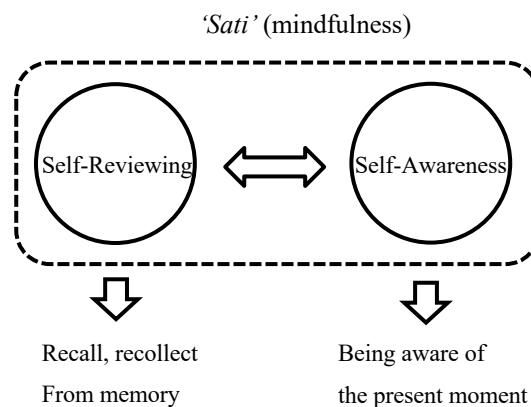


Figure 6.14: The process of 'Sati' (mindfulness)

As discussed above, it can be seen that this application acknowledges participants to have self-awareness, which is the outcome of ‘*Sati*’ (mindfulness). However, ‘*Sati*’ (mindfulness) does not directly lead participants to have digital media literacy, ‘*Sati*’ (mindfulness) leads an individual to have self-awareness first and then, critical thinking and digital media literacy in the next step. In conclusion, ‘*Sati*’ (mindfulness) needs an individual to keep practising to cultivate their ability and then, they can use the ability of ‘*Sati*’ (mindfulness) to analyse, criticise, realise and react in the further stage.

Critical reflection and critical thinking

From data, one key point that clarifies the difference between critical reflection and critical thinking is; critical reflection is the process that an individual understands themselves, in which they are engaging the media. The process of critical reflection is to observe, contemplate and understand their happened thoughts and emotions and finally, they are just aware of their thoughts and emotions before reacting. ‘*Sati*’ (mindfulness) is really important, it is a pausing state that makes an individual to contemplate and understand what do they think and feel. This is the key important process of ‘*Sati*’ (mindfulness). Overall, critical reflection differs from critical thinking in the specific definition of ‘the process that encourages individuals to observe and understand what do they are engaging with others, and they understand why they feel and think like this, and eventually, they understand their reaction to the things they participate in before responding.’ This is an internal process that allows an individual to consider and understand the heart of the causes and consequences, in which everything is arising, existing, and ending, the simple principle of impermanence in the Buddhist teaching. As a consequence, when individuals engage in the practice of critical reflection with ‘*Sati*’ (mindfulness), they are able to react appropriately to the things and situations in which they are involved. ‘*Sati*’ (mindfulness) supports critical thinking, enabling them to aware of responses of their own capabilities of analysing, synthesising, criticising, evaluating, communicating, and creating towards media consumption in their daily lives.

The restructuring of the conceptual framework

The adjusted conceptual framework was then developed by the participants of four key stakeholders, who involved in the co-creation workshop. I utilised this

conceptual framework to address it again in the focus group discussion underpinning the cyclical process of development based on action research combined with the capabilities approach. There are several points that I have amended to the conceptual framework to make it clearer and more consistent, see Figure 6.15

Participants agreed the elements of the outer layer, each individual has his or her own ideal set of perceptions, beliefs, values and norms. There are both positive and negative impacts in establishing their own mindsets and identities, in which their knowledge is accumulated in different ways, culminating in varying levels of understanding of digital media literacy. There is a difference in kinds and levels of understanding, therefore, we cannot expect them to think the same way with us because one plus one, it might not be two.

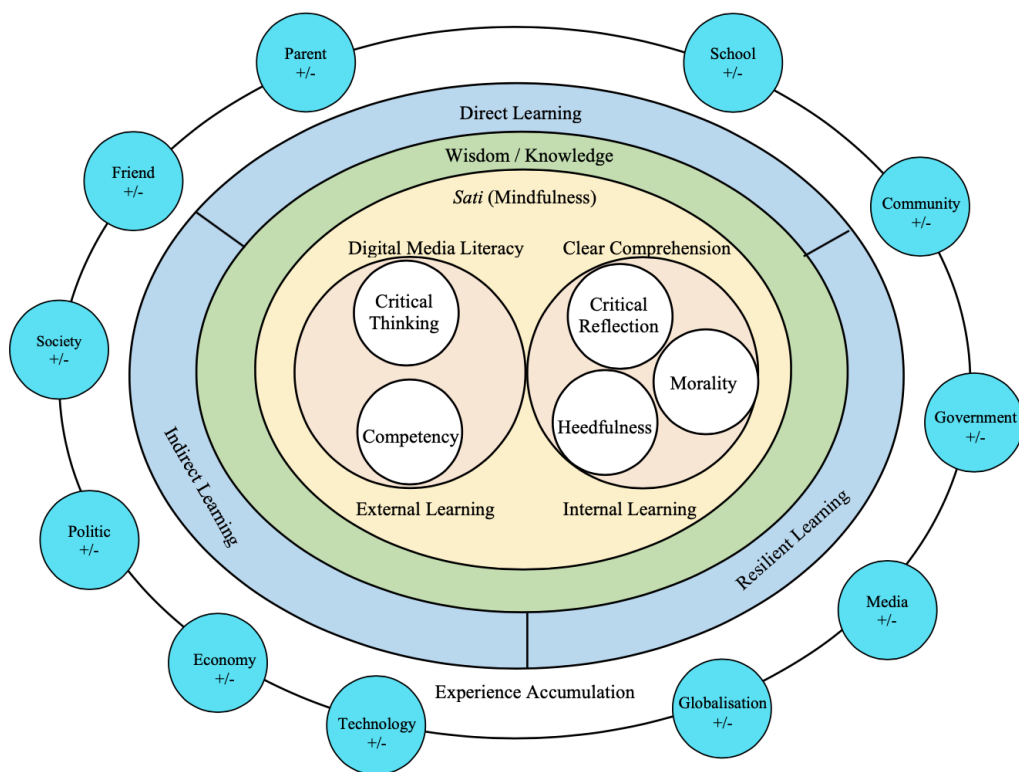


Figure 6.15: The restructured of conceptual framework of this research study

The middle layer, I divided into three elements of learning; *first*, the direct learning is the process of an individual's learning, in which they learn from the real and rich situations that they gain from the immediate experience, when they participate with activities in their external factors. *Second*, the indirect learning is the process of

learning, which gains experience from indirect ways, for example, reading books, studying from teachers and *last*, resilient learning is the process of self-development from difficult situations, in which they are able to recover and develop the ability to be normal and adaptable.

The inmost layer, the circle of '*Sati*' (mindfulness) covers the two circles of internal and external learning because '*Sati*' (mindfulness) is the key support to strengthen digital media literacy skills, therefore '*Sati*' (mindfulness) practising makes an individual to cultivate digital media literacy. The two circles are dynamically integrated to formulate the circulation of the internal and external learning.

Eventually, the basis of an individual's beliefs has dynamic influences for developing '*Sati*' (mindfulness), critical thinking and digital media literacy. There are several dimensions of Thai context to establish an individual's knowledge, it depends on each individual to learn '*Sati*' (mindfulness) and digital media literacy. As discussed in chapter 3, '*Sati*' (mindfulness) relates to the Thai context of '*Kamma*' (action), which is explained in terms of the law of "cause and effect", and can interpret both an authentic (intellectual) and a superficial core of the Thai Buddhist teaching in terms of the combination of Brahmanism, Buddhism and Spiritualism and the Thai social structure. Someone might understand quickly but someone else might not, they are coming from the different background, formulating their own different experience and knowledge. In particular, '*Sati*' (mindfulness) and digital media literacy have many fields of study, and that is why the definitions, frameworks, processes and concepts need to be clarified in the context of culture, norms, values and beliefs before educating this concept and pedagogy.

G. Digital media literacy with '*Sati*' (mindfulness) behind the sociocultural context

The research questions of this research study aim to investigate the construction of definitions and relationships between the three keywords. The co-creation workshop and the focus group discussion visualise the prototype of social interactions between the key agencies that drive digital media literacy in Thailand. Critical discourse

analysis is used to clarify the hidden relations of power that involves participants, who are different roles in place and time.

Form the discussion in the co-creation workshop and the focus group, this research study brings some texts from transcripts that is the part of participants discussion of digital media literacy definition, which the researcher summarised from the in-depth interviews of twenty-seven participants of four key stakeholders and shared to them again at the co-creation workshop with the aim to explore hidden meanings from the perspectives of the participants in the structure of knowledge and power relations.

- (1) P02: The term “digital” is not mentioned in the definition.
- (2) P06: External factors especially the knowledge assets seem unclear. I personally understand that knowledge assets belong in the internal factor for each individual.
- (3) P07: The wording on “a practice to evaluate media” seems too hard to understand.
- (4) P02: I have a question. Where is the origin of the definition?
- (5) *A researcher responds that it came from the in-depth interviews and then, summarising the data based on the literature review.*
- (6) P02: The original definition came in Thai or English and which version would we base it on?
- (7) *A researcher replies to focus on the Thai version.*
- (8) P30: I do not understand the term “wisdom process”.
- (9) P08: Knowledge and external factors does not only include knowledge assets but also experience and external environment.
- (10) P02: How do we differentiate real value and artificial value? Can they be proven? What is the definition of value and real?
- (11) P29: Each word is hard to understand in overall.
- (12) P20: There need to be a definition within a definition. I feel that media literacy is not just a practice. A practice is considered as an internal process but the ability term is spot on, as in “I will use my abilities, skills or knowledge”. Accumulating experience might have other factors involve in achieving media literacy. Not only the experience.

Figure 6.16: The discussion of digital media literacy definition from participants of four key stakeholders in the co-creation workshop (1)

This Figure 6.16 is analysed under the Fairclough guideline of discourse types: contents, relations, and subjects. This content is to clarify the definition of digital media literacy, in which it was summarised from twenty-seven participants of the in-depth interviews as “*an ability and a practice to evaluate media. An intellectual process which links between external factors (knowledge assets) and internal factors (reflective thinking) in order to accumulate experience for differentiating real values and artificial values as well as exchanging media content perception which uses emotion in their reasoning*”.

The conversation reflects the fact that the key point of discussion is to examine the definition and to fine-tune it more clearly with the mission of ‘questioning’ through their perspective’s lenses. I notice some of the points in this discussion: *first*, the unfamiliar keywords were criticised word-by-word by the participants, in which those keywords were not acquainted with their fields of expertise. Real values, artificial values and wisdom process are the great examples that represent the various fields of each individual experience as their positions in society. That’s why policy makers and academics working on digital media literacy policies, strategies and implementations, seeking to negotiate and (re)confirm their knowledge of digital media literacy, explore how this discussion can clarify the process of power relations and negotiation of particular Thai contexts among participants of four key stakeholders.

Second, this example below shows that participants shared their perspectives from their expertise, for instance, policy makers and academics, with a strong view to making it consistent and rigorous that they derived and articulated their own concept through their knowledge. While content creators and consumer reflected directly to the definition, in particular, academics in the profession of Buddhist principles shared the other perspective that might intervene the original concept of digital media literacy under the Western principle, see Figure 6.17, below;

- (1) P20: Yes, especially with digital literacy. We should also look into its accessibility and usage. Content might not be the only aspect of it.
- (2) P03: It is not a complete change from being emotional to logical because it never was separated. Sometimes, emotion is the reason because media invokes us with emotions. We cannot use just our logic. There are times when the media has its power and value to invoke our feelings. You cannot find logic in that; it is all emotions.
- (3) P02: On reaction process at the receiving end, we need to debate on its definition by looking at each word. I tried to find the receiving end. Right now, I can only grasp on the term “identifying” and it is still confusing. It is only one part which does not include the correct usage or involvement term. In the text, there is only experience accumulation that identifies real and artificial value. It should be cognitive process. There are four components in the definition but this text only has one; identification. It still needs evaluation, practice, accessibility and creation.
- (4) P30: There are no digital components in the text. Another crucial factor in it is an interaction or activity, which is an action that happens during digital literacy process.
- (5) P04: I want to add more on reaction process about changing perception. Perception in this case means understanding the effect that happens within us as a receiver and from the content. As we react to it, digital literacy is not only a passive stance. We might turn into senders and create our message altogether. And what it affects in the digital aspect is the receiver creates the message and turns into a sender almost simultaneously.
- (6) P07: It should include respect on people’s rights because we as a sender can decide on a whim and cause a big impact. People should acknowledge how their action can affect on others.
- (7) *A researcher concludes the subject. Participants listen and look at the chart*
- (8) P02: We can adjust it according to our previous comments.
- (9) P06: The important point is we have to answer first on why we need digital literacy and in what way that we want consumers to decide better so we can look back at the definition in a clearer picture.

Figure 6.17: The discussion of digital media literacy definition from participants of four key stakeholders in the co-creation workshop (2)

“It is not complete change from being emotional to logical because it never separated” An academic participant here reflected with expertise to emphasise on the internal process of reflective thinking, in which this definition was redefined to the new definition that associated with the Thai Buddhist principle of the internal process of critical reflection. Therefore, this definition of digital media literacy was negotiated in between the Western and the Thai Buddhist principle of each participants’ lenses with the aim of making this definition more explicit with their

own conceptions. Noticeably, while everyone shared their perspective from their experience, a content creator suggested to the group that they had to reconsider first why we need digital media literacy and how we can encourage Thai consumers to make decision better, that they can have a clearer picture to redefine this term. In this scenario, a participant, who is a content creator was functioning as a middleman to negotiate and required others to reflect on the purpose of this discussion.

And *lastly*, power relation is associated with their positions and responsibility in society. With regard to this discussion, implying to digital media literacy movement in Thailand. The relationship in this discussion can evidently be demonstrated in Figure 6.18 below. Conclusively, a policy maker shared and concludes the definition that was agreed from all participants as “*skills, capabilities and knowledge to interact with people on digital media and to gain access to and understand its content using an intellectual process – an ability to analyse, evaluate the real values of things and create an active participatory approach on digital platforms on the basis of responsibility and mutual respect on right of oneself and of others*”, it can be noticed that this definition partially differs from the definition that I summarised from the in-depth interviews. This definition had been adapted from the discussion of the participants and had been combined with the key term of government sectors, which is normally used in public policy to promote digital media literacy in Thailand. ‘*An intellectual process*’, ‘*the real values of things*’, ‘*an active participatory*’, ‘*digital platforms*’, and ‘*respect and responsibility*’ was the added words that made the definition of digital media literacy appropriate for Thai people.

Another insightful point is that a participant of consumer raised the issue of the level of understanding of the digital media literacy concept. Focusing on the point that how can individuals evaluate themselves if they have digital media literacy but they are not ready for the further stage of active participation. Despite knowing how to engage with the media and even realising the media’s priorities, they do not intend to take any actions at that moment. In this state of mind, individuals need more confident, depending on their cultural background to express their voices and actions that Winter (2009) emphasizes the process of understanding others that individuals can realise themselves that they cannot separate from others then they can move from the state of delusion to the state of freedom, in which they understand the truth

of the nature. Furthermore, Mihailidis (2019) explains this action that voice is the starting point, which individuals can approach capacity that connected with self-awareness, identities, background, experiences and personal motivation to engage with the issues. I interpret this process as ‘critical reflection’, which is the part of ‘self-reviewing’ to nurture their own knowledge formation and then to participate with other social agencies that eventually establish themselves to be ‘self-realisation’, which is the process of ‘self-literacy’. It can be shown that a participant encouraged groups to reconsider this point from the consumer’s insight and required this group to take into account of this expression. Recognizably, participants of policy makers took this issue to broaden experiential and expressive values of their understanding to embody knowledge/beliefs and social identities by offering the other idea to support their own knowledge.

- (1) P20: I use – knowledge, skills and abilities in interacting with digital media. Adding the word “people” here would be good because we have interactions with people in the digital media, not the media itself, in order to access and understand with cognitive process and evaluation then creating participation and media content base on our responsibility. Some people might like the term “create” or “share” when it comes to digital media.
- (2) *A researcher concludes that knowledge, skills and abilities in interacting with people through digital media in order to access, understand with cognitive process, evaluate and create participation and media content base on our responsibility by respecting people’s right.*
- (3) P28: I question on this definition indicating that digital media literacy has to create participation. If one read and realize but has no feedback, will it count as having digital literacy or not. Feedback is necessary or not to show our digital media literacy.
- (4) *A researcher concludes P28’s issue that if we analyse but give no feedback or participation, will that behaviour still be counted as having digital media literacy or not.*
- (5) P02: This is a good point because it is up to the scope we aim for. If someone becomes aware of it, does it count as having digital media literacy? Does it need to lead into action? Some definition mentions “making informed decision discreetly” as in they can use their judgement whether they share the content or not but every process has a type of informed decision no matter if they decide to recommend their friend or participate in it without digital media literacy or not.
- (6) P20: I use the word of ‘participation’, the term “participation” has many levels. Receiving and analysing input are still counted as participation without action or complaints.
- (7) P07: Being able to manage oneself as an individual already requires a level of digital media literacy such as in child developmental aspect, children know how to defend themselves and able to spread the information without the use of any digital device. It counts as having digital media literacy that they can tell and help others.
- (8) P02: [...because the media has transformed into the digital era but if the researcher would like to use the term “digital media literacy” then we have to differentiate both of them because it is more in-depth. We need to specify the meaning to the word “digital” that is different from other media which is complicate. One fact that we can differentiate is that the technology is more complex such as the post that I shared yesterday about “Deep fake” software. I am not sure if people know that this program exist. We no longer can trust the things that technology can do with AI. I insist that we should focus on the “digital” term because the basic concept or process is already covered by the term “media literacy.]

Figure 6.18: The discussion of digital media literacy definition from participants of four key stakeholders in the co-creation workshop (3)

The formality of this discussion had involved all voices to embed their social concerns into the society in which the issues were raised and heard to figure out the

solutions based on action research combined with the capabilities approach. Additionally, the social identities and the social relation between four key stakeholders were contributed the hidden power and hidden relations of power, in which participants have to negotiate a relationship with the conversation. It can be noticed that policy makers might listen to consumers' voices and gave opportunity to share and express the idea to develop the definition. However, policy makers had exercised power over other stakeholders in that they have the expertise in these issues to determine what should be included and excluded of this definition. The reflection from a consumer participant was not be stated to discuss more in depth to the point that only received admiration for sharing the idea from policy maker participants and then, policy maker participants returned to discuss their point again. The structure was theorized into the ladder of participation, in which each stakeholder participates and associates with interest and their fields of experiences.

The other example, Figure 6.19-6.22, illustrate the conversation between the participants of four key stakeholders in the focus group discussion with the aim of discussing the adjustment of the conceptual framework, which was argued earlier in the co-creation workshop. According to the data collection process, each participant of the in-depth interviews was given a paper in order to draw up the relationships between the three keywords, after that I summarised all visual mapping and created an adjusted conceptual framework for further discussion.

- (1) P13: I don't think morality, concentration, mindfulness and comprehension are necessary in the study. But what I feel missing for inner mindset is cultivation. In social studies, each individual has to pass through a long socialization process: family upbringing, teaching, experiences collecting, in order to become what s/he is now. Their mindset has been conceived from several input factors. The outer circle seems fine. I just don't see any of the globalization ideas: K-pop, for example.
- (2) P11: From what P13 said, I would like to add some comments. From my view on mindfulness, in the big circle on the right, I think mindfulness, morality, concentration couldn't be completely separated from one another. Morality helps keep us in the right mindfulness track. Without morality, we might still have mindfulness, but it'd rather be wrong mindfulness to go the wrong way. Morality is to control the rightful way of living. It goes together. Compare to those who practice mindfulness, media literacy would take a deeper root and be more sustainable.
- (3) P13: I want to discuss with P11. As I've asked before whether this research has used some of Buddhist critical thinking. If we state that Buddhist mindfulness could bring about more profound thinking, I think [a Swedish environmental activist] Greta (Thunberg), who is in her teens, is capable of thinking profoundly about the future of human race and smartly question our current way of living. She might have no delicacy on Buddhist concept, but she has a very clear thinking. That's why I ask whether this research has been declared to base its ground on Buddhist critical thinking. I agree with P11 that if morality has been separated in the research, it should be explained. If the main factor is mindfulness and morality is a part of it because it is a controlling agent for rightful way of life, or whatever, that's fine.

Figure 6.19: The discussion of the conceptual framework from participants of four key stakeholders in the focus group discussion (1)

- (4) P11: They are constructively relevant to one another.
- (5) P13: This can be explained further. I haven't matched up the Noble Eightfold Path, which includes right mindfulness, right action, with the Threefold Learning: morality, concentration, wisdom. Under morality, there are three paths; under concentration, there are three paths; under wisdom, there are two paths. All of these elements are all relevant.
- (6) P11: Maybe you should explain the relation between these two parts.
- (7) P02: I don't get all the arrows. I wish I know what affects what. What is the meaning of each circle? There are too many circles, inside, outside.
- (8) *A researcher explains further.*
- (9) P30: Is this framework explaining the result of the study?
- (10) R: Yes.
- (11) P30: But when we look at the research questions, we have mindfulness, DML and critical thinking as our leading stars, but with the result, I don't know if it answer the question.
- (12) P03: I agree with P13. The research doesn't mention mindfulness of Buddhism. Morality and concentration are religious words. I'm interested in mindfulness and there are two similar terms, mindfulness and awareness. Which one is the right one? Actually, I think mindfulness could lead to *yonisomanakisara*, or a very careful reflection. I mean, if we're slow enough, delay our

Figure 6.20: The discussion of the conceptual framework from participants of four key stakeholders in the focus group discussion (2)

action long enough, an attentive contemplation could take place and develop some kind of realization or wisdom within ourselves. In the big picture, mindfulness helps us see things as they really are and see ourselves as we really are, from within. It is the inner process of the mind. Wisdom is the realization on ourselves, to know what I am, who I am. So, I agree that you put clear comprehension as outside factor. However, wisdom is working deep inside. Conscientiousness evolves before our feelings and thinking, which are its consequences. Mindfulness helps us see both inside and outside.

(13) P13: I guarantee that...well, I am still concerned. From the model in this framework, I think the overlapping circle between media literacy and inner mindset is not easily mixed. There is wisdom on both sides. So the overlapping circle should be common area, and in my opinion, it's our thoughts, beliefs, values, ways of life. Media literacy doesn't mean that all media literate people have to agree on the same things. I am seriously object to how major news networks, like Workpoint TV, Thairath TV broadcast controversial news, like sex, lottery, etc., while many others are not serious about that at all. They are media literate; they know very well why the mainstream media broadcast such stories, but they accept it. we only have different set of beliefs, values. I think this difference is an important factor inside us. Each individual has one's own inner process to develop his or her mindset. Everyone has unique logical background to interpret and understand things. Media literacy can be of may shades. It doesn't necessary mean everyone has to agree upon the same conclusion.

(14) P02: I'd like to add a bit. I admit that I don't quite understand the diagram, but I'll try. I don't get what bring about what, but one thing that might be hidden or you may have to clearly show is technology. As the goal is digital media literacy and 'digital' is a higher level of media literacy in general. Technology is an important part of digital world that we have to consider. Does it

Figure 6.21: The discussion of the conceptual framework from participants of four key stakeholders in the focus group discussion (3)

affect our lives or our ways of living, and how? What are technology-related legal issues, cyber law or digital footprint? What do we need to know about technology that we use in everyday life? Is there any hidden knowledge? Digital media literacy doesn't derive only or purely from mindfulness. As I've said before, we also need technological knowledge apart from being mindful. Mindfulness doesn't make us enlighten in or completely understand AI-generated deepfake technology. The knowledge derives from technological study, some kind of trainings, or having basic experiences.

- (15) R: Do you think technology is one of the factors?
- (16) P02: Well, I don't know. But now I haven't seen it anywhere. So, I suggest you put it in a separate circle as it will lead to basic foundation of digital media literacy. Mindfulness helps with general media literacy, but with 'digital' one, it will be one step advanced.
- (17) P13: Technology and globalization. You might want to add more outside factors. Globalization is a mega trend.
- (18) P30: I'm not sure whether technology should be in the outside or inside circles. From the information so far, technology is even a stimulator that leads us to be mindful or not. It is more like a factor than socialization.
- (19) P20: [...my work focuses mainly on content, but other influential factors are also necessary to consider. We talk a lot about including cyber security as a part of media literacy. To measure whether this is media literacy or not, you should measure whether it derives from technological influences. Or else, it would rather be consumer literacy than media literacy.

Figure 6.22: The discussion of the conceptual framework from participants of four key stakeholders in the focus group discussion (4)

This data transcript generates some insightful discourse, the content of which is intended to allow participants to discuss the adjusted conceptual framework. The actors are key stakeholders, who can occupy with their own positions. There are some face-to-face interaction discourses that they encounter. Challenging ideas can be defined both power exercising and power negotiating, looking through the discussion between each stakeholder. They discuss about the three aspects of morality, concentration, and clear comprehension that should be part of ‘*Sati*’ (mindfulness) or not. It can be understood that the concept of Thai Buddhist teaching was challenged by Western values under the concept of digital media literacy. When a policy maker participant provided Greta Thunberg, a Swedish environmental activist, as an example, she emphasises the challenging point of ‘*Sati*’ (mindfulness) that Greta has critical thinking skill without ‘*Sati*’ (mindfulness). With the question of how can the Western people cultivate critical thinking without ‘*Sati*’ (mindfulness). This is the crucial point that is needed to clarify. The process of discussion dynamically unknots this point as the other participant provided a strong explanation of how ‘*Sati*’ (mindfulness) can be associated with the three aspects of the wisdom process that support the process of critical thinking to respond appropriately. Remarkably, this explanation can shift the perspective of the Greta issue to support the notion of ‘*Sati*’ (mindfulness) as a part of critical thinking by expressing its knowledge of the Thai Buddhist principle in order to establish a social relation between participants.

The sense of scepticism in terms of ‘criticising’ was interpreted on this conversation. With the beginning statement of “*I don’t get all the arrows. What is the meaning of each circle? There are too many circles inside, outside*”, “*I don’t quite understand the diagram*”, In particular, Figure 6.23 describes the conversation that allows a researcher to interpret into two meanings: 1) a participant truthfully did not understand the process of the co-creation workshop that was organised and clarified last time. Therefore, a participant still had those kinds of questions in the focus group discussion.

- (1) P02: Where do your sample group come from? Are they Thais?
- (2) R: Yes, Thais.
- (3) P02: All of them?
- (4) R: Yes. They are Thai urban newly graduated employees who live in Bangkok metropolis and vicinity.
- (5) *A researcher continues the explanation.*

Figure 6.23: The discussion of the pilot intervention from participants of four key stakeholders in the focus group discussion (5)

And 2) the process of power exercising that aimed to test a researcher's reaction and also processed the expressive values, which referred to the social identity and position in society. This participant's questions reminded me to the myth of '*free speech*' that everyone is '*free*' to say what they like. In fact, the pilot intervention development and participants recruitment for the application was systematically explained to all participants who participated in the co-creation workshop. Therefore, 'questioning' of the policy maker in this situation implied the discourse of the hidden power of exercise. The power expression consists of multiple force relations that are intended to achieve the objectives. In this conversation, there seems to be the sense of 'cynical', 'sarcastic', and 'ironical' that does not want a serious response back, in particular, a reminder to the group with the position of authority background.

Additionally, there are some statements, reflecting the sense of 'us' and 'them' that were declared to the specific fields and the relation between that fields. Interactions in social space generate knowledge called as a 'social field', which delineates boundaries and allows the selected person to include and exclude the field. As a participant of policy maker said that "*media literacy does not mean that all media literate people have to agree on the same things. I am seriously object to how mainstream news networks, like Workpoint TV, Thairath TV broadcast controversial news, like sex, lotto, and so on, while many others are not serious about that at all*". This paragraph indicates the meaning of a policy maker's perspective of formal authority to define themselves as a spectator or a media monitor and also classify others who do not qualify for this position.

(1) P13: For general public, media literacy can be something they know nothing about. As P02 said, we are both mindful [when watching news] in critically thinking about the intentions or incentives of the media, and we are literate in the media. So, mindfulness doesn't relate automatically to media literacy. We'll be media literate when we understand what 'media literacy' means.

Figure 6.24: The discussion of the pilot intervention from participants of four key stakeholders in the focus group discussion (6)

And Figure 6.24 clearly represents the social relationship between participants, who claimed that they are digital media literacy professionals. “*As P02 said, we both are mindful [when watching news] in critical thinking*”, the statement strongly illustrates that ‘we’ in the sense of the same social field and being able to speak the same language to construct the authority that collects and separates someone in and out the group that Bourdieu described as ‘*social structural hierarchy*’ (LiPuma 1995) and ‘*class habitus*’ (Crossley 2014) that delivers the principle for the logic of selection and organizes the legitimate culture (Moore 2014). This statement signifies the process of fostering ‘self-distinction’, which can be formulated through the ‘regimes of truth’ (Hewett 2004) and possessing knowledge to embrace the truth for continuing the power to exercising and being exercised to others.

The last example below, Figure 6.25-6.28 illustrates the scenario of the participants’ discussion that they were brainstorming to share ideas of creating an intervention.

- (1) P28: Once, I read a controversial post on Facebook and did not know which way to side with. I searched further in Pantip Forum, looked at the comments and built his/her own opinion based on the majority that I agreed with. Therefore, I took side and reacted by expressing his/her own opinion. I thought that the majority comments are reasonable and true though it was uncertain if it really was true.
- (2) P06: It is hard to find the unbiased opinion. Information literacy needs to be unbiased. They need to digest the information before taking sides.
- (3) P29: P28 said that one had to research the facts to support what one thought or to find its accuracy which one had to research from various media such as social media, people or documents.
- (4) P02: Like what P28 commented, people do not realize something out of nowhere but they will when someone talks about their past. It is the information that makes them aware of the facts. Talking about the tool, it can be a blog or media that helps monitoring organizations.
- (5) P28: It can also be an application that gathers all the opinions and displays what society thinks through different point of views, making us see well-rounded opinions of others.
- (6) P02: There is a website called snopes.com which gathers all the urban legends that people are curious about their authenticity. One will send the story in and there will be people who research for them and answer them back like the rumor which Kim Jong Un killed people and fed them to the dogs. I looked through the website and they seemed to be credible with the evidences that they supported their answers. Thailand might not have something like this yet.
- (7) P28: Yes, I consume quite a lot of information nowadays and not knowing the actual truth by the lack of credible sources. I search about them on Pantip forum because there are various comments that enabling his/her to analyze further on what should be believed in.
- (8) P06: Is there a program like this in Thailand?
- (9) P02: Sure and Share.
- (10) P06: Are they still being active?
- (11) P29: They still do by the support from Office of Thai Media Fund.
- (12) P02: They need to have a blog of website for people to search.
- (13) P29: There is a Facebook page.

Figure 6.25: The discussion of the pilot intervention from participants of four key stakeholders in the co-creation workshop (1)

- (14) P06: If the group is to expand further, there should be a credible blog or news agency since our news stations tend to report them with little facts and overwhelming emotions.
- (15) P02: Other countries have those things. Whenever their president talks, he always gets exposed with his lies because people are fact-checking him. Fake news is a big problem in United States because there are too many news agency around so former news reporters established an organization and made a workshop called “checkology” where they taught and tested students on how they fact-checking the news. Thailand can make a workshop for working age. It is cool to join the workshop and see that you can expose the lies like you are not mainstream and you are smart to check the facts.
- (16) P02: Also, I once proposed digital literacy to the college as a mandatory course before. Students should at least pass this process or workshop before graduated, not a discussion lecture.
- (17) P28: There could have news agencies for my generations because most of them I do not follow mainstream news agency like Channel 3, 5 or 7 but follow news from A-Day. Though, there is a possibility that our new page or application would not get any followers.
- (18) P06: Actually, the tools should be integrated together. It is hard to pick which one covers the most audience. Many people only follow the page they like. There should be more than one media for them.
- (19) P29: I agree that students should learn about digital literacy before graduated because they will have this skill with them knowing what digital literacy is and how media is made.
- (20) P02: I was only made aware of that during my master degree oversea, the first class of media and society subject.
- (21) P29: National Broadcasting and Telecommunication Commission collaborated with universities to make a book about digital media literacy and gave them to students majoring in mass communication and education as a trial for them to teach secondary students about it. The college students got to practice and create a learning experience for themselves.
- (22) P06: We can compare its nature as patients with the lack of doctors. If there are enough doctors, they will act as an educator and the cured ones will keep themselves healthy. There are two processes that go along side each other.
- (23) P02: The cure is already out but if we are to really tackle the challenge, we cannot force young people once they graduated unless they have probation period. The easiest method is to integrate with the media by making media providers to be on the same page about what they can integrate in the media. I think that every television series can be integrated. Anything that invokes critical thinking will lead to mindfulness and digital literacy.

Figure 6.26: The discussion of the pilot intervention from participants of four key stakeholders in the co-creation workshop (2)

- (24) P06: Television series are a good choice. I have a personal belief that it is ideally presumptuous to say that children do not watch television series. They, in fact, still watch some good channels and learn about what to do and not to do such as Japan television series that integrate many good values. If they really try, you will get something good and kids will get to learn.
- (25) P02: People have been discussing about this for a while now but to tell the media provider suddenly to integrate, they have to embed these knowledges on media creators like writers on how to integrate them. The values do not need to be conveyed directly but at least have them integrate something in the plot that make viewers aware of the information if it is true or not.
- (26) P28: So, doing it through media provider and making a standard.
- (27) P02: Yes, there should be a measure or policy for this or it will not be effective.
- (28) P28: Making regulations.
- (29) P02: It might even be from National Broadcasting and Telecommunication Commission to order the media.
- (30) P29: National Broadcasting and Telecommunication Commission already did quite a lot of that but the media tried to avoid it.
- (31) P06: Media would claim that they cannot sell the content that way.
- (32) P29: I agree.
- (33) P02: They can make it dramatic and still integrate something in.
- (34) P29: I used to do a project with producers about media literacy and let them evaluate their program on its level of media literacy integration. It seemed to work at first but they all disappeared once they went back to their channel. I also made a project once which I told them to write a proposal integrating digital literacy and they could get funding from the project. It could be indirect such as showing behind the scene of a program and talking about its values and origin so it touched on digital literacy but no one was interested in it. It needs a measure to direct the producers.
- (40) P02: We could make it into key outcome indicator (KOI) for the organization like the universal design measure. Civil office did this as well.
- (41) P29: It can be used in reducing fees.
- (42) P02: Going Thailand 4.0 is a good idea but there is an outcome that can happen. Using more online media leads to more false information. If they go 4.0, there should be a measure to support media literacy such as partnering with universities, making key outcome indicator for media because each of them

Figure 6.27: The discussion of the pilot intervention from participants of four key stakeholders in the co-creation workshop (3)

- already makes their plan and lastly, assign people who has knowledge about media literacy to monitor them.
- (43) P29: It means the media and government sector can integrate media literacy together by using supporting measure.
- (44) P02: Media in this case includes advertisement as well. Foreigners has PSA and advertisement for public interest. They set a fixed daily amount of advisement spot that supports any public interest. They can partner with advertisement organization or media funding to create one.

Figure 6.28: The discussion of the pilot intervention from participants of four key stakeholders in the co-creation workshop (4)

This conversation was the process of participants’ brainstorming to create an intervention for newly graduated Thai urban employees who use social media for product and service consumption. This discussion of the co-creation workshop visually reflects the prototype of digital media literacy movement in Thailand that works with key social partners. I noticed some insightful points in this discussion: *first*, policy makers and academics had used their roles as advisors or experts to suggest their perspectives on a consumer participant’ s opinion, and therefore the relationship position of this conversation resembles a top-down communication approach to express superior authority, for example, a teacher and a student who are not on the same level position for discussion.

Second, policy makers used their own personal experiential values to support their perspectives when they wanted to share something with others. The expression of a policy maker participant said that “*I was only made aware of that during my degree overseas, the first class of media and society subject*” and “*other countries have those things*” to support the idea of encouraging media literacy curriculum and pedagogy in educational system. Additionally, this reason deeply underpins their credibility in order to encourage others to agree with the sharing point. And, the policy maker’s statement reflected in collective behaviour that allowed other participants to agree with this idea by presenting the organisation’ s policy to support this issue.

Third, this conversation also expresses a policy-based approach rather than a consumer-based approach to implementing digital media literacy. As discussed

above, policy makers shared the communication tool named ‘*Sure and Share*’, which is short scoop television to educate fake news issue through the mainstream television channels and Facebook page platform. Evidently, the point is that participants who are consumers and content creators used to hear this name, but it seems they did not recognise and watch this programme before. Therefore, the question was raised to a policy maker that “*are they still being active?*”. It appears that this implementation was operationally based on the policy’s lens that was not created on the basis of target audience.

Fourth, the government sector has prioritised the protectionist approach of controlling media manufacturers in accordance with the law and regulations. As discussed on the conversation, a consumer participant and a content creator participant agreeably suggested using soap opera as a pilot intervention to encourage digital media literacy with ‘*Sati*’ (mindfulness). A policy maker participant explained that this issue had been discussed for a while and had not progressed in the real situation. In this point, a consumer participant additionally suggested that media manufacturers should be allowed to establish their own standard of regulation. A policy maker participant emphasised that it should not be the supportive approach from the governmental sector to encourage media manufacturers to cultivate self-regulation because it could not have happened. It should be the rules or regulations stipulated by National Broadcasting and Telecommunications Commission to authorise the media.

And *lastly*, it seems that policy makers listened to the voice of consumers who shared their perspectives in the brainstorming process. It is important to note that consumer, content creator and academic participants intended to respond to the point of this discussion, while participants of policy maker shared their own perspectives and beliefs that they have experience of digital media literacy. Therefore, this conversation sometimes reflects one-way sharing towards the same goal, because it seems that each participant has his or her different experience of digital media literacy concept, so that there have difference directions between each stakeholder in driving this issue that might not react to the point of this discussion. Although, the consumer’s voice is a key part of driving this issue, it depends on how the other sector take reaction on this voice or not.

Finally, all conversations constitute the process of power negotiation in order to maintain the power exercise and being exercised, in particular, to continue the social relationship. It can be noticed that the phrase of '*I agree with you but...*', appeared often in this conversation, which reflects the Thai context of oppositional agreement in which someone normally begins with this phrase to express agreement with others before sharing the true opinion that might be opposite from the previously agreed perspective. Mostly saying this sentence before sharing the opinion that was not aligned with the perspectives of the other participants. It shows the sign that '*do not lose someone's face*'. Even if they do not agree with the point, they respond by saying that they agree first and then share their opinion, although they do not support that claim. On the other hand, it can be the Thai characteristics of '*unobtrusive*', '*humble*', and '*modest*' that do not act as know-it-all, not to be pretentious, in which inferiority does not make an argument with superiority. In the Thai context, it represents the patronage system that has the patterns of hierarchical society. This implies that in Thailand's digital media transition, cultural context is a crucial point of concern in glocalising digital media literacy strategies and pedagogies throughout each country. Consequently, all participant data was collected from four key stakeholders with the aims to investigate how research questions of this research study can address research assumptions and determining the contributions to describe digital media literacy with '*Sati*' (mindfulness) in the Thai context. Thematic analysis and discourse analysis had been used as an analytical method to clarify how the data can provide the findings for discussion in the next chapter.

Chapter 7 Discussion

This chapter addresses the arguments based on findings discussed in Chapter 6 and aims to answer the three research questions, two of research questions are: *how can 'Sati' (mindfulness) relate to the concept of critical thinking?* and *how can 'Sati' (mindfulness) relate to the concept of digital media literacy?* These two have been clarified through the definitions and the relationships between the three keywords. In particular, the conceptual framework was cyclically reconstructed to explain how can 'Sati' (mindfulness) integrated with the concept of digital media literacy that contribute to the last research question is: *how can 'Sati' (mindfulness) enhance the digital media literacy of Thai online consumers?* This chapter provides four sections to visualise some of the ideas that are crystallised from the analysis for discussion.

A. "Sati" (mindfulness) and self-literacy in terms of digital media literacy

The previous chapter, 'Sati' (mindfulness) is described as the key aspect of strengthening individuals' critical thinking and digital media literacy as a supporter. To clarify two research questions of *how can 'Sati' (mindfulness) relate to the concept of critical thinking?* and *how can 'Sati' (mindfulness) relate to the concept of digital media literacy?* The relationship between 'Sati' (mindfulness) and the internal process of critical reflection can be additional defined as 1) 'listen to one's own voice' that is to listen to one's own popped-up thoughts and emotions when individuals are engaging with the media. And the external process of critical thinking, which is 2) 'listen to others' voices' that is to listen to all external stimuli that interact with both physical and psychological impacts on oneself. 'Sati' (mindfulness) provides individuals the space to observe what is happening in their minds that they can cultivate their own self-literacy. According to the Thai Buddhist principle, the internal process is of importance that gives priority to the process of critical reflection or 'Yonisomanasikara', in which self-listening is the key skill to cultivate individuals' competency of digital media literacy in this argument.

From analysis, I outline the term of 'self-literacy' as the process of self-observation and self-realisation with the additional skill of self-listening to understand what are

happening into one's thoughts and emotions and reflect them with self-awareness that make individuals to realise that all thoughts and emotions are arising, existing and then ending in every second. The key point of this realisation is to be mindful of their patterns of thoughts and emotions in order to clearly comprehend their thoughts and emotions that Kellner and Share (2009) term as 'normalcy', which constructs the oppressive ideologies, social norms, and injustices in each community. Furthermore, this pilot intervention is an example of this research study, which aims to cultivate self-realisation, reflects the process of self-observation, highlighting the finding that it is not too strange to have some popped-up thoughts and emotions into the mind. It is common practice for individuals to accept rather than reject. The mechanism of refutation its thoughts and emotions cultivate inevitably the progression of the self-oppressed into social injustice and inequity acceptance that establish them to accept conformally without questioning in terms of freedom of expression. Therefore, individuals cannot liberate themselves, if they do not realise that what thoughts and emotions happening, even they try to throw them away and indulge with the delusion that leads individuals to escape from the truth. Referencing Nussbaum's definitions of this process as '*inequality reexamined*', and '*development as freedom*' (Nussbaum 2011) that spotlights to the internal practicing, which can enable individuals to question and reconsider what the media that they are consuming to construct thoughts and emotions of illusory to them. This process associates with digital media literacy, in which individuals can manage oneself before handling with the external stimuli that they are receiving. This definition is merged between the definition of '*Sati*' (mindfulness) and digital media literacy, which combines the internal process of thoughts and emotion self-awareness to establish skills, competencies and then to articulate knowledge for interacting with the external process by using critical thinking as an intellectual process (wisdom) that facilitates '*Sati*' (mindfulness) with clear comprehension to participate with the external stimuli. The redefined definition of digital media literacy from participants of four key stakeholders is "an ability to analyse, evaluate the real values of things and create active participation approaches on digital platforms on the basis of responsibility and mutual respect on right of oneself and of others.", in which the Western principle of digital media literacy is bridging with the Thai Buddhist principle that enlarges 'the media' to 'the real values of things' in the meaning of 'seeing and understanding as it is being'. As Payutto (2019b)

states that '*Sati*' (mindfulness) is an important component of the practice system to realise the principles of truth that underpinning cause and effect. and, in particular, laws of nature to eliminate myths and beliefs, which separate individuals from the natural truth. For example, seeing and understanding clothes for wearing function rather than fashion, seeing and understanding expertise for knowledge development rather than superiority that decentralise oneself to aware of one's actions in terms of the cycle of causes and consequences.

Regarding the preceding discussion of gap identifying in chapter 4, one point was proclaimed to examine the different levels of understanding and interpreting in '*Sati*' (mindfulness) and wisdom in between '*self-improvement*' and '*self-development*'. I refer the following keywords to reflect the different meanings: *first*, the meaning of '*self-improvement*' as '*therapeia*' (Petranker 2017) in Western values to commodify '*Sati*' (mindfulness) as a process of a therapeutic approach that uses '*Sati*' (mindfulness) to refine the problems that have occurred. While '*self-development*' is a lifelong learning process, which aims to develop individuals' skills, capabilities and knowledge to liberate oneself of all those involved. We always see the leading path to liberation (*Nirvana*), which has nothing to do and engage with us. It seems impossible to get through it. It is challenging to discuss about the intangible concept of religious principles. On the one hand, if we reinterpret the meaning of liberation in the new version of '*self-realisation*' in which Sen (2010, p.18) indicates the importance of human lives, experiences and realisation that individuals have freedom to choose their lives can generate a significant contribution to their well-being. This statement truthfully reflects individuals' freedoms and capabilities to decide to use their chosen actions with responsibility. Different degrees of definitions and different kinds of utilisation can facilitate the different approaches of '*Sati*' (mindfulness), which can be categorized to suit the uses of '*Sati*' (mindfulness) in different cultures and also can define and facilitate '*Sati*' (mindfulness) in each objective alignment with their daily lives.

In conclusion, the key standpoint of digital media literacy with '*Sati*' (mindfulness) in this research study for the digital media literacy movement in Thailand is to investigate and clarify that '*Sati*' (mindfulness) is a supported internal function of self-literacy to establish digital media literacy. Prioritising on the internal process

of cultivating critical reflection by using ‘*Sati*’ (mindfulness) to foster an intellectual process (wisdom), which is the ability to observe and understand one’s thoughts and emotions that is the distinctive approach to cultivating Thai people both formal and informal learning to cultivate digital media literacy. Finally, self-literacy enables individuals to clarify the structure of self-habitation and the structure of relationship of social dominant power that oppresses them in the community system, in particular, ‘*Sati*’ (mindfulness) in this research study emphasises how individuals cultivate self-awareness to be aware of the media messages, which convince them to consume and purchase promptly when they interact through digital platforms. Self-literacy provides the practice of self-realisation for questioning to oneself and listening to how thoughts and emotions function in the mind in order to determine the appropriate actions to respond to those media messages. This internal process eventually leads them to achieve the goal of liberating themselves to become an active citizen.

B. The differences in degree and differences in kind of the three keywords

The definitions of the three keywords represents that each individual defines the three keywords in different degree of understanding. In particularly, focusing on each group of stakeholders reflect their own different capital that formulate their exclusive field. From the analysis, it can be seen that the definitions of the three keywords are overlapping, participants shared their perspectives.

‘*Sati*’ (mindfulness) is the definition that all participants of four key stakeholders are familiar with regards to cultural background. ‘*Self-awareness*’ was mostly defined to reflect this meaning from their understanding. Whereas critical thinking and digital media literacy were shown the different perspectives to define those definition. It can be seen that policy makers and academics can share the deepen meaning of their own expertise in this area as ‘*sharing from knowledge*’, they can share exactly the definition underlying the Western principle of digital media literacy, for example, ‘*five key questions of media literacy*’, ‘*capability to question and consider the media impact*’, and ‘*freedom of expression*’. On the other hand, content creators and consumers use their common sense of their experience as

'sharing from understanding' to define the definitions, for instance, *'understanding media side effects'*, *'media monitoring'*, *'fact checking'*, and *'knowing causes and effects'*. The key insightful points are how can we fine-tune the definition and integrate between theories and practices perspectives to encourage individuals to understand their capability. Foucault said that *'the capability and the responsibility of people to speak for themselves'* (McNiff 2013, p.82) in which they discuss and negotiate from their different voices to share agreed knowledge for social change and they have their own potentiality and opportunities of freedoms to find ways to accommodate different values perspectives, to understand the differences and to cultivate their societies from their own actions.

As discussed above, the individual's knowledge accumulation is formed in different ways that is an internalization process of interacting with the outer in order to create their own distinction and to declare association and difference to their societies as Bourdieu called *'habitus'*. The matter at hand, Foucault explains the practice process that individuals develop from externalization, in which they are realising and operating their own power to achieve productivity and the ability to penetrate into someone's behaviour, this is new forms of knowledge are discovered to reflect the exercised power. Therefore, *'habitus'* leads to the further step of realising and operating the power of each individual to achieve productivity and the ability that Foucault mentioned that the practices of producing truth, which finally become knowledge formation of each individual. In this explanation, the social position and status are the key aspects of establishing power, which can articulate 'truth' to sound out and negotiate their power. 'Truth' therefore represents the social position and status of the individual who said this 'truth' that Foucault refers to 'self-restraint' as being watched by social norms where 'truths' from different judgements are created the normality (Manokha 2018). A set of data is shown to illustrate the ways in which key stakeholders giving definitions that represent the ways of the digital media literacy movement is being implemented in Thailand. It can be seen that each key stakeholder uses their own lenses to propose the directions of digital media literacy based on their own experience. Manipulation power is determined by social relations between sectors, particularly social identities and classes, which influence to preclude each sector and categorise them as being the minority, unable to express their voices in society. An opportunity to share voices can identify the gap of

interpretations to unveil the actual problems of the society from all key stakeholders' lenses; therefore, truth is established, depending on who holds the power of the 'truth' in Foucault's interpretation is something that acknowledges truth according to a particular authority (Hewett 2004) of key stakeholders in each community.

Nonetheless, the advantage of digital transformation makes it simpler for individuals to engage with others, in which they can share their experience with others outside their own field. This phenomenon reflects the '*habitus clash*', representing identity divided to being across and between classes, that McDougall (2020a, p.35) indicates through the statement of "being with 'Them' and being on Their space, but also about learning Their knowledge", it shows the process of media literacy can include social justice by deconstructing the social construction of disparities. Encouraging individuals in different fields to investigate the inequality gap that provides them the opportunity to question and discuss the social power relations. Even if they have different capital with regards to the concept of '*habitus*', digital platforms can bring everyone from other fields to exchange their knowledge. This key point is really importance that reflects to this research study, in which key stakeholders of each sector can freely and equally share their own perspectives on the progression of digital media literacy. However, having the sense of being voiceless in terms of the patronage system in Thai context of several subgroups in a society being excluded by a superiority and oppressed them to be a subordinate, but these are the challenges to encourage individuals to understand their capabilities development by using the tailored-made implementations that suit to each cultural context. As Foucault said, defining the different meanings of the three keywords of each individual in the social sectors based on each experience and knowledge that is the process of power exercising and exercised to produce their own 'regimes of truth'. Overall, it can be noticed that the digital media literacy movement in Thailand needs more discussion from all key stakeholders to agreeably establish the theoretical and operational definition of digital media literacy with '*Sati*' (mindfulness) in order to clarify how all key stakeholders can generate policies, strategies, and implementations underpinning the key driven objectives of this issue.

C. Knowledge construction and power relations of sociocultural sectors

The last research question is, *how can 'Sati' (mindfulness) enhance the digital media literacy of Thai online consumers?* This research study not only clarifies how an example intervention implemented to Thais online consumers through digital media literacy with 'Sati' (mindfulness), but it also enlarges the understanding of knowledge formation underlying the power relations of Thai social structure. Defining of policy makers and academics reflect to the pattern of '*functional definition*' that easily set from their point of view but lacking of other perspectives of other social sectors. Capability is not mentioned to enhance individuals to realise their own right and encourage them to participate in social issues that McDougall (2020a) mentions the '*habitus clash*' that we might be Them, depending on the acceptance of democracy and equity in order to deconstruct the interlocking system of privilege and oppression and 'widening participation' of other social sectors. This statement reminds me of the Bourdieu concept of '*distinction*' (Thompson 2014) as each social field classifies individuals, groups and institutions into a specific field. Positions and procedures are constructed to represent social status that Bourdieu described as '*social structural hierarchy*' (LiPuma 1995). Additionally, Hoggart (2009) describes the difficulty of an individual from another class cannot show his/herself up to defend oneself against patronage. This statement refers to the conversation among four key stakeholders' participants, in which the strong and exclusive social field of policy makers and academics still remained in terms of social bonding of interest. This social bonding between policy makers and academics might not be subjected to the process of '*habitus clash*' through Thai cultural context of authoritarian patronage that cultivate other subordinates' mindsets to be passive participants in the rote learning of formal educational system. Therefore, this mechanism enables other inferiorities to engage with the other social fields based on superiority's agreement, even throughout Thailand's digital transition. This is a crucial point to consider in the Thai sociocultural structure while implementing digital media literacy for Thai people.

From 'voiceless' to 'freedom to voice' in terms of 'capabilities', the explanation of 'self-literacy' can clearly define as my argument that encouraging each social sector

to have their own literacy, which is the process of self-literacy in the meaning of being aware of their own normalcy. This research study emphasises on how Thai online consumers can question themselves to reflect the formulation of thoughts and emotions that happen to their mind, in particular, to reconsider mindfully to accept courageously that sometimes they react with greediness to purchase and jump immediately into the online information overload that use values and emotional approaches to stimulate them to purchase in every second. This statement of “self-literacy of one’s normalcy” is enlarged to outline individuals’ realisation of their own social power relations and social identity that can influence others, as well as their awareness of their own habitual approach to problem solving. Most national policies and strategies, for example, are authorised by a governmental sector, policy makers therefore think it is their legitimate responsibility to provide the best for citizen. Even if they are experts in this field, they should be realising what authority they have to enact the policy. Another example is that some consumers might feel that it is not their responsibility to reform the policy, which is the accountability of policy makers, so they should not intervene in this process, reflecting the boundary of each sector, and putting up barriers to knowledge sharing. The pyramid scheme is widening the gap and cultivating the mindset of top-down approach as a ‘*fear of expression*’.

Hoggart (2019, p.153) quotes Tom Paine’s statement of “*toleration is not the opposite of intolerance, but it is the counterfeit of it. Both are despotism. The one assumes to itself the right of withholding liberty of conscience, and the other of granting it*” to explain how toleration is the refusal of one’s right to freely engage in society. Despite the fact that everyone has the right to express their own strengths and weaknesses opinion in order to empower their capability to liberate themselves as an active citizen, different cultural contexts are the key factors in embedding the sense of egalitarian democracy. Digital transformation seems to be reorganising sociocultural sectors into clusters of interests, diluting social fields that have strong and exclusive in order to make the process of ‘*association and difference*’ that individuals’ knowledge are established their skills and competencies as ‘*a set of fundamental beliefs*’ that each sector tries to use their own habituated ways to solve the problems. Discourse of the hierarchical society in Thailand, Thai has been taught to be aware of the seniority system that conforms to the norm under the patronage

system, which shows the power to control public policies and implementations of digital media literacy that collaborates the same field of social bonding.

The digital media literacy movement in Thailand should not be dominated by a single sector; instead, each sector can share its own knowledge with others, because everyone is part of a better community. Similarly, the consumer sector should be aware of their capability to share their voices freely in order to minimise the myth that the consumer is the smallest sector to drive the nation or that it is not the responsibility of the consumer to engage this issue. Consequently, all policies are drafted by one single perspective that might be the functional definition, when everyone understands the mechanism of power that integrates with agents in a society, power relation does not disappear but be transformed into '*harmonious living*' that McDougall (2020b) underlines the importance of the UNESCO's objective for media literacy to enable cultural dialogue in order to do cultural justice and, in particular, to reconsider again about sociocultural sectors and community as intersections in the field of digital media literacy.

And, returning to the point, '*self-literacy*' as discussed above, might be the starting point for each individual in different sectors of society, focusing on one's normalcy that individuals keep practicing to observe their own social power relations and social identity that can influence others. In particular, how can we foster this cultural dialogue in Thailand that perpetuates a sense of belonging in society, which is the key driven approach to encouraging other sectors of society to use their capability to mitigate the boundaries of '*self-centredness*' that have been established and maintained their power. McDougall (2020b, p77) acknowledges that "*Inequality has not been reduced by technology*" inferring that the point of digital media technology has contributed in both liberation and oppression. Media literacy can encourage individuals to observe and question how the issue of social class and sociocultural position are ignored with regards of some factors of Thai cultural contexts. Nonetheless, media, information, and digital are just platforms of technological innovation that dynamically and fluidly change. The uses of literacy with the objectives of capability reinforcement encourages individuals to see the patterns of 'personal experience' of social structures and relations. Those patterns intend to establish individual with the system of oppression to be familiar with this normalcy.

D. The reconstruction of digital media literacy with ‘Sati’ (mindfulness)

Digital media literacy with ‘Sati’ (mindfulness) emphasises the internal process because problems and sufferings are caused by thoughts and emotions that lead to actions. Therefore, the data was shown to support it needs to begin with personal practice in the process of ‘self-observation’ that enables individuals to realise their thoughts and emotions before taking any actions with the media. Actually, looking through the new agreed definition of digital media literacy from participants. *“skills, capabilities and knowledge to interact with people on digital media and to gain access to and understand its content using an intellectual process – an ability to analyse, evaluate the real values of things and create an active participatory approach on digital platforms on the basis of responsibility and mutual respect on right of oneself and of others”* is clarified to illustrate the parallel process between internal and external functions of digital media literacy with ‘Sati’ (mindfulness). An intellectual process is acknowledged to emphasising for cultivating the internal process of ‘self-literacy’ in which data was shown in this research study to believe that the internal process of critical reflection, which is added ‘self-listening’ that defined as ‘listen to one’s own voice’ and ‘listen to others’ voices’ is the new key skill to develop digital media literacy. To enhance an intellectual process as observing and understanding one’s voice in relation to others’ voice that allows an individual to better see causes and consequences, in which one action can influence both physical and psychological impacts on an individual and others. Finally, aiming to the same goal of creating an active participation, which allows all social sectors to liberate themselves to understand their right of ‘freedom of expression’ on the basis of responsibility and mutual respect of the rights of oneself and of others.

This argument reminds me of McDougall’s statement (2020), which indicates that decolonising of the epistemologies of media literacy may not be the solution to power struggles and intersectional, automated inequalities that reiterates the point of cultural context of each society is the key concern to prioritise when developing digital media literacy policies, strategies, and implementations that are dynamically transformed as individuals established knowledge in each society. Shrinking the gap of knowledge interpretations and in particular, the boundaries, which create the high

wall to protect others to get inside their space of knowledge. It can be reframed to the goal of social construction from ‘power controlling’ to ‘power sharing’ that decentralise and liberate oneself from the oppression. ‘*Sati*’ (mindfulness) is the key integration of Thai different cultural contexts in order to reunite each social field to diminish their boundaries and enable others to cross and exchange knowledge, which can be dynamically and fluidly accumulated to accept, convert, negotiate and even reject the knowledge that they have exchanged. It does not matter that people agree or disagree but the key point is the process of ‘*Sati*’ (mindfulness) can facilitate individuals to realise what are they respond underlying their own empathic critical reflection.

Afterwards, rethinking and questioning Western principles of media literacy to answer back to the three research questions of this research study, contributing the explanation that the Western conceptual framing of digital media literacy requires to be both ‘glocalising’ and, itself, ‘*Sati*’ (mindfulness). As mentioned in Chapter 2, UNESCO tries to emphasise the diversity of cultures, languages, beliefs that literacy practices need to be adapted to address the particular context of each society as ‘diverse approaches’ under the principle of literacy as social practice, which underlines the understanding of social contexts connected to institutions, systems, structures and the exercise of power (UNESCO 2017). In particular, Winter (2009, p.341) states that “*reflection is needed to be a process of ‘deconstructing’ the ‘fixed formations’ of our spontaneous experience*”, representing how important of self-reflection can remind individuals that change is occurring in every moment and cultivate into individuals’ knowledge formation. Findings from this research study illustrates how digital media literacy integrated with ‘*Sati*’ (mindfulness) can play a role in reuniting of social fields and negotiating knowledge exchange between key stakeholders by using ‘diverse approaches’ under the principle of literacy as social practice to encourages key stakeholders reconsider the digital media literacy movement in Thailand. This conclusion aims to raise awareness among Thai key stakeholders about Thailand’s actual problems that is suppressing the movement of digital media literacy in Thailand. And to enables them to determine the essence of this concept in order to apply it to the Thai cultural context, which is a key challenge to pushing forward movement in establishing an active participation development in Thailand.

Chapter 8 Conclusion

In this last chapter, I reflect on how working with the process of this research study under the three research questions has enabled me to visualise the conclusions that I have learnt from the crucial points to discuss further. The conclusion is crystallised into four points of my reflection, as follows:

First, the integration between two notions across the boundaries of digital media literacy and ‘*Sati*’ (mindfulness) illustrates the process of identifying philosophical tension, in which this research study seeks to combine the Western framework with the Thai ‘*Sati*’ (mindfulness). In particular, determining the common point and bridging the gaps by competing on epistemologies that underpin both concepts in order to develop a specific approach in diverse cultural contexts. Digital media literacy with ‘*Sati*’ (mindfulness) enables me to reconsider McDougall’s argument of “decolonising of the epistemology of digital media literacy” (McDougall 2020, p.79), which encourage me to return to the past of media literacy movement in Thailand. Inevitably, the Western principles of media literacy strengthen the fundamentals of Thai media literacy within the Thai context under the supervision of the authoritarian patronage system. The key question is how to facilitate digital media literacy through ‘*Sati*’ (mindfulness) for encouraging Thais in order to establish capabilities that allow them to understand the ‘freedom of expression’ in accordance with their right to be active citizens.

In particular, “decolonising of the epistemology of digital media literacy”, in which the strong mindset of the oppressed has been established in Thai citizens as unconditional obedience without arguments related to be ‘fear of expression’. Even if someone attempts to ask a question, their voice might be ignored and be silenced. It can be the starting point for approaching the way of the Western conceptual framing of digital media literacy needs to be both ‘glocalising’ and itself, ‘*Sati*’ (mindfulness) to develop ‘diverse approaches’ to establish digital media literacy. Beginning with the basic question of “*Is UNESCO’s digital media literacy framework appropriate for Thais to promote this issue in Thailand?*”, we can criticise what we receive before we use it. Additionally, encouraging ‘*Sati*’

(mindfulness) integrated into digital media literacy can play a role in reuniting of social fields and providing a space for negotiated knowledge exchange that all key sectors can share their own insights in order to figure out this question without being manipulated by the authority.

As previously discussed, it has the appearance of a continuing effect provides as a springboard from one to another. The authoritarian patronage system cultivates the rote learning in a formal educational system, which suppresses individuals freely share their own voices that truly represent their own true identities, experiences, and motivations to actively engage with the social issues. One key finding of this research study illustrates the new version of digital media literacy definition as “*an ability to analyse, evaluate the real values of things*” to have ‘*self-literacy*’ to observe and understand an individual’s patterns of habituation in the daily life. The key practice for the solution is to ‘*accepting that we have the problem*’, which means before we can solve a problem, we must accept it that it is a problem, our problem. Accepting means setting down and taking responsibility for it, then we can transcend it. This practice allows us to observe the familiar patterns of power exercising, power being exercised, oppression, inclusion, exclusion, privilege, marginality, and ignorance, which shape us to interact to others with self-awareness and reinforce our clear comprehension of the root cause of the problem.

This process is critical reflection, which needs the other factors to play an essential role to develop wisdom, Payutto (2019a) mentions the virtuous friends, who are the key factor to encourage others to improve themselves within the domain of personal actions. This definition of virtuous friend can imply to the process of indirect learning that individuals can learn from sources of knowledge, for example, parents, teachers, books to formulate their knowledge. According to this explanation, informal pedagogies from other sectors of society can support individuals’ indirect learning processes that can be designed with the appropriated ecosystem of each cultural context in driving digital media literacy. Indeed, it appears Thailand’s digital media literacy movement also employs a protectionist approach as a key strategy in the formal educational system. That is why informal approaches to educate digital media literacy are required during the transition period to transfer the protectionist approach to whatever that all sectors aspire to be in the future.

Secondly, digital media literacy in Thailand has been clarified as a ‘*functional definition*’ with policy makers and academics inspired by Western notions. It is not right or wrong to get influence because this concept has been developed from the West and use widespread to worldwide. The key point is if policy makers and academics investigate and evaluate this concept for acclimatising to Thais, it will have ‘diverse approaches’ based on the principle of literacy as social practice, which emphasises on the understanding of social contexts connected to institutions, systems, structures and power (UNESCO 2017 and McDougall 2020). And what is the distinction between ‘*function*’ and ‘*capability*’ that individuals should be taught to understand in terms of digital media literacy. Accordingly, governmental sectors prioritise the outcomes of digital media literacy, implementations and tools are therefore, required to operate through Thais underlying top-down policies. Policy makers assume to take a stance position of a giver and an expert, with the responsibility to provide the best for all Thais, even though policies, strategies, and implementations do not address the real problem and support the Thais’ actual need for digital media literacy.

Thai cultural contexts inevitably influence the movement of digital media literacy in Thailand, which has been oppressed by the authoritarian patronage system that has caused Thais to be passive citizens for long time. An example of Thai proverb of ‘*Wa Non Sorn Ngai*’ (docility and obedience) and ‘*Mai Mee Pak Mee Seang*’ (Do not argue with a senior) that is taught in schools to visualise a good student have to respect teachers, well-behaved and follow the instructions. Thai students, in particular, should not raise their voices to challenge someone older than them, because this is considered aggressive behaviour that embedded in Thai social norms. Prapasanobol (2021) shares crucial points from his study, in which Thai educational system does not provide students with an appropriated ecosystem for effective learning because a government sector emphasizes on the aspect of nation, religion, monarchy to particularly cultivate monarchical patriotism that obstacle Thais to freely criticise the sensitive issues.

This research study provides the key practice for the solution, which is ‘*accepting that we have the problem*’, and this is the key finding to encourage all sectors to observe and break their own patterns that accumulate their strong mindset formation.

‘What is the real problem with this issue?’ and ‘What is the target group’s actual need for this digital media literacy movement?’ This question should be asked to enable key stakeholders to first reconsider and reframe their mindset before setting policies, strategies, and implementations to reassure that they understand the essence of digital media literacy concept both in terms of ‘function’ and ‘capability’. As this research addressed, the process of participation is necessary to practice for all stakeholders in different fields of experience and to apply self-literacy in terms of digital media literacy with ‘*Sati*’ (mindfulness) in action. All stakeholders need courage in ‘*accepting that we have the problem*’ to liberate them to openly express the community’s problems that allows all stakeholders to be part of this community in positive change. Considerably, the pattern of the educational system is a rote learning approach that does not nurture the capability with the aim of understanding their right to freedom of expression and active participation. The next question is how to support individuals to establish capability among the protectionist approach under the authoritarian patronage system and realise the approach that governmental sectors attempt to formulate in their sense of beliefs.

In order to foster knowledge, ‘power’ and ‘truth’ are still being questioned. Power is knowledge and power, therefore, can set the ‘truth’. The matter at hand, ‘truth’ is ‘knowledge’ that someone uses to negotiate power. As Foucault stated, being the power that focuses on an individual to distribute the structure, so every individual is both ‘object’ and ‘subject’ in the same time as exercising and being exercised by roles allocated in society to position different possibilities for the exercise of power (Feder 2011). Knowledge is the consequence of power to distinguish oneself from others, it is the power to organise and occupy a space in order to construct one’s specific functions. Truth is a truth or whatever a set of belief, myth, the importance is to diminish the competency gap and establish ‘*self-literacy*’ in terms of digital media literacy with ‘*Sati*’ (mindfulness), which enables individuals to continually practice the process of ‘*self-questioning*’ to declare opportunities and limitations and develop their capability to enhance individuals; that is the way of acknowledging ‘knowledge’ of each individual from their direct experience learning. Positively, digital transition can provide the different sectors to share perspectives across their fields that the gap of knowledge interpretations is diminishing and in particular, the boundaries, which create the high wall to protect others to get inside their space of

knowledge. It can be reframed to the goal of social relations from ‘power controlling’ to ‘power sharing’ that finally, ‘habitus clash’ can become ‘habitus merge’ in which everyone can come across to learn from each other boundaries in terms of capabilities that understand the patterns of ‘personal experience’ of social structures and relations that intend to establish individuals within the system of oppression to be familiar with this normalcy.

Third, returning to discuss the ‘truth’ of knowledge, the beginning stage of digital media literacy with ‘*Sati*’ (mindfulness) is to understand one’s thoughts and emotions that is the fundamental notion of causes and consequences, allowing individuals to progress to the further stage of understanding oneself and others. When they comprehend this simple law of causes and consequences, they can open their mind to embrace others’ perspectives and observe the root of ‘truth’, which formulates to be knowledge of each community. As Foucault stated, power is knowledge and power, therefore, can set the ‘truth’, it can be seen that ‘truth’ is formulated to use for power negotiation. Therefore, defining the different meanings of the three keywords of each individual in the social sectors based on each experience and knowledge that is the process of power exercising and being exercised to produce their own ‘regimes of truth’. The significance of digital media literacy in relation to ‘*Sati*’ (mindfulness) envisages how individuals can realise the patterns and functions of ‘truth’ that they are dealing with and enhance their understand of their capability and responsibility to speak for themselves. The keyword of ‘active participation’, therefore, relates to this process of ‘self-literacy’ in which individuals understand the inevitable reproduction of inequalities that are accumulated by their social structure.

Regarding Thai Buddhist teaching, the root of Buddhist canon derived from the Buddha oral tradition, which is described in Thai as ‘*múk-kà-bpaa-tà*’, was transmitted into text through memorising in early Buddhism. The phrase of ‘*evam me sutam*’ (thus have I heard) and ‘from mouth to ear’ (Analayo 2017) is reflected the process of oral transmission that monks who have this task to memorise for writing into the canon (Veidlinger 2018). Analayo (2007) emphasises that this oral literature can be detected in some transmissions error. It can be considered that the teaching was written by memorisation and interpretation. As mentioned above, the

definitions of the three keywords are established the ‘truth’ of knowledge by people in each society who have recited, checked and accepted to be knowledge. On the other hand, in Thai Buddhist teaching has the guidance called ‘*Kalama Sutta*’, which educates individuals not to rely on a tradition only because it is a tradition, or because the sources seem reliable, or because it leads by the authority, or because he or she is a teacher, rather experienced, questioned and validated by one’s own experience (Fernando 2016). It clearly demonstrates that the ‘truth’ of knowledge has its own objectives to encourage people to believe underneath their social norms structure. Although, the Thai Buddhist teaching, in particular, ‘*Sati*’ (mindfulness) is becoming widely used in a range of contexts and being applied to many ranges of approaches. This challenge is not the practice or the technique of ‘*Sati*’ (mindfulness) itself, but rather how to understand critically what it has taught us as it should be that individuals should have the capabilities to question and realise the patterns and functions of knowledge formulation among their cultural contexts.

And *lastly*, how to glocalise ‘*Sati*’ (mindfulness) into the universal concept of digital media literacy. This other question is rising to redefine and reconceptualise digital media literacy in ‘diverse approaches’, which the essence of digital media literacy still remains because digital media literacy is not an instant approach to ensuring the archetype of achievement for any country. Cultural differences are the crucial point, in particular, to influence the formulation of digital media literacy. According to McDougall’s statement, ‘Teaching to fish’ approach rather than ‘giving a fish’ (McDougall 2020c, p.129), encouraging me to reconsider the argument of this research study. ‘*Self-listening*’ that defined as ‘*listen to one’s own voice*’ and ‘*listen to others’ voices*’ is the new key skill to develop digital media literacy. It can be seen that digital media literacy with ‘*Sati*’ (mindfulness) is not single-based responsibility on one sector but it is the collaborative process from all key stakeholders to observe and understand one’s voice in relation to others’ voice that allows an individual to better see causes and consequences, in which one action can influence both physical and psychological impacts on an individual and others.

The essence of digital media literacy aims to the goal of creating an active participation, which allows all social sectors to liberate themselves to understand their right of ‘freedom of expression’ on the basis of responsibility and mutual

respect on right of oneself and of others. Before we can cultivate Thais '*freedom of expression*' rather than '*fear of expression*', we must listen to each other – that is a unique point of digital media literacy with '*Sati*' (mindfulness) by using empathic critical thinking that keeps this core concept to produce new approaches that modify in different cultural contexts. The internal process of critical reflection is emphasised in order to cultivate the key competence of digital media literacy and to shift '*fear of expression*' into '*freedom of expression*'. The 'capabilities' establishment needs to educate Thai people to understand their rights because some Thais are accustomed with 'functionings', which are manipulated by the authority. This provides valuable opportunities to explore and investigate new implementations that appropriate with each country among the different degree of understanding and interpreting of digital media literacy. '*Teaching to fish*' approach can encourage all key stakeholders in society to terminate the perception of a '*funder*' as a giving position and a '*fund recipient*' as a receiving position, which can then be transformed into a partner to absolutely drive this issue in sustainable development.

References

- Aichner, T., 2012. The zero moment of truth in mass customization. *International Journal of Industrial Engineering and Management* [online], 3 (4), 173-178.
- Amoit, E., 2017. Back to basics: what is content curation? *Sociabble* [online], 11 October 2017. Available from: <https://www.sociabble.com/blog/back-basics-content-curation/> [Accessed 11 April 2018].
- Amornvivat, S., Ratanapinyowong, T., Homchampa, T., Mintarkhin, N., Poudpongpaiboon, S., and Arakvichanun, N., 2014. *Insight capturing Thai gen Y consumers* [online]. Bangkok: SCB Economic Intelligence Center.
- Analayo, B., 2007. Oral dimensions of Pali discourses: pericopes, other mnemonic techniques and the oral performance context. *Canadian Journal of Buddhist Studies* [online], 3, 5-33.
- Analayo, B., 2018. Remembering with wisdom is not intrinsic to all forms of mindfulness. *Mindfulness* [online], 9, 1987-1990.
- Analayo, B., 2019a. In the seen just the seen: mindfulness and the construction of experience. *Mindfulness* [online], 10, 179-184.
- Analayo, B., 2019b. Adding historical depth to definitions of mindfulness. *Current opinion in psychology* [online], 28, 11-14.
- Analayo, B., 2019c. The role of mindfulness in the cultivation of absorption. *Mindfulness* [online], 10, 2341-2351.
- Arunitiwit, R., 2018. Investigating the case study of 'Netflix', when online streaming is bombarded with traditional and digital media to promote brand and television series. *Brandbuffet* [online], 30 December 2018. Available from:

<https://www.brandbuffet.in.th/2018/12/netflix-online-streaming-imc-campaign/>
[Accessed 23 January 2019].

Asia Pacific Telecommunity, 2019. *APT report on best practice of connectivity – village broadband internet project (Net Pracharat) of Thailand* [online]. Bangkok: Ministry of Digital Economy and Society Website.

Bacchi, C. and Bonham, J., 2014. Reclaiming discursive practices as an analytic focus: political implications. *Foucault studies* [online]. 17, 173-192.

Bangkok Post, 2020. 244 fall victims to online fraud, scams. *Bangkok Post* [online], 2 December 2020. Available from: <https://www.bangkokpost.com/thailand/general/2028463/244-fall-victim-to-online-fraud-scams> [Access 8 April 2021].

Barker, E., 2016. This is the best way to overcome fear of missing out. *TIME* [online]. 7 June 2016. Available from: <https://time.com/4358140/overcome-fomo/> [Accessed 7 April 2021].

Bazzano, M. 2017. The fourth treasure: psychotherapy's contribution to the Dharma. In: Purser, R. E., Forbes, D. and Burke, A., eds. *Handbook of mindfulness: culture, context, and social engagement*. Switzerland: Springer, 293-304.

Bawden, D. and Robinson, L., 2020. Information overload: an overview. *Oxford Encyclopedia of Political Decision Making* [online]. Oxford: Oxford University Press.

BBC, 2020a. Thailand protests: authorities move to ban Telegram messaging app. *BBC* [online]. 19 October 2020. Available from: <https://www.bbc.com/news/world-asia-54598956> [Accessed 7 April 2021].

BBC, 2020b. Thai Airways: holy flights, dough fritters and home-made bags. *BBC* [online], 5 November 2020. Available from: <https://www.bbc.com/news/business-54819893> [Accessed 12 April 2021].

- Bell, D., 2001. *Introduction to cybercultures*. London and New York: Routledge.
- Bennett, W. L. and Segerberg, A., 2016. The logic of connective action: digital media and the personalisation of contentious politics. *In: Gordon, E. and Mihailidia, P., eds. Civic media: technology / design / practice*. Cambridge, MA: MIT Press.
- Berger, G., 2019. Whither MIL: thoughts for the road ahead. *In: Carlsson, U., ed. Understanding media and information literacy (MIL) in the digital age: a question of democracy*. Gothenburg: Department of Journalism, Media and Communication (JMC), University of Gothenburg, 25-36.
- Biggins, O., 2012. Media and information literacy. *Suddhiparitatad* [online], 147-161.
- Bodhi, B. V., 2011. What does mindfulness really mean? A canonical perspective. *Contemporary Buddhism* [online], 12 (1), 19-39.
- Bodhi, B. V., 2017. The transformations of mindfulness. *In: Purser, R. E., Forbes, D. and Burke, A., eds. Handbook of mindfulness: culture, context, and social engagement*. Switzerland: Springer, 3-14.
- Bourdieu, P., 1977. *Outline of a theory of practice*. New York: Cambridge University Press.
- Bourdieu, P., 1990a. *In other words: essays towards a reflexive sociology*. Cambridge: Polity Press.
- Bourdieu, P., 1990b. *The logic of practice*. California: Stanford University Press.
- Braun, V. and Clarke, V., 2006. Using thematic analysis in psychology. *Qualitative Research in Psychology*. 3, 77-101.
- Brazier, D. 2017. Mindfulness: traditional and utilitarian. *In: Purser, R. E., Forbes, D. and Burke, A., eds. Handbook of mindfulness: culture, context, and social engagement*. Switzerland: Springer, 63 – 74.

Brown, C. G., 2017. Can “secular mindfulness be separated from religion? In: Purser, R. E., Forbes, D. and Burke, A., eds. *Handbook of mindfulness: culture, context, and social engagement*. Switzerland: Springer, 75 – 94.

Browne, C., 2017. *Critical social theory*. London: SAGE.

Brown, R., 2018. Facebook now lets you know if your data was shared with Cambridge Analytica. *CNBC* [online], 9 April 2018. Available from: <https://www.cnbc.com/2018/04/09/facebook-to-notify-users-if-data-was-shared-with-cambridge-analytica.html> [Accessed 10 April 2018].

Brugha, R. and Varvasovszky, Z., 2000. Stakeholder analysis: a review. *Health Policy and Planning*. 15 (3), 239-246.

Buckingham, D., 2003. *Media education: literacy, learning and contemporary culture*. Cambridge: Polity.

Buckingham, D., 2007. Digital media literacies: rethinking media education in the age of the Internet. *Research in comparative and international education* [online], 2 (1), 43-55.

Buckingham, D., 2015. Defining digital media literacy-what do young people need to know about digital media? *Nordic Journal of digital literacy* [online], 2006-2016, p.21-34.

Buddhadasa, I. B., 1982. *Living in the present without past, without future* [eBook]. Bangkok: Buddhadasa Foundation.

Burns, K. S., 2017. *Social media: a reference handbook* [online]. California: ABC-CLIO.

Castillo, M., 2018. Facebook suspends another data analytics firm after CNBC discovers it was using tactics like Cambridge Analytica. *CNBC* [online], 8 April

2018. Available from: <https://www.cnn.com/2018/04/08/cubeyou-cambridge-like-app-collected-data-on-millions-from-facebook.html> [Accessed 10 April 2018].

Center of Media Literacy, 2008. *Literacy for the 21st century: an overview & orientation guide to media literacy education* [online]. CA: Center of Media Literacy.

Center of Media Literacy, 2020. *Five key questions form foundation for media inquiry* [online]. Available from: <https://www.medialit.org/reading-room/five-key-questions-form-foundation-media-inquiry> [Accessed 26 August 2020].

Chaladsue, 2018. Bangkokian online shopping behaviours. *Chaladsue* [online], March 2018. Available from: <https://www.chaladsue.com/article/2763/เรื่องเด่น-พฤติกรรมชาวกรุง-กับการ-Shopping-Online-> [Accessed 12 April 2018].

Chaochai, K., 2013. *Development and movement of media literacy concept in Thailand* [online]. Thesis (Master). Thammasat University.

Chiesa, A., 2013. The difficulty of defining mindfulness: current thought and critical issues. *Mindfulness* [online]. Available from: <https://doi.org/10.1007/s12671-012-0123-4> [Accessed 25 September 2018].

Child and Youths Media Institute, 2020. *About Child and Youths Media Institute* [online]. Bangkok: Child and Youths Media Institute. Available from: <https://www.childmedia.net/about> [Accessed 26 August 2020].

Cicourel, A. V., 2014. Aspects of structural and processual theories of knowledge. In: Calhoun, C., LiPuma, E. and Postone, M. eds. *Bourdieu Critical Perspectives*. Cambridge: Polity Press.

Craig, D. V. 2009. *Action Research essentials*. San Francisco: Jossey-Bass.

Crossley, N., 2014. Social class. *In: Grenfell, M., eds. Pierre Bourdieu key concepts* (second edition). New York: Routledge.

Dadds, M., 2009. From passionate enquiry to loving detachment: one researcher's methodological journey. *In: Noffke, S. and Somekh, B., eds. The SAGE handbook of educational action research*. London: SAGE, 278-289.

De Abreu, B. S., Mihailidis, P., Lee, A. Y. L., Melki, J. and McDougall, J., 2017. Arc of research and central issues in media literacy education. *In: De Abreu, B. S., Mihailidis, P., Lee, A. Y. L., Melki, J. and McDougall, J., eds. International handbook of media literacy education*. New York: Routledge, 1-18.

De Abreu, B. S., 2020. Global perspectives on media literacy. *In: Christ, W. G. and De Abreu, B. S., eds. Media literacy in a disruptive media environment*. New York: Routledge.

Deer, C., 2014. Doxa. *In: Grenfell, M., ed. Pierre Bourdieu key concepts* (second edition). New York: Routledge, 119-130.

Dezuanni, M., 2015. The building blocks of digital media literacy: socio-material participation and the production of media knowledge. *Journal of curriculum studies*. 47 (3), 416-439.

Dulkanit, N., Asavasowan, A., Jetson, P. and Ampornprut, P., 2020. *Digital citizenship management skills (DCMSs)* [online]. 1st edition. Bangkok: Child and Youths Media Institute.

Electronic Transactions Development Agency (ETDA), 2019. *Thailand Internet User Behaviour 2019* [online]. Bangkok: Electronic Transactions Development Agency.

Elliott, J., 2009. Building educational theory through action research. *In: Noffke, S. and Somekh, B., eds. The SAGE handbook of educational action research*. London: SAGE, 28-38.

Fairclough, N., 1989. *Language and power*. Essex: Longman.

Fairclough, N., 1992. *Discourse and social change*. Cambridge: Polity.

Fairclough, N., 2002a. Register, power, and socio-semantic change. In: Toolan, M., eds. *Critical discourse analysis: critical concepts in linguistics*. New York: Routledge, 304-320.

Fairclough, N., 2002b. Critical and descriptive goals in discourse analysis. In: Toolan, M., eds. *Critical discourse analysis: critical concepts in linguistics*. New York: Routledge, 321-345.

Fairclough, N., 2015. *Language and power* (Third edition). Oxon: Routledge.

Feder, E. K., 2011. Power/knowledge. In: Taylor, D., ed. *Michel Foucault key concepts*. London: Routledge, 55-68.

Fernando, L., 2016. Origins of research methodology, Buddhism and the four noble truths. *Sri Lanka Journal of Social Sciences* [online], 39 (2), 57-68.

Fisher, A., 2001. *Critical thinking: an introduction*. USA: Cambridge University Press.

Flew, T., 2014. *New media: an introduction*. Australia: Oxford University Press.

Forbes, D., 2017. Critical integral contemplative education. In: Purser, R. E., Forbes, D. and Burke, A., eds. *Handbook of mindfulness: culture, context, and social engagement*. Switzerland: Springer, 355-367.

Foucault, M., 1994. *Ethic: subjectivity and truth*. London: Penguin Books.

Friesem, Y., 2014. The holistic future of media literacy education. *The journal of media literacy*, 61 (1 &2), 22-26.

Gabai, S. and Nupairoj, N., 2017. Integrating media literacy in the Thai national basic education core curriculum the Buddha's media literacy teachings. *In: Lee, A. Y., Kai, Z. and Chan, K., eds. Multidisciplinary approaches to media literacy: research and practice.* Hong Kong: Communication University of China (CUC) Press, 371-382.

Galbally, R., Fidler, A., Chowdhury, M., Tang, K. C., Good, S. and Tantivess, S., 2012. Ten-year review of Thai Health Promotion Foundation Nov 2001-Nov 2011 [online]. Bangkok: ThaiHealth.

Gevelber, L., 2017. Macro-moments now: 3 new consumer behaviors playing out in Google search data. *Think with Google* [online], July 2017. Available from: <https://www.thinkwithgoogle.com/consumer-insights/consumer-trends/micro-moments-consumer-behavior-expectations/> [Accessed 13 April 2021].

Griffiths, M., 2009. Action research for/as/mindful of social justice. *In: Noffke, S. and Somekh, B., eds. The SAGE handbook of educational action research.* London: SAGE, 85-98.

Grbich, C., 2004. *New approaches in social research.* London: SAGE.

Guest, G, MacQueen, K. M. and Namey, E. E., 2012. Applied thematic analysis. London: SAGE.

Hannus, S. and Simola, H., 2010. The effects of power mechanisms in education: bringing Foucault and Bourdieu together. *Power and Education* [online]. Available from: <https://doi.org/10.2304/power.2010.2.1.1> [Accessed 19 November 2020].

Haugaard, M. 2008. Power and habitus. *Journal of power* [online]. 1 (2), 189-206.

Hamarta, E., Ozyesil, Z., Deniz, M. and Dilmac, B., 2013. The prediction level of mindfulness and locus of control on subjective well-being. *International journal of academic research* [online], 5 (2), 145-150.

Hewett, M. A., 2004. *Michel Foucault: power/knowledge and epistemological prescriptions* [online]. Honors Theses. University of Richmond. Available from: <https://core.ac.uk/download/pdf/232758021.pdf> [Accessed 20 April 2021].

Hobbs, R., 2005. The state of media literacy education. *Journal of communication* [online]. 55 (4), 865-871.

Hobbs, R. and Jensen, A., 2009. The past, present, and future of media literacy education. *Journal of media Literacy Education* [online], (1), 1-11.

Hobbs, R., 2010. *Digital media literacy: a plan of action* [online]. Washington: The Aspen Institute.

Hobbs, R., 2011. Keynote empowering learners with digital and media literacy. *Knowledge Quest* [online], 39 (5), 13-17.

Hobbs, R. and Moore, D. C., 2013. *Discovering media literacy: teaching digital media and popular culture in elementary school* [online]. California: Corwin.

Hoechsmann, M. and Poyntz, S. R., 2012. *Media literacies: a critical introduction*. West Sussex: Wiley-Blackwell.

Hoffman, M., 2011. Disciplinary power. In: Taylor, D., ed. *Michel Foucault key concepts*. London: Routledge, 27-40.

Hogg, S., 2018. Customer journey mapping: the path to loyalty. *Thinking with Google* [online], February 2018. Available from: <https://www.thinkwithgoogle.com/consumer-insights/consumer-journey/customer-journey-mapping/> [Accessed 14 April 2021].

Hootsuite 2020. Digital 2020: Thailand [online]. Available from <https://datareportal.com/reports/digital-2020-thailand> [Accessed 12 November 2020].

Ismail, B., 2014. Media hounded by junta since 2014 coup [online]. Available from: https://rsf.org/sites/default/files/rapport_thailande_en.pdf [Accessed 4 November 2021].

Jager, S. and Maier, F. 2009. Theoretical and methodological aspects of Foucauldian critical discourse analysis and dispositive analysis. In: Wodak, R. and Meyer, M., eds. *Methods of critical discourse analysis second edition*. Glasgow: SAGE.

Jenkins, H., 2006. *Convergence culture: where old and new media collide*. New York and London: New York University Press.

Jenkins, H. et al., 2009. *Confronting the challenges of participatory culture: media education for the 21st century* [online]. Massachusetts: The MIT Press.

Jones, R. H., 2012. *Discourse analysis: a resource book for students*. Oxon: Routledge.

Jutrakul, S., 2016. Digital literacy, digital natives and family. *Journal of Management Science Chaingrai Rachabhat University* [online], 11 (1) (January-June 2016), 131-150.

Kabat-Zinn, J. 2003. Mindfulness-based interventions in context: past, present, and future. *Clinical Psychology: Science and Practice* [online], 10 (2), 144-156.

Kalyanamitra, P. and Bunchantheuk, A., 2019. Civic education through the process of creating a citizenship in democracy of Thailand. *PSAKU International Journal of Interdisciplinary Research* [online], 8 (Special), 7-14.

Kanchanabundhu, K., 2020. Little boy dances in front of spirit house to get rid of Covid-19 in Thailand and makes people smile. *The Smart Local* [online], 17 March 2020. Available from: <https://thesmartlocal.com/thailand/covid-19-dance/> [Accessed 9 April 2021].

Kariyawasam, T. and Barua, S., 2010. Understanding Buddhist kamma as one fundamental way of life. *Handout for Theravada Buddhism subject*, International Buddhist College, Thailand.

Kate, P. T., 2020. Rapidly changing behaviours in 2020 are accelerating consumer embrace of digital, health and sustainability trend, says PwC, [online], Bangkok: PwC Thailand.

Keiny, S and Orland-Barak, L., 2009. Educational action research as a paradigm for change. In: Noffke, S. and Somekh, B., eds. *The SAGE handbook of educational action research*. London: SAGE, 166-177.

Keller, D. and Share, J., 2019. *The critical media literacy guide: engaging media and transforming education*. Leiden: BRILL | SENSE.

Kemp, S. 2021. *Digital 2021: Thailand* [online]. Singapore: DATAREPORTAL.

Kemp, S. 2020. *Digital 2020: Thailand* [online]. Singapore: DATAREPORTAL.

Kemp, S. 2019. *Digital 2019: Thailand* [online]. Singapore: DATAREPORTAL.

Khaosod, 2020. Divine desperation: Thai Airways sells nonstop ‘holy flight’. *Khaosod* [online], 3 November 2020. Available from: <https://www.khaosodenglish.com/featured/2020/11/03/divine-desperation-thai-airways-sells-no-landing-holy-flight/> [Accessed 11 April 2021].

King, R., 2017. ‘Paying attention’ in a digital economy: reflections on the role of analysis and judgement within contemporary discourses of mindfulness and comparisons with classical Buddhist accounts of *Sati*. In: Purser, R. E., Forbes, D. and Burke, A., eds. *Handbook of mindfulness: culture, context, and social engagement*. Switzerland: Springer, 27-45.

King, S. B., 2017. The problems and promise of Karma from an engaged Buddhist perspective. *In: Davis, J. H., eds. A mirror is for reflection: understanding Buddhist ethics.* New York: Oxford University Press, 166-182.

Kirmayer, L. J. 2015. Mindfulness in cultural context. *Transcultural psychiatry.* 52 (4), 447-469.

Kleebpung, N., 2017. The challenge of media literacy education in Thailand. *In: De Abreu, B. S., Mihailidis, P., Lee, A. Y. L., Melki, J. and McDougall, J., eds. International handbook of media literacy education.* New York: Routledge, 43-53.

Kleechaya, P. 2016a. *Access, risk, digital literacy and conceptual frame of digital media education for Thai secondary school students phase I* [online]. Bangkok: Thai Research Foundation.

Kleechaya, P. 2016b. *Access, risk, digital literacy and conceptual frame of digital media education for Thai secondary school students phase II* [online]. Bangkok: Thai Research Foundation.

Krungsri Research, 2020. 2020-2022 Thailand industry outlook [online]. Bangkok: Krungsri Research.

Krutasen, U. 2013. The development of the media literacy learning's process approach for the youth leader. *Veridian E-Journal* [online], 6 (3), 276-285.

Lavelle, B. D., 2017. Compassion in context: tracing the Buddhist roots of secular, compassion-based contemplative programs. *In: Seppala, E. M., Simon-Thomas, E., Brown, S. L., Worline, M. C., Cameron, C. D. and Doty, J. R. eds. The Oxford handbook of compassion science.* New York: Oxford University Press, 17-26.

Lecinski, J., 2011. *Winning the zero moment of truth* [eBook]. USA: Google.

Lecinski, J., 2012. *The ZMOT handbook* [eBook]. USA: Google.

Lecinski, J., 2014. ZMOT: why it matters now more than ever. *Think with Google* [online], August 2014. Available from: <https://www.thinkwithgoogle.com/marketing-strategies/search/zmot-why-it-matters-now-more-than-ever/> [Accessed 12 April 2021].

Lee, J-J., Jaatinen, M., Salmi, A., Mattelmaki, T., Smeds, R. and Holopainen, M. 2018. Design choices framework for co-creation projects. *International Journal of Design*. 12 (2), 15-31.

Leesa-Nguansuk, S., 2021. Clubhouse coming for all segments: audio providers should be wary. *BangkokPost* [online], 18 February 2021. Available from: <https://www.bangkokpost.com/business/2070023/clubhouse-coming-for-all-segments> [Accessed 21 March 2021].

Liamputtong, P. Qualitative data analysis: conceptual and practical considerations. *Health Promotion Journal of Australia*, 20 (2), 133-139.

LiPuma, E. 1995. Culture and the concept of culture in a theory of practice. In: Calhoun, C., LiPuma, E. and Postone, M., eds. *Bourdieu Critical Perspectives*. Cambridge: Polity Press, 14-34.

Loy, D. R., 2017. The challenge of mindful engagement. In: Purser, R. E., Forbes, D. and Burke, A., eds. *Handbook of mindfulness: culture, context, and social engagement*. Switzerland: Springer, 15 – 26.

Lynch, R. A., 2011. Foucault's theory of power. In: Taylor, D., ed. *Michel Foucault key concepts*. London: Routledge, 13-26.

Manokha, I., 2018. Surveillance, panopticism, and self-discipline in the digital age. *Surveillance and society* [online]. 16 (2), 219-237.

Martin, A., 2008. Digital literacy and the 'digital society'. In: Lankshear, C. and Knobel, M., eds. *Digital literacies: concepts, policies, and practices*. New York: Peter Lang, 151-176.

- Masterman, L., 1985. *Teaching the media* [online]. London: Routledge.
- Masterman, L., 1993. The media education revolution. *Canadian Journal of educational communication* [online], 22 (1), 5-14.
- Maton, K., 2014. Habitus. In: Grenfell, M., ed. *Pierre Bourdieu key concepts* (second edition). New York: Routledge, 49-66.
- May, T., 2011. Foucault's conception of freedom. In: Taylor, D., ed. *Michel Foucault key concepts*. London: Routledge, 71-84.
- McAteer, M., 2013. *Action research in education*. London: SAGE.
- McConnell, J. A. 2009. *Healing anxiety through meditation – a Buddhist approach* [eBook]. Bangkok: Institute of Human Rights and Peace Studies, Mahidol University.
- McDougall, J., 2014. Media literacy: an incomplete project. In: De Abreu, B. S. and Mihailidis, P., eds. *Media literacy education in action: theoretical and pedagogical perspectives*. New York: Routledge, 3-10.
- McDougall, J., 2020a. 'Them' and 'us'. In: Bennett, P., McDougall, J. and Potter, J., eds. *The uses of media literacy*. Oxon: Routledge, 26-45.
- McDougall, J., 2020b. Unbending the springs of action. In: Bennett, P., McDougall, J. and Potter, J., eds. *The uses of media literacy*. Oxon: Routledge, 66-84.
- McNiff, J., 2013. *Action research: principles and practice*. Oxon: Routledge.
- Mendieta, E., 2011. The practice of freedom. In: Taylor, D., ed. *Michel Foucault key concepts*. London: Routledge, 111-125.
- Mihailidis, P. 2014. *Media literacy and the emerging citizen: youth, engagement and participation in digital culture*. New York: Peter Lang.

Mihailidis, P., 2019. *Civic media literacies: re-imagining human connection in an age of digital abundance*. New York: Routledge.

Milan, S., 2016. Liberated technology: inside emancipatory communication activism. In: Gordon, E. and Mihailidis, P., eds. *Civic media: technology / design / practice*. Cambridge, MA: MIT Press, 107-124.

Moon, J., 2007. *Critical thinking: an exploration of theory and practice*. London: Taylor and Francis.

Moore, R., 2014. Capital. In: Grenfell, M. 2014. *Pierre Bourdieu key concepts* (second edition). New York: Routledge.

Muratova, N., Grizzle, A. and Mirzakhmedova, D., 2019. *Media and information literacy in journalism: a handbook for journalists and journalism educators* [eBook]. Tashkent: UNESCO.

Mutch, C. A., 2006. Adapting Bourdieu's field theory to explain decision-making processes in education policy. In: Anfara Jr., V. A. and Mertz, N. T., eds. *Theoretical frameworks in qualitative research*. California: SAGE, 155-174.

Myles, J. F., 2004. From doxa to experience issues in Bourdieu's adoption of Husserlian phenomenology. *Theory, culture and society*, 21(2): 91-107.

Nardi, P. M., 2017. *Critical thinking: tools for evaluating research*. California: University of California Press.

Nedelcu, E., 2017. Critical thinking between theory and practice. *Romanian Review of Social Sciences* [online], 7 (12), 3-14.

Nelson, G., 2019. Zero moment of truth – what is it, and is it still relevant? *Lamp Agency* [online], 29 May 2019. Available from: <https://www.lambagency.com.au/blog/managing-digital/zero-moment-of-truth> [Accessed 13 April 2021].

Ng, E., 2017. The critique of mindfulness and the mindfulness of critique: paying attention to the politics of our selves with Foucault's analytic of governmentality. *In: Purser, R. E., Forbes, D. and Burke, A., eds. Handbook of mindfulness: culture, context, and social engagement.* Switzerland: Springer, 135-152.

Nupairoj, N., 2013. Social media and media literacy in Thailand. *The Asian Conference on Media and Mass Communication.* Japan.

Nussbaum, M. C., 2011. *Creating capabilities: the human development approach.* Cambridge, Massachusetts, and London: The Belknap Press of Harvard University Press.

Office of Culture Khon Kaen University, 2020. Lesson of online seminar: investigating the discourse of Buddhism, an authentic core of Buddhism, a superficial core of Buddhism in new normal [online]. Available from: <https://cac.kku.ac.th/?p=9963> [Accessed 12 February 2021].

Office of the Consumer Protection Board (OCPB), 2021. *The report of consumers' complaints of Office of the Consumer Protection Board system in February 2021* [online]. Bangkok: OCPB.

Office of The National Broadcasting and Telecommunications Commission (NBTC), 2016a. *Telecommunications master plan no.1 B.E.2555-2559 (2012-2016) unofficial translation* [online]. Bangkok: NBTC.

Office of The National Broadcasting and Telecommunications Commission (NBTC), 2016b. *The first broadcasting master plan 2012-2016* [online]. Bangkok: NBTC.

Office of The National Broadcasting and Telecommunications Commission (NBTC), 2018. *The National Broadcasting and Telecommunications Commission master plan No.2 (2018-2021)* [online]. Bangkok: NBTC.

O’Keeffe, G. S., Clarke-Pearson, K, and Council of Communications and Media, 2011. The impact of social media on children, adolescents, and families. *Pediatrics* [online], 127 (4), 800-804.

Payne, R. K. 2017. Mindfulness and the moral imperative for the self to improve the self. *In: Purser, R. E., Forbes, D. and Burke, A., eds. Handbook of mindfulness: culture, context, and social engagement.* Switzerland: Springer, 121 – 134.

Payutto, P., 1995. *BuddhaDhamma: natural laws and value for life.* New York: State University of New York Press.

Payutto, P., 2001. *BuddhaDhamma (the origin).* Bangkok: Dhammasapa.

Payutto, P. A., 2019a. *Buddhadhamma: extended version.* (22 edition), E-book. Bangkok: Buddhadhamma Foundation.

Payutto, P. A., 2019b. *Buddhadhamma: the laws of nature and their benefits to life.* E-book. Bangkok: Buddhadhamma Foundation.

Petchot, K., 2020. Press provides antidote to ‘fake news’ epidemic. *Bangkokpost* [online], 23 May 2020. Available from: <https://www.bangkokpost.com/opinion/opinion/1922844/press-provides-antidote-to-fake-news-epidemic> [Accessed 8 April 2021].

Peters, S. 2016. *Media education and training in Thailand.* *In: Hamzah, A. and Firdaus, A., ed. Malaysian media studies: integrating perspectives* [online]. Kuala Lumpur: University of Malaya Press, 39 – 51.

Petranker, J. 2017. The mindful self in space and time. *In: Purser, R. E., Forbes, D. and Burke, A., eds. Handbook of mindfulness: culture, context, and social engagement.* Switzerland: Springer, 95 – 106.

Phillips, L. and Jorgensen, M. W., 2002. *Discourse analysis as theory and method.* London: SAGE.

Pinchuck, J., 2020. The rapid growth of online scam in South East Asia. *Thailand Business News* [online], 1 July 2020. Available from: <https://www.thailand-business-news.com/tech/79301-the-rapid-growth-of-online-scam-in-south-east-asia.html> [Accessed 8 April 2021].

Pinyuchon, M. and Gray, L., 1997. Understanding Thai families: a cultural context for therapists using a structural approach. *Contemporary family therapy* [online], 19 (2), 209-229.

Positioning, 2018. Dramatized!!! Netflix spent budget to promote Black Mirror, leads to be fake news. *Positioning* [online], 29 December 2018. Available from: <https://positioningmag.com/1205859> [Accessed 23 January 2019].

Potter, W. J., 2019. *Media literacy* (9 edition). US: SAGE.

Potter, W. J., 2020. Four fundamental challenges in designing media literacy interventions. Ed in. Christ, W. G. and De Abreu, B. S. 2020. *Media literacy in a disruptive media environment*. New York: Routledge.

Prachatai, 2017. Thai media as problematic as junta's media bill. *Prachatai* [online], 20 February 2017. Available from: <https://prachatai.com/english/node/6934> [Accessed 4 November 2021].

Pradhan, R. 2016. *Mindfulness and growing pains* [online]. Available from: <http://levekunst.com/mindfulness-and-growing-pains/> [Accessed 14 February 2018].

Prapasanol, A., 2021. *Exploratory report: core aspects of civic education movement in Thailand* [online]. Bangkok: Thai Civic Education Foundation.

Purser, R. E., Forbes, D. and Burke, A., 2017. Preface. In: Purser, R. E., Forbes, D. and Burke, A., eds. *Handbook of mindfulness: culture, context, and social engagement*. Switzerland: Springer, v – xxiii.

Purser, R. E. and Milillo, J., 2015. Mindfulness revisited: a Buddhist-based conceptualisation. *Journal of management inquiry* [online], 24 (1), 3-24.

Ramasubramanian, S. and Darzabi, R. C., 2020. Civic engagement, social justice, and media literacy. In: Christ, W. G. and De Abreu, B. S., eds. *Media literacy in a disruptive media environment*. New York: Routledge.

Ramaswamy, S., 2015. How macro-moments are changing the rules. *Think with Google* [online], April 2015. Available from: <https://www.thinkwithgoogle.com/marketing-strategies/app-and-mobile/how-micromoments-are-changing-rules/> [Accessed 12 April 2021].

Rennie, A. and Protheroe, J., 2020. How people decide what to buy lies in the ‘messy middle’ of the purchase journey. *Think with Google* [online], July 2020. Available from: <https://www.thinkwithgoogle.com/consumer-insights/consumer-journey/navigating-purchase-behavior-and-decision-making/> [Accessed 14 April 2021].

Rhein, D., 2017. International higher education in Thailand: challenges within a changing context. *Journal of alternative perspectives in the social sciences* [online], 8 (3), 281-298.

Rheingold, H., 1998. A slide of life in my virtual community, *MIT press* [online], Available from: https://www.cs.indiana.edu/docproject/bdgtti/bdgtti_18.html [Accessed 18 March 2018].

Robbgrieco, M., 2018. *Making media literacy in America*. New York: Rowman & littlefield.

Sacchanand, C., 2011. Developing strategies to create information literate Thai students [online]. In: *IFLA2011: World Library and Information Congress*, San Juan, Puerto Rico 13-18 August 2011. Available from: <https://www.ifla.org/past-wlic/2011/199-sacchanand-en.pdf>. [Accessed 21 January 2021].

Sakayapinan, W., 2006. *Social action according to Buddhism and Marx Philosophy* [online]. Bangkok: Kasetsart University. Unpublished.

Samuel, G., 2017. Mindfulness within the full range of Buddhist and Asian meditative practice. In: Purser, R. E., Forbes, D. and Burke, A., eds. *Handbook of mindfulness: culture, context, and social engagement*. Switzerland: Springer, 47-62.

Salomon, G. and Globerson, T., 1987. Skill may not be enough: the role of mindfulness in learning and transfer. *International journal of educational research* [online], 11 (6), 623-637.

Satrusayang, C., 2020. Myth busting the coronavirus; dispelling myths and rumours surrounding the outbreak. *Thai Enquirer* [online], 12 February 2020. Available from: <https://www.thaienquirer.com/7691/mythbusting-the-coronavirus-dispelling-myths-and-rumours-surrounding-the-outbreak/> [Accessed 8 April 2021].

Sen, A., 1993. Capability and well-being. In: Nussbaum, M. C. and Sen, A., eds. *The quality of life*. Oxford: Oxford University Press, 30-53.

Sen, A., 2009. *The idea of justice*. London: Penguin Books.

Sreemongkolpol, P., 2020. Thai inventions inspired by Covid-19. *Bangkok Post* [online], 1 May 2020. Available from: <https://www.bangkokpost.com/opinion/opinion/1910984/thai-inventions-inspired-by-covid-19> [Accessed 12 April 2021].

Sheridan, C., 2016. *Foucault, power and the modern panopticon* [online]. Senior Thesis. Trinity College, Hartford Connecticut. Available from: <https://digitalrepository.trincoll.edu/cgi/viewcontent.cgi?article=1564&context=theses> [Accessed 19 November 2020].

Sherwood, H. Mindfulness at risk of being ‘turned into a free market commodity’. *The Guardian* [online], 28 October 2015. Available from: <https://www.theguardian.com/lifeandstyle/2015/oct/28/mindfulness-free-market-commodity-risk> [Accessed 16 February 2018].

Shonin, E. and Van Gordon, W., 2014. Searching for the present moment. *Mindfulness* [online], 5, 105-107.

Silverblatt, A., Smith, A., Miller, D., Smith, J. and Brown, N., 2014. *Media literacy: key to interpreting media messages* (Fourth edition). California: Praeger.

Sopitarchasak, S., Adulyanon, S. and Lorthong, T. 2015. Thai health promotion foundation: innovative enabler for health promotion. *World Health and Population* [online], 16 (1), 62-71.

Somekh, B., 2006. *Action research: a methodology for change and development*. Berkshire: Open University Press.

Sripokangkul, S., 2020. Education for the production and re-production of docile bodies: the problems of civic education in Thailand [online], *Intellectual Discourse*, 28 (1), 261-294.

Suprawattanakul, K., 2017. Religion: 'authentic' and 'superficial' isn't it? *Prachatai* [online], 3 May 2017. Available from: <https://prachatai.com/journal/2017/03/70408> [Accessed 14 February 2021].

Tanakasempipat, P., 2021a. Thailand warns against clubhouse app after monarchy discussions. *Independent* [online], 17 February 2011. Available from: <https://www.independent.co.uk/news/world/asia/thailand-clubhouse-ban-monarchy-b1803366.html> [Accessed 21 March 2021].

Tanakasempipat, P., 2021b. Clubhouse emerges as platform for Thai dissidents, government issues warning. *REUTERS* [online], 17 February 2021. Available from: <https://www.reuters.com/article/us-clubhouse-thailand-idINKBN2AH0VR> [Accessed 21 March 2021].

Taylor, S. J., Bogdan, R. and DeVault, M., 2016. *Introduction to qualitative research methods: a guidebook and resource*. New Jersey: WILEY.

Teasdale, J. D. and Chaskalson M., 2011. How does mindfulness transform suffering? I: the nature and origin of dukkha. *Contemporary Buddhism* [online], 12 (1), 89-102.

Teeratanabodee, W., 2021. The clubhouse challenge to digital authoritarianism in Thailand. *EASTASIAFORUM* [online], 18 March 2021. Available from: <https://www.eastasiaforum.org/2021/03/18/the-clubhouse-challenge-to-digital-authoritarianism-in-thailand/> [Accessed 21 March 2021].

Thaiger, 2020. The infodemic – fake covid-19 news spreading like a virus. *Thaiger* [online]. 19 March 2020. Available from: <https://thethaiger.com/coronavirus/the-infodemic-fake-covid-19-news-spreading-like-a-virus> [Accessed 8 April 2021].

Thaiger, 2021. COFACT debunks top 5 fake news about Covid-19 outbreak in Thailand. *Thaiger* [online], 13 January 2021. Available from: <https://thethaiger.com/news/national/cofact-debunks-top-5-fake-news-about-covid-19-outbreak-in-thailand> [Accessed 12 April 2021].

Thailand Board of Investment, 2017. *A guide to the Board of Investment* [online]. Bangkok: The Board of Investment.

Thailand Board of Investment, 2020. *A guide to the Board of Investment* [online]. Bangkok: The Board of Investment.

Thailand Business News, 2020. How Covid-19 has changed online shopping forever. *Thailand Business News* [online], 30 November 2020. Available from: <https://www.thailand-business-news.com/tech/81856-how-covid-19-has-changed-online-shopping-forever.html> [Accessed 10 April 2021].

Thai Health Promotion Foundation, 2020. *The Thai Health Promotion Foundation annual report 2019* [online]. Bangkok: Thai Health Promotion Foundation.

Thai Media Fund, 2021. The announcement of the project grants 2021 result [online]. 18 May 2021. Available from: <https://www.thaimediafund.or.th/download/>

[tmfannouncegrants2021/?wpdmdl=5249&refresh=60b0eea3e60b41622208163](https://www.khaosodenglish.com/news/2020/03/18/chanting-of-anti-plague-prayer-to-be-broadcast-live-on-tv/)

[Accessed 31 May 2021].

Thairakulpanich, A., 2020. Chanting of anti-plague prayer to be broadcast live on TV. *Khaosod* [online], 18 March 2020. Available from: <https://www.khaosodenglish.com/news/2020/03/18/chanting-of-anti-plague-prayer-to-be-broadcast-live-on-tv/> [Accessed 9 April 2021].

Thairakulpanich, A., 2021. Local are protesting field hospitals. Doctors say their fear is unfound. *Khaosod* [online], 9 January 2021. Available from: <https://www.khaosodenglish.com/featured/2021/01/09/locals-are-protesting-field-hospitals-doctors-say-their-fear-is-unfounded/> [Accessed 8 April 2021].

Thisrupt, 2021. Covid-19 doesn't care about your nationality, but Thailand does. *Facebook* [online]. Available from: <https://www.facebook.com/109779693708021/posts/523635812322405/> [Accessed 11 June 2021].

Thoman, E., 2003. *Skills & strategies for media education: a pioneer media literacy leader outlines the core principles and core components of this new educational agenda* [online]. New York: Center for Media Literacy.

Thomson, P., 2014. Field. In: Grenfell, M. 2014. *Pierre Bourdieu key concepts* (second edition). New York: Routledge, 67-82.

Thongsawang, S., Rehbein, B., and Chantavanich, S., 2020. Inequality, sociocultures and habitus in Thailand. *Journal of social issues in Southeast Asia* [online], 35 (3), 493-524.

Tornero, J. M. P. and Varis, T., 2010. *Media literacy and new humanism* [online]. Moscow: UNESCO.

UNESCO, 2003. *Literacy, a UNESCO perspective* [online]. Paris: UNESCO.

UNESCO, 2005. *Aspects of literacy assessment: topics and issues from the UNESCO expert meeting 10-12 June 2003* [online]. Paris: UNESCO.

UNESCO, 2013a. *Media and information literacy: policy and strategy guidelines* [online]. Paris: UNESCO.

UNESCO, 2013b. *Global media and information literacy (MIL) assessment framework: country readiness and competencies* [online]. Paris: UNESCO.

UNESCO, 2017. *Reading the past, writing the future: fifty years of promoting literacy* [online]. Paris: UNESCO.

UNESCO, 2018. *A global framework of reference on digital literacy skills for indicator 4.4.2* [online]. Quebec: UNESCO.

Veidlinger, D., 2018. Oral and literate traditions. *Oxfordbibliographies* [online], 24 July 2018. Available from: <https://www.oxfordbibliographies.com/view/document/obo-9780195393521/obo-9780195393521-0120.xml> [Accessed 1 July 2021].

Vintges, K., 2011. Freedom and spirituality. In: Taylor, D., ed. *Michel Foucault key concepts*. London: Routledge, 99-110.

VoiceTV, 2018. A case study of princess Susannah; Netflix and netizen's perspectives to media content. *VoiceTV* [online], 30 December 2018. Available from: <https://voicetv.co.th/read/etlHKKYDz> [Accessed 25 January 2019].

Walker, M. and Unterhalter, E., 2007. The capability approach: its potential for work in education. In: Walker, M. and Unterhalter, E., eds. *Amartya Sen's capability approach and social justice in education*. New York: Palgrave Macmillan, 1-18.

Walker, M., 2009. Capabilities, flourishing and the normative purposes of action research. In: Noffke, S. and Somekh, B., eds. *The SAGE handbook of educational action research*. London: SAGE, 301-312.

Wallis, R. and Buckingham, D., 2016. Media literacy: the UK's undead cultural policy. *International of Cultural Policy* [online], 25 (2), 188-203.

Walsh, Z. 2017. A meta – critique of mindfulness critiques: from McMIndfulness to critical mindfulness. In: Purser, R. E., Forbes, D. and Burke, A., eds. *Handbook of mindfulness: culture, context, and social engagement*. Switzerland: Springer, 153-166.

White, C. J. M. and Norenzayan, A., 2019. Belief in karma: how cultural evolution, cognition, and motivations shape belief in supernatural belief. *Advance in Experimental Social Psychology* [online], 60, 1-63.

Whitehead, J. and McNiff, J., 2006. *Action research: living theory*. London: SAGE.

Williams, J. M. G., and Kabat – Zinn, J. 2011. Mindfulness: diverse perspectives on its meaning, origins, and applications. *Contemporary Buddhism* [online], 12 (1), 1-18.

Wilson, J., 2017. Selling mindfulness: commodity lineages and the marketing of mindful products. In: Purser, R. E., Forbes, D. and Burke, A., eds. *Handbook of mindfulness: culture, context, and social engagement*. Switzerland: Springer, 109-119.

Winter, R., 2009. Developing relationships, developing the self: Buddhism and action research. In: Noffke, S. and Somekh, B., eds. *The SAGE handbook of educational action research*. London: SAGE, 336-346.

Wongreanthong, N., 2018. Consumer protection from native advertising: the case study of Netflix campaign. *Nuttaputch.com* [online], 29 December 2018. Available from: <https://www.nuttaputch.com/netflix-case-advertorial/> [Accessed 27 January 2019].

Wongthes, S., 2017. Thai, Thai religion, Spirit, Brahman, and Buddha. *Mathichon* [online], 7 July 2017. Available from: <https://www.matichon.co.th/news/598271> [Accessed 15 January 2018].

Wood, L. A. and Kroger, R. O., 2000. *Doing discourse analysis: methods for studying action in talk and text*. California: SAGE.

Yee, Tan, H., 2017. Slow take-up for Thailand's new e-payment system. *The STRAITS TIMES* [online], 16 January 2017. Available from: <http://www.straitstimes.com/asia/se-asia/slow-take-up-for-thailands-new-e-payment-system> [Accessed 3 April 2018].

Young, T., 2016. The mechanisms of mindfulness: suggestions from a positive psychology perspective. In: Ivtzan, I. and Lomas, T., eds. *The mechanisms of mindfulness: suggestions from a positive psychology perspective*, East Sussex, UK: Taylor and Francis, 156-172. Available from: https://www.researchgate.net/publication/309426974_Additional_mechanisms_of_mindfulness_How_does_mindfulness_increase_wellbeing [Accessed May 30 2018].

Zuboff, S., 2019. Surveillance capitalism and the challenge of collective action. *New Labour Forum* [online], January 2019. Available from: <https://newlaborforum.cuny.edu/2019/01/22/surveillance-capitalism/> [Accessed 22 April 2021].

Appendix A:

The number of participants from four key stakeholders,
involving the process of the research study.

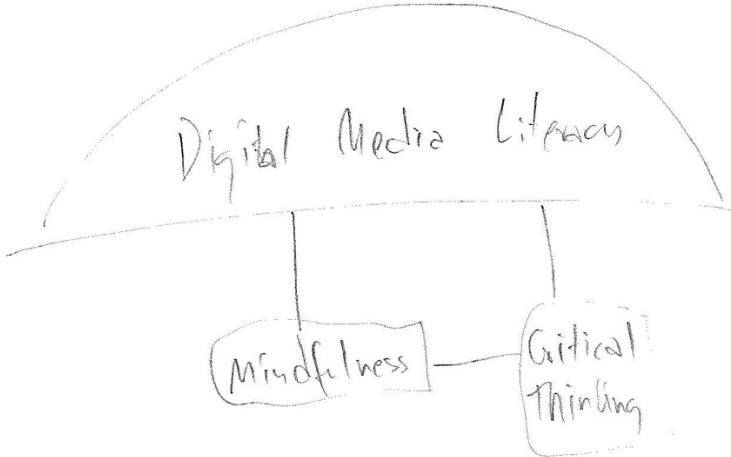
Participants	Key Stakeholders	Methods Participation									
		Phase II				Phase III				Phase IV	
		An in-depth interview	Date	A co-creation workshop	Date	A pilot test	Date	A pilot test in-depth interview	Date	A focus group discussion	Date
P01	Academic1	x	1 Oct 18								
P02	Policy Maker1	x	3 Oct 18	x	29 Nov 18					x	9 Jan 20
P03	Academic2	x	4 Oct 18	x	29 Nov 18					x	9 Jan 20
P04	Content Creator1	x	4 Oct 18	x	29 Nov 18					x	9 Jan 20
P05	Academic3	x	5 Oct 18								
P06	Content Creator2	x	6 Oct 18	x	29 Nov 18						
P07	Policy Maker2	x	8 Oct 18	x	29 Nov 18					x	9 Jan 20
P08	Consumer1	x	8 Oct 18	x	29 Nov 18					x	9 Jan 20
P09	Academic4	x	10 Oct 18 16 Dec 19								
P10	Academic5	x	10 Oct 18								
P11	Policy Maker3	x	11 Oct 18							x	9 Jan 20
P12	Academic6	x	12 Oct 18 21 Jan 20								
P13	Policy Maker4	x	12 Oct 18							x	9 Jan 20
P14	Consumer2	x	12 Oct 18								
P15	Content Creator3	x	13 Oct 18								
P16	Consumer3	x	14 Oct 18								

P17	Academic7	x	15 Oct 18								
P18	Content Creator4	x	17 Oct 18								
P19	Academic8	x	19 Oct 18								
P20	Policy Maker5	x	22 Oct 18	x	29 Nov 18					x	9 Jan 20
P21	Policy Maker6	x	25 Oct 18								
P22	Academic9	x	26 Oct 18								
P23	Consumer4	x	27 Oct 18								
P24	Academic10	x	7 Nov 18								
P25	Content Creator5	x	22 Nov 18								
P26	Consumer5	x	22 Nov 18								
P27	Content Creator6	x	22 Nov 18								
P28	Consumer6			x	29 Nov 18						
P29	Policy Maker7			x	29 Nov 18						
P30	Academic11			x	29 Nov 18					x	9 Jan 20
P31	Consumer-Pilot1					x	Nov 19	x	2 Dec 19		
P32	Consumer-Pilot2					x	Nov 19	x	11 Dec 19		
P33	Consumer-Pilot3					x	Nov 19	x	2 Dec 19		
P34	Consumer-Pilot4					x	Nov 19	x	30 Nov 19		
P35	Consumer-Pilot5					x	Nov 19	x	7 Dec 19		
P36	Consumer-Pilot6					x	Nov 19	x	3 Dec 19		
P37	Consumer-Pilot7					x	Nov 19	x	30 Nov 19		
P38	Consumer-Pilot8					x	Nov 19	x	3 Dec 19		
P39	Consumer-Pilot9					x	Nov 19	x	2 Dec 19		
P40	Consumer-Pilot10					x	Nov 19	x	3 Dec 19		

P41	Consumer-Pilot11					x	Nov 19	x	29 Nov 19		
P42	Consumer-Pilot12					x	Nov 19	x	2 Dec 19		
P43	Consumer-Pilot13					x	Nov 19	x	6 Dec 19		
P44	Consumer-Pilot14					x	Nov 19	x	6 Dec 19		
P45	Consumer-Pilot15					x	Nov 19	x	5 Dec 19		
P46	Consumer-Pilot16					x	Nov 19	x	4 Dec 19		
P47	Consumer-Pilot17					x	Nov 19	x	15 Dec 19		
P48	Consumer-Pilot18					x	Nov 19				
P49	Consumer-Pilot19					x	Nov 19				
P50	Consumer7									x	9 Jan 20
P51	Academic12	x	21 Jan 20								
P52	Policy Maker8	x	20 Dec 19								
P53	Academic13	x	20 Dec 19								

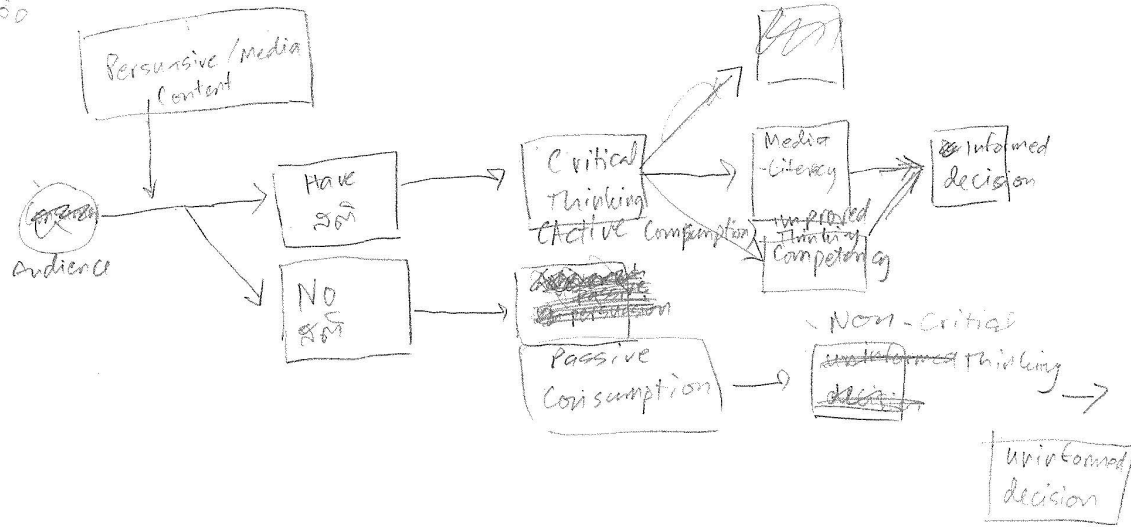
Appendix B:

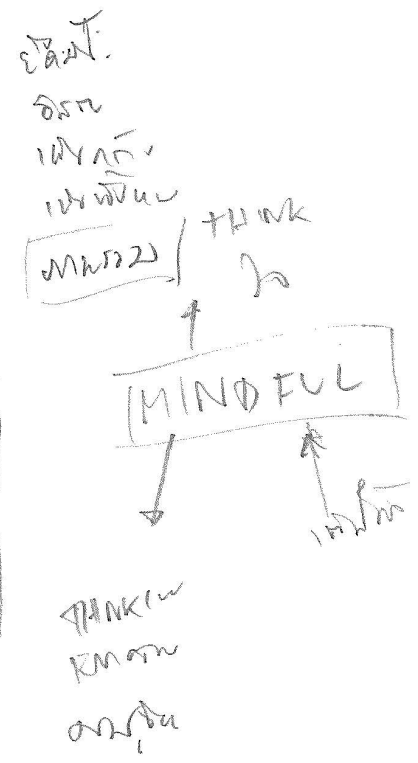
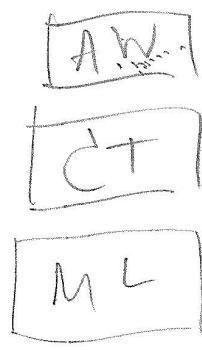
The theoretical framework of the relationship between *Sati* (mindfulness), critical thinking, and digital media literacy



E1701

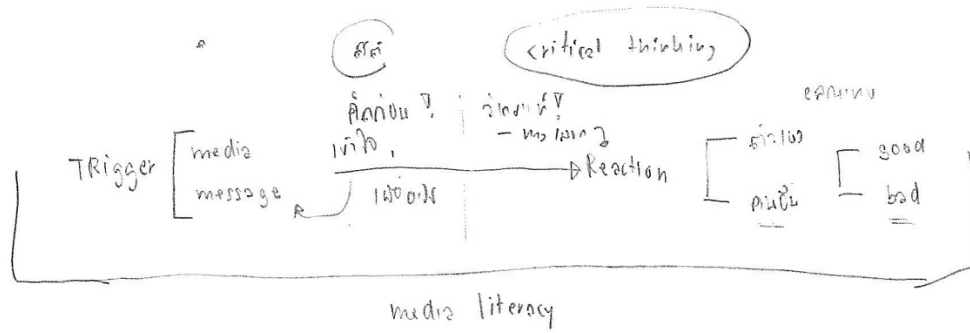
Not
Critical Thinking
பின்னும்



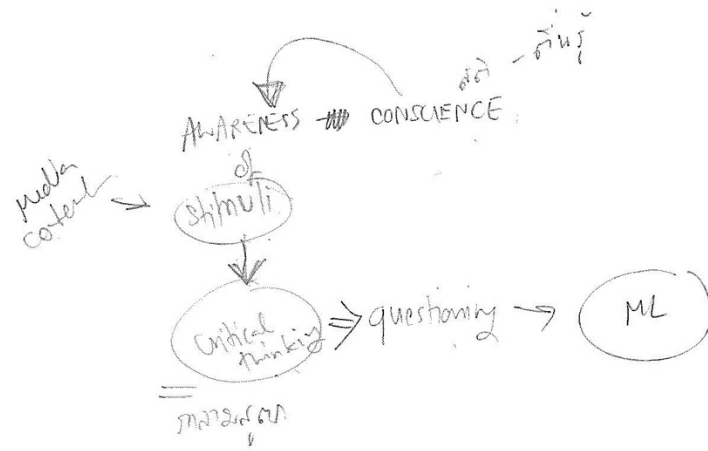


EVOZ

- 86
- critical think
- media literacy



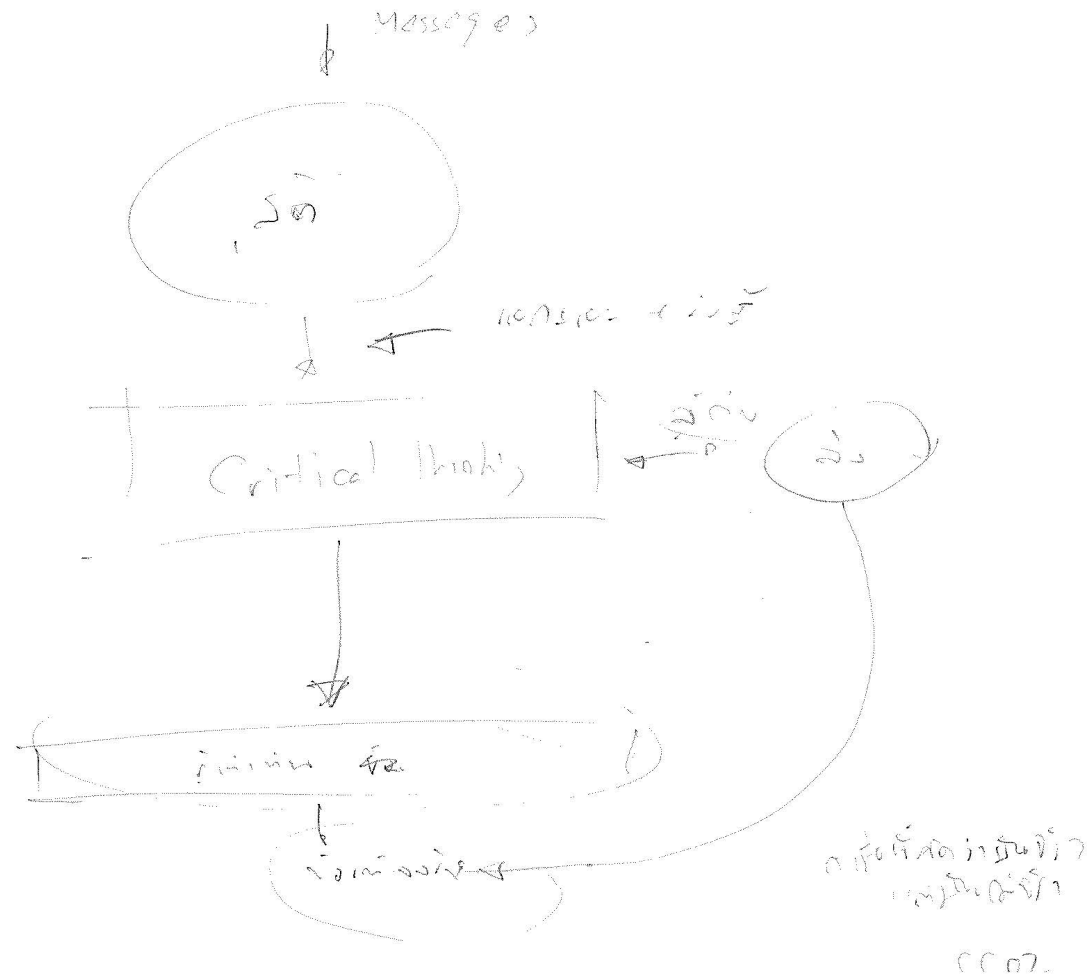
CC 01



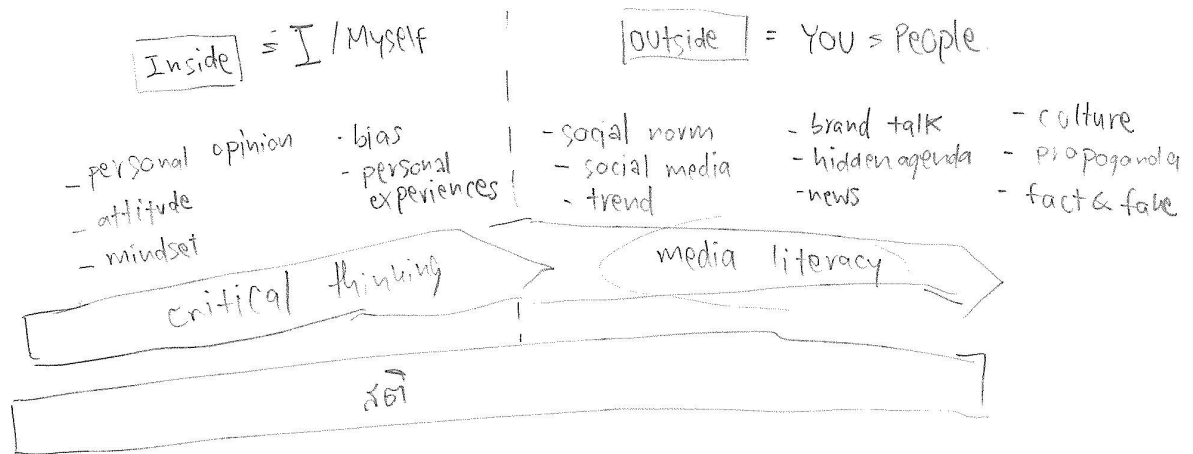
20

sejarah.

2003

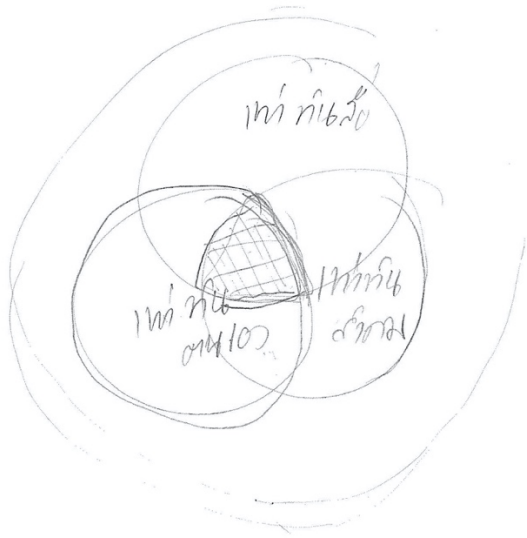


sā / critical thinking / media literacy



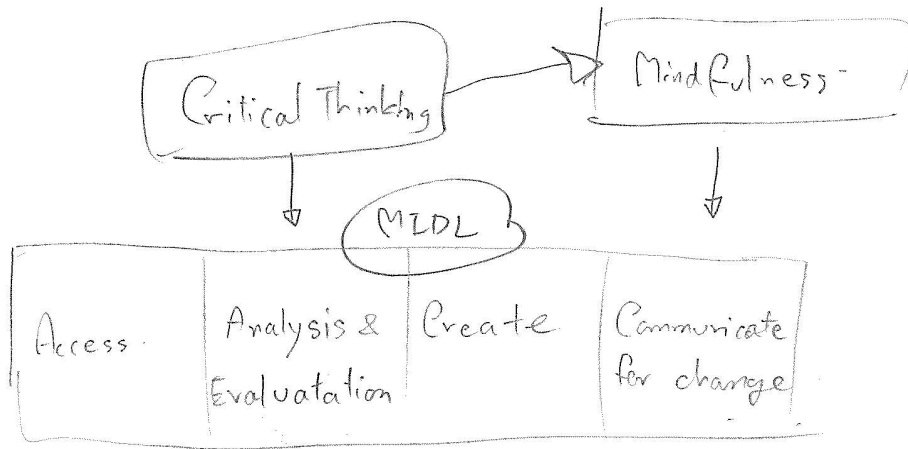
CM01

P10

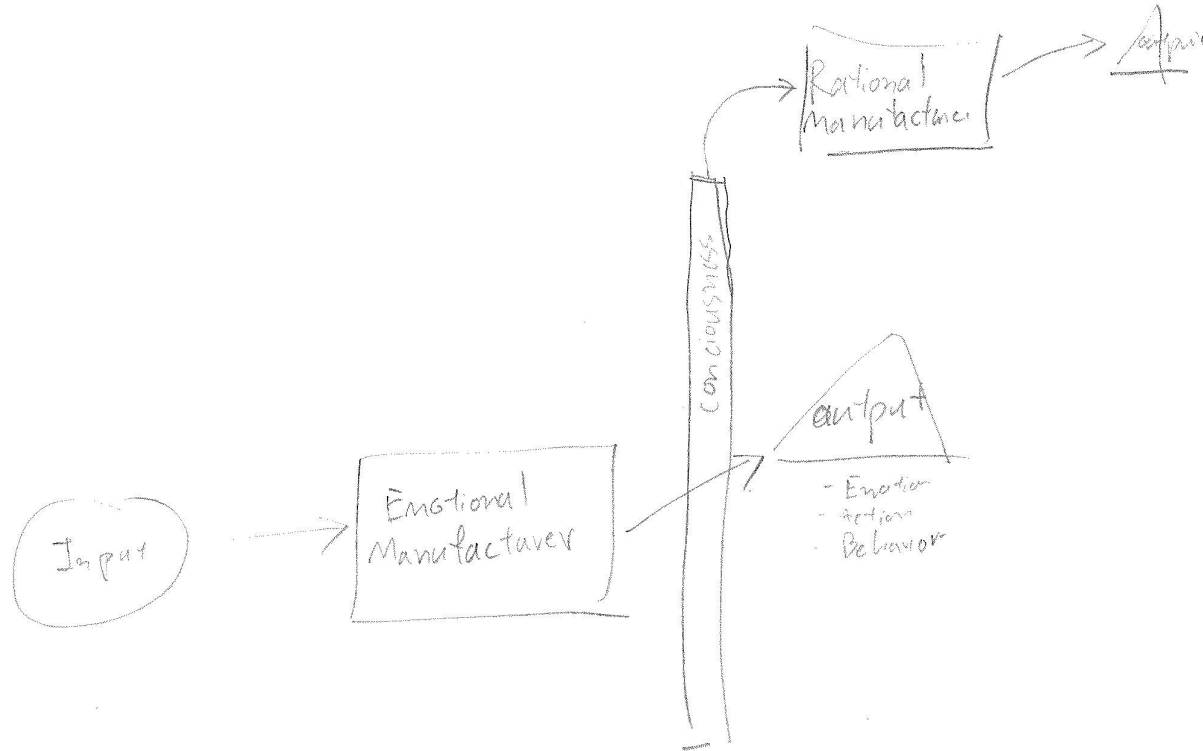


①

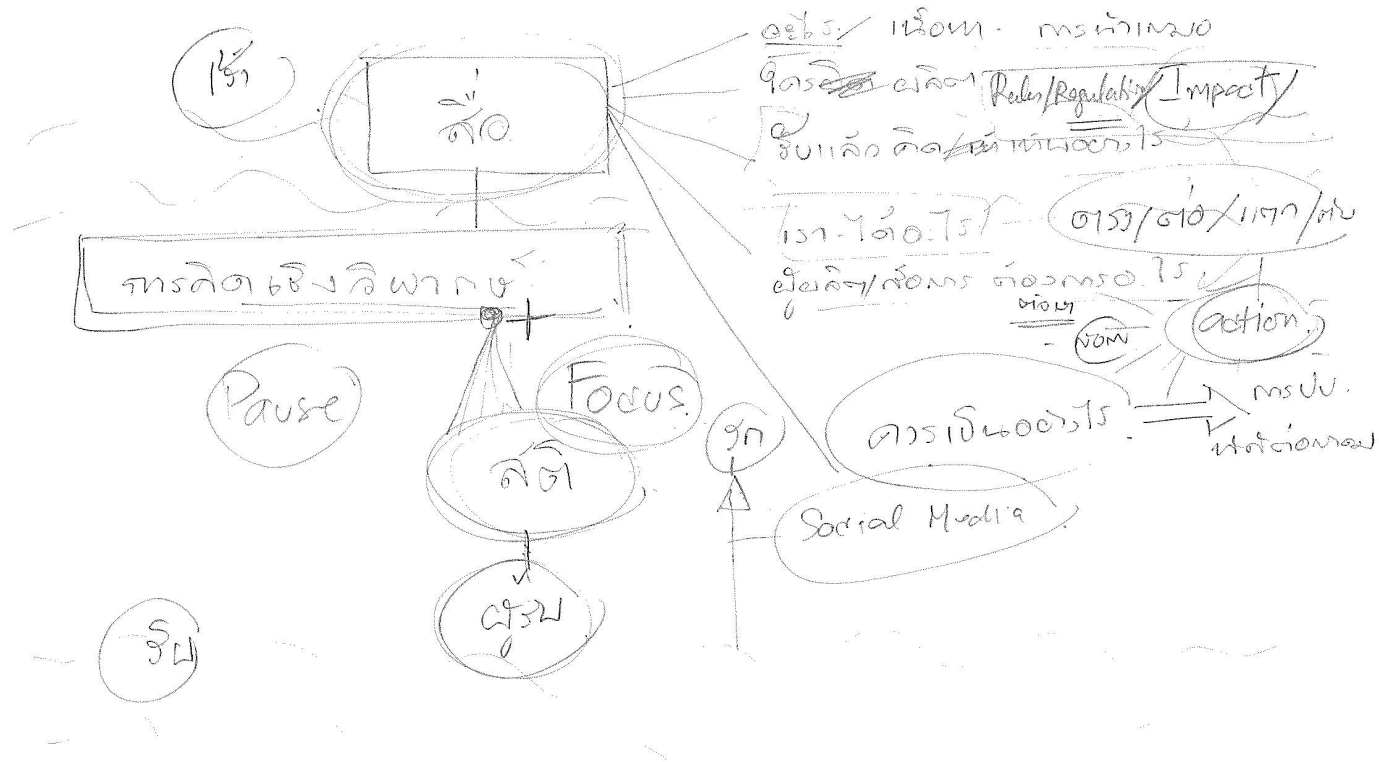
1005



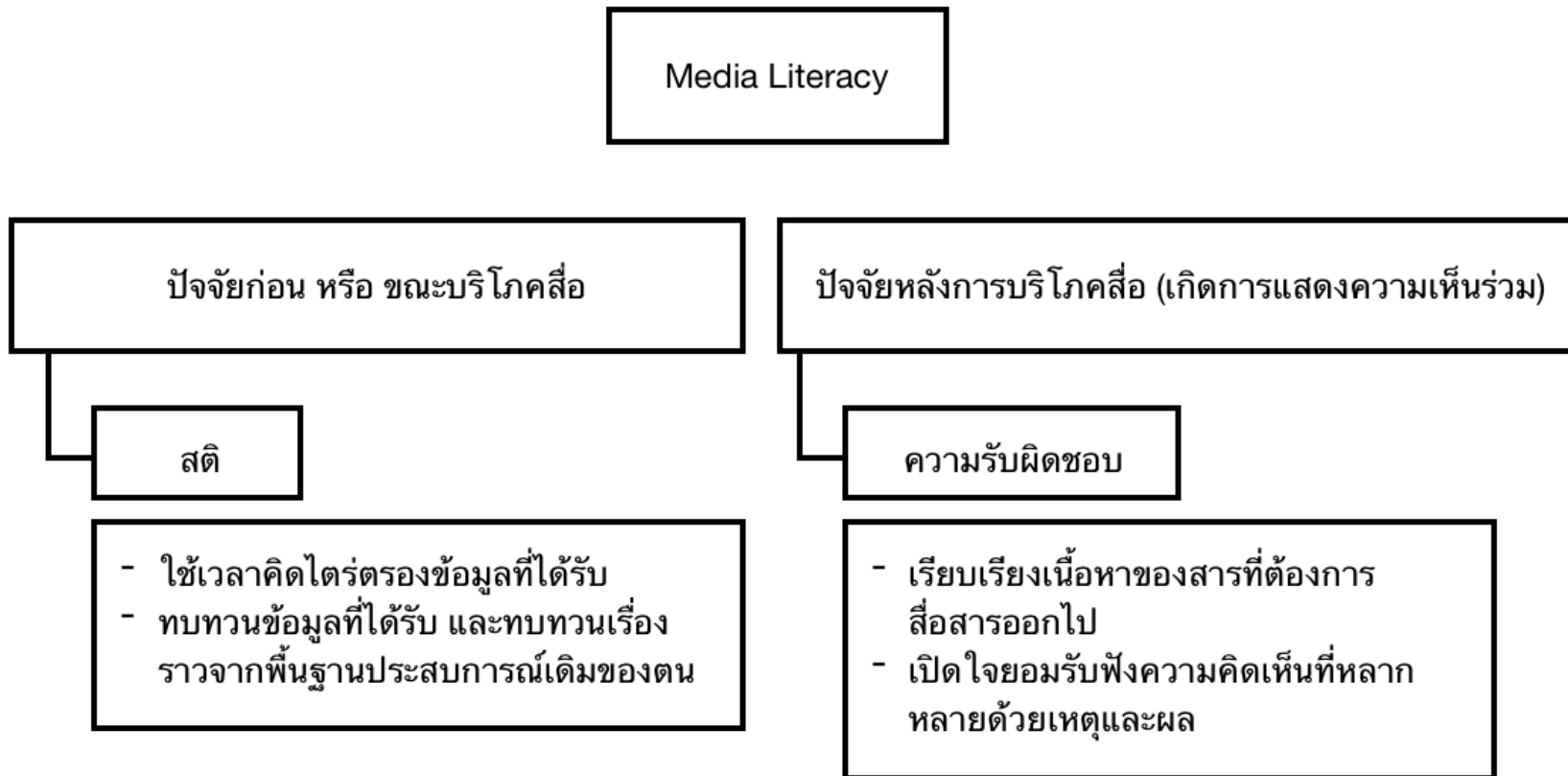
PM 03

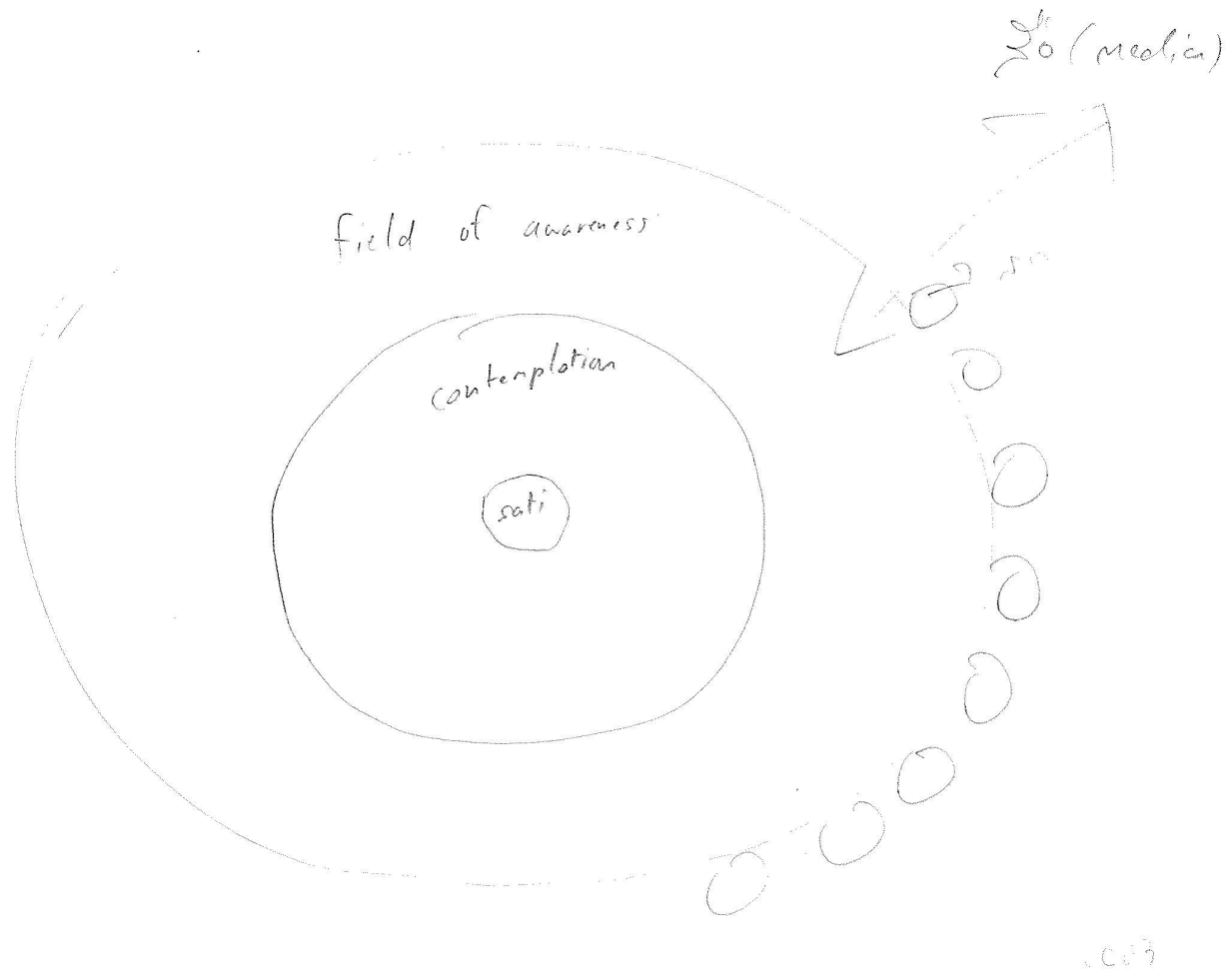


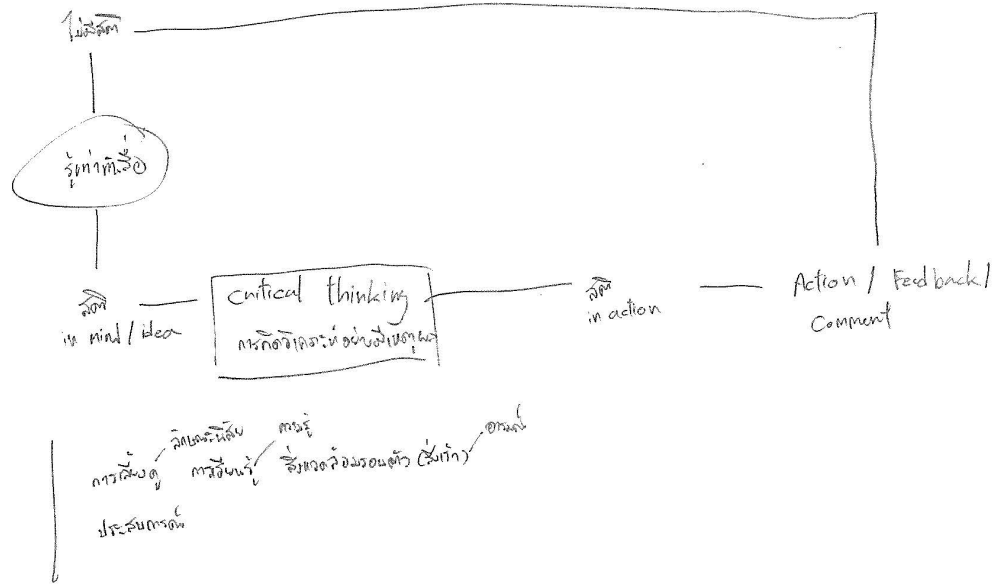
ED06



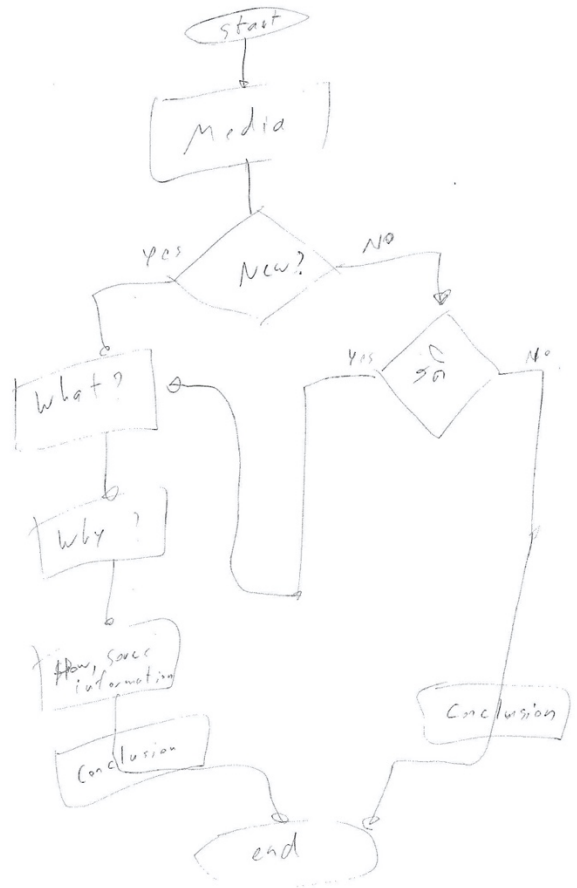
PM 04



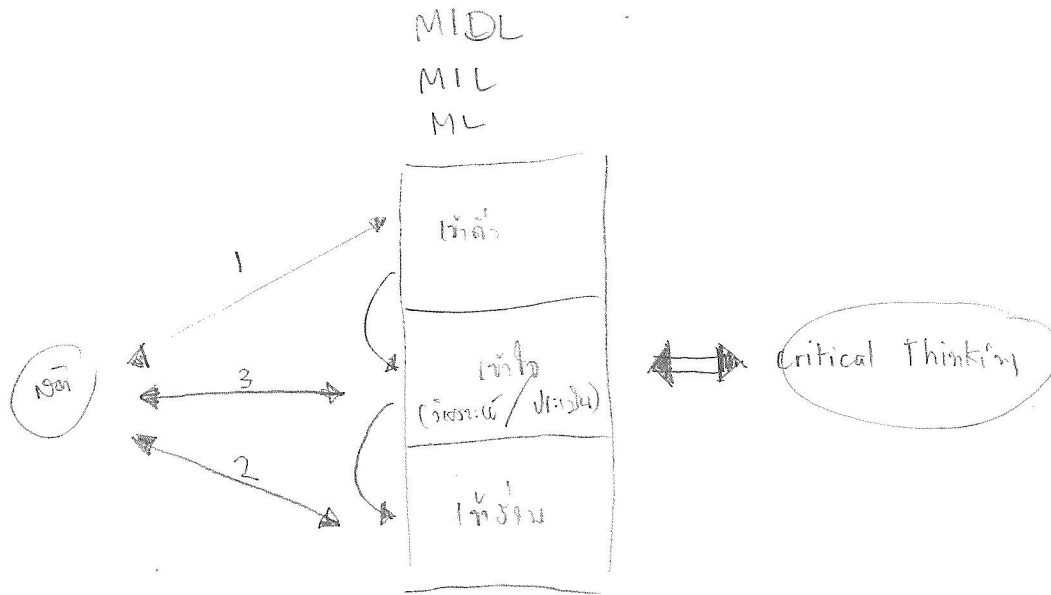




CM 03

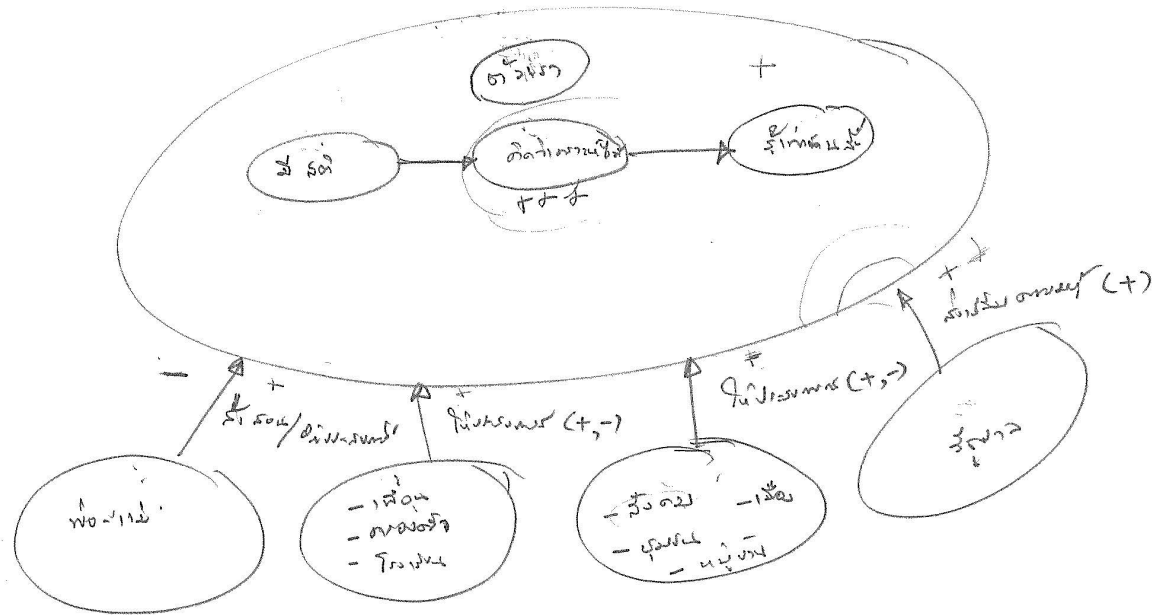


CC 14

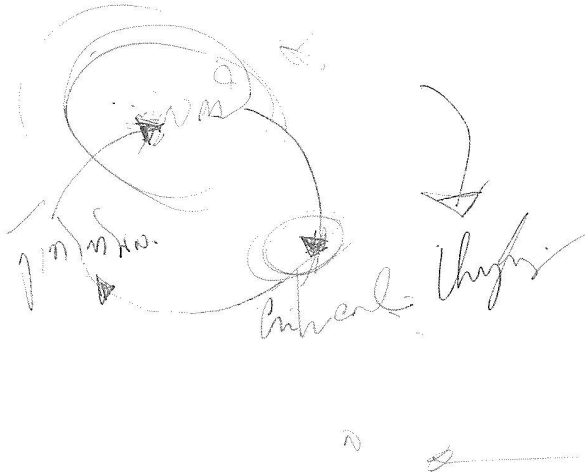


5/10/5

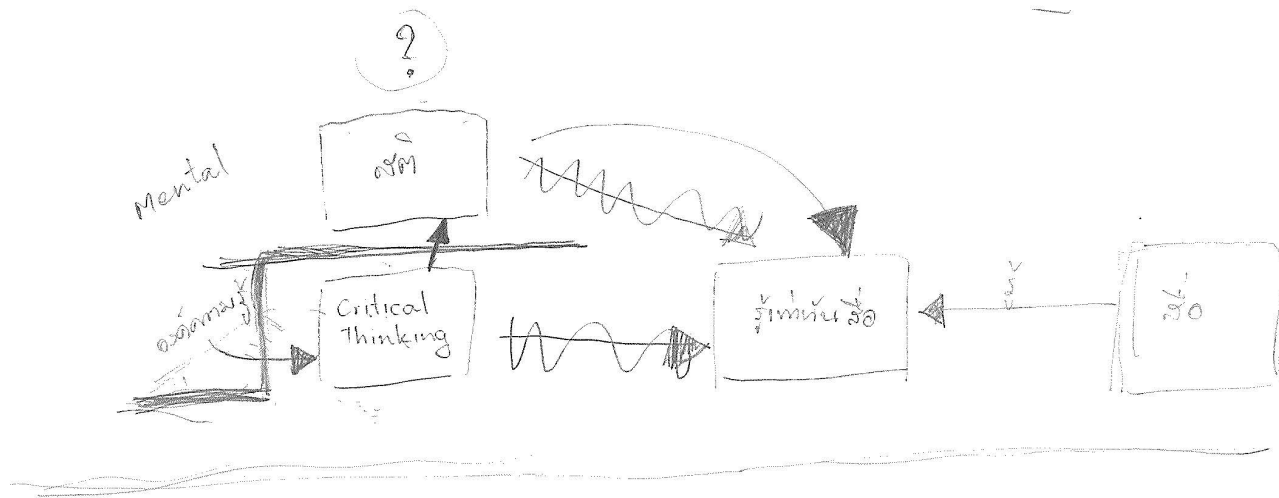
- ဆို
- ကာလကုသ
- နှိမ်နင်း



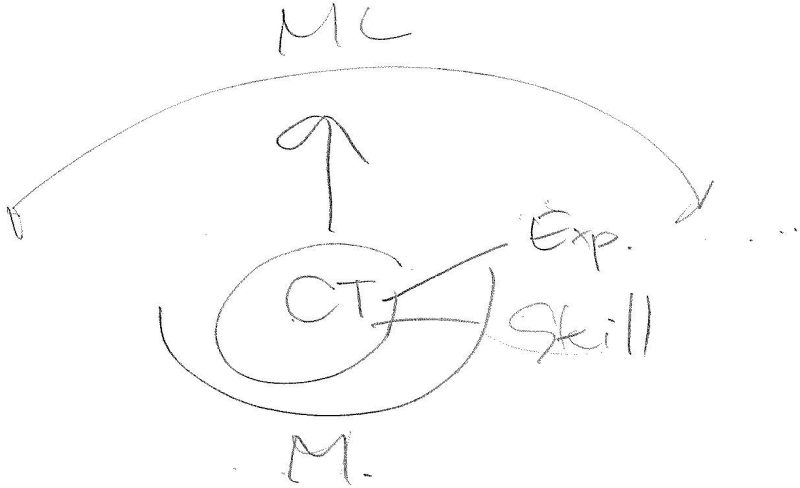
Photo

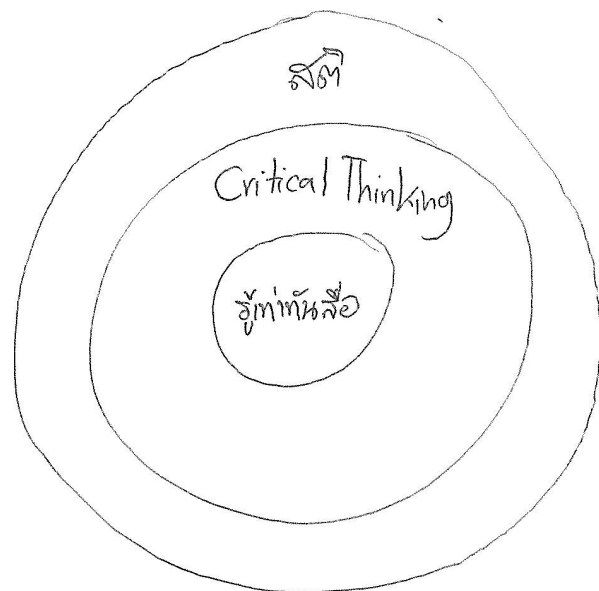


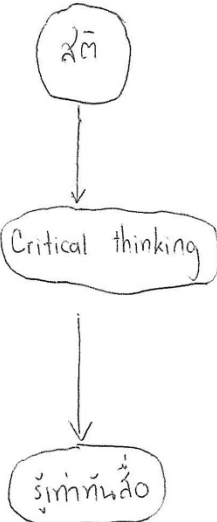
E109



CM04

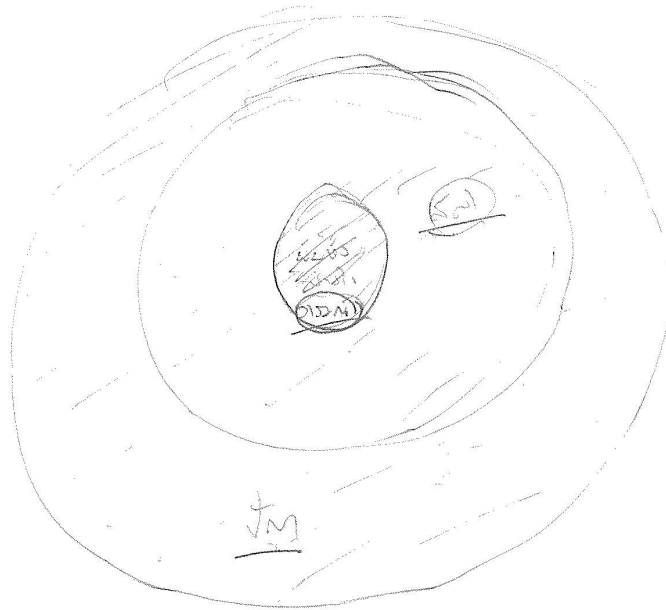






CM05

P27



nasapafu

