

**THE INNOVATION OF SOCIAL MEDIA AND
DIGITAL NARCISSISM**

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**A Dissertation Submitted in Partial
Fulfillment of the Requirements for the Degree of
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DIGITAL NARCISSISM
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ABSTRACT

Title of Dissertation	The Innovation of Social Media and Digital Narcissism
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The study entitled, “Social Media Innovations and Digital Narcissism” aimed to 1) study the process of a construction of an ideal self and a real self of digital narcissists in social media 2) analyze digital narcissists’ social presence via photos and messages as appearing in social network. 3) analyze digital narcissists’ symbolic interaction through social media innovations, i.e. the number of likes, shares, and comments, and 4) analyze the frequency and accessibility to the use of social network and digital narcissism.

Mixed research methods were conducted by using qualitative research as the main method in a textual analysis for analyzing the patterns of signs, a symbolic interaction, a self-construction, and digital narcissism on social network through images, likes, shares, and status posts. Quantitative content analysis was also conducted by tallying the number of likes, frequencies, and accessibilities to the use of social network to gain supplementary empirical data to support qualitative findings responding to the research question No. 2, 3, and 4.

From the study, it was found that all selected samples were narcissists prior to being digital narcissists, reflected partly by their sense of being more beautiful, handsome, or good-looking than others from the perception of their ideal selves through the process of an ideal-self construction in social media comprising 1) their motives or motivation in a self-construction 2) the use of a photo-editing application for their social presence of their ideal selves 3) others’ acceptance of their self-construction. The samples with digital narcissism thus chose to perceive only their

desirable selves and delete the perception of their real selves through the management and selection of the best images to be presented. On the other hand, an editing application and a high-quality camera enhanced the samples' ideal selves more vividly.

In terms of a social presence through images and messages of digital narcissists, the samples chose to present only the story about themselves, especially by a show-off the most. Particularly, a selfie of one's own face at a close-up shot through repeated angles was found the most, followed by a presentation of their luxurious lives through an image-component arrangement at a medium and long shot to emphasize the grandiosity, i.e. an expensive car, a big chain of gold necklace, etc., and a presentation of their awards or life-achievement at a long shot to see the grand award and their extraordinary activities that general people cannot do respectively. Besides, their social presence was not only executed through their image but also their messages, i.e. through their captions or status posting. Accordingly, the samples with digital narcissism talked about themselves the most and perceived their stories as mighty and significant. They even narrated about their trivial activities repeatedly to show their perfectness all the time. Lastly, the samples felt proud of their work no matter it was a normal job or a privileged assignment, i.e. a representative in a national meeting, as parts of either their regular or special job. Besides, they perceived their work as more important than others' or perceived that they were more successful than others through their repeated presentation on social media.

From analyzing the symbolic interaction on social media of digital narcissists, it was found that their show-off was a consequence of their interpretation of social media innovations, i.e. the number of likes, shares, and positive comments they received from others during the symbolic interaction. Therefore, the samples with digital narcissism placed high importance to social media innovations and led them to manage and select their self-image prior to their social presence to others in social media. Besides, after their social presence, they examined the negative comments, which might be withheld or blocked. A consistent investigation of social media innovations to avoid negative feedback or comments was thus conducted.

The samples' paying high attention to social media innovations in a symbolic interaction accorded with the frequency of using social media, of their photographing,

and of their photo-posting. The access to the technology each time was not equal. Every time, the samples would always have their goal in presenting themselves, i.e. the needs towards the high number of likes, shares, or positive comments. Accordingly, the samples selected their images with the most perfect portrayal more than ordinary people prior to their social presence in social media. Consequently, the samples earned higher frequencies of taking photos than frequencies of posting photos. Furthermore, most samples used social media all the time and could not identify the numbers of times. This was for checking how other people presented their images and activities since the samples with digital narcissism often compared themselves with others in the same social media and perceived their superiority to others, which was one of the narcissistic personalities. Hence, the more the samples accessed to social media, the more social presence they executed to show off themselves.

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TABLE OF CONTENTS

	Page
ABSTRACT	iii
ACKNOWLEDGEMENTS	vi
TABLE OF CONTENTS	vii
LIST OF TABLES	ix
LIST OF FIGURES	x
CHAPTER 1 INTRODUCTION	1
1.1 Background and Significance of the Problem	1
1.2 Research Questions	5
1.3 Research Objectives	6
1.4 Operational Definitions	6
1.5 The Expected Benefits of the Study	7
CHAPTER 2 CONCEPTS, THEORIES, AND LITERATURE REVIEW	8
2.1 Concepts of New Media and Social Media/Social Network	8
2.2 The Concept of Social Presence	12
2.3 The Concept of Narcissism and Digital Narcissism	15
2.4 Symbolic Interactionism	19
2.5 Self-Theory	25
2.6 Semiology	32
2.7 Related Studies	37
2.8 Conceptual Framework of the Study	41
CHAPTER 3 RESEARCH METHODOLOGY	42
3.1 Qualitative Research	42
3.2 Quantitative Research	46
3.3 Validity and Reliability Test	49
3.4 Reliability Test	49

3.5 Data Presentation	50
CHAPTER 4 RESEARCH FINDINGS	51
4.1 Part 1: To Study the Construction of an Ideal Self and a Real Self of Digital Narcissists on a Social Network	51
4.2 Part 2: Social Presence of Digital Narcissists via Content or Letters and Symbols Appearing in a Social Network	72
4.3 Part 3: An Analysis of Symbolic Interaction of Digital Narcissists via Social Media Innovation, i.e. Like, Share, and Comment	93
4.4 Part 4: An Analysis of Frequency and Accessibility to Use a Social Network and Digital Narcissism	112
CHAPTER 5 A SUMMARY, DISCUSSION, AND RECOMMENDATION	124
5.1 A Summary of Research Findings	124
5.2 Discussion	132
5.3 Limitation of the Study	140
5.4 Recommendations for an Application	140
BIBLIOGRAPHY	142
APPENDICES	146
BIOGRAPHY	147

LIST OF TABLES

Tables	Page
2.1 Illustrates Differences between Types of Signs According to Peirce's Concept	35
3.1 Narcissism Measurement Test	44
4.1 Level of the Narcissism of the Samples	52
4.2 The Samples' Level of Self-Confidence	52
4.3 The Samples' Feeling about themselves from a Looking-Glass	53
4.4 The Reasons behind the Production Induced by a Motivation Towards a Self-Construction	55
4.5 The Selection of a Photo-Editing Program	56
4.6 The Others' Acceptance of a Self-Construction	57
4.7 The Construction of an Ideal Self	58
4.8 Type of Photos	73
4.9 Types of Presented Images	77
4.10 Presented Issues	83
4.11 The Commonalities and Differences of the Top Issues	88
4.12 The Number of Significant Symbols Based on Symbolic Interaction of the Study	94
4.13 An Interpretation of Significant Symbols of Symbolic Interaction	94
4.14 A Summary of a Symbolic Interaction of Digital Narcissists via Social Media Innovations	111
4.15 Frequency and Accessibility to Use the Social Network in Each Day of 18 Samples	113
4.16 Frequencies of Each Photographing (Selfies) of 18 Samples	113
4.17 Frequencies of Presenting (Posting) Photos in Social Media	114
4.18 The Accessibility to Photographing Technologies of 18 Samples	114

LIST OF FIGURES

Figures	Page
2.1 A Communication Process of a Narcissist	18
2.2 Illustrates the Elements of the Sign of Peirce's Concept	34
2.3 Conceptual Framework of the Study	41
4.1 Image in IG of PP	68
4.2 Image from Gin's IG	69
4.3 Image from Ai's IG	70
4.4 Image 4 Foam's Construction of an Ideal Self to get Others' Acceptance	72
4.5 5 a Close-Up Shot Selfie of Ploychompoo on which the Dace is Located at the Center	74
4.6 Min's Selfie at a Medium Shot	75
4.7 An Image of Dido Taken by a Back Camera	76
4.8 LGBT Samples transmitted their Ideal Self by constructing the Meaning of Masculinity through a Visual Communication from a Back Camera	76
4.9 Praeploy's Selfie in Her IG with Repeated Angles	78
4.10 An Image of Khao Fang with Her Luxurious Car and Expensive Eyeglasses	79
4.11 Spire Shows a Steering Wheel Like a Racing Car to Portray His Unique Self	80
4.12 ID Shows His Expensive Watch and Latest Model of Mobile Phone in a Humblebrag Way	80
4.13 Ai Shows a Success Award Publicized by Mass Media in Social Media in Combination with His Invitation towards Following News about Him Reported by Several Media Agencies	81

4.14	Ai Shows the Same Award in the Next Day and Some Description with Hashtag # To Disseminate His Success among His Specific Group Members	82
4.15	Gin Describes Herself	84
4.16	Ai Describes His Competence	85
4.17	Spire's Caption about His Work	86
4.18	Gin's Description of His Assignment as a Representative to Attend a World Forum	87
4.19	Gin Encodes His Message in the Caption to Control the Meaning of the Image	88
4.20	PP Presented Herself via Editing Program and Image Composition to get a Perfect Face	96
4.21	Nutty's Social Presence via Image Composition and Editing to get a Perfect Figure	97
4.22	Praeploy Selected a Selfie at a Medium-Shot to Show Her Figure	99
4.23	Maxim's Caption Showing that she is LGBT who can deceive others through her Photos and can present her Optimism, Love of Animals, and Kindness	102
4.24	Min's Caption (www.facebook.com) to induce a Symbolic Interaction via Social Media Innovation	103
4.25	Spire's Selfie in a Working Uniform with a Caption in the form of a Question to induce Interaction with others through Social Media Innovations	104
4.26	Ning Nong's Selfie Showing Her Nudity on Her IG with a Caption, "I'm pretty"	107
4.27	Suay with a Sexy Image in Her Swimming Suit Showing Her Upper Body on Her IG	108
4.28	Foam's Posting of Status on Facebook with Impolite Words but Conveying the Pride of Her Sexual Taste	110

CHAPTER 1

INTRODUCTION

1.1 Background and Significance of the Problem

Social Ignoreism is a present social phenomenon in which most people use Smartphone as a major factor in their ways of living. People choose to talk or know one another in a virtual world rather than in the real world by sharing their photos and videos to the public through an application on phone. Especially, technological advancement enhances the maximal development of Smartphones in their capacity in taking and storing photographs equivalent to a professional camera. This induces a new phenomenon where anyone can be a photographer and people are obsessed with self-gratification of transmitting their self by a selfie. From the statistics, it is found that people posted their selfie-photographs in their Instagram every 10 seconds and 93 millions of people took a selfie every day. Compared with a shooting by photograph films, people used totally 2,583,333 rolls of films. (Cohen, 2016). Everyone wants to show off his or her stories, photos, and videos, even of trivial daily information, i.e. a wake-up face, ways of studying and working, kinds of food, leisure time, shopping, or an emotional display, in his or her social media. Accordingly, social media is comparable to a communication channel in transmitting one's ideal self, constructed through an editing program on phone (i.e. PhotoScape), which can transform and modify one's look as wished so much that it is distorted enormously from a real self. This is to call attention from other people in the same social media, aiming to obtain popularity and acceptance from the number of "likes" pressed. Consequently, the more attention one can get, the more Digital Narcissism one will become. Digital Narcissism is different from a traditional Narcissism in the way that the latter does not focus on others' concern but the commonality between the two is people want to feel that they are better or superior to others.

This study is intended to study how a disrupted Narcissism from the effect of the technology performing as a mediator or a communication channel mobilizes people with a traditional Narcissism to become a Digital Narcissism towards their desirable ideal self in a more distinctive way. Besides, it aims to investigate if and how a large gap between a person's real and ideal self, constructed by an application technology, causes an effect on people with Digital Narcissism.

To understand more clearly what Digital Narcissism is, the definition of "narcissism" should be provided in order to see its connection with the differences between the development of traditional and digital narcissism patterns and behaviors through the mechanism of social media in transforming the former to the latter.

1.1.1 Narcissism

Narcissism is a self-absorption or an egotistic admiration of one's idealized self-image and attributes, i.e. beauty or capability, superiority to others. It is a self-adherence and an embedded belief about oneself in an excessive way. Some psychologists call it "self-love" to respond to the overwhelming social needs of an individual.

In the past, narcissism was a result of an opinion leader's (personal media) acceptance or admiration at that time, such as teachers, relatives, friends, etc., towards some kinds of behaviors, i.e. determination, academic or athletic excellence, etc. This accords with the concept of Mead (1967, as cited in Pongsawat Sawasdipong, 2004), an American philosopher. Mead states that when a person perceives a self-image from his or her interaction with others for a while, such temporal image will gradually embed into his or her thought until it becomes a self-conception or the self or identity of that individual.

Later, an era of mass media, especially television, emerged and new kinds of opinion leaders occurred, namely singers and actors in mass media. However, culture still plays a role in framing the construction of narcissism in each era. When mass media is a powerful communication channel and singers and actors are role models of the audience, the audience tries to search for a real space, with limited area, to transmit their self or identity. For instance, they may be dressed in a remarkable dress among the crowd, like a star walking into a teenager center like Siam Square, so that

other people can see them. They may find a place for expressing their ability, i.e. forming a cover dance in a department store, to let the public witness their outstanding performance and to get attention and acceptance from surrounding people, until this image become a narcissism, which makes them feel that they are more capable than others.

1.1.2 Social Media

New media like social media is a kind of technological development of Web 2.0 in which a user can have an immediate interaction and feedback. Besides, it can create content and share information rapidly and more easily than Web 1.0 technology in which a user could read only. Web 2.0 technology built up a new social phenomenon as a communication channel that can transcend time and space or is timeless and spaceless. People can interact toward one another immediately in the form of the social network through several applications, i.e. Facebook, Youtube, Instagram, Line, etc. Social media is equipped with the ability to share information, still and moving pictures, or sound via social network to receivers and the ability of real-time interactions. At present, it is the complete period of Web 4.0. Internet technologies are merged with mobile phones like a Smartphone. This brings about the growth of users very rapidly. Likewise, people around the world of more than 40% of the world's population (approximately 3 thousand millions people) connect their mobile phones with internet. Thailand is one of the countries in which the growth of the internet and Smartphone is high. Moreover, around 50% of Thai people use their mobile phones for sharing their photos and videos (National Statistical Office of Thailand, 2017).

Nowadays, prices of Smartphone are decreasing continuously and this enables everybody to own this communication tool easily. Furthermore, continuing development of online social networking for supporting the expanded use of users has been consistently conducted. In the old days, it was shameful for some people to appear in a photograph. Oppositely, people are crazy with taking photographs, either taking them with others or making a selfie, a common phenomenon around the world. Such popularity led Oxford Dictionaries Online (ODO) contained the word “selfie” and chose it as “a Word of the Year 2013.” (Oxford Dictionaries Online, 2014).

Selfie is a self-portrait photograph, typically taken with a Smartphone, uploaded, and shared on social networking services. Due to an easy-to-use technology and all-space use, people of various ages are addicted to photographing and adhered to constructing self-portrait photos with good looking through an editing program application. A person will select or modify his or her self he or she wants to portray, i.e. a new modified face or figure, a unique taste different from others (such as food, expensive products, or good deeds in daily life). Therefore, the portrait presented is from one's own design of online users with Digital Narcissism. It is constructed from one's traditional narcissism on social networks and transmitted one's self-portrait via linguistic and symbolic communication for a common interpretation among online users. As an illustration, a selfie or a selected presentation of one's self induces a new pattern of symbolic interaction of social media users, i.e. Like, Comment, Status, Share, etc. This accords with the concept of Mead (1967, as cited in Pongsawat Sawatdipong, 2004) that human beings create a symbolic interaction as a form of behaviors via an interpretation. A signification is an inseparable matter of an individual and a society. Such interaction constructs a human self. From a symbolic interaction within a social network, i.e. Like, Comment, etc. the meanings of the photos or texts that are modified or edited with a new look of self that one wishes by an editing program application are interpreted. An ideal self a person needs to portray will be superimposed with his or her real self. Such appearance is displayed in front of others in a virtual world without a face-to-face communication in a real world any more. Social network users with Digital Narcissism thus can possess a new self that they wish and this new self will become their identity in online communication with other social network members.

Due to the power of innovative social media upon converging with a Smartphone, a phenomenon of transforming traditional Narcissism into Digital Narcissism is formed through a driving mechanism in creating a new self of a user from an editing program application. This power enhances interaction between a person and others whom he or she may not know but they can maintain their relationship via social media by pressing "Like" for a photo or a text they like or by giving comments to exchange their ideas and attitudes. These help to blur or dilute a boundary line and bring about an indistinguishable integration of a real self and an

ideal self of a person. From the study of Paramboukis, Skues, and Wise (2016), “An Exploratory Study of the Relationships between Narcissism, Self-Esteem, and Instagram Use,” it was found that a number of self-portrait posts were correlated with Narcissism, a mental symptom. Narcissism people who liked to modify their photos tended to have a higher degree of Narcissism. From the study, it raises a question if the number of photographing and the access to social media has any effect on Narcissism behaviors. Besides, from a further study of Bergman, Fearrington, Davenport, and Bergman (2011), “Millenials, Narcissism, and Social Networking: What Narcissists Do on Social Networks and Why,” it was found that high needs to have friends in social media were a motivator that increased the degree of Narcissism of a person with existing Narcissism. The purposes were for calling the attention of others and for presenting to others what they were doing. On the other hand, the study entitled, “Mirror of Megaphone?: How Relationships between Narcissism and Social Networking Site Use Differ on Facebook and Twitter,” of Panek, Nardis, and Konrath (2013) found that a showoff of one’s appearance was correlated with the frequency of the use of Facebook and status setting on Facebook daily.

Accordingly, the researcher aims to find out if the frequency and the access of social media correlate with Digital Narcissism. Besides, the study will examine how a symbolic interaction via social media innovations, i.e. Like, Share, and Comment, is stimulated, if a Digital Narcissism persons construct their ideal self and real self on social media in a similar or different way, and how Digital Narcissism persons transmit their selves via photos and content on social network.

1.2 Research Questions

- 1) Do Digital Narcissists construct their ideal self and real self on social media in a similar or different way?
- 2) How do Digital Narcissists transmit their self or perform their social presence via photos and content appearing on a social network?
- 3) How is a symbolic interaction of Digital Narcissists reinforced through social media innovations, i.e. Like, Share, and Comment?

4) Is there any relationship between the frequency of and the accessibility for using a social network and Digital Narcissism?

1.3 Research Objectives

1) To study the construction of an ideal self and a real self of Digital Narcissists on social media.

2) To analyze social presence via photos and content of Digital Narcissists appearing on the social network.

3) To examine how a symbolic interaction of Digital Narcissists is reinforced through social media innovations, i.e. Like, Share, and Comment.

4) To analyze the relationship between the frequency of and the accessibility for using a social network and Digital Narcissism.

1.4 Operational Definitions

1) Narcissism: In this study, it means behaviors of persons who pass two out of three criteria of Narcissism Personality Measurement (Wantida Pangwirunrak, 2012): a perception of being influential over others, of having more outstanding capabilities than others in a society, and of being able to earn one's own live without relying on others.

2) Digital Narcissism: In this study, it means behaviors of persons who pass the criteria of Narcissism Personality Measurement (Wantida Pangwirunrak, 2012) and are social networking site users who present their self under the definition of Narcissism at least 50% through their pictures, videos, and status or have a self-presentation through visual and textual messages, classified as follows:

N1 means having higher capabilities/being superior to others/achievement

N2 means a showoff/ grandiosity

N3 means a contribution for a society/merit making/good deeds/social responsibility/doing for others

N4 means richness/luxurious life/expensive products

N5 means love/lover/boy or girlfriend

N6 means a desire/thrust/shortage/boredom/ loneliness

N7 mean ways of living in a family/workplace/school/friendships

N8 means sexual attraction/cross-sex/gender/sexuality

N9 means risky behaviors, i.e. alcohol, smoking, drugs, racing, nightlife, violence

3) The Construction of an Ideal Self means motivation, the use of an editing program, the transmission of content or text and the goal of being accepted by others.

4) Symbolic Interaction means societal members act and interpret through the common use of linguistic symbols, both verbal and nonverbal. In this study, it means Like, Share, and Comment.

5) Application: In this study, it means an editing program on a Smartphone with easy use and a program that can create a person's ideal self, which is selected and modified by the person as he or she (as a sender) wishes. The modified self can be physical appearance, figures, unique tastes, such as a taste of luxurious food or a purchase of expensive products.

6) Social network sites: In this study, it means Facebook and Instagram.

7) A frequency of Social media: In this study, it means the number of times a person connecting to social media per day.

8) A frequency of Photographing: In this study, it means the number of pictures taken each time.

9) Accessibility: In this study, it means the number of photos taken in each time of photographing.

1.5 The Expected Benefits of the Study

1) The findings can be applied for education in media literacy

2) The findings can broaden the knowledge of parental networks for surveillance of the media use of their family members, especially with an inappropriate or excessive showoff

3) The findings can increase awareness of persons with Digital Narcissism towards their actual self and value

CHAPTER 2

CONCEPTS, THEORIES, AND LITERATURE REVIEW

The research “The Innovation of Social Media and Digital Narcissism” applied the following theoretical concepts as the research framework:

- 2.1 Concepts of New Media and Social Media/Social Network
- 2.2 The Concept of Social Presence
- 2.3 The Concept of Narcissism and Digital Narcissism
- 2.4 Symbolic Interactionism
- 2.5 Self-Theory
- 2.6 Semiology
- 2.7 Related Studies
- 2.8 Conceptual Framework of the Study

2.1 Concepts of New Media and Social Media/Social Network

2.1.1 New Media

Technological development leads to new forms of new media all the time. A number of scholars defined “new media” as following: (Pasakorn Jithkraikroun, 2010)

Rogers (1983) defines “new media” as “a technology or media that facilitate information exchange on a many-to-many basis via a computerized communication system as a center”.

Kawamoto (1997) defines “new media” as a communication system or a system connected through a global electronic network, occurring from various factors: technological system network, industrial sectors, individuals, and communities in internet networks, etc.

Manovich (2000) defines “media” as “a process of applying digital system to analog data storage system from command through a computer-monitor system and transforming such command into Binary Code”

Flew (2008, as cited in Pasakorn Jithkraikroun, 2010) further explains that “new media” composes of eight major characteristics:

1) Digital means the capability of new media in creating, storing, exchanging, and transmitting information with discrete values via “binary code” system, comprising value 1 and 0 in transmitting, synthesizing, storing, and displaying data, which is different from Analog system using continuous value in an operation.

2) Computerized means the nature of a computer requiring a CPU and guidelines in using new media whose data is managed by the system of a computer. As new media technologies are based on a digital operation in creating and interpreting values of data into understandable data for users.

3) Manipulated means the capability of new media in providing a data management service for users, either senders or receivers, equally or almost equally. In other words, new media technology helps users to create, design, and manage information by themselves freely, which can be considered as a revolution in a communication process, especially for receivers at present who can create their own content.

4) Networkable means the capability of connecting hardware and software devices, which are dispersed in various places, to be able to operate jointly via a network system in which users at different places can communicate and exchange their information rapidly.

5) Interactive means the capability of new media of providing an opportunity for users to interact with one another immediately. This is because a network system enables users at different places to communicate with one another. Accordingly, a communication system with rapid information transfer makes the users' interaction look like their interaction in the same place.

6) Dense means the capability of computerized-system technology in supporting the connection of a gigantic number of networks composing of a large number of users, including the capability in managing a density of information volume and numbers of users. Therefore, new media can create an online society that facilitates an information exchange of large numbers of users simultaneously.

7) Compressible means the capability of supporting a large amount of information unlimitedly through digital creation and storage of information. Namely, it is a pressing of a huge amount of data in the form of figures to save storage space.

8) Impartial means the neutral position in providing an equal communication for all users. Apparently, it is the use of an internet in which all users can create their content as wished; however, the created content will be neutral or not depends on the users themselves.

2.1.2 Concepts of Social Media and Social Network

Social media is a form of a communication channel in creating a social network for internet users. Users can write their stories, create content, or even share still and moving photos. Therefore, a social network comprises of chats, message sending, photos and songs sharing, and blogs. The favorite social networking sites are Facebook and Instagram. These social networks are found to be mostly used and are considered as top ranks according to Thailand Internet User Profile 2015 of Electronic Transaction Development Agency (Public Organization) or ETDA. (ETDA, 2015)

A social network is a service through websites where individuals can create their personal information to be a public or semi-public profile in which they can use photos, profiles, and messages to describe their personal lives, including identifying activities they like, their education level, working place, and the country where they live.

A social network is also capable of connecting the lists of other users in the same network and of introducing interesting friends or stories, including displaying the results of the access to those lists in the network. Hence, it helps to increase users' friends and followers.

A social network is different from other communications, i.e. interpersonal or mass communication, etc. because users can link to the network of which they are a member of other users in the same network. Besides, the aforementioned characteristics, after users join in a social network and create their own identity, they will need to search for or to create their relationship with other users in that network. Types of relationships appearing in the network can be called differently, i.e. "Friends", "Contacts" or "Follow." Therefore, the relationship on a social network is

bidirectional, i.e. to display opinions or press “likes”, to keep such virtual relationship.

Regarding comments in a social network, users can give their comments to friends while they can also erase or share such comments and other stories as well. For instance, in the case of negative comments, users can handle those comments by either erasing or blocking them immediately.

At present, social networks are linked with Smartphones. As a result, users can access one another easily every time and everywhere. Therefore, a huge number of people join in the same social network, i.e. Facebook, Instagram, without time or border restriction.

1) Facebook is an American online social media and social networking site company. The headquarter is located in Menlo Park, California. Facebook was established on February 4, 2004, by Mark Zuckerberg and his classmates of Harvard University: Eduardo Saverin, Andrew McCollum, Dustin Moskovitz, and Chris Hughes. Later, their website, which initially limited the website’s membership to Harvard University students only, then expanded to cover students of higher education institutions in the Boston area, the Ivy League schools, Stanford University, and gradually to other universities, including to secondary or high schools. Facebook allows the youth aged lower than 13 years old around the world to register to be their members in the network without any references. (Wikipedia, 2018)

2) Instagram or IG is a program for sharing photos and short clips. It was invented in October 2010. Users can shoot photos, modify them as wished, and share through social media. The modification is often applied by a vintage style or by a Polaroid. In 2011, Instagram added “Hashtag”, a system facilitating an easy search for printed names by printing “#” followed by name tags. Nowadays, besides photo sharing, IG can share VDO and TV as well. (Wikipedia, 2018)

From the study, “We are Social” of Digital Agency and “Hootsuite”, a system-management provider of social media and marketing solutions, the statistics of worldwide internet use was displayed to illustrate changes in online business and in internet users’ behaviors in each country. They also found that at the beginning of 2018, there were 4,000 million users around the world. The internet users through

Smartphones affected directly the increase of social media users. At present, more than 3,000 million people throughout the world used social media regularly every month. Nine out of ten social media users selected to use mobile service. In Thailand, 51 million people used social media with 93.61 million phone numbers, which exceeded the total population of the country. Besides, among all internet users, 46 million people used social media regularly on Smart Device. (WP, 2018)

The growth of social network indicates the acceleration of online community. A traditional online community is structured with topics and texts in hierarchies; however, the created structure of social network depends on each network an individual belongs to due to its person-orientation, which is similar to a real social structure, because “The world is composed of networks, not groups.” (Wellman & Stephen, 1988) Because of the operational pattern of a social network, a new conceptual framework for creating an online community occurs. This leads to the research on the process of the construction of an ideal self and a real self, the portrayal of self through photos and content, the symbolic interaction, frequency and the access of social media use.

2.2 The Concept of Social Presence

The concept of Social Presence deals with variables that help to explain the impact or effect of new media. Social Presence is roughly defined as “a sense of being with another, which can be either human or artificial intelligence or AI). The concept of Social Presence is thus a study of a sense of being with another represented by a technological medium of the other party, either another human being or any form of AI. This includes representative attributes controlled by a human in distance via texts, photos, VDO, 3D representations, or even an artificial intelligence imitating human beings or animals, computers, and robots in the same way as a self-presentation. Social Presence is thus hypothesized as a concept based on a psychological mechanism that has been developed and used for interaction without any actual mediator. On the other hand, a medium used as a representation of an individual and the relevant techniques has been progressively designed during the recent years to respond to the needs of society. Researchers in Human Computing Interaction (HCI)

thus pay attention to the concept of Social Presence because it can explain the role of its representation or mediation in affecting other media and attitudes, i.e. motivation, a creation of illusions of reality, learning, and memory, or even mental health. (Pasakorn Jithkraikroun, 2010)

In this study, the researcher aimed to examine the effect of social presence. In spite of varying definitions and principles, most of the scholars in the area of Social Presence conclude in the same way that the effect depends on the level of social presence. To clarify this, the higher the perception of social presence is, the more similar a computer-mediated communication is to face-to-face communication. Most importantly, it will increase the amount of interactivity as well. Despite the fact that the studies were conducted in different contexts under different circumstances and through different mediated-computer communication, all findings were in congruence and in the same direction.

Accordingly, the researcher used three dimensions of Social Presence of Tu (2000): Social Context, Online Communication), and Interactivity as a frame in analyzing the frequency and the accessibility of social media of digital narcissists as following:

2.2.1 Social Context

Both “Social Context” and “Social process” affect the level of social presence. When a conversation turns to be a task-oriented and public, the level of social presence decreases. Walther (1994) proposes that a different social process, setting, and purpose are components of social context and affect the level of social presence. Earlier in 1992, Walther offers a concept that social relationship can stimulate a change in interactivity. At the initial stage of an interaction, a person through a computer-mediated communication tends to have less interactivity; however, after time passes by, he or she will be moved to develop his or her social relationship through information providing to form an impression with others. Hence, he or she will participate more in social presence.

2.2.2 Online Communication

Online communication is composed of online language, linguistic pattern, and patterns of computer-mediated communication, which uses written texts or content mainly. Users thus are required to have some basic ability in using computers, i.e. typing, reading, and writing. Without such abilities, users will have anxiety in communication (Gunawardena, 1995). In short, the level of social presence on a chat board can be perceived among high-interactivity users is higher than those with lower interactivity.

Perse, Burton, Kovner, Lears, and Sen (1992, as cited in Pasakorn Jithkraikroun, 2010) found a positive relationship between social presence and the students' expertise in a computer in the context of computer-mediated communication. Communication channels may be a lean channel, especially communication with only content, which cannot deliver a message at the level towards desire arousal easily and might face difficulty in expressing a communication intent while the process of transmitting feelings and emotions is essential in human communication. Therefore, in computer-mediated communication, a communicator tries to find ways to express and deliver his or her feeling and emotion all the time. An emoticon and paralanguage are thus used to replace those missing cues in online communication. It is often found that most users respond positively to emoticon and paralanguage.

2.2.3 Interactivity

Interactivity means activities in connecting relationships between the users of computer-mediated communication and the users' patterns of tasks. The potential of feedback tends to affect the level of social presence distinctively during the interactivity. Immediacy is thus a component of interactivity. Asynchronous computer-mediated communication with delayed feedback induces perceived low interactivity and a decreasing social presence. Besides, communication style may also affect social presence.

2.3 The Concept of Narcissism and Digital Narcissism

Before a narcissism will be understood, the history on the origin of the word should be known. The word “Narcissism” came from a Greek myth. Narcissus was a handsome young man who desired love from others. After he was rejected by Echo (a woman with echoing sound), he fell in love with himself reflected in the water without knowing that the shadow was his own. He was so deeply in love with the reflected image that he drew. (Campbell, 2017)

In reality, we cannot assume which person possesses a narcissism because narcissism is a state or a construct that is tacit or cannot be perceived visually but can influence other manifest behaviors. Later, a narcissism measurement was developed to measure some personality disorders. Raskin and Hall (1979, as cited in Wantida Pangwirunrak, 2012) developed an instrument for measuring narcissism called, “Narcissistic Personality Inventory” or NPI, based on Diagnosis and Statistical Manual of Mental Disorders III or DSM III, to measure individuals’ differences in narcissistic personality among normal population. In DSM III, an abnormal or irregular narcissism is defined as a self-obsession: a sense that one is more beautiful or more capable than others. It is a self-adherence. Thus, this abnormality is more than a sense of self or identity at the regular level or what a psychologist calls “Self-Love” to respond to an individual’s high social needs or the needs of getting accepted by others in society. Later, the definition and criteria of narcissistic personality were revised in the Diagnostic and Statistical Manual of Mental Disorder IV or DSM IV as follows: (American Psychiatric Association, 2012)

- 1) Has a grandiose sense of self-importance (e.g., exaggerates achievements and talents, expects to be recognized as superior without commensurate achievements).

- 2) Is preoccupied with fantasies of unlimited success, power, brilliance, beauty, or ideal love.

- 3) Believes that he or she is "special" and unique and can only be understood by, or should associate with, other special or high-status people (or institutions).

- 4) Requires excessive admiration.

5) Has a sense of entitlement, i.e., unreasonable expectations of especially favorable treatment or automatic compliance with his or her expectations.

6) Is interpersonally exploitative, i.e., takes advantage of others to achieve his or her own ends.

7) Lacks empathy: is unwilling to recognize or identify with the feelings and needs of others.

8) Is often envious of others or believes that others are envious of him or her.

9) Shows arrogant, haughty behaviors or attitudes.

Narcissistic personality thus leads to narcissistic behaviors. From the studies of Wantida Pangwirunrak (2012), it was found that a narcissist tried to create an ideal self or tended to have a self-construction with a perfectness and then tried to affirm such ideal self (self-affirmation) towards a self with exaggerating beauty, grandiosity, and brilliance. This indicates a misperception of a narcissist. Besides, self-illusion is another distinguished characteristic of a narcissist. (Colvin, Block, & Funder, 1995; Gabriel, Critelli, & Ee, 1994). Narcissists were found to perceive themselves as smarter than others (Bradlee & Emmons, 1992; Gabriel, Critelli, & Ee, 1994), more creative than others (Raskin & Shaw, 1988), more capable than others (Gabriel, Critelli, & Ee, 1994; John & Robins, 1994), and grander and more special than others (Gabriel, Critelli, & Ee, 1994; John & Robins, 1994; Raskin, Novacek, & Hogan, 1991; Rhodewalt & Morf, 1995; Schreer, 2002), which contradicted with the reality. (as cited in Wantida Pangwirunrak, 2012)

In addition, narcissists express themselves in a boastful way and what they brag about themselves are often in a positive way. Therefore, it is a sense of self-affirmation that their selves are as their ideal selves. On the other hand, narcissists are emotionally fragile and spiritually unstable (Raskin & Hall, 1981). They require some dependents or accompanies owing to their needs for acceptance and admiration from others (Emmons, 1984). However, the true objective is not towards a genuine relationship but they want those people to be evidence of their self-illusion. From the review of studies of Emmon (1987), Freud (1914), Johnson (1987), Kernberg (1976), and Kohut (1977), it can be concluded that for narcissists, their ideal selves and their actual selves are not incongruent or face a self-discrepancy (Zeigler-Hill, 2006).

Conversely, though their ideal selves are truly special and important, their inner feeling reminds them that their real selves are different from the ideal ones. This causes a wound in their mind and thus leads to low self-love and self-concept or image. In other words, at the consciousness level, narcissists give high value and importance to themselves but at the subconscious level, they see no self-importance or value and try to escape from the reality. (Wantida Pangwirunrak, 2012)

In the former days, narcissism was caused by acceptance of opinion leaders (or personal media) at that time, i.e. teachers, parents, relatives, friends, etc. through their expression of admiration towards desirable behaviors, i.e. strong determination, academic excellence, or outstanding athletic performance. This notification is in accordance with the concept of Mead (as cited in Pongsawat Sawatdipong, 2004, p. 37). An American philosopher said, “persons establish their self-image from the eyes of others after their interaction with others for a while. This temporary self-image will gradually be embedded until it becomes a self-image on their ideal self and form their selves”.

After the occurrence of mass media, especially television, new opinion leaders emerged, i.e. singers, actors, in mass media. Still, culture plays a significant role in determining the construction of narcissism in each period. During the period where mass media was prosperous, singers and actors were viewers’ or audience’s idols. Viewers still look for a real space to transmit their selves to get closer images with their ideal selves. For instance, they will dress themselves in a distinctive look and present themselves in public area, i.e. Siam Square, like they are stars, so that people in that area can see them or they may find space for expressing their abilities, i.e. a group formation for dancing like their favorite artists in public to let other people witness their performance. This is to call attention and acceptance from surrounding people as shown in the below communication process.

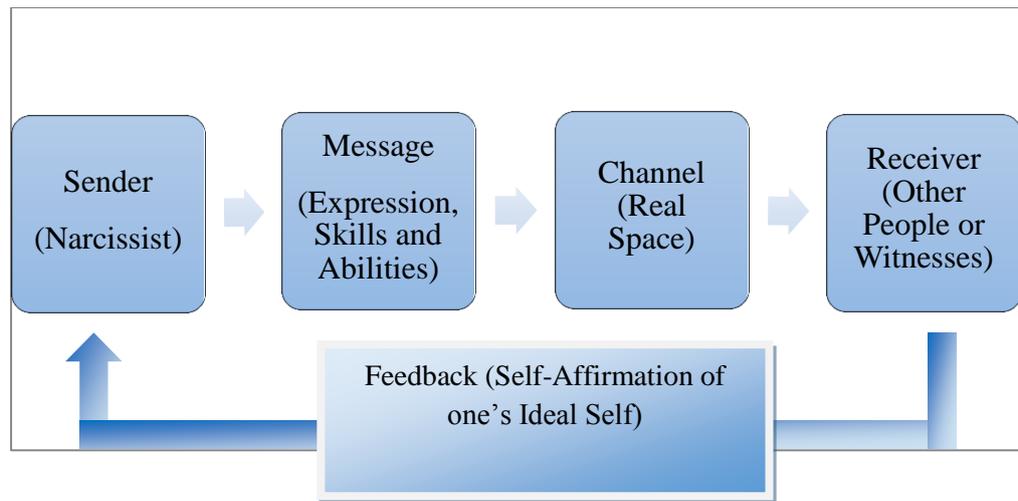


Figure 2.1 A Communication Process of a Narcissist

2.3.1 Digital Narcissism

From the study of Wickel (2015) entitled, “Narcissism and Social Networking Site: The Act of Taking Selfies”, it was found that a selfie and an internet post led to an increase in narcissism and selfishness. Another study by Somerville (2015) on the effect of social media use on narcissistic behavior found that a narcissist who used a social network at a high level increased a tendency towards narcissism. This accords with the study of Twenge and Campbell (2010), who studied and wrote “The Narcissism Epidemic: Living in the Age of Entitlement”, which found that online social network was a channel for narcissists to present themselves by selecting the best photos of them to present to others and for getting as many friends as possible.

Furthermore, from the study of Aboujaoude (2012) based on the study of VSL (Very Shot List), it was found that Facebook was a perfect stage for narcissists. In the old days, narcissists liked to look themselves in a mirror for a long time but in the later time, they used Facebook all the time for updating their profiles and expressing their grandiosity or positive aspects of themselves to others. Therefore, they would feel about their perfectness all the time and the internet provided more opportunities for them to express or show off themselves and increased their self-love.

Digital Narcissism is a behavior transformed from a narcissism through the use of innovation. Social media is a channel in transmitting a user's self via linguistic symbols that are interpreted in common by social media members, no matter they are objects or events. For instance, a selfie, which is a selection of good photos of a person via modification application or self- presentation, enhances a symbolic interaction in a new form of communication among users. This accords with the concept of Mead (as cited in Pongsawat Sawatdipong, 2004, p. 45) who states that human beings form a symbolic interaction with a common interpretation among users. However, an interpretation cannot separate an individual from society because interaction in a society cultivates a self of an individual. The behaviors or interactivity in the network, i.e. like, comment, etc. occur after an interpretation of the meanings of photos or messages, which are modified to form a new and perfect self by a modification application.

Accordingly, the researcher raises a question how a narcissist presents his or her self and mind as he or she wishes, in the role of a sender, through his or her visual and textual message and how he or she interacts symbolically with others in social media.

2.4 Symbolic Interactionism

Fundamental concepts of Mead (as cited in Pongsawat Sawatdipong, 2004) induced the formation of the theoretical concept of Symbolic Interactionism, which explains that language is a system of significant symbols in communication. Symbols can be anything without any specific meaning and be used to represent something that is verbal language. Besides, the nature of being a symbol, symbols possess the following characteristics:

2.4.1 Symbols are Human Language

- 1) Each sender and receiver can produce his or her own content and is capable of adjusting a symbol to communicate such content to reach a common understanding. Therefore, symbols involve interchangeability.

2) Each sender can know a receiver's feedback towards the communicated content. A sender must know what or which meaning he or she wants to convey so he or she can know the result of his or her transmission of a message from a receiver's feedback.

3) Human communication is intentional. The specialization of human language provides a chance to control communication. It is an intentional state or intent of communication.

4) Genuine language allows an ability to communicate something or events out of reach, either temporal or spatial, so it can be expanded to cover anything that people can communicate.

5) Language is a consequence of creation by combining all units of language to create a new meaning so this enables the human language to be refined.

6) Human beings can inherit the use of language through a variety and the growth of the human learning process so new words are created and inherited to the next generations.

2.4.2 Human Beings are Purposive and Rationale

Symbolic Interactionism believes that human beings have goals or even certain goals in mind when entering to have an interaction with others. Each of them will behave in a way that he or she believes can achieve his or her intended goal. Behaviors will be selected from his or her evaluation of what will occur. Accordingly, Symbolic Interactionism bases on an approach that believes that human beings are rational in their action to achieve their goals.

2.4.3 Human Beings Search for Rewards

According to Psychological Hedonism, the main purpose of human beings is to search for a reward and to avoid being punished. Rewards are not being restricted only in physical or biological pleasure. Symbolic Interactionism believes that a number of human activities try to acquire a variety of rewards, i.e. self-respect or social acceptance, etc.

2.4.4 Human Beings are Conscious Actors

Symbolic Interactionism believes that human beings are conscious of their purposes or are conscious during their interaction with others. Especially, they are very conscious under a social condition because human beings will respond to the meanings of any object in their own environments.

2.4.5 Human Beings are Active

Symbolic Interactionism believes that human beings are more active than passive because they will not just wait for the others' acceptance of meanings. On the contrary, they can accept, adjust, or reject such meanings. Social interaction involves with intent and a goal achievement determined by the actors themselves.

As for Blumer (1996, as cited in Pongsawat Sawatdipong, 2004), he defines Symbolic Interactionism based on three fundamental concepts:

1) Humans act towards things (including other individuals) on the basis of the meanings they have for them. The word “things” and “meanings” are used in a broad term. They are broader than those defined in a dictionary. The meaning of something is a social product, therefore it is not inherent in things. Meanings are handled in and modified through, an interpretive process a person uses in dealing with the things he or she encounters. The meaning thus includes all images and attitudes of “others” and “oneself”.

Therefore, in order to understand human behaviors, it needs to know how an actor defines a situation because all behaviors occur because of such definitions. Therefore, the key mechanism of Symbolic Interactionism is “perception” of people. In fact, what a person is perceived or defined as kind or cruel is more important and influential than what that person actually is kind or cruel.

2) The meanings of things come or occur from social interaction or interpersonal communication with the others. All meanings are developed during the interaction. However, it does not mean that people do not only adopt other people's meanings to be theirs despite the fact that they do it occasionally. Instead, people can adjust or reject those meanings as well. Still, a concern of others' opinion or perception needs to be concerned. This means that we may be influenced by others

even in a case that we reject their meanings totally. To know that others have different views from us can influence our definitions too.

3) An actor can select, inspect, withhold, reclassify, or adjust meanings according to his or her confronting situation and to his or her direction. These definitions can be guidelines for actions. Therefore, it can be a process involving something more than an application of the appearing meanings. Actors can decide what is related to them under a circumstance and what object they need to attach meanings for it or they can ignore. Consequently, the meanings of things or objects change according to the context and situation. Actors need to decide which meaning is appropriate for that particular situation.

2.4.5 Basic Idea or Root Images

To understand narcissism during the symbolic interaction from the point of view of the samples and to find out how they perceived social media innovations and narcissistic or show-off behaviors, the following perspectives of Root images of Social Interaction of Blumer (1996, pp. 7-19) were used:

1) Nature of Human Society or Human Group Life

Human groups or society consist fundamentally of various activities of people involved. People interact with other people and circumstances they confront at the individual level, group level (collectively), or organizational level depending on what they perceive as appropriate during that interaction. Thus, the root of society and social life is action and must be perceived in the form of action as well. Any concept relating to society, i.e. culture (such as rites, tradition, values) or social structure (such as roles, status) all based on the interaction of people. Therefore, the main principle of Symbolic Interaction is that an empirical perspective relating to society must comply with the fact that society consists of people's action.

2) Nature of Social Interaction

Mostly, social interaction is perceived as just a "behavioral determinant" or a mechanism affects behaviors. Therefore, social behaviors are judged by factors determining behaviors, i.e. status, norms, values, etc. In fact, social interaction should be perceived as a process of the formation of human behaviors rather than a basis of human expression.

3) Nature of Objects Individual worlds are made up of objects as a result of social Interaction. Blumer (1996, p. 11) explains that an object is anything that can be referred and can be divided into physical, social, and abstract objects. Objects consist of meanings. People give meanings to them and thus the frame of each person in perceiving meanings of the same object may be different depending on his or her definition and interaction. Therefore, symbolic interaction studies social life as a process in which objects are created, affirmed, transformed, and abandoned. An action is thus different from an object world

4) The Human Being as an Acting Organism

Human beings are capable of identifying themselves. They are able to possess a self and can be an object of their own action. Specifically, human beings can place themselves in the position of others and view themselves or their actions from others' perspectives. They can also have a role-taking or can take others' role. They know who they are from the eyes of others. Thus, this assumption perceives human beings as a creative creature.

5) Nature of Human Action

An action is a trace of motivation, attitude, and external stimulus. Human actions and behaviors are formed and guided by an indication and interpretation process, which induce several lines of actions since an interpretation and action can be altered by the confronting situation, leading to the actor's process of definition in order to understand his or her own action.

6) Interlinkage of Action

Social life is constructed from the relationships or from the connections between lines of action towards common action. People understand what they should do with others and what others will do with them because of the use of such shared meaning.

From the six root image principles of social interaction, the researcher applied them to study symbolic interaction in the context of social media, which is a communication process leading to symbolic interaction via social media innovations of the samples with digital narcissism, to see how they use social interaction in handling their selves to be perceived by others via the number of "likes", "shares",

and “comments” and how they withhold or modify their selves during the interaction with others.

Mead (1964, as cited in Pongsawat Sawatdipong, 2004) believes that the appearance of all perceived objects is caused by our own attention to such objects. The reason why we attend and create a social object is that we have some plans. Such intent or plans determine the meaning of social objects and we also evaluate meanings of objects for others as well with an image of what others intend to do with a certain object. One of the objects includes our own selves. We have an image of what meaning we have for others from our interpretation how we are a part or in harmony with the plans of those others.

Symbols do not cover only written and spoken languages, but also a symbol of physical appearance, i.e. manner, dresses, and figures. Each symbol is a part of codes readable for others. Besides, each code can be our tool in affirming our own identity and in determining some significant meanings. Although we are free to use any symbol or code as wished, symbols are still a social interaction that helps us to acquire meanings of others from our socially shared meanings.

The predominance of Symbolic Interaction is apparent when a society is studied to understand social life and the ways people interact with others. In a similar way, social network nowadays is a virtual society in which people use language to interact to one another and to affirm oneself through their self-presentation in various forms, i.e. photos, texts, status, pressed likes, comments, or shares, etc.

Human beings are capable of using symbols to connect themselves with their society as what Greenwood (1965) called “Defining the Situation”. If a situation is defined as true, the consequence is always true as well. Therefore, perception is more important than the actual fact or reality. Especially, human beings behave or act on the basis of their perception mainly.

Accordingly, most studies by Symbolic Interaction approach tend to examine how a person defines a situation rather than to observe his or her actual behavior. “Defining the situation” is not only response of what appears in front of a person, but it is a process of creating reality. Therefore, we create our situation and our own reality. Besides, all involved in the situation played a part in defining the situation as well. Defining the situation is important for an actor because it is an indicator to let

him or her know what kind of language or manifest symbols can be understood by others, i.e. objects, dress, manner, etc. and how he or she should act towards others.

From the aforementioned statement, the researcher can understand the digital narcissism of the samples through observation, inquiry, and the use of significant symbols. All of these are analyzed to find the exchanged meanings of symbolic interaction in social media and to find out how the samples give meaning to social media innovations, how such meanings affect the samples in their interaction with others in online society, and how such meanings affect their self-presentation and their modification of selves in social media.

2.5 Self-Theory

Personality development in Self Theory of Rogers (1959) believes that self is the central focus of personality and is an individual's unique perception and value. Self is developed from learning from an individual's interaction with an environment leading to beliefs, values, and personal opinions. Some of these are distinctive from others. Individuals are in the world of changes having self as a central part in expressing their behaviors. If their experiences are congruent with their self-concept, they tend to accept those experiences into their lives without a doubt. On the contrary, if experiences deviate from their self-concept or incongruent with their self, they will feel doubtful to accept those experiences and this causes a self- defensive mechanism.

For Rogers (1959), "self-concept" means a feeling, an ability, value, and attitude an individual has towards himself or herself and towards others. Previously, it is a part of their phenomenal field and then is developed to be personal characteristics of that person. Self can be classified into 3 kinds:

- 1) Ideal self means an expected self or self that a person wants to see or to be in future. For some people, their ideal self may be very clear due to their existing and sufficient knowledge or competence, which enables them to find ways easily to achieve that goal.

- 2) Perceived self means a self that others can know who and what he or she is. The way a person perceives himself or herself may or may not be congruent

with the reality. If self-perception is congruent with the reality, a person can have a clear goal in life and can develop towards his or her growth in the future.

3) Real self means an actual self as perceived by both oneself and others. Real self does not involve with an acceptance or non-acceptance of surrounding people. It may take time to know. Therefore, it is a process that helps to develop self-awareness.

Self is a part of different perceptions. It comprises an awareness of one's value. Self is a procedural perception that a person understands what he or she should be from his or her own imagination. Normally, besides, telling who he or she is, the self of a person also can tell he or she should be to achieve his or her ideal self.

In this study on digital narcissism, a researcher intends to examine the congruence between a narcissist's real self or what he or she actually is and his or her ideal self or what he or she wants to be but is not at the moment. Besides, the study wants to explore the process of displaying narcissistic behaviors via social network to see if there will be any contradiction between a real self and an ideal self or not.

2.5.1 The Social Self

Cooley (1998) states that "society" and "individuals" are inseparable phenomena but are rather collective and distributive aspects, which affect Self. A portrayal of self, according to Cooley, does not initiate from an individual and then society but self occurs from communication and an individual's awareness about himself or herself. Therefore, Self is a reflection of what a person thinks of himself or herself and wants others to see. Consequently, there is no isolated nor sole self as there is no word like "I" without relating to "You" "He or She" or "They".

In explaining about a self-reflection, Cooley compares self with a mirror as follows: (Varunee Purinsinsith, 2002)

"Each individual is a mirror

Reflecting others who pass by"

"It is similar to seeing our face, figure, and dresses in a mirror and we pay attention to them because they are ours. We might be satisfied or dissatisfied with them depending on whether those images we see are what we want them to be in our imagination. On the other hand, we can perceive what other people think about our

gesture, manner, goal, action or personality, etc., but we may be affected by such perceptions differently.”

2.5.2 Looking-Glass Self

It comprises three main components:

- 1) our imagination about our personality in the eyes of others
- 2) our imagination about others’ judgment or perception of such personality
- 3) some feelings about ourselves

In this research, a concept of social self was used as a framework for an in-depth interview with the samples about their self-perception when they looked at themselves in a mirror to analyze their real self to compare with their ideal self.

Mead (as cited in Pongsawat Sawatdipong, 2004) states that “social self” occurs from a process in which a person reads or interprets other’s feedback or responses about himself or herself. Then, its consequence is a self-image, as an object in a situation. Such self-image will perform as a behavioral stimulus and call for some responses in that person. The said response of the person is a cause of others’ expressed reactions. Therefore, the person can take a role of others and acquire his or her new self-image, including a new behavioral stimulus. Accordingly, a person will have experience in himself or herself indirectly, not directly, from others' standpoint, who are members of the same society or from general standpoints of the public. He or she then becomes an object of himself or herself, which takes others' attitude towards himself or herself within social environment or contexts in which he or she and others are involved.

Besides, Self occurs from a social exchange or communication from what is reflected in a person’s awareness. However, in a social network, a new form of society called, “virtual society” is created, unlike the real space. Network members use online space in expressing their selves to communicate to other members, as they want others to see, i.e. face, figure, and dresses, without using a mirror to reflect a feeling about oneself any more. Instead, a mirror is transformed to be a modification program via Smartphone to create any desired self. Thus, social media innovation is used to reflect one’s modified self. Hence, the researcher is interested to study the

background of a process of constructing an ideal self through one's self-presentation on social media to see how they reflect those ideal self, and what they think about their real self and ideal self.

2.5.3 Mind, Self and Society

Mead (1943, as cited in Pongsawat Sawatdipong, 2004, p. 33) views that we cannot only analyze a person's behaviors from their manifest actions but also their internal behaviors, i.e. their thinking, monitoring, and evaluation, within a social context. Mind and Self are human unique components formed by a self-adaptation and modification to fit in social activities.

1) Mind

The mind is a kind of behavioral response emerging from interaction with others in a social context. Without any interaction, Mind will not occur. Therefore, Mind can occur and be developed within a social process or within an empirical matrix of social interaction. Specifically, the mind is not reducible to the neurophysiology of the organic individual but is an emergent in "the dynamic, ongoing social process" that constitutes human experience. Accordingly, Mind can occur only from a social process or from interaction with other societal members, and cannot occur in an isolated person without interaction in a society.

Mead invents a concept of "Conversation of gesture" to explain an interaction for an easy understanding. He describes that a reaction is expressed from a stimulus of one organism and this reaction or feedback of the second organism will be adjusted stimulus from the first organism. Therefore, if an interaction continues, this adjusted response from the first stimulus will produce another adjusted response as long as these two organisms still interact. This process is called "Triadic Matrix," which involves three elements:

- (1) Gestures of an organism towards the environment or surroundings.
- (2) The response or feedback from another organism towards such gestures and this response turns to be gestures that stimulate the first organism.
- (3) The adjusted response of the first organism to the gestures of the second organism.

In short, “Triadic Matrix” is the conceptualized meanings in the interaction process of an organism, which anticipate subsequent behaviors to another organism. Those meanings are thus defined in terms of a behavioral domain. In other words, the objective perception in the field of experiences and the attached meanings allow organisms to adjust their responses towards each other. Therefore, while a human organism uses the other organism’s gestures as tools in adjusting his or her responses, those organisms increase their capability to own more organized and harmonized behaviors towards each other.

However, the aforementioned communication process also involves significant symbols (gestures which possess meanings and are hence more than mere substitute stimuli) on the higher planes of human evolution. This evolution of being able to use significant symbols that arouse a self-development and the existence and changes of a society distinguishes human beings from other animals. Significant symbols can be aroused by audio or non-audio gestures of equivalent capability in conveying the same meaning, i.e. eye-contact, facial expression, or other body movements, which are capable of arousing the same response between the gesture actors and gesture perceivers. The ability to use language and to communicate by significant symbols is thus human special ability in using “mind” and “self”.

Mead further explains that “Mind” involves five behavioral competencies (Pongsawat Sawatdipong, 2004, p. 37):

- (1) A competency in calling or viewing objects in the environment through the use of significant symbols.
- (2) Competency in using such symbols as a stimulus towards one's own response.
- (3) Competency in reading and interpreting the other's gestures and in using such gestures as a stimulus towards one's own response.
- (4) A competency in withholding or restraining an openly behavioral response towards one's own and the other's gestures.
- (5) A competency in imaginatively rehearsing all possible behavioral choices, in anticipating the consequences of each choice, and in selecting to respond in a way that facilitates or supports one's own adjustment with the environment.

Therefore, Mind is behavior involving the use of significant symbols in arousing a response. On the other hand, it can restrain or withhold a behavior openly in order to be able to rehearse and examine responses tacitly. The mind thus is an “internal conversation of gestures”. Thus, people having Mind can speak to themselves. The mind uses significant symbols to arouse responses, to anticipate subsequent responses, and if necessary to withhold those responses and another set of significant symbols will occur to arouse other kinds of responses continually until the responses are satisfactory and then behaviors can be open or revealed.

2) The Structure of Self

Mead (1964, as cited in Pongsawat Sawatdipong, 2004, p. 40) uses the concept of “self” in two approaches. The first approach views “self” as an individual’s transitory image as an object in a particular situation. In other words, during an interaction, each person takes a role to each other and from that situation they will acquire their self-image. The second approach views the self as a structure or a generalized sum of main responses that a person has towards himself or herself as an object. After the occurrence of Self, it can yield social experiences for itself. Both approaches are processes of acquiring a self-image, which can lead to crystallization of one self-concept as an object. Through this mechanism, human beings can interpret selectively the other’s gestures from their self-concept.

3) Mind, Self, and Society

Mead defines “Mind” in the form of a behavioral competency which enables human beings to use symbols for calling objects and for taking roles in using those objects for arousing all kinds of behaviors, withholding them, rehearsing behavioral choices imaginatively, and selecting their action. Consequently, Mind helps people to collaborate or coordinate their acts. On the other hand, Self is another behavioral competency in viewing oneself as an object in an environment and in using their stable self-image as an object to arouse social order.

Accordingly, Mind is a competency in indicating all possible choices while Self is a competency in organizing those choices in the form of consistent meanings. The ability of Self is what enables human beings to select their solutions. From those acts, Self enables stability and consistency in human behaviors. On the other hand, those behaviors are also integrated into "social fabric" or into society

through various ways that Self can connect an individual's behaviors into a social structure by his or her ability in viewing himself or herself as an object in the field of all objects. From such a view, an individual can see the differences of himself or herself from others and his or her relationship with others. Therefore, people can see their own positions and can adjust their behaviors via their Mind in order to coordinate with others in achieving activities for one another.

From the literature review, it shows that Self is a social product and is a behavior human beings try to express in order to be able to adjust themselves to the environment. This leads to a question in this study if and how a digital narcissist develops a new self that is adjusted to the environment in the social network and if and how the frequency and the accessibility to the network arouse digital narcissism.

2.5.4 Self-Presentation

The appearance of self is invisible; on the other hand, the self needs to be presented to others. Therefore, a self-presentation is a process for letting others get an impression that we desire them to see via a process of interpretation during an interaction.

Mead (as cited in Pongsawat Sawatdipong, 2004, p. 37) states that human behaviors are not resultants of psychological state but are attitudes and tendencies to act as prior determined. Human acts depend on how they define objects and how they organize their acts towards those objects by their given definitions. This thus occurs during an interpersonal interaction from what other people react to them. The given meanings are internally organized and adjusted during the interpretation process in dealing with the confronting objects. Still, human acts are rational and planned behaviors rather than simply a response towards any stimulus.

In general, besides people can decide who they are in a certain situation, they can also decide in which form they want to appear. Normally, a self-presentation is congruent with a self-image of an individual in order to emphasize or support their self-image, which is called "the presentation of False Self". This kind of presentation often occurs under a situation where a person can prepare himself or herself in advance or where a person can anticipate that such presentation can bring about more benefits than the presentation of real self. The anticipation of some benefits causing a

presentation of False Self might turn a person to be a superhero or an elite. Still, there might be some ambiguous purposes of presenting a False Self, i.e. to get some kinds of evaluation from others, to create a new self-image that leads to admiration or increased self-esteem. In many cases, the presentation of False Self can fail when other people reject such image and argue that the person deceives himself or herself.

The study “Self-Presentation 2.0: Narcissism and Self-Esteem on Facebook” of Soraya Mehdizadeh (2010) found that social media was a new tool in presenting oneself. The more narcissism a person was, the more self-presentation on Facebook was witnessed.

We can say that a person's self is based on the definition or perception of others towards that person. However, a self is not completely influenced by others because a person can try to influence the way other people perceive himself or herself as well. In this study, it aimed to study Self, the use of social media innovation, i.e. Like, Comment, etc., and how ideal self was presented in social media through their expression, exchanges, and self-construction.

2.6 Semiology

Kanjana Kaewthep (2009) defines “Sign” as “what is constructed to possess meanings to replace an actual or real object. In text and a context, a sign involves three elements. The first element is “Reference” or an actual object. The second element is “Signifier” called by Saussure or a sign in the form of image or sound to represent an actual object. Each culture will have different signifiers to represent one same actual object. The last one called by Saussure as “Signified” is an image in a person’s mind or thought of an interpreted object.

2.6.1 The Analysis of Denotative and Connotative Meaning

In analyzing meanings, Saussure (Kanjana Kaewthep, 2009) classifies meanings into two main types:

- 1) Denotative Meaning is a direct meaning that can be understood literally. It is a common meaning that is understood among the majority of people, i.e. the meaning of words specified in a dictionary.

2) Connotative Meaning is an indirect meaning understood or agreed by a particular group or by specific experiences of persons. For instance, the word “mother” may be interpreted differently as “warmth”, “strictness,” or bitterness” (for someone whose mother abandoned him or her).

In this research, the relationship between the samples’ language and thought, especially with connotative meanings, were studied to search for the meanings underneath the text or content the samples created in social media and the context in which those meanings are created.

Peirce (as cited in Kanjana Kaewthep, 2009, pp. 36-37) develops an extension of logic from traditional logic by giving the importance of signs for human beings. He claims that human beings are the only animal that knows how to use a large number and a variety of signs. The important concept of Peirce is to extend signs of spoken and written languages to visual signs and to cover one main component in signs or a creator’s motivation since most visual signs come from a determination of a creator, i.e. a drawing of a portrait, photographing, etc.

Especially, at present the sharing of photos and stories is popular in social media; therefore, an analysis of signs through photos is essential since new technology enhances an easier visual communication just by a fingertip. As an example, Smartphones developed a camera in combination with a phone, including a modification program that helps to construct an ideal self easily.

In the model of signs, Peirce offers three elements of signs called “Triadic Model” as illustrated in diagram 2 as follows:

- 1) Representation means the appearance of the sign with or without an image of an actual object
- 2) Interpretation means the meaning of a communicated sign
- 3) Object means a communicated object

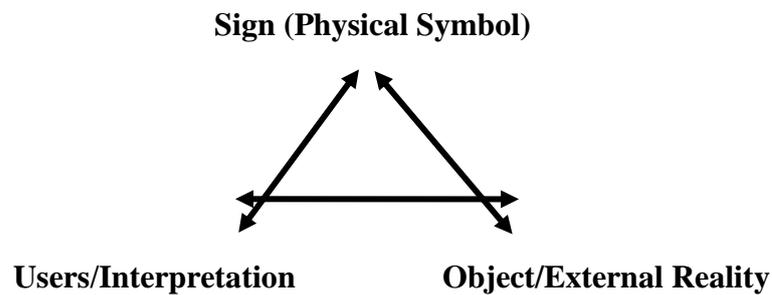


Figure 2.2 Illustrates the Elements of the Sign of Peirce's Concept

Source: Kanjana Kaewthep, 2010.

From the above diagram, it illustrates that the Peirce's Sign Model includes a referred object, which is different from the model of Saussure. Moreover, an interpretation according to Peirce's concept is different from "Signified" of Saussure as the meaning of representation means a representation of what is conveyed. Therefore, each interpretation can be kept repeating until the Signified turns to be a Signifier, which can be interpreted with a new meaning.

The study of Sign by Peirce's approach can be used to analyze the meaning of construction by considering the relationship between a sign and the conveyed object. It is a relationship between Signifier and its associated mental concept. Peirce classifies types of signs into 66 types but among them, he highlights three types of them: Icon, Index, and Symbol.

1) An icon is a sign that looks similar or like an actual object the most, i.e. photographs, statues, monuments, drawing, etc. An icon can be decoded once an object has been seen. Besides, Peirce further explains that no Icon is Pure Icon genuinely because it must pass through a process of human perception, which is impure with some learning and agreement towards perceiving such an object.

2) An index is a sign that associates directly with an actual object, i.e. smoke is an index of lighting since smoke associates directly with lighting or an animal's footprint is an index of an animal's trespass. Therefore, to decode an index requires logical reasoning in connecting an index with an actual object.

3) A symbol is a sign that does not have any connection between a sign and an actual object but is associated with what is commonly agreed among the users

of signs. To illustrate this, Thai people agree that “Ka” (Thai word that means a crow) is a sign indicating “a kind of bird” without any association between the word “Ka” and the actual object. To decode the symbol (the word “Ka”) needs users’ learning of that symbol only.

To distinguish all three elements of the sign, the comparison is shown in Table 2.1.

Table 2.1 Illustrates Differences between Types of Signs According to Peirce’s Concept

Criteria	Types of Sign		
	Icon	Index	Symbol
Relations	Similar to an actual object	Associated with an actual object logically	Associated with an actual object by cultural agreement.
Examples	Statues, drawing	Smoke	numbers
Decoding of meaning	Can be decoded immediately	Requires logical reasoning	Requires the agreed learning.

In studying digital narcissism in this research, the researcher needs to find out what creates a connotative meaning in the photos and texts or content that the samples present in social media by applying the concept of Semiology as a guideline and as a tool in analyzing a sign system used to represent a digital narcissist’s self-presentation from his or her photos, texts, and language appearing in social network.

2.6.2 Stimulation and Hyper-Reality

A study of media in the context of new media, i.e. social media, involves Simulation and Hyperreality. Baudrillard (as cited in Kanjan Kaewthep & Somsuk Hinwiman, 2017) states that technology is a major mechanism that determines what is going on around people in the Information Age.

1) The importance of information in the new era Information is a form that creates “Entropy” for human beings. The emergence of information has destroyed

a referent (a reference of an actual object) since information is not an actual object but just something about a thing. Therefore, information is always something more than an actual object.

2) The importance of media technology. A human being invented information by using a medium as a mediator and media functions as a producer of representative image or representation, which is not a total presentation or reflection of all actual objects. Therefore, the message or representation in media is a part of a selection, disposition, or determination by media.

From the above statements, Baudrillard raises a question of how human beings experience our world via media technology. For instance, an internet creates a virtual model, then how will people perceive such model and reality world in that virtual model?

2.6.3 The Concept of Virtual Reality

In the era of new media technology, media products in virtual reality can be explained as follows:

- 1) Simulacrum/Simulacra is a product or outcome of virtual reality
- 2) Simulation is a process of creating a virtual reality
- 3) Hyperreality is the abstract state or state of virtual reality

Representation is a linguistic system that connects signs with the real world. During the Post-industrial period or after the Second World War II up to present, it is an information society era in which communication technology is a major force in human life. Signs seldom have relations to any reality. It becomes an era of a simulation. Signs in the era of post-modernism may turn to be a complete or pure simulacrum. As an example, films can create simulacrums of aliens, Godzilla, or Dinosaur land in Jurassic Park.

The era of third-order simulation or era of hyperreality or virtual reality is an era in which the construction of reality connected to the growth of communication technology (i.e. the entrance into the era of computer or digital systems). Therefore, under such condition, it does not matter if a reality really exists or not because technology creates a reality of its own, i.e. computer graphics in sci-fi films can create a sensation and an excitement from the virtual reality or a retouching technique that

can modify a model's figure to be as wished on a magazine's cover, etc. Therefore, a created simulacrum does not necessarily have any actual object to refer to. The world of simulacrums thus can be filled with deceived or obscured objects or with deception and obfuscation.

Due to the power of simulacrums in the Post-modernism era, people tend to be more seduced by the power of signs or simulacrums because consumers lack potential in distinguishing between reality and deception. Baudrillard (as cited in Kanjana Kaewthep & Somsuk Hinwiman, 2017) explains that the main reason that enhances the power of seduction of simulacrums is that signs are created so realistically and tactfully that it is hard to separate between the two clearly. People tend to consume representation or simulacrums without direct experiences with an actual object. Accordingly, people without direct experiences can have a simulated experience through this representation or simulacrums. This latter experience determines viewers' perception of the reality. In analyzing simulacrums, the most important question is who else has power in constructing the power of simulation and in determining the reality to deceive people.

From this concept, the researcher intends to study the sphere of social media as a tool in creating virtual reality via simulacrums and in the self-presentation of the samples with digital narcissism.

2.7 Related Studies

Pasakorn Jithkraikroun (2010) studied "New Media Technology, Social Presence and Communication Behavior on Online Social Network" and found that according to data of Nielsen Internet Research in June 2010, the number of internet users in Thailand increased. He found that the most used social networking sites were Facebook and Twitter whose pattern and qualification of communication process were different from traditional media in the way that they released users from the fear of being isolated. On the other hand, they could expel silence. Social media enabled people to search and find people with congruent perspectives and ideas. Furthermore, organizations, product brands, products, or even celebrities in many circles paid attention to and use new media for marketing and public relations purposes. It was

found that from the data of Facebook Fan Page, Thailand was ranked the top 20th (based on a survey on March 30, 2010).

The purposes of this researched were four folds: 1) To study the relationship between social context, online communication, an interaction, privacy, and social presence. 2) To study the relationship between new media technology and social presence 3) To study the relationship between social presence and communication behaviors of social network users, and 4) To study the relationship between new media technology, social presence, and communication behaviors of social network users. The study was conducted by survey questionnaires from 400 Facebook and/or Twitter users.

From measuring the level of social presence perceived by others from an interaction based on others' admiration on their interpersonal relations in co-presence and their feeling of relational presence, it was found that Facebook and Twitter made samples feel close to one another despite physical distance. The samples felt that Facebook and Twitter made them feel closer to the other party, enabled them to perceive and respond emotionally with another party, and could feel mutual relations. Besides, they felt like they lived in the same place.

In this study, the interactivity of the samples was measured by the users' opinions about online communication via all kinds of activities that were organized to connect a relationship between users through computer-mediated communication. The responses of the users towards the use of social media were a satisfaction, rapidity, immediacy, encouragement of feedback, and comfort with familiar topics. Besides, interactivity factors were found to be the most influential factors

From an analysis of the relationship between the opinions of the online users and the level of social presence by Pearson's Product Moment Correlation Coefficient, positive relationship between the two was found at the statistical significance level while it was also found that the negative opinions of the users correlated with the lower level of social presence.

Similarly, a positive relationship between new media technology and the level of social presence by Pearson's product moment correlation coefficient was found at the statistical significance level at 0.01. This means that if the factor of new media technology that can affect social presence is high, the level of social presence is high

too. On the other hand, if the factor of new media technology that can affect social presence is low, the level of social presence is low too.

The findings showed that both levels of social presence and the users' opinion about the effectiveness of new media technology as independent variables were found to have a positive relationship with communication behaviors of the social network users at the statistical significance level at 0.001. However, the level of social presence was found to have a higher level of correlation coefficient with communication behaviors of social network users than the users' opinions on the effectiveness of new media technology.

The researcher used the findings of this study as a part of guidelines in studying the transmission of self via photos and content, symbolic interaction, frequency, and the accessibility for use of digital narcissists as appearing on social networks.

Wantida Pangwirunrak (2012) studied “The Effect of Narcissistic Personality on Consumer Response: Analysis of Mediating Effect of Materialism and Moderating Effect of Product Appeal.” and defined “materialism” as a tendency of a person to possess an object and to acquire the object, which is considered as a center of life, a way to happiness, and an indicator of one’s and others’ success. Therefore, a person pays attention to and has a strong desire and wishes to the object while ignoring spiritual aspects. Besides, it was found that the patterns of drawing a customer’s desire by the positioning of product brands played a part in persuading consumers that they were rational to use a product with the maximal value by comparing with the cost of acquiring a product. Therefore, in selecting and deciding to purchase a product, a consumer needed to pass several stages of thinking process by considering product components one by one and searching for the worthiest choice. By this approach, it believed that a purchasing motivation was based on functional motivation while another approach or emotional approach believed that a consumer used emotions in purchasing a product. Thus, each consumer had different criteria in deciding to purchase a product. Some might look for pride and some for an adventure, etc. All these needs were stimulated by a motivation for expressing a self-identity or by symbolic or expressive motivation.

In the study, materialism was measured by materialism measurement instrument composing of 3 factors: the possession of an object conveying a sense of success (5 questions), the possession of an object conveying a sense of the center of a life (5 questions), and the possession of an object conveying a sense of happiness (5 questions). These questions indicate the attitudinal structure based on the samples' value, which implies their tendency towards materialism in some ways. Regarding motivational appeals for stimulating consumers to decide to purchase a product, in this study, they were divided into two kinds: a symbolic and expressive perspective of consumer behavior. Symbolic motivation emphasizes motivating consumers through the representation of expressing consumers' identity, no matter it would be real or ideal. Expressive motivation emphasizes expressing or pointing to the benefits gained from a product

The purpose of this research is to verify the influence of narcissistic personality on the consumers' response and to study the influence of transmitted materialism and the motivational patterns. It was conducted by quantitative research by analyzing a correlation between those factors.

It was found that the motivational pattern of a product had both direct and indirect influence on the relationship between narcissistic personality and the consumers' response. For symbolic- motivation products, narcissistic personality had a positive direct influence on consumers' response at the statistical significance level at .001 and indirect influence at .05. On the other hand, expressive- motivation products were found no statistically significant influence. Besides, it was found that the influence of symbolic motivation was extended and led to repeated purchase behaviors through brand loyalty at the statistical significance level at .001. The finding was congruent with all studied products. It illustrated that symbolic motivation was a major factor in enabling products to access the consumers with a narcissistic personality.

The findings of this research helped the researcher to understand the influence of motivation on narcissistic personality and the researcher could use parts of them as a reference for analyzing digital narcissism in social network and for raising questions in an in-depth interview with the samples.

Albabash, Huang, Yang, & Chiang, (2012) studied “Narcissism, Internet Uses and Addition in Taiwan” aimed to explore the use of internet and internet addiction behaviors of different populations: sex and age, and examine the relationship between narcissism and a tendency of internet addiction behaviors. The research found that the tendency of internet addiction behaviors varied by sex and age factors. In general, both males and females used internet similarly but were different in some specific online activities, i.e. news following, weblog, and online purchase. Males were found to have more internet addiction behaviors than females. Besides, the relationship between narcissism, internet use, and a tendency towards internet addiction behaviors was found with statistical significance.

The findings of this research were used as a part of the conceptual framework for analyzing the frequency, the accessibility towards the use of social network, and digital narcissism.

2.8 Conceptual Framework of the Study

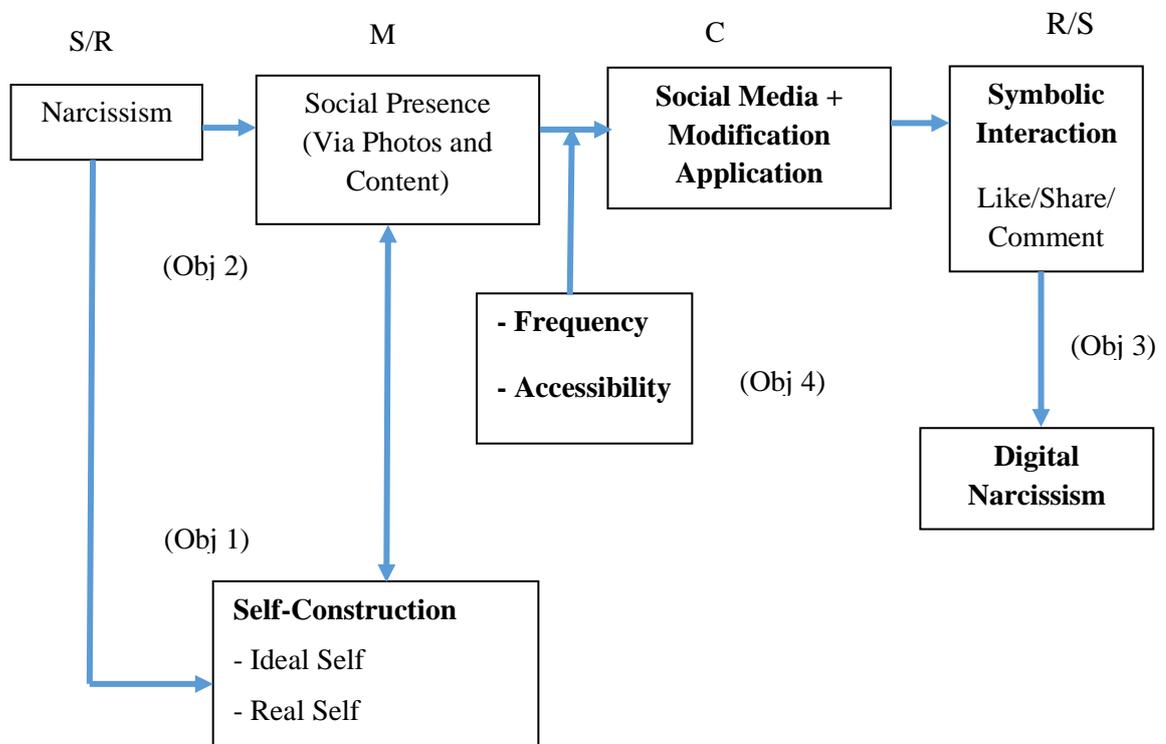


Figure 2.3 Conceptual Framework of the Study

CHAPTER 3

RESEARCH METHODOLOGY

The most significant data for the study of a social phenomenon is to understand the meaning of that phenomenon (Supang Chantanavich, 2009) Therefore, for the study of Digital Narcissism in social network in terms of self-presentation and symbolic interaction, which is cognitive data and involves meaning signification and self-construction, mixed methods were used as follow:

To answer the following research objectives (1, 3, and 4), qualitative research was conducted by an in-depth interview:

Research objective 1. To study the construction of an ideal self and a real self of Digital Narcissists on a social network.

Research objective 3. To examine how a symbolic interaction of Digital Narcissists is reinforced through social media innovations, i.e. Like, Share, and Comment.

Research objective 4. To analyze the relationship between the frequency of and accessibility for using a social network and Digital Narcissism.

Besides, quantitative research by an enumeration content analysis was also conducted for gaining empirical data to supplement qualitative data to answer the research objective 2. To analyze the transmission of self via photos and content of Digital Narcissists on a social network

3.1 Qualitative Research

To study relevant phenomena to social media innovations and to Digital Narcissism on part of a sender (through sender analysis) and a receiver (through receiver analysis), qualitative research was conducted since it is an appropriate approach for studying individuals' cognition, meaning, values, and ideology. Textual Analysis was conducted to study the construction of self and Digital Narcissism on

social networks through the analysis of the numbers or frequency of pictures or images, Like, Share, and Status, and individuals' access based on the concepts of Symbolic Interaction, Self, Narcissism, Semiology, New Media, and Social Network, in combination with an in-depth interview for further discussion.

3.1.1 Sources of Information

Two types of sources of information were used: 1) Documentary, i.e. social networking site services, and other social media, and 2) Personal: persons with Digital Narcissism or Digital Narcissists with details as follow:

3.1.1.1 Documentary Source of Information

The First Stage The researcher explored the programs of a social network in which users can exchange their experience, i.e. Facebook, YouTube, and Instagram.

The Second Stage At this stage, the researcher selected two social network programs found in the first stage based on popularity criteria by purposive sampling. These two programs were Facebook and Instagram since they possess functions enabling to study the self-presentation of users via their pictures or images and texts. Besides, both are popular media according to the survey of We Are Social, which found that Facebook was the social media used the most by Thai people while Instagram was ranked the fifth. (WP, 2018)

3.1.1.2 Personal Source of Information

The samples of this study were Digital Narcissists (showing or posting their pictures or status on a social network in a high proportion or higher than 50% of all pictures and status posted). The samples were asked to answer three questions of Narcissism Test: 1) I perceive that I have an influence over others 2) I believe that I have a higher capability than others in society and 3) I can survive without depending on others. Each question will have 1-5 scores depending on the degree of Narcissism as shown in Table 3.1.

Table 3.1 Narcissism Measurement Test

Statement	Strongly Disagree	Disagree	Both Agree And Disagree Equally	Agree	Strongly Agree
1. I perceive that I have an influence over others	- 1 -	- 2 -	- 3 -	- 4 -	- 5 -
2. I believe that I have a higher capability than others in a society	- 1 -	- 2 -	- 3 -	- 4 -	- 5 -
3. I can survive without depending on others.	- 1 -	- 2 -	- 3 -	- 4 -	- 5 -

Source: Wantida Panwirunrak, 2012.

From the above measurement test, persons getting 12-15 scores were counted as persons with Narcissism or Narcissists and were selected as samples for this study. Later, subjects of diverse demographic attributes were selected regardless of the gender of the samples.

3.1.2 Data Collection

3.1.2.1 Documentary Data

Data were collected from social network programs by analyzing what appeared in social media, i.e. pictures, texts, symbols, sound, and etc., which provide some meanings related to Digital Narcissism and self-construction.

3.1.2.2 Personal Data

The samples were social media users who created content and symbols to express their Digital Narcissism.

3.1.2.3 Purposive Sampling

The researcher selected the samples by purposive sampling by selecting Narcissists whom the researcher knew and those who were observed in a social network by the researcher.

3.1.2.4 Snowball Sampling

Parts of samples were selected by snowball sampling. Some samples introduced other Narcissists they knew to the researcher. The researcher tried to select a variety of genders until no more new information was found.

3.1.3 Data Analysis

3.1.3.1 Content Analysis on Digital Narcissism and Self-Construction
Content analysis was conducted in the form of Textual Analysis by looking at the context where social media users presented themselves or post their pictures, status, symbols, texts, etc. on social media. The analysis used the theories of Symbolic Interaction, Self, Narcissism, New Media, and social media as a conceptual framework for studying Digital Narcissism and Self-Construction on a social network, in combination with the study on signification and phenomena appearing in a social network.

3.1.3.2 In-Depth Interview

Digital Narcissists were interviewed to explore their purposes and their ways of communication, related to the process of self-construction, which led to Digital Narcissism.

3.1.4 Interview Questions

The researcher organized the issues and questions for each research objective as follow

Issues for an interview on “Social Media Innovations and Digital Narcissism”

1) To study the process of an ideal self-construction and real self-construction of Digital Narcissists

(1) The usage of the social network in general

(2) The relationship between Digital Narcissism personality and real self

(3) Roles or influences of social network or own personality on Digital Narcissism

(4) The difference between the confidence of being real-self and of ideal self or of presenting one’s self as Digital Narcissism.

(5) The acceptance of one's real self and ideal self and conflicts between the real self and ideal self.

2) To analyze the transmission of one's self through pictures and texts of Digital Narcissists appearing on social network

(1) Issues on consumerism (based on Wantida Pangwirunrak, 2012), semiology and signification (i.e. Image upload, Status Update that interviewees selected to share on a social network)

(2) Kinds of images and texts or status interviewees used to communicate with friends or others on a social network, the opinions, feelings, and reactions about the numbers of "like" and "share".

3) To analyze Symbolic Interaction of Digital Narcissists via social media innovations (such as Like, share, and comment)

(1) The effect and direction of impact on social media innovations (i.e. like, share, comment) on interviewees.

(2) The reaction and acceptance of interviewees in case of negative feedback.

(3) The process or ways of dealing or coping with the received feedback, either positive or negative.

4) To analyze the frequency and accessibility of social network usage and Digital Narcissism

(1) The frequency of photo-taking, photo-selection and photo-modification and its influence on Digital Narcissism.

(2) The accessibility to social network and the sharing of images and texts and its influence on Digital Narcissism.

3.2 Quantitative Research

3.2.1 Research Samples

The sample of this study was content appearing in a social network, composing a status post, frequency and accessibility to social network usage of 18 persons (samples)

3.2.2 Sampling Criteria

The samples were selected from Facebook and Instagram by selecting persons who gained between 12-15 scores from the Narcissism Measurement Test. The Manifest and enumerable data or content were analyzed.

3.2.3 Source of Information

Sources of information for this study were sourced from a social network, i.e. content on the selected social media, such as words, symbols, sentences, stories, contexts, still pictures or images, and motion picture.

3.2.4 Data Collection

Data related with what needed to be studied from a social network of the target samples were used to analyze social media innovations and their effect on Digital Narcissism and to analyze the content of Digital Narcissists appearing on social networks. Such content or data were enumerated to find the frequency and numbers of still and motion pictures, which the research recorded for further analysis.

3.2.5 Period of Data Collection

The data collection was a retrospective collection and continued until repeated information was gained and no new findings were found. The collection of data was during January 1, 2016-December 31, 2017.

3.2.6 Data Analysis

For quantitative data analysis, the following unit of analysis and enumeration was used:

3.2.6.1 Unit of Analysis. Unit of content analysis was “item” by considering which topic or category content appearing on a social network should belong to. All data were recorded in a record table.

3.2.6.2 Unit of Enumeration for this study was the numbers of appearing content and numbers of its appearances.

3.2.7 Research Tools/ Instrumentation

For Content Analysis, the research tools were recording table or Coding Sheet composing of the tallying of still pictures or images and motion pictures, context, frequency, and accessibility to a social network. Content, texts, or status, including shared content and texts, were coded.

3.2.8 Construction of Instruments

The researcher constructed a coding framework for content analysis through the following procedure:

3.2.8.1 A coding sheet for an analysis of Digital Narcissism from still and motion pictures

The framework of the American Psychiatric Association and its definition of Narcissism in the Diagnostic and Statistical Manual of Mental Disorder IV or DSM IV (Wantida Pangwirunrak, 2012) was used. Besides, the use of social network innovation as a channel in transmitting one's ideal self was conducted by Content analysis from analyzing content appearing in a social network, i.e. caption, status, etc. The indicators of Digital Narcissists to be coded and enumerated in the coding sheet composed of 9 characteristics or behaviors (N 1-N9) as following:

N1 means having higher capabilities/being superior to others/achievement

N2 means a showoff/ grandiosity

N3 means a contribution for a society/ merit making/good deeds/ social responsibility/doing for others

N4 means richness/luxurious life/expensive products

N5 means love/lover/boy or girl friend

N6 means a desire/thrust/shortage/boredom/loneliness

N7 means ways of living in a family/work place/school/friendships

N8 means sexual attraction/cross-sex/gender/sexuality

N9 means risky behaviors, i.e. alcohol, smoking, drugs, racing, nightlife, violence, etc.

3.2.8.2 Frequency and accessibility of social network use

For these issues, an in-depth interview contained the following questions:

- 1) Numbers of times an interviewee connected to use social network per day
- 2) Numbers of pictures taken and posted on a social network
- 3) The selection of photography technologies, i.e. Modifying programs, types of cameras, etc.

3.3 Validity and Reliability Test

The validity of the research instrument was tested. The researcher selected 20 items of content related to Narcissism. After that, the researcher and another two co-coders scrutinized the selected content to find which topic or category it belonged to and calculated to test the reliability

3.4 Reliability Test

It is an evaluation of how many agreed opinions the researcher and co-coders achieve, based on the principles of Holsti as follows:

$$R = \frac{3(C1+2+3)}{C1+C2+C3}$$

$$R = \text{reliability}$$

$$(C1+2+3) = \text{numbers of items agreed by all three coders}$$

$$C1+C2+C3 = \text{numbers of all items to be analyzed}$$

The value obtained from the calculation by the above formula should not lower than 0.75. If so, the instrument will be reliable.

From the reliability test, all three coders agreed on 17 items (if two of three coders agreed on an item, it was considered as commonly agreed). Then, further test by the following formula was done:

$$R = \frac{3(17)}{60}$$

$$= 0.85 \text{ (higher than 0.75, the instrument is reliable)}$$

3.5 Data Presentation

The presentation of the findings of this research was in the form of Analytic Description

Chapter 4 Research Findings

Chapter 5 Research Summary, Discussion, and Recommendation

CHAPTER 4

RESEARCH FINDINGS

The findings of the research “The Innovation of Social Media and Digital Narcissism” were presented in sequences according to the research objectives as follows:

Part 1: To study the construction of an ideal self and a real self of Digital Narcissists on social network.

Part 2: To analyze social presence via photos and content of Digital Narcissists on social network.

Part 3: To examine how a symbolic interaction of Digital Narcissists Is reinforced through social media innovations, i.e. Like, Share, and Comment.

Part 4: To analyze the relationship between the frequency of and the accessibility for using a social network and Digital Narcissism.

4.1 Part 1: To Study the Construction of an Ideal Self and a Real Self of Digital Narcissists on a Social Network

From the research question, “do Digital Narcissists construct their ideal self and real self on a social network in a similar or different way?” The researcher used a measurement of narcissism level instrument by dividing the narcissism level into three levels: 1-5 scores, 6-10 scores, and 11-15 scores to study the construction of the narcissists’ ideal self and real self in social media. The study was conducted with 18 samples and the results were as shown in the following table.

Table 4.1 Level of the Narcissism of the Samples

Numbers of Samples	Scores
8	15
8	14
2	13

From the table, it shows that among all 18 samples, 8 of them were rated with 15 scores, another 8 with 14 scores, and the rest or 2 samples with 13 scores. No samples were rated in the range of 1-5 and 6-10 scores. This illustrates that all samples possess a high degree of narcissism and thus are congruent with the criteria of choosing samples with narcissism for this study (with 12-15 scores of narcissism) as specified in the previous chapter.

Besides, the samples of this study were digital narcissists who were studying at higher education, working, celebrities, and actors having their own social media space and using media for social presence in a positive way, i.e. good looking, good people, etc. or to show off their activities or abilities to others. Accordingly, besides the level of narcissism, the level of their self-confidence was rated by the samples themselves during an interview, from 1-5 scores. 1 score means the lowest level of self-confidence and 5 scores the highest level. The results were shown in Table 4.2.

Table 4.2 The Samples' Level of Self-Confidence

Level of Self-Confidence	Number of Samples
5 Scores (Highest)	7
4 Scores (High)	8
3 Scores (Moderate)	-
2 Scores (Low)	-
1 Score (Lowest)	-
Others	4.8 (1) and More Than 5 (1)

From the table, it shows that most samples have a high level of self-confidence (8 samples) and the highest level of self-confidence (7 samples) respectively. Besides, from an interview, two samples were found to rate their self-confidence beyond the criteria set by the researcher. Specifically, one rated his self-confidence between high and highest level or 4.8 scores and the other higher than the highest level or more than 5 scores. This accords with the result from the analysis on both samples' IG and Facebook in which their perfectness or positive images were displayed, i.e. being awarded, being good son/daughter, being good boyfriend/girlfriend. In addition, their scores on narcissism are also at the highest level.

4.1.1 Looking-Glass Self

From the interview about how samples feel about themselves when they look at a mirror, 3 main categories of answers were gained as shown in Table 4.3.

Table 4.3 The Samples' Feeling about themselves from a Looking-Glass

Feeling about themselves from a Looking-Glass	Numbers of Samples
Beautiful/Handsome/Good-Looking	15
Feeling Good about Oneself	2
Self-Admiration in a Modest Way	1

From the table, it shows that the samples perceive themselves as beautiful/handsome/ good-looking the most, next is "feeling good about oneself" and "self-admiration in a modest way" respectively.

From the above finding, the research used it for analyzing the samples' ideal and real self.

Example of "beautiful/handsome/good-looking" reply: "Frankly speaking, I like myself in the mirror. I can make my face and I feel I am beautiful." (Foam, personal communication, September 16, 2017)

Example of "feeling good about oneself" reply: "I feel good. I like myself in many ways not only my physical appearance. I think I have passed through lots of experiences. Since my childhood, I have done everything I want to be. It is quite

strange, but it is my good luck. For example, I wanted to be naughty and I had tried everything. Or in the former days, I liked Japanese movies and liked to imitate them. I wanted to be the biggest. Everyone came to scream on me or to admire me. I never attended classes but I read for tests so that I could always get top scores. I was good at sports but I was also good at academics. I joined a contest. For sports, I played for a school. In terms of grades, I could get good grades without attending classes. No class attendance and disorder in dressing seemed to go together.” (Ai, personal communication, September 23, 2017)

Example of “self-admiration” reply in a modest way: “Everybody told me that I look more beautiful than in social media. Though I also feel that I am beautiful, when I look myself in a mirror I ask myself why my cheeks are so big but why my eyes are not big. However, it is strange that why many people still like me and follow me.” (Khao Fang, personal communication, June 25, 2017).

4.1.2 The Process of Constructing an Ideal Self and a Real Self in Social Media

From the interview with the samples, the process of constructing an ideal self and a real self in social media is presented in three topics:

4.1.2.1 The reasons behind the production induced by a motivation towards a self-construction

4.1.2.2 The selection of photo-editing program used in the social presence of an ideal self

4.1.2.3 The others’ acceptance of a self-construction

4.1.2.1 The Reasons behind the Production Induced by a Motivation towards a Self-Construction

From the interview with the samples, the following results were found as shown in Table 4.4.

Table 4.4 The Reasons behind the Production Induced by a Motivation Towards a Self-Construction

The Reasons Behind the Production	Number of Samples
1. Want to Look Good/Beautiful/Handsome	7
2. For Management, i.e. Dressing, Chats with Fan Clubs/Arrange Places/Caption Design	6
3. Like to Help People/Society	2
4. Want to Be Like Idol Stars or Favorite Celebrities	2
5. Want to Extend Review Business	1

From the table, it was found that the reasons behind the production of the samples were a desire to make the samples look beautiful, handsome, or look good the most, the next was “for management”, i.e. dressing, chats with fan clubs, arrangement of places, caption design, etc. “to help others or society” and “to be like their idol stars or favorite celebrities, and to extend a review business respectively.

As examples, Nutty had an ideal self of being beautiful, which was motivated by his net idol. However, due to sexuality incongruence (or his biological sex is not congruent with his female sexuality), he tried to achieve a fine complexion and good figure to compensate for what he missed. “I want to be beautiful like others, especially be white, tall, good shape, and tiny. To be tiny is impossible for me because of my given body by birth so I emphasize skincare in every way.” (Nutty, personal communication, September 15, 2017)

Another example was Ploychompoo who wanted others to see her only in good sides and Gin who wanted to manage her self-construction before sharing her photos in the social media. “I want people to see only my good things. None wants to

show off their terrible photos Neither does anyone want to dig out his or her bad stories to show others. (Ploychompoo, personal communication, March 15, 2016). “I just want to present what I am; though, sometimes, I may arrange some settings or set things up. It is a matter of people who like to take photos.” (Gin, personal communication, September 1, 2017)

4.1.2.2 The Selection of Photo-Editing Program Used in the Social Presence of an Ideal Self

From an interview with the samples, all samples used a photo-editing program on phone, except for some cases in which they had a good camera that can shoot beautiful photos as wished instantly. It was found that the samples constructed their ideal self through a photo-editing program focusing on the following aspects:

Table 4.5 The Selection of a Photo-Editing Program

The Selection of a Photo-Editing Program	Number of Samples
1. Arranging/Selecting the Best Setting	7
2. Lighting Arrangement	5
3. Editing for a Smooth Face Without Pimples and Wrinkles	3
4. Color Editing, Either Darker or Lighter	2
5. Modifying, i.e. Slender Face, Stretching Body	1

From the table, it was found that the samples arranged and selected the best setting the most, followed by “arranged lighting”, “edit face”, “edit color”, and “modify” respectively

Example of the selection of a photo-editing program: Maxim chose the preferred corner as her setting for shooting a photograph. “We are in the internet world, so I will search for a favorite corner. In real life, we will spend our lives as usual and we cannot find anything to conceal our fact, i.e. if we have a big face, we must use our hair to cover it to make our face smaller.” (Maxim, personal communication, March 15, 2017)

The researcher found that in some cases the samples use a high-quality camera or what they called “Fring Fring Camera”, i.e. Casio Exilim ZR3600, EX-TR35, Sony Cyber-Shot DSC KW11 so they did not use a photo-editing program and could present themselves instantly after shooting by connecting WIFI on a mobile phone.

For example, Praeploy used a high-quality camera because she felt that it could shoot a beautiful shot. “If I need a beautiful photo, I will select a corner or the corner that makes me look beautiful. Everybody must find his or her own proper corner. For me, I like to focus on my boobs as I have quite big ones so I can show off. In social media, they will look better or even much better since we can choose corners, lighting, or we can use a high-quality camera.” (Praeploy, personal communication, September 16, 2017).

4.1.2.3 The Others’ Acceptance of a Self-Construction

The samples needed others to accept them through the following mechanism, as shown in table 4.6.

Table 4.6 The Others’ Acceptance of a Self-Construction

The Way Others Accept a Self-Construction	Number of Samples
1. Numbers of Followers /Being Paid Attention	15
2. Numbers of Likes	13
3. Building a Trend	2
4. Influencing Others	2

From the table, it was found that some samples wanted acceptance of others more than one way. In other words, they wanted to get an acceptance through a high number of followers or getting others’ attention from their positive comments, and at the same time through a high number of likes.

An example was Dido, who expressed his idea about the needs of other’s acceptance in social media as followed. “As said, in Facebook, I need some people to

be interested in me so I would like them to know where I am and what I am doing.” (Dido, personal communication, September 1, 2017)

Another example was Ploychompoo who gained others’ acceptance through building a trend or putting herself in the trend. “Sometimes, the photos that I posted were not so nice but they could create a trend. Every woman posts a picture to attract the opposite sex or to make them interested despite the fact that they had girlfriends already. Now, social media makes us very close. When we chat online, people will not know so women post their pictures to draw their opposite-sex target to make men pay attention to them and so do I.” (Ploychompoo, personal communication, March 15, 2016)

4.1.3 A Summary of the Process of Constructing an Ideal and a Real Self of Digital Narcissists in Social Network

Table 4.7 The Construction of an Ideal Self

The Construction of an Ideal Self	Number of Samples
1. A Motivation for a Self-Construction	
1. Want to Look Beautiful/Handsome/Good	7
2. For Management, i.e. Dresses, Chats with Fan Clubs/Arrangement of Places/Caption Design	6
3. Like to Help others/Society	2
4. Want to be Like Idol Stars/Favorite Celebrities	2
5. Have a Goal for a Self-Construction	1
2. The Selection of a Photo-Editing Program	
1. Arrangement of Corners/Selection of the Best Corners	7
2. Arrangement of Lighting	5
3. Editing for a Smooth Face Without Pimples and Wrinkles	3
4. Color Editing to be Darker or Lighter	2

Table 4.7 (Continued)

The Construction of an Ideal Self	Number of Samples
5. Modifying, i.e. Slender Face, Stretching Body	1
3. Others' Acceptance of a Self-Construction	
1. The Number of Followers/Being Paid Attention	15
2. Number of Likes	13
3. Building a Trend	2
4. Influencing others	2

From the above table, it was summarized that in the process of constructing an ideal self of digital narcissists, three main issues were found: 1) motivation for a self-construction 2) the selection of a photo-editing program, and 3) others' acceptance of a self-construction. All of these three issues affected the self-construction of the samples and enabled the researcher to distinguish between their ideal self via their presented photos and their actual self, witnessed directly by the researcher during an interview. This further enabled the researcher to gain attitude and perspectives of the samples' construction of both ideal and real self as follows:

4.1.3.1 The Reasons behind the Presentation Induced by Motivation in a Self-Construction

It was found that the samples with different social status had a different construction of an ideal and a real self as follows:

1) Ordinary People

In this group, four aspects of motivations for constructing an ideal self were found:

(1) The samples wanted to look beautiful, handsome, or look good like their ideal self

It was found that this motivation correlated with the use of a photo-editing program by choosing a good corner or setting to transmit their ideal self to others. This social presence also correlated with others' acceptance in social media. Therefore, all were connected. Besides, it was found that the samples tended to be

more obsessed with their beauty or good looking than ordinary people in social media who were not digital narcissists. In other words, they had a clear ideal self for their social presence in social media and tried to keep such image continuously to respond to their strong needs of being accepted by others as the following example:

Min, a young man aged 20 years old, was studying at the higher education. He was born in Bangkok as the only child in the family and had a very warm family. He loved riding a big bike. Besides, the researcher noticed from his photos that he liked to wear a gold necklace, heavy gold bracelet, or a big gold ring. From his physical appearance, he was rather chubby or heavysset, not so tall, white skin, good looking and wore a mustache.

Being asked if his real self and his presented self in social media was similar or not and which was better, he answered, “I think it should be because of the effect of social media. I'm just at the right angle. It's a medium shot. However, my real self is another look. In social media, everybody looks good.” (Min, personal communication, May 3, 2017)

Besides the samples who were non-actors nor famous celebrities but had those people as an idol were motivated to express their social presence to imitate those people. However, it was not a copycat totally, they also modified their selves in their own style as well.

Nutty, who defined himself as alternative sex or a transgender, was 20 years old and studying at the higher education level. He came from Roi Et. He had a warm family of two children and Nutty was the eldest son. Regarding his physical appearance, although he tried to take some female hormones for a female's breast, Nutty still looked like a man with a big face and body. His skin was still dark and he still had a male's voice in spite of trying to squeeze it. Being asked about his feeling towards himself in front of a mirror, he answered, “I feel that I'm beautiful because when I wake up, I will smile first. I will assure myself that I'm beautiful and look good. Then, I will feel very happy that day, very happy.” (Nutty, personal communication, September 15, 2017)

When being asked what he would be in the future, his reply was “I want to be a net idol but I have not been yet. Thus, when I post anything, I must be a focal point to other.” (Nutty, personal communication, September 15, 2017)

The researcher found that Nutty would like to be well-known like his favorite Net Idol. “Firstly is my net idol and I want to be beautiful like her. She is a transgender. I like the way she thinks, posts, advises or takes a clip. Relatively, a lot of people press “likes”. Besides, she is a fashion leader so I want to be like her.” (Nutty, personal communication, September 15, 2017)

(2) Arrangement for constructing a real self like an ideal self, i.e. dresses, lighting, or even surgery.

PP, a young girl aged 21 years old and studying at the higher education level, was Mukdahan people. She was the only child in a warm family and she could further her education in Bangkok as wished. The researcher found from her social media that she liked selfies on social media. From her physical appearance, she was thin with light skin and clear face. Her facial shape was like those of northeastern people but she had a Rhinoplasty or a nose plastic surgery. Being asked about her feeling about herself in front of a mirror and if she arranged something before posting a photo, she replied, “Every time I see myself in a looking glass, I feel that I’m beautiful. I look good and anyone who sees me, I can grasp him. (PP, personal communication, September 16, 2017) “Before posting any photo, I will start with my dressing. I saw some stars dressed and they looked gorgeous. Then I thought of myself wearing such dresses since I have a beautiful figure like them. I like Um. She has a natural look but is also sexy. I look at her and think how I can modify myself but not imitate her totally. I must have my own style. I just compare that she looks good in her style, and I should look good in my own style.” (PP, personal communication, September 16, 2017)

Being asked if her real self and ideal self was identical, she answered, “I tried to make it look like my real self without much modification. It should not be that when anyone sees my actual self, it is different from the photos I post. People must be able to identify that it’s me. Most people said my actual self is more beautiful than myself in a photo.” (PP, personal communication, September 16, 2017)

Suay, a local governmental officer aged 25 years old, was a native of Ratchaburi. She was the youngest daughter in a warm family of three children. From her physical appearance, Suay had a balanced figure, good looking but

with a nose and eyes plastic surgery, yellow complexion, and liked to draw black bold eyebrows. Being asked about her feelings about herself in a looking glass, her reply was “I will ask myself if I look good today. Mostly, I think I do and I don’t think anyone will think he or she is ugly.” (Suay, personal communication, September 1, 2017)

When a researcher asked if her real self and herself in social media were the same, she replied “It’s different. In the real world, I’m quite well-mannered but in social media, I’m avant-garde.” (Suay, personal communication, September 1, 2017)

When a researcher asked about an ideal self she wanted to be in future, she replied “I want to do plastic surgery. Just facial surgery is not enough, I want to inject my chin and take out my molar tooth to get a V-shaped face. Now, it is not enough.” (Suay, personal communication, September 1, 2017)

Ploychompoo, a young girl aged 21 years old, was a native of Nakhon Sawan. Her mother had brought up her and her younger brother since their birth. She was studying at the higher education level and working in parallel. She gave importance to her work more than her studies. “Actually, I’m not serious with my studies so much or concern about good grades. I’m more serious with my work if I could cast and get a job or not. However, I like to wear a school uniform when shopping because people like to look at students, don’t they?.” (Ploychompoo, personal communication, March 15, 2016)

When being asked about her feelings about herself in a looking glass, her answer was “I’m beautiful. Every time I look myself in a mirror, I feel that I’m beautiful.” (Ploychompoo, personal communication, March 15, 2016)

Ploychompoo described how to present herself in a real world and in social media. “In social media, I will act rather innocently and will not be my real self so much. I will keep or squeeze it so much, partly by camera angle, adjusted lighting, a made-up face, etc. but I dare not to have a live VDO because these cannot be twisted.” (Ploychompoo, personal communication, March 15, 2016)

From the researcher's analysis, Ploychoopoo dared not to use function live in Facebook due to its real-time characteristics that could be presented to others simultaneously. Since it was a video, the sample could not use a photo-editing

program; consequently, she avoided to let others see that in reality, she was plump or chubby.

From the aforementioned examples, the researcher further found that some samples had capitals to manage their real selves to be congruent with their ideal selves. For instance, they could have plastic surgery and Rhinoplasty was the first choice that the samples with digital narcissism chose to manage the congruence between their real selves and ideal selves. Especially, the samples were grown up among front-camera innovation and selfies, which emphasized a good-looking face.

(3) A social presence of an ideal self in social media which is contradictory with a self in real space. An example was Suay whose self in social media looked sexy while her self in real space was well-mannered. Another example was LGBT group who constructed the sex selves according to their ideal selves, etc.

To elaborate this, on the interview day, Suay, wore a short shirt. The researcher noticed that she kept pulling down her short shirt to cover her waist all the time in spite of her slender shape without any belly. “In reality, I am very well-mannered but in social media, I’m quite avant-garde. I present myself in some corners that I want to be. I can distinguish because it is our own perspective.” (Suay, personal communication, September 1, 2017)

The researcher found that the social presence of her ideal self was in congruence with others’ acceptance. Specifically, when she transmitted her ideal self in social media, she wanted others to acknowledge and accept her presented self. “I keep posting this kind of my look because, in social media, people see what I presented so I want to keep them to see me like that.” (Suay, personal communication, September 1, 2017)

(4) To help others or society. The samples were motivated to help others or society by their good deeds shared in the social media. The transmitted goodness in social media needed to be concrete and was admired or commented positively by others. This thus inspired them to keep sharing their good deeds all the time.

For example, Praeploy liked to share her good deeds in social media and each time of her sharing of such story correlated with the acquisition

of the others' acceptance. From an interview with her, she revealed that her friends knew that she liked to help others including dogs and cats and she insisted that this was true as shared in her social media. "I like to help others including dogs and cats and my friends know that. I like to feed dogs and cats at the temple or around my residence and share this in social media because other people will see and know. Sometimes when we need some helps, i.e. to look for the owner of a lost dog or someone who wants to adopt the dog. Thus, I show this online as in reality." (Praeploy, personal communication, September 16, 2017)

This illustrates that the samples transmit their selves for social presence according to their ideal selves. Besides, before any of their social presence, it requires motivation while the motivation is also associated with a photo-editing program and others' acceptance of their selves that are paid attention in social media.

2) Stars and Net Idol

The researcher found that the samples who were not stars or net idols had no motivation from an idol. On the contrary, they thought that other people or net idols envied them and wanted to rely on their fame to be in trend or to be mentioned. Ai was one of the samples "Even net idols, when they saw me post anything, they followed. When I post some cool photos, i.e. in a fitness., when their trend dropped, they followed me by posting a fitness picture. Previously, I had to find some beautiful places for taking photographs. I checked in and had some meals. People followed me. I did on reality, for a good society. The reason I was awarded because of my three answers. They asked me what made me deserve this award. Actually, I had sent them my profile earlier. While they were asking me, there were many actors watching me. I could answer them because I am a teacher." (Ai, personal communication, September 23, 2017)

In this group, the researcher found four aspects of motivation in constructing an ideal self.

(1) The samples had a motivation in constructing an ideal self that was beautiful, handsome, or looked good. This motivation stimulates their social presence of an ideal self clearly because it relates to being paid attention and accepted by others, witnessed by the numbers of followers, likes, etc. Especially,

these indicators mean subsequent business benefits. Some examples were as following:

Khao Fang, a young woman aged 22 years old, defined herself as a net idol. She was a native of Yasothon. Her parents separated but her mother remarried an Australian and settled in Australia. She was the only child and grown up by the bringing-up of her grandmother and grandfather. Her mother supported monthly expenses. From her physical appearance, Khao Fang had a light complexion. She was thin, with a well-balanced figure, beauty-oriented, and liked to wear sexy dresses. When the researcher asked about her feeling about herself from a looking-glass, she replied “People said in a real space, I look better than in social media. I feel that I’m beautiful. When looking myself in a mirror, I wonder why I have so big cheeks and small eyes. Anyway, it’s strange why a lot of people like me and follow me.” (Khao Fang, personal communication, June 25, 2017)

In selecting photos, Khao Fang chose every photo that looked good and was like what she wanted to be. This kind of selection was seen more than non-digital narcissists. “Every picture must look good and not so obscene. If it is too obscene, people will perceive me in a negative way and it will look too seductive. I will choose only beautiful and cute pictures. It may show my image as well-mannered or sexy. My dresses must not be too open or sexy nor too well-mannered to make others feel that I am easy to talk to and not too well-mannered. I want to attract people to some parts of me so I must keep those parts consistently. People who know me, they know how I am. I never have misconducts.” (Khao Fang, personal communication, June 25, 2017).

Therefore, a part of the samples’ motivation is an acceptance of others, i.e. Khao Fang wants her followers to chat with her in social media so she needs to keep her good image.

(2) The samples who were stars or net idols were motivated to have some arrangement prior to their social presence in social media more than those digital narcissists who were ordinary people since it associated with the needs of being accepted by others.

Gin was an example. He was a well-known net idol among LGBT groups. Jin told that he had to select good-looking photos before sharing his

photos in social media because he was important and had an influence on others. Therefore, he needed an acceptance of others, measured by the numbers of likes. “In fact, personally I just feel that if I like any photo, I will post it in social media. Anyway, it should look ok. However, as we are an inspiration for some people, we necessarily choose our photos. It must be our representative photos. We just present the way we are; although, sometime some settings may be arranged or made up as people like to fake by showing beautiful photos. I often say that we will never see any terrible photos in anyone's albums. We will see only good photos. People then perceive and consume those photos. Many people warned me that I am often criticized for letting my trend be too still. Accordingly, every time I post, it can confirm if people still follow me and what kind of image they prefer.” (Gin, personal communication, September 1, 2017)

Apparently, after posting photos in social media, the samples needed to monitor the consequences to see if others accepted them or not through the number of likes. Therefore, the numbers of likes can cause the samples' worries and anxiety. Furthermore, the researcher found that the samples with narcissism and with digital narcissism are different since the latter concern with others' acceptance in social media, which is a virtual space, while general narcissists do not pay attention to others' acceptance relatively.

(3) The samples who were stars and net idols liked to help others and society. The researcher found that the help for others or society needed to be concrete and touchable and could be transmitted through photos or captions.

The example was Ai, a net idol who was awarded for good conduct and this news was presented on popular webs, i.e. www.sanook.com and www.kapook.com. “To do good deeds is what I always think of. Actually, most stars must have this corner because they have social works as their responsibilities. What I am doing now is like a career. I think that I'd better reflect good things in a society. If I, one person, could disseminate good things to my 20,000-30,000 followers, and if 10 out of 100 of them had positive thinking towards me and took me as their idol, that would be beneficial for a society and I would get merits too. If these 10 followers made it widespread, that would lead to a good society.” (Ai, personal communication, September 23, 2017)

Therefore, a motivation to do good deeds associates with others' acceptance. Especially, in the group of well-known people or net idols, to do good deeds is connected with their ideal selves so clearly that it can be shared through photos and it is perceived to be more important than to do good deeds without photos or acknowledgment.

(4) The stars or celebrities had a goal in constructing their ideal selves. The researcher found that the motivation of the stars or celebrities in constructing their ideal selves was based on the numbers of their followers in social media. The number of followers indicated others' acceptance of them and made them feel that they were more influential and more important than others. So, the higher the number of followers, the more important they felt towards themselves and the more their social presence of ideal selves were. Its importance might be so much that it was superimposed on a real self in order to acquire higher numbers of followers and likes.

One example was Foam, a net idol who used violent words and had more than 5,000 followers who liked to listen to vulgar languages. "My goal in social media is violent because people nowadays are psychic. They don't like simple or too good things, i.e. they don't like to listen to sweet or dramatic news. Everybody prefers violence and children expose to media and are addicted to it. Once they are addicted to it, they view society nowadays as violent and brutal. we do not curse people without reasons day by day, then what is our reason? We want people to follow us." (Foam, personal communication, September 16, 2018)

It is apparent that the samples have a goad of acquiring increased numbers of followers and they can use any means to achieve those numbers without caring about their bad influence on a large number of young followers.

4.1.3.2 The Selection of a Photo-Editing Program for Transmitting an Ideal Self

From the research, it was found that the samples with digital narcissism who were stars or net idols would select the best corner of them and transmit their ideal selves via their photos with the repeated and old corners, i.e. a selfie of the same corner as shown in the image 1 in IG of PP.



Figure 4.1 Image in IG of PP

The researcher found the selfies with the old angle or with the position of lower a pace towards either right or left slightly. She held a camera at one hand and touched her hair with the other hand. Besides, from Figure 4.1, the selection of angles, lighting, and makeup was found in every photo.

A photo-editing program was used in parts of lighting, a smooth makeup, a facial reduction, and a stretching for long and slender legs, including image filters in constructing an ideal self among the samples similarly. Besides, the program was associated with the needs of being accepted by others through the number of their likes and positive comments.

Furthermore, the researcher found a social presence of an ideal self via a photo-editing program of different genders expressed different tastes of image filter as well. Specifically, males and LGBT groups who were F-to-M (Female-to-Male) tended to use an image filter towards dark tone, which associated with an ideal self of masculinity. Thus, these groups did not select to edit the photos to have a reddish-pink face, as shown in Figure 4.2 of Gin who was F-to-M.



Figure 4.2 Image from Gin's IG

From Figure 4.2, it was found that the sample used an image filter to get the dark tone to present her ideal self via angle arrangement by focusing on the masculinity elements. Therefore, an image filter associated with the selection of angle and others' acceptance in constructing an ideal self.

Besides, the researcher found that net idols preferred to use a photo-editing program in constructing their ideal selves relating to their good deeds or their help for a society more clearly, as shown in Figure 4.3 of Ai, a net idol who liked to do good deeds and helped society.



Figure 4.3 Image from Ai's IG

In Figure 4.3, the sample helped the society by a dredge up. The sample used an image filter to get the dark tone to convey the image of dirtiness, not a clean job, which reflected the sample's desired self, and this associated with others' acceptance of the ideal self.

Besides, the finding on a photo-editing program for the samples' social presence of their ideal selves, some samples had a facial plastic surgery to alter their actual face to their ideal face like that edited by the program. Therefore, the more advanced the editing program is, the more superimposition on a real self occurs and this will increase the degree of self-obsession on the beauty and good looking, including the degree of surgery-addiction to transform a real self to be like an ideal self.

4.1.3.3 Others' Acceptance of a Self-Construction

The researcher found that the samples, either ordinary people or stars/net idols needed others' acceptance of their ideal selves through the number of likes, shares, and positive comments. The difference was the degree of the needs to be accepted by others. In the groups of stars and net idols had a higher degree of needs than digital narcissists who were ordinary people because others' acceptance brought about an income from their review of products and other subsequent activities. For example, ID, an actor of Noy See Channel told the researcher that the number of likes affected his work. "The number of likes and follows helps me a lot. Some people

could get a job because of it. I'm lucky to have fan clubs meet and greet. One thing I could solve was when some fan clubs tagged me with an actress in the news very often. When they knew that I had some news with this actress, they took hundreds of my photos with her. This was to make them feel close to me with a purpose that I would press "like" and give comments. Therefore, when they tagged my photos, I pressed like and gave comments. When they saw these, they felt good about me and would keep posting my photos. It really worked." (ID, personal communication, September 23, 2016)

This illustrates that the samples had some arrangements, i.e. chats with their followers in IG or tagging to get the number of likes from others in social media. Therefore, digital narcissists who are stars or net idols have a higher degree of this needs than those who are ordinary people because the former have clearer goal and purposes.

The needs of acceptance by others of digital narcissists in the group of LGBT partly comes from the low level of an ideal self-value because their ideal self is different from their real self (sexuality). This leads their self-construction via photos in social media to emphasize sexual taste as they wish to have. Such construction requires a photo-editing program via Smartphone and the use of the desired angle to communicate to others to acquire their acceptance through the number of likes and positive comments as shown in Figure 4.4 of Foam who defined himself as a transgender.

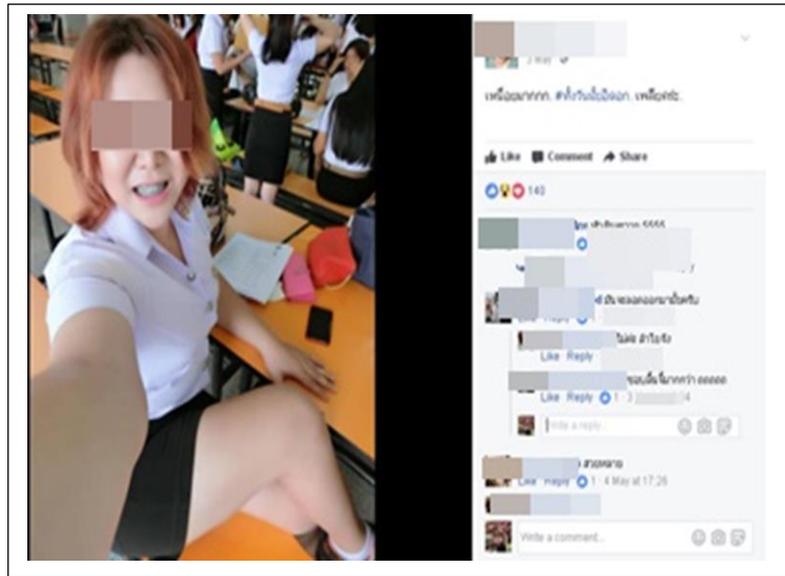


Figure 4.4 Image 4 Foam’s Construction of an Ideal Self to get Others’ Acceptance

From the above image, it shows that the sample arranges the angle, lighting, and filter to increase the brightness of his skin in order to be similar to his ideal self. Accordingly, prior to an acquisition of others’ acceptance, digital narcissists need to manage their self-presentation by paying attention to every element in their self-construction to be congruent with their ideal self.

4.2 Part 2: Social Presence of Digital Narcissists via Content or Letters and Symbols Appearing in a Social Network

Part 2 is a study of photos and content appearing in a social network. 600 photos were selected from totally 1,000 photos by random sampling. Besides, a content analysis was conducted on captions and status. A coding sheet was a tool in analyzing 9 elements of narcissism defined in the operational definitions, from N 1-N 9 as following:

N1 means having higher capabilities/being superior to others/achievement

N2 means a showoff/ grandiosity

N3 means a contribution for a society/merit making/good deeds/social responsibility/doing for others

N4 means richness/luxurious life/expensive products

N5 means love/lover/boy or girlfriend

N6 means a desire/thrust/shortage/boredom/ loneliness

N7 means ways of living in a family/ workplace/school/friendships

N8 means sexual attraction/cross-sex/gender/sexuality

N9 means risky behaviors, i.e. alcohol, smoking, drugs, racing, nightlife, violence

The findings on the social presence are divided into 2 parts

4.2.1 Social presence of digital narcissists via photos appearing in a social network.

4.2.2 Social presence of digital narcissists via content and symbols appearing in social network.

4.2.1 Social Presence of Digital Narcissists via Photos Appearing in a Social Network

From 600 photos of 18 samples with digital narcissism, they were classified into the following as shown in Table 4.8.

Table 4.8 Type of Photos

Type of Photos	Number of Photos
Selfie: Close-Up Shot	367
Selfie: Long Shot	128
Selfie From a Back Camera and in a Studio	105
Total 600 Photos	

From the table, most of the photos are close-up shot selfies (367 photos. The close-up shot images emphasize a side-view face at 45 degrees, which were found the

most among digital narcissists. Besides, the face is at the center of the images to express emotion via facial expression and eyes, including the arrangement of lighting and angles emphasizing the most distinguished part of the face, especially the nose with Rhinoplasty and the squeezed face by a photo-editing program. In the group of females and LGBT, some parts of the body are emphasized particularly, i.e. in the group of M-to-F, an image showing their upper breast to express their femininity is emphasized as shown in Figure 4.5.



Figure 4.5 5 a Close-Up Shot Selfie of Ploychompoo on which the Dace is Located at the Center

From Figure 4.5, it is a selfie with a close-up shot, emphasizing the face by placing it at the center. The image filter is used to create smooth white, to squeeze the face to be more balanced and to show upper breasts and grooves to express a femininity. Thus, it shows that the sample modifies every element in the photo to make it perfect and contradictory with the real self, which is rather plump.

Followed by close-up shots, 128 long-shot selfies were found with the placement of the samples' image at the center or in the middle of the image since the center is a line of sight. Besides, some compositions, i.e. poses, can make a person's

image more eminent, especially via camera angle that portrays a slenderer figure. An image filter is used to make the complexion look smooth. Regarding the image distance, the images are medium shots. Some devices or organs are used to cover or disguise some weak points or defects, i.e. to hide imbalanced figure, to avoid others perceive those defects.

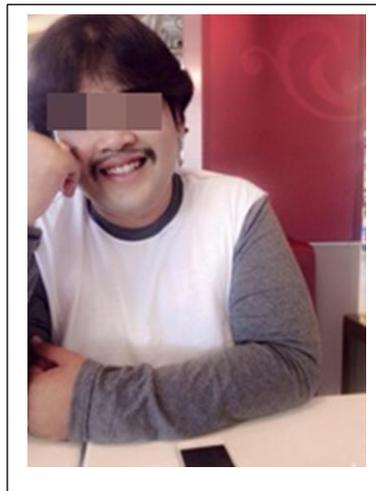


Figure 4.6 Min's Selfie at a Medium Shot

Figure 4.6 is a selfie at a medium shot to conceal some defects since the real self of Min is rather plump. Besides, a filter is used to make a creamy white image to help adjust the face's color to look more tender. The sample makes all compositions to get a perfect image according to his ideal self. Besides, the researcher found that some of the images are selfies at a long shot by using a selfie stick or by asking another person to hold a front camera of their Smartphone in order to get a wider angle of an image and be able to place all surrounding compositions appearing on the screen by themselves, which can reflect a deceptive image that they want to create.

The least found images are 105 selfies from a back camera with high pixels and images taken in a studio. They are long-shot images to show their balanced figure or images showing some scenes or atmosphere to convey their activities, i.e. shopping, dining, working, etc. as shown in Figure 4.7.

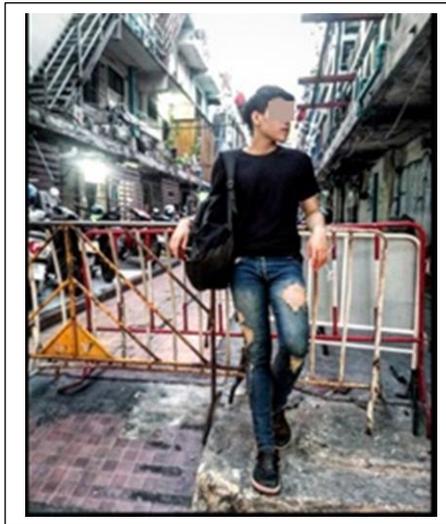


Figure 4.7 An Image of Dido Taken by a Back Camera

Figure 4.7 is a long-shot image. A filter is used to produce a black and white tone as a sign of solemnity or serious-looking and masculinity, including a perfect body.

For the group of F-to-M, the images express masculinity by focusing on a crotch as displayed in Figure 4.8.

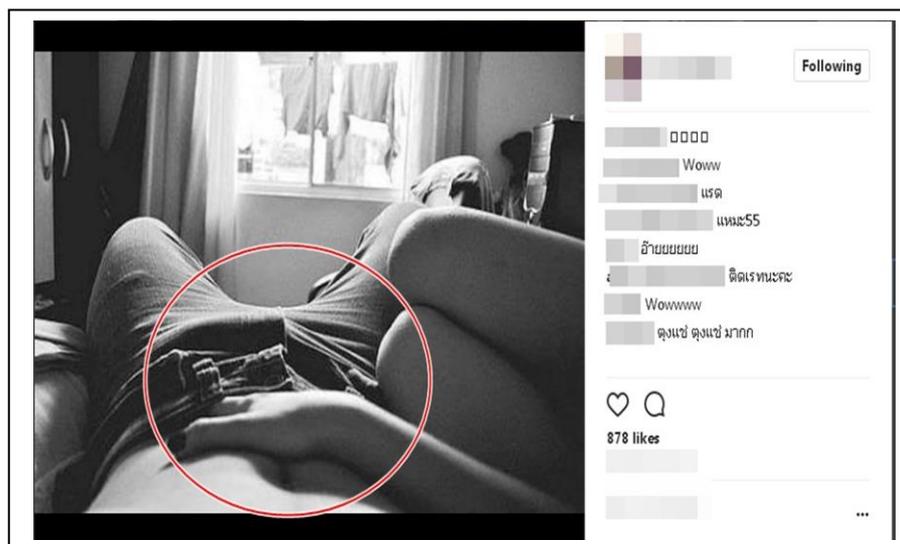


Figure 4.8 LGBT Samples transmitted their Ideal Self by constructing the Meaning of Masculinity through a Visual Communication from a Back Camera

From Figure 4.8, it can be seen that due to some restriction that the samples of F-to-M cannot have a selfie by a close-up shot to express their masculinity from front camera, they use photographing technology of back camera and place all image components, i.e. hand position or angle setting, to attract viewers by a photo-editing program. A filter in black and white tone is used as a sign of solemnity and masculinity.

Moreover, from the content analysis by using a coding sheet, types of presented images were found as shown in Table 4.9.

Table 4.9 Types of Presented Images

Types of Presented Images	Quantity (Images)
1. A Show-Off, Grandiosity of Oneself (N2)	209
2. Richness/Luxurious Life/Expensive Products (N4)	145
3. Having Higher Capabilities/Being Superior to others/Achievement (N1)	110
4. Ways of Living in a Family/Workplace/School/Friendships (N7)	79
5. Risky Behaviors, i.e. Alcohol, Smoking, Drugs, Racing, Nightlife, Violence (N9)	20
6. Sexual Attraction/Cross-Sex/Gender/Sexuality (N8)	27
7. A Contribution for a Society/Merit-Making/Good Deeds/Social Responsibility/Doing for others (N3)	10
Total	600 Images

From the table, three types of images the samples intend to present were found the most in this study as follows:

A show-off, grandiosity of oneself (N2) was found the most, especially a selfie of one's face at a close-up shot with repeated angles. This is similar to the way a narcissist looks at himself or herself in a mirror repeatedly but changes to look at a front camera of Smartphones all the time and take photos of their beauty to collect in their photo library to present in social media. All activities, even trivial ones, i.e. a

trip, a facial mask before bedtime, or sickness, are presented repeatedly in the same story; however, the presentation must display a perfect face that has been edited or modified as shown in Figure 4.9.

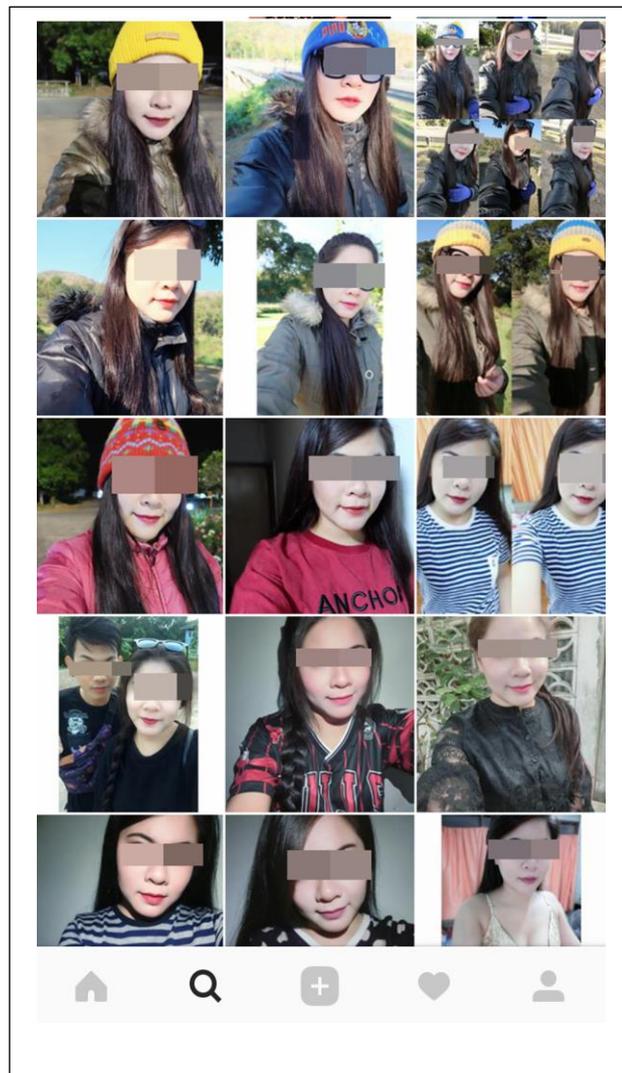


Figure 4.9 Praeplay's Selfie in Her IG with Repeated Angles

Figure 4.9 illustrates a digital narcissist who likes to selfie at a close-up shot to portray her perfect face but with Rhinoplasty. Besides, she shows some parts of her sexy figure that are bigger or more perfect than others, i.e. a bigger or whiter upper-breast, etc.

Next are images showing “richness/luxurious life/expensive products” (N4). The samples selected to present the portrayal of their luxurious lives by the compositions of the images at a medium shot, i.e. an expensive car or watch, a dining abroad, or a new model of an expensive Smartphone, etc. as shown in Figure 4.10.

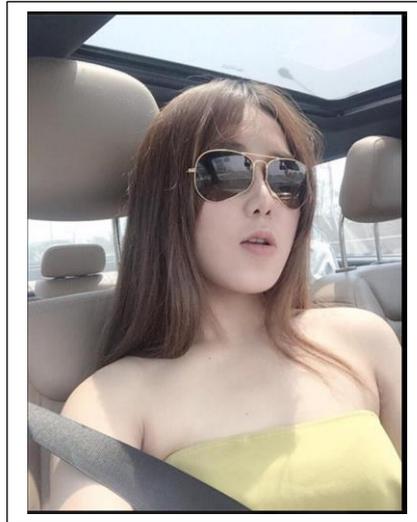


Figure 4.10 An Image of Khao Fang with Her Luxurious Car and Expensive Eyeglasses

The researcher found that besides the samples display their luxurious lives, they also manage some image components, i.e. camera angle, to draw themselves as a focal point, or the use of a filter to adjust the skin to look smooth and tender. All of these are for expressing their grandiosity in every aspect of life over general people.

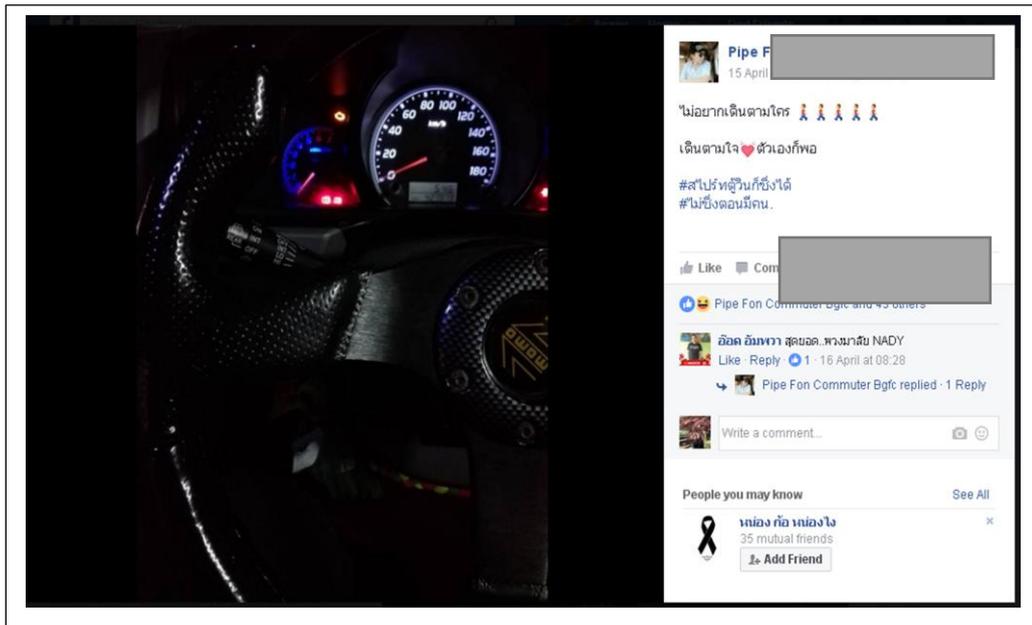


Figure 4.11 Spire Shows a Steering Wheel Like a Racing Car to Portray His Unique Self

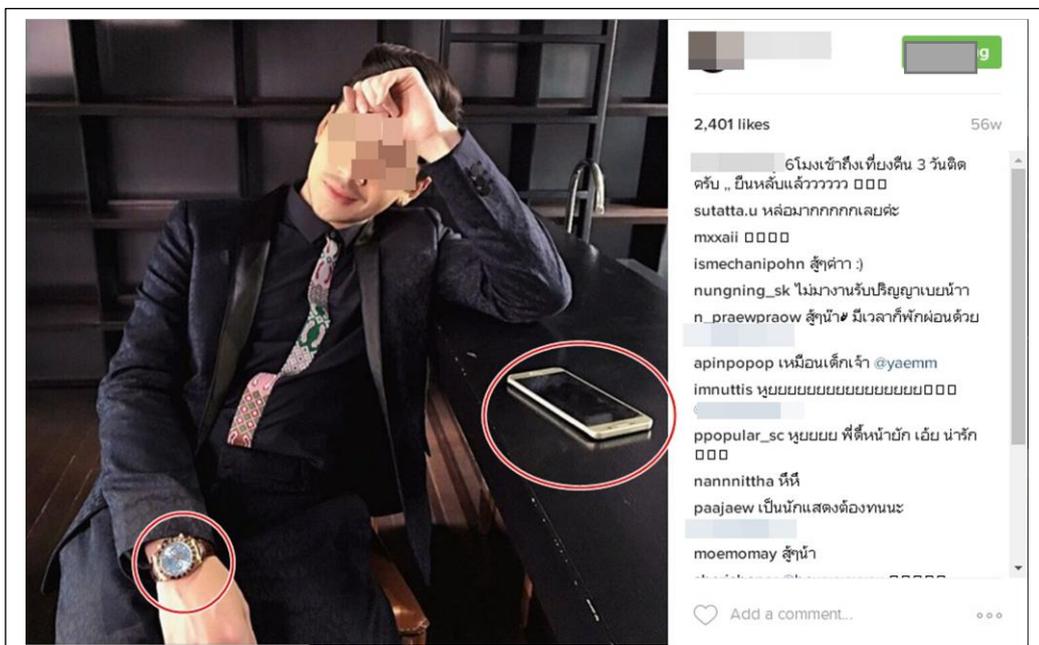


Figure 4.12 ID Shows His Expensive Watch and Latest Model of Mobile Phone in a Humblebrag Way

From Figure 4.11 and 12, they illustrate a humblebrag show-off of Spire and ID because of their avoidance to describe objects in the images. However, the presentation of the images still conveys the meaning of expensive products, especially ID has relatively a more artistic composition of the image.

The last type of narcissism reflected in the images is “having higher capabilities/ being superior to others/achievement” (N1). For example, the sample selects to present his success in life via his long-shot image to show a trophy that he has just received in his hand or a description of his activities requiring special ability, i.e. to be a representative in attending an international meeting of LGBT groups, an award from a stand-cheer teaching competition, a trophy of doing good deeds, etc. This is to display his perfect abilities beyond others. Besides, a repeated narration on his abilities was also found to be presented continuously as shown in Figure 4.13.

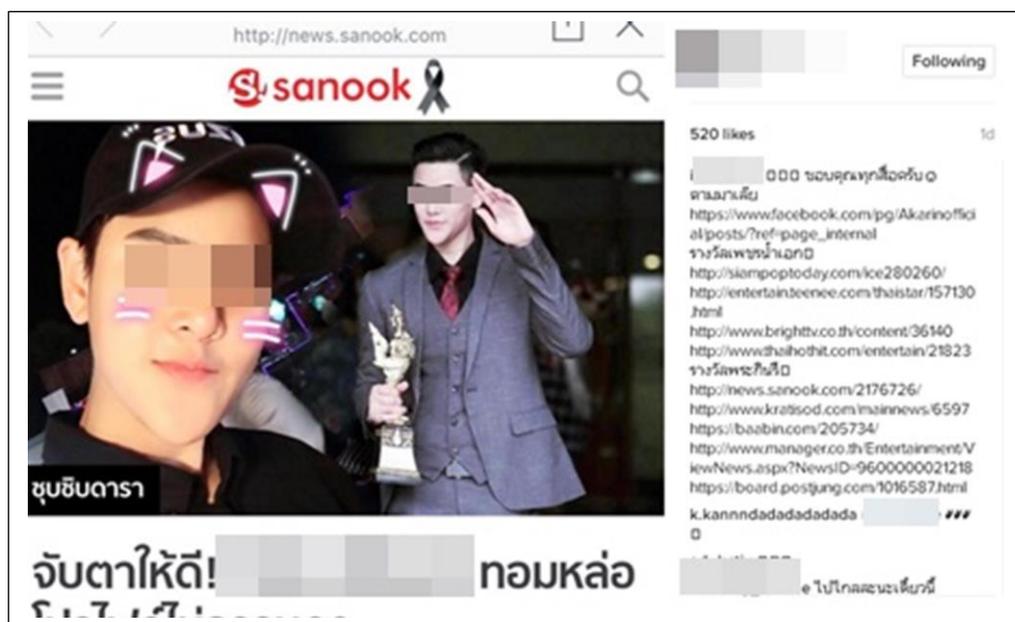


Figure 4.13 Ai Shows a Success Award Publicized by Mass Media in Social Media in Combination with His Invitation towards Following News about Him Reported by Several Media Agencies

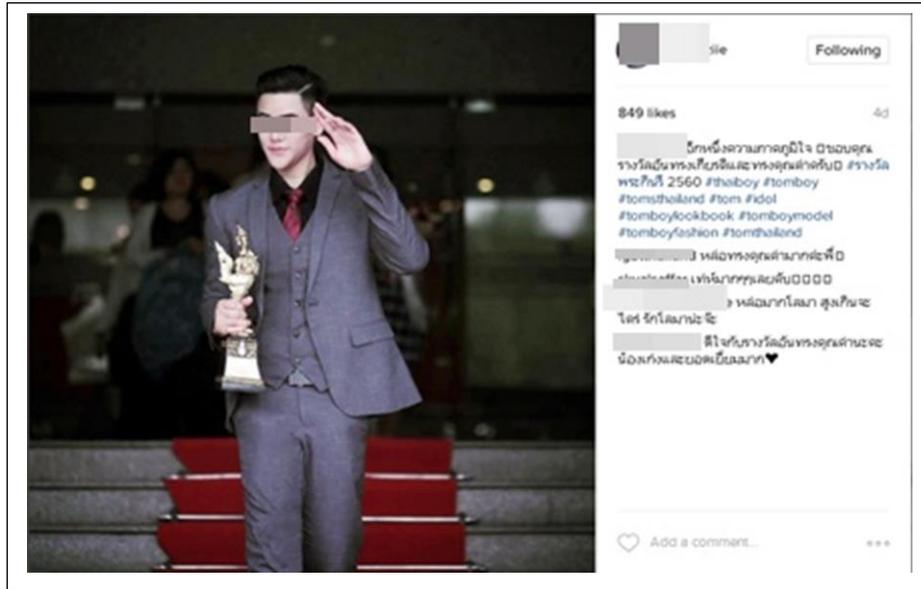


Figure 4.14 Ai Shows the Same Award in the Next Day and Some Description with Hashtag # To Disseminate His Success among His Specific Group Members

Figure 4.13 and 14 indicate a competence of oneself with special success differently from ordinary people because of being guaranteed by a trophy. On the other hand, in showing his award, the sample still uses a photo-editing program and image filter in black tone to communicate masculinity according to the desired ideal self.

4.2.2 Social Presence of Digital Narcissists via Content and Symbols Appearing in Social Network

The researcher randomly selected posts of status on Facebook during one month specified in this study and found totally 403 statuses and 600 captions on both Facebook and IG. A content analysis was conducted on a coding sheet. The results were found as shown in Table 4.10 Presented issues.

Table 4.10 Presented Issues

Presented Issues	Frequency
1. A Showoff/Grandiosity (N2)	341
2. Having Higher Capabilities/Being Superior to others/Achievement (N1)	274
3. Ways of Living in a Family/Workplace/School/Friendships (N7)	201
4. Love/Lover/Boy or Girlfriend (N5)	82
5. Risky Behaviors, i.e. Alcohol, Smoking, Drugs, Racing, Nightlife, Violence (N9)	73
6. A Desire/Thrust/Shortage/Boredom/Loneliness (N6)	32
Total	1,003

From the table, it was found that three issues posted in status and caption found the most in this study were N2, N1, and N7. For N2, the samples perceive themselves as more mighty and important than others. Even for trivial activities, the samples post their status and captions with a repeated story about their grandiosity continuously as shown in Figure 4.15.

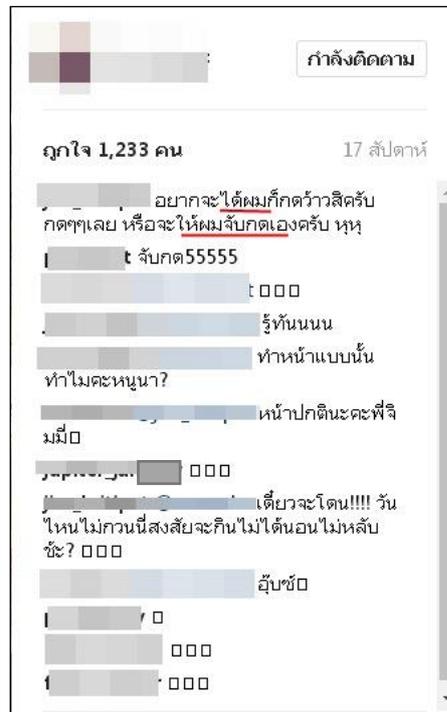


Figure 4.15 Gin Describes Himself

From the above status posted by the sample, it was found that the sample is confident and proud of his own charms, i.e. for sexual attraction (by pressing Wow), which normally will be publicly expressed. This is because, in social media, everybody can be friends in spite of no relationship or intimacy in the real world so it is just a virtual relationship. Besides, it shows that digital narcissists are proud of self-perfectness in every matter presented in social media, including the matters ordinary people will not do due to social norms.

The next issue of narcissism found in the study was “having higher capabilities/ being superior to others/achievement” (N1). The samples of digital narcissism feel that they have higher competence than others all the time witnessed by their posted status and caption. It is an encoding for inducing others to think like them to confirm their selves as shown in figure 4.16.



Figure 4.16 Ai Describes His Competence

From the above Figure, it shows that the sample shows his competence to be more special than others and higher than others, i.e. the Hashtag of the word “can do everything” or “can be anything” shows his ability and pride in his perfectness and his perception of his mightiness.

The last top issue of narcissism found in the study was “ways of living in a family/workplace/school/friendships” (N7). The samples with digital narcissism are proud of their work, i.e. from a normal occupation up to being a representative to attend on special occasions, no matter it is a main or supplementary job. Digital narcissists often think that their job is more important than others or that they are more successful than others, which leads to their social presence in social media repeatedly as shown in Figure 4.17



Figure 4.17 Spire's Caption about His Work

From an analysis of the sample's caption together with his selfie at a long shot, it is apparent that he places himself at the middle of the image to emphasize his emotion more distinctively via his eyes and smiles; on the other hand, he wears his uniform with his employee ID badge. This illustrates that the sample is highly proud of his work, especially his caption saying "conscientiously" or another example as shown in Figure 4.18.

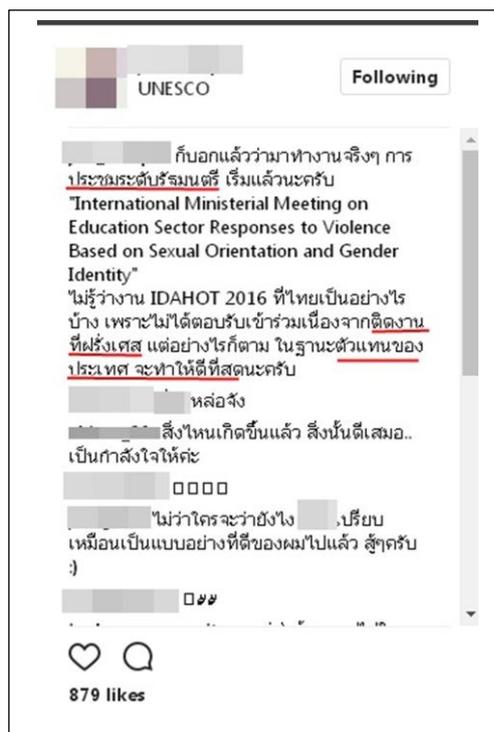


Figure 4.18 Gin's Description of His Assignment as a Representative to Attend a World Forum

From Figure 4.18, it illustrates that Gin expresses his Humblebrag show off of his attendance in a meeting in the role of a leader and as a national representative in the world forum. ([http://www.culi.chula.ac.th/salc/images/NG%20Today%20PDF/Eng.-79%20\(Humblebrag\).pdf](http://www.culi.chula.ac.th/salc/images/NG%20Today%20PDF/Eng.-79%20(Humblebrag).pdf)). Besides, he stated that he could not accept another meeting, IDAHOT 2016, organized in Thailand because he had to attend another bigger meeting in France. This description reflects that he has higher competence than others because he was invited to attend every meeting. Besides, the researcher found that Gin also encodes the same message through his photos and captions in the same direction to keep the consistency of the meaning as shown in Figure 4.19.



Figure 4.19 Gin Encodes His Message in the Caption to Control the Meaning of the Image

A Summary of the Findings from the Content Analysis on a Coding Sheet of Social Presence via Photos, Status Posting, and Caption of the Samples with Digital Narcissism: The Commonalities and Differences of the Top Issues Found in the Study in Table 4.11

Table 4.11 The Commonalities and Differences of the Top Issues

Type of Image/Presented Issue	Commonalities	Differences
A Show-Off of Oneself/Grandiosity	1. An image of a show-off, and grandiosity, especially shown in a selfie at a close-up shot to present repeated angles in every activity. Every image uses a photo-editing program to highlight a perfect face.	A show off is conveyed through an image with some compositions and adjustment to highlight oneself to be

Table 4.11 (Continued)

Type of Image/Presented Issue	Commonalities	Differences
A Show-Off of Oneself/Grandiosity	<p>2. A sexual show-off by encoding sexual signs of an ideal self in the group of LGBT.</p> <p>3. A post of status and caption focusing on oneself and expressing what one does is more special and mighty than others.</p>	<p>predominant. Several distances of shots of selfies are used: a close-up shot, long-shot, and selfie from back camera due to different features of the body.</p>
Higher Competence than Others	<p>1. The samples selected to present images of awards or achievement in life via a long-shot image to see the surrounding atmosphere.</p> <p>2. Status posting and captions highlighting higher competence than others and expressing pride in one own's perfectness</p>	<p>None</p>
Working/Studying	<p>Signs are encoded in images and captions to control the meaning of an image towards the same direction. Working achievement is expressed, i.e. through an image of a meeting and caption describing the important roles of the sample as shown in Figure 4.17: Gin describes his delegation as a national representative or ID uses an image showing his rest during the work in the division of film and uses a caption describing about working days and nights</p>	<p>None</p>

Table 4.11 (Continued)

Type of Image/Presented Issue	Commonalities	Differences
Working/Studying	This kind of a show-off is ranked the third from the analyzed statuses and captions, which reflects that digital narcissists are proud of their work and often describes their work as more important than others' work.	
Richness/Luxurious Life	A humblebrag show-off with incongruent images and captions that go to different directions.	No description of a show off is found via statuses and captions but found via images as the second rank. The images are a close-up shot because the samples want to focus on atmosphere or settings in which expensive products are displayed, i.e. some display only expensive products while some display themselves with expensive products or manage an image of luxurious life. However, the captions do not describe richness or expensive products. Mostly the samples use captions without showing such luxury at all.

From Table 4.11 the content analysis on a coding sheet for analyzing the samples' social presence from their images, status posting, and captions, the distinguished commonalities, and differences are as following:

4.2.1.1 Commonalities of the social presence of digital narcissists through images and content appearing in a social network are as follow:

1) A show-off or grandiosity

The samples selected to present a show-off or their grandiosity by selfies at a close-up shot by highlighting their face at the same angle repeatedly. This can show their perfect faces after plastic surgery and edited by a program.

A show-off encoded with sexual signs is found in the group of LGBT, i.e. M-to-F group highlights an upper breast while F-to-M groups highlight a crotch or abdominal muscles, etc.

Apparently, the samples with digital narcissism will talk about themselves, especially they perceive that their story is more important and mighty than others'. They tend to post a status with repeated stories to emphasize their perfectness all the time.

2) Higher competence than others

The samples selected to present images showing their awards of life achievement through a long-shot image to emphasize atmosphere and to express their competence over others.

The samples post a status and use a caption describing their grand and important success in congruence with their presented images. Even in a trivial activity, the samples still post a status repeatedly to express their perfectness all the time.

3) Working/Study Life

The samples encode the signs in the images and captions to control the meaning of the images into the same direction about their working life, i.e. an image of the meeting and the caption describing about the importance of the sample in the meeting, as shown in Figure 4.17 in which Gin describes about his duty as being a national representative and ID uses an image of his work at the Film production unit during a break in a relaxing manner with a caption saying "working days and nights."

From the analysis, the issue of this narcissism was found the most as the third rank from the samples' statuses and captions. This indicates that the samples with digital narcissism are proud of their work exceedingly and often show that their work is more important than others'.

4.2.1.2 Differences of social presence via images and content of digital narcissists appearing in social network were found as follow:

1) A Show-Off, Grandiosity

A show-off of oneself or one's grandiosity via images of the samples with different physical figures is different due to the differences in the composition of image components and in shot sizes, i.e. a selfie at a close-up shot, long-shot, or from a back camera. For instance, the samples who are rather plump use more long-shot images than the samples with well-balanced figures. However, the commonality is that all focus on making themselves distinguished no matter what the shot size is.

2) Luxurious Life/Expensive Products

This issue of narcissism was not found in the samples' status posting or in their captions but found in their images the most as the second rank. The samples express their narcissism by presenting their luxurious life via an image composition and selfies at a medium-shot and long-shot to display the luxurious background and atmosphere. Behind their real self, they construct their ideal self with good wealth. For instance, in Figure 4.10 Khao Fang portrays her luxurious life through an image of an expensive car despite the fact that that car does not belong to her or to her family but to others that she uses to show in social media.

The researcher found that the samples have different capitals, which affect how they display their luxurious lives. The samples with low capital show things in which they are interested and thus raise up such things to be more important than what others have. For instance, in Figure 4.11 Spire, a public van driver showed a new expensive sport-like steering wheel in his van. On the other hand, for those with high capitals, they will show their true wealth or what they have, i.e. ID's expensive watch. However, the way he shows off tends to be a humblebrag. Namely, he did not brag about his watch directly but the watch was composed in the image to be eminent as shown in Figure 4.12.

The commonalities and differences found in this study are what a society values, especially in capitalism in which a certain type of a competent man is defined. Especially, digital narcissists concern about the perception of others and what a society values, which is different from a common narcissist who does not pay attention to others' opinion and perception. Another common characteristic of digital narcissists found in this research is their perception of self-perfectness and competence beyond normal people, witnessed by their photos or images, captions, and status posting about themselves.

Regarding some differences, especially in humblebrags of the samples who highlight on luxurious life, this might be that the samples still concern about others' perception towards themselves and in Thai society, an obvious boastful behavior is often interpreted in a negative way. Therefore, a humblebrag can be considered as an art of bragging of some digital narcissists.

4.3 Part 3: An Analysis of Symbolic Interaction of Digital Narcissists via Social Media Innovation, i.e. Like, Share, and Comment

The researcher aimed to study Symbolic Interaction of digital narcissists via social media innovation, i.e. Like, Share, and Comment based on Symbolic Interaction Theory of Mead (1934, 1964) and Blumer (1969) and used it to construct questions for an in-depth interview and as a guideline for an observation of significant symbols, i.e. like, share, and comment in the samples' Facebook and Instagram, which could indicate the samples' digital narcissism during the social interaction with others in social media. The analysis was conducted by interpreting the social presence in social media of 18 samples as shown in Table 4.12.

Table 4.12 The Number of Significant Symbols Based on Symbolic Interaction of the Study

Significant Symbols	Number of Samples
The number of Likes	18
The number of Shares	15
The number of Comments	10

From the above table, all 18 samples expressed the significant symbol by pressing “like” the most, next expressed by pressing “share” and giving “comments” respectively. The interpretation of their expressed significant symbols is shown in Table 4.13.

Table 4.13 An Interpretation of Significant Symbols of Symbolic Interaction

Significant Symbols	The Samples' Interpretation	Number of Samples
Number of Likes	Language composition, i.e. the selection of captions or status posting is motivated by my needs on the number of likes.	18
	The number of likes supports my continuation of narcissism	18
	Image composition comes from my needs on the number of likes.	18
	I am proud of getting a high number of likes	17
	The number of likes reflects others' interest in me.	17
	The number of likes can indicate if others like what I do.	16

Table 4.13 (Continued)

Significant Symbols	The Samples' Interpretation	Number of Samples
Number of Likes	A high number of likes is my pleasure	1
Number of Shares	When others share my stories, it supports me to continue my language and image composition	18
	Others share my stories means they are interested in me.	16
	I feel good when others share my stories.	16
	To share my stories means I can be an idol or inspiration for others.	2
Number of Comment	Positive comments support me to continue my language and image composition.	18
	Mostly, people compliment that I am beautiful/ handsome.	18
	I will block or delete negative comments	18
	People compliment that I am beautiful/ handsome because I actually am beautiful/ handsome.	15
	People giving negative comments envy me.	3

From the table, it can be analyzed the interpretation of significant symbols of digital narcissists in social media as follows:

1) The Number of Like

(1) The number of likes influences digital narcissists' image composition, arrangement, and selection. The samples selected the images in which

portrays their most perfect and the best-looking face or figure. Besides, the number of likes also affect the number of the photos they posted, as shown in Figure 4.20 of PP and 4.21 of Nutty.

PP chose to selfie at a close-up shot at 45 degrees by using a photo-editing program prior to her presentation in social media to transmit her emotion via her eyes and smile at the corner of the mouth. Besides, her face was edited to be smooth and pink and modified to get a V-shape as it is a contemporary perfect face.



Figure 4.20 PP Presented Herself via Editing Program and Image Composition to get a Perfect Face

In Figure 4.20, it illustrates that the sample edits her look and present a perfect image by highlighting a distinguished nose after a Rhinoplasty. The total number of 72 likes were received from this image.

The researcher asked how she felt towards the received number of likes and she replied, “It seems that people pay attention to it and follow me. This motivates me to post more photos.” (PP, personal communication, September 16, 2017)

Accordingly, the number of likes influences PP's posting of photos. When the image gets the satisfactory number of likes, it motivates the sample to post more photos.

In Figure 4.21, Nutty edited her image, composed, and selected her photos via a photo-editing program and the use of a filter to adjust her complexion to look more smooth. She presented herself at a medium-shot to show her perfect body.



Figure 4.21 Nutty's Social Presence via Image Composition and Editing to get a Perfect Figure

From Figure 4.21, Nutty whose real self is male selected to present herself by showing a perfect figure according to her ideal self and selected an image that expresses femininity distinctively.

When the researcher asked how he felt about the number of likes he received, his answer was, "To post a photo, I will select ones that make me look good, i.e. I will post a photo that shows my sexiness. People pressed a high number of likes so I like to post this kind of photo." (Nutty, personal communication, September 15, 2017)

Therefore, the number of likes influences the samples' posting of photos and their social presence in social media, i.e. construction of a sexy self.

(2) The number of likes influences digital narcissists' selection of captions. From an interview with Min, when he was asked how he about the number of likes, he replied, "Before I post any caption, I will search for a caption on Twitter. Nowadays, we have to find from Twitter. If a caption is appealing, a lot of people will press likes. If so, I will feel good." (Min, personal communication, May 3, 2017)

Therefore, the number of likes influences a composition, selection, and modification of the samples' language used in symbolic interaction in social media. The higher the number of likes the sample receives as wished, the more digital narcissism they will express.

2) The Number of Shares

The samples with digital narcissism edited, managed, and selected both images and letters or content to let other users in social media share their stories. The more competitions there were, the higher number of followers the sample needed. The increased number of followers is like a positive and concrete response of those who like the samples. For instance, from an interview with Khao Fang, she replied, "I prefer to Live. On my Facebook, there are both foreign and Thai male followers. When I live, I will get 200-300 increased followers and they will share for me without being informed. Mostly, they said I am so cute. I feel good and proud when someone likes me. I feel like I get a wonderful gift to have people like me or love me." (Khao Fang, personal communication, June 25, 2017)

It is apparent that a sharing of photos relates to positive comments via letters, which leads to the increased number of follows. The samples with digital narcissism need increased followers, especially in the group of net idols, to which most people pay attention, they even manage and select images and letters for their presentation increasingly.

Such social presence of the samples with digital narcissism accords with the number of likes and shares as shown in Figure 4.22.



Figure 4.22 Praeploy Selected a Selfie at a Medium-Shot to Show Her Figure

In Figure 4.22, the sample chose a selfie at a medium-shot to show her figure by focusing on her upper breast, in combination with her managed caption of asking a question to stimulate symbolic interaction with others via social media innovation. This image got 281 likes with a caption saying, “I wonder if it’s winter, I should have got Pneumonia,” together with a hashtag #GD (Good Dream). It is apparent that neither caption nor hashtag has objective meaning but they are the meaning in mind of the sample to express her perfect body. When the researcher asked how the sample felt about the received number of likes and shares, her answer was, “Is it right that the increased number of shares is like supporting me to do it further? People comment, and press likes. The more shares I receive, the better the result will be. It is like they tell a story for us, especially it would be even better if it was our story.” (Praeploy, personal communication, September 16, 2017)

From an interview with Praeploy, the researcher can summarize that the number of shares affects social presence, and the social presence also accords with the number of likes and positive comments.

3) The Number of Comments

The samples with digital narcissism were found to manage, select, and edit their letters or content to achieve positive comments. Besides, it was found that

(1) The samples with digital narcissism gave comments to others through their Humblebrag. The researcher found that for negative comments, they managed those comments in a negative way as well, i.e. by blocking or deleting them.

(2) Positive comments influenced the social presence of the samples with digital narcissism. The more positive comments they received, the more they maintained their social presence in that way.

For example, in Figure 4.20 of PP, others gave positive comments, “The longer the time passes by, the more beautiful your nose is” and PP replied back, “It’s because of the camera angle.” (PP, personal communication, September 16, 2017). It is noticeable that PP tried to avoid mentioning about her Rhinoplasty but replied that it depended on the camera angle. Another example is Figure 4.18 of Nutty in which others gave a positive comment, “May I have your figure” and “I have not seen you not so long, your figure is even more beautiful than mine.” However, for the first comment saying “Open the mouth,” Nutty did not deny nor give any response but viewed it as a joke so she replied back, “Have you looked up?”

Therefore, the sample could manage her reaction to the received comments, either positive or negative. To illustrate this, the researcher asked ID how he managed negative comments, he replied, “I must see first what is his or her intention. Mostly, I found the elder tried to teach me. For example, when I post any inappropriate photo that other people perceived in a different way, they warned me. For me, I’m quite reserved. Normally, I don’t like anyone whom I do not know or respect to teach me. Anyway, I will not respond back but only block or delete his or her comments.” (ID, personal communication, September 23, 2016). “I will scold and ask if they are all right.” (Book, personal communication, May 3, 2016).

From an interview with the samples with digital narcissism, the researcher found that the samples have their ways in managing the received comments of others, either by blocking or deleting those comments or even chatting with them personally. This indicates that the samples with digital narcissism reject their acknowledgment of any negative comment towards them.

A summary of the symbolic interaction of digital narcissists via social media innovations.

1) The samples expressed their digital narcissism because of the meaningfulness of the symbolic interaction for them

The significant symbols that are meaningful for the samples' social presence in social media are the number of likes, shares, and comments. Besides, they are the stimulus and motivation towards their digital narcissism in social media. The examples are as follow:

Spire, a young man aged 23 who is a public van driver, has two siblings. He is the eldest son and a native of Sa Kaeo Province. From the researcher's observation of Spire's use of social media, it was found that over 80% of his photos taken in his van by selfies. Spire is thin and tall with yellow skin. His face shows no execution of plastic surgery with the adjacent end of the eyebrows and a not so prominent nose. The researcher asked about the feeling towards himself from a looking glass and from the number of likes, he replied, "Normally, I will examine myself every day. It is like I must be handsome once I wake up." (Spire, personal communication, July 22, 2017). "Mostly, I'm proud of my own look rather than of the high number of likes." (Spire, personal communication, July 22, 2017)

Didi is 21 years old and is a native of Nakhon Phanom. He furthers his higher education in Bangkok. Dido has a warm family of two siblings and he is the youngest son. He is the man addicted to his Smartphone all 24 hours and uses it to replace everything. Dido has a well-balanced body with yellowish white skin. He had a Rhinoplasty and orthodontics. From his social presence in social media, his dressing and hair look neat. He wishes to enter an entertainment circle. When the researcher asked about his feeling towards himself from a looking glass, his answer was "I feel like I have to do something with myself all the time. As I told you I want to get into an entertainment circle, so I must accept its rules. Since to work in this circle, it requires a good personality so I keep developing myself. Earlier, I weighed almost 100 kilograms. Therefore, when I look back, now I feel very good about this tremendous change. I have been far enough and want to keep it like this." (Dido, personal communication, September 1, 2017)

When the researcher asked about his use of social media, he answered, "I post my photos when I take any photograph. I took more than 200 now, but I did not post all, I must select the best ones. Sometimes, I could choose only 2 out of these

200 photos. These are the best angles of me. Normally, I don't like too colorful photos so I have to edit some. Even eating pieces of stuff, I still have to edit them. Everything needs color-editing to make it attractive to press likes.” (Dido, personal communication, September 1, 2017)

Since the significant symbols of social media innovation, i.e. the number of likes, shares, and comments, have a psychological meaning for them, i.e. happiness and a pride of having their stories being liked or shared, a symbolic interaction thus stimulates and motivates the samples with digital narcissism to post photos or a status in social media and to keep doing so until it becomes an addiction to present themselves in a narcissistic way. The selection and editing of photos via a program or taken by a high-quality camera are also conducted to ensure their best photos since their faces can be modified prior to their social presence in social media. Moreover, the language is selected and modified in their digital narcissism as an example of Maxim shown in Figure 4.23.



Figure 4.23 Maxim’s Caption Showing that she is LGBT who can deceive others through her Photos and can present her Optimism, Love of Animals, and Kindness

2) The samples' giving importance to social media innovation is acquired from their social interaction with others

The placement of importance on the number of likes, shares, and comments from others is defined as a psychical or psychological accretion for digital narcissists in interacting with others or in a symbolic interaction with others in social media. The digital narcissists give precedence to a feeling, ideas, or motivation in relations to their perception of digital narcissism no 1: a show-off or grandiosity of oneself. Accordingly, the number of likes, shares, and positive comments lead to the perception and management of photos, statuses, and captions on social media. Then, from symbolic interactions with others, others can perceive their presented selves and can increase the number of their likes and follows. Reciprocally, such responses increase their digital narcissism correspondingly as well as shown in Figure 4.24.



Figure 4.24 Min's Caption (www.facebook.com) to induce a Symbolic Interaction via Social Media Innovation

Min responds to his psychological needs by his linguistic use to call for the number of likes from teenagers, together with his digital narcissism by showing his expensive big bike. This image received 138 likes with a caption, "It used to be collapsed. I experienced it so I remember."

From the presented photo, a person gave a positive comment on his glasses, “They are so shining.” “This response contains a connotative meaning because the sample wears expensive glasses.” (Min, personal communication, May 3, 2017)

When the researcher asked about how he felt about the number of likes and shares he received, he replied, “Before I will post, I will find a caption in Twitter. If my caption can attract others, they will press a lot of likes. How Do I feel about these likes? Of course, I feel good.” (Min, personal communication, May 3, 2017)

It is apparent that Min gives importance to social media innovations in interacting with others. They compose their captions by searching from captions on Twitter to let others express their preference through social media innovations, i.e. the number of likes. The higher the number of likes a sample receives as wished, the more it connects to digital narcissists’ psychological state and the more digital narcissism he or she will express. Spire is one example.



Figure 4.25 Spire’s Selfie in a Working Uniform with a Caption in the form of a Question to induce Interaction with others through Social Media Innovations

This photo received 79 likes with a caption, “and so? 555.” Besides, a symbol of emotion in black glasses is used to accord with his selfie with glasses as

well. From this, he received a comment, “how is it, brother?” This is a reverse question back to the sample to express their humorous comment. However, this reaction does not mean to convey a negative meaning. It is just an interaction that connects to the sample’s perception and the sample’s psychological feeling caused by the pressing “like” and the humorous comment he receives.

When the researcher asked about his feeling about the number of likes and shares he received, he answered, “I’m proud when someone presses “like” as it indicates that he or she likes me. Mostly, the high number of likes comes from my photos more than anything else. I often take a photo in my car. I’m always in the car and go nowhere. My purpose is to present my story to reveal and communicate my emotion to others. If I can’t think of any caption, then I will not post it.” (Spire, personal communication, July 22, 2017)

Therefore, Spire seems to place importance to social media innovations, i.e. the number of likes, in interacting with others. They affect the sample’s psychological state in maintaining his narcissism in every activity. Besides, the sample creates his captions from the social media innovations he receives during his symbolic interaction with others as he said, “If I can’t think of any caption, I will not post it.”

3) The samples with digital narcissism often interpret and manage to modify their meanings according to the occurring situation during their symbolic interaction

The samples will interact with themselves and others in managing meanings through social media innovations, i.e. the number of likes, shares, and comments. However, it must pass a process of selection, examination, or even a withholding or modification of others’ negative comments, including deleting the photos with a small number of likes. Accordingly, the samples with digital narcissism will interact symbolically in response to the high number of likes as a consequence of their selection and examination of a new-self construction, which may be different from their real selves, i.e. to present themselves as a sexy girl, as an avant-garde girl, or to use violent and impolite words, etc. Therefore, the samples with digital narcissism will interpret the meaning of their symbolic interaction from the number of likes of others as the degree of others’ preference. The higher number of likes they

receive, the more they will continue their digital narcissism in social media. The examples are the following.

Ning Nong, a handsome girl of 27 years old, works in a private company. She is a native of Kanchanaburi. She has three siblings and she is the youngest daughter. Her mother passed away. Ning Nong is thin and not tall with yellow skin. She told the researcher that she is a Tom to whom many men are attracted.

From her interview, she revealed that she managed the meaning of herself from a symbolic interaction with others through social media innovations she received. From those, she modified the meaning of herself from a handsome girl to a sexy girl via her photos showing her sexiness. This show off is a kind of digital narcissism. "I post a sexy photo to let others see this sexiness. Actually, it is not truly erotic but I showed only my half-body and let others imagine the rest. This image could call hundreds of likes and views. It seemed that I made up that day and showed my nude back. I like to selfie because my real self always looks good. I present my sexiness because it can increase the number of likes." (Ning Nong, personal communication, September 1, 2017)

When the researcher asked another question, "If you find some absurdities in social media, what do you do?" "Immediate reaction. I will scold back and ask if he or she wants to fight with me. If we are beautiful, don't concern about these abnormalities." (Ning Nong, personal communication, September 1, 2017)

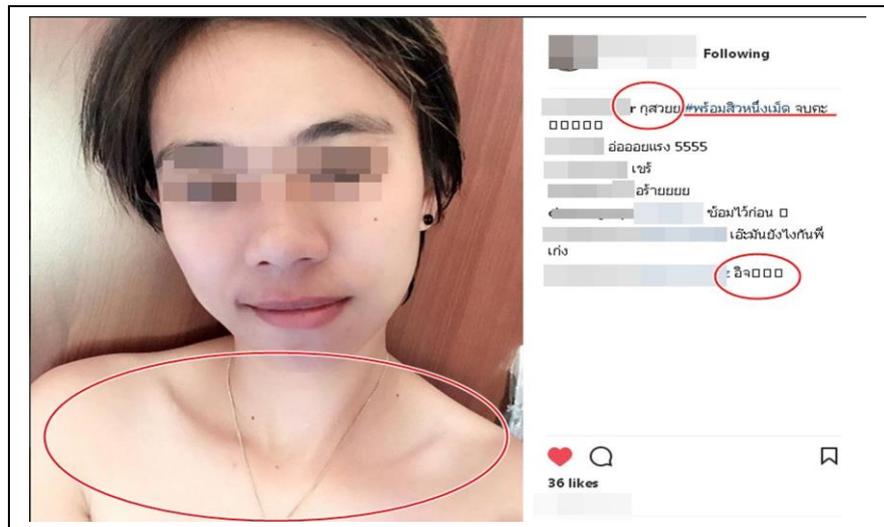


Figure 4.26 Ning Nong’s Selfie Showing Her Nudity on Her IG with a Caption, “I’m pretty”

From her symbolic interaction with herself and with others by showing her sexiness in spite of her former sexuality as a handsome girl in social media, the social media innovations she receives assure her new meaning of self and thus enable her to alter herself from a masculine look to a sexy girl. All of these occur because of the number of likes she receives, as a kind of social media innovations, and assure her new meaning of self correspondingly.

On the other hand, she will select, examine, or withhold negative comments. The sample interacts with herself by choosing not to pay attention to such negative comments and adjusting negative meanings to positive ones. Her justification is “I’m beautiful so I don’t have to pay attention to others’ criticism that contradicts with my own opinion, especially negative criticism.” As an example, in Image 23 Ning Nong responded with “En” to one of the received comments, which comes from the word, “Envy”. In other words, the sample chooses to view a reverse meaning of a negative comment and turns it to have a new positive meaning by interpreting that persons who give negative comments in social media envy her.

Another self-presentation as a sexy girl in social media is of Suay. Suay described herself, “I feel good. It’s like I meet a lot of people. I can feel pretty only when someone watches me or pays attention to me, especially from their likes,

shares, or comments on my story. This makes me proud.” (Suay, personal communication, September 1, 2017)

When the researcher asked about her social presence in social media, she replied, “I will choose a photo with a good angle that makes me look good or sexy. To belittle an expression can call more likes. My real self is very well-mannered but in social media, I am rather hot.” (Suay, personal communication, September 1, 2017)

The researcher asked further if such an identity could last long, and she replied, “I will keep doing it because people in social media have seen me a lot in those angles so I want them to keep seeing me that way, in the way that my actual self cannot do.” (Suay, personal communication, September 1, 2017)



Figure 4.27 Suay with a Sexy Image in Her Swimming Suit Showing Her Upper Body on Her IG

When the researcher asked about her ideal self, she replied “I want to correct my face. I have done plastic surgery but it is still not satisfactory. I want to inject my cheek and take off my molar teeth to get a V-shaped face. Now, it is not enough because I want myself on Facebook look not so different from my actual self.” (Suay, personal communication, September 1, 2017)

Apparently, Suay interacts with herself to give a new meaning for self for her social presence in social media. She prefers her social presence as a sexy girl rather than her actual self as a well-mannered person. The sample clearly uses social media as a channel for interacting with others and the number of likes, shares, and comments she receives from others to make her proud. The more she is proud of herself from those social media innovations, the more she wants to express her digital narcissism in presenting her story.

The new self, constructed in social media as a sexy girl, is interpreted internally through the selection and modification of a new self as she wishes and social media is a channel for her to keep showing off her sexy body until it becomes a digital narcissism from an influence of social media innovations, i.e. likes, shares, and positive comments of others.

As another example, Foam defines himself as a queer. He likes to live on Facebook and opinionated about his social presence in social media, “Most people know me from my extraordinariness. I'm not bipolar. On Facebook, it is a space where we can create another self of us. People will not know what our real self is. Some people talk politely in real space but will have a totally different personality in social media. Like me, I try to create another self of me as a very direct and harsh, or who will say what they think. This image makes people like me and people like me to do that way.” (Foam, personal communication, September 16, 2017)

The researcher asked, “How do you know or measure those people like you that way?” “Are my actual self and my presented self in social media the same?”

He replied, “I measure it from the number of likes. I think both selves are not so different. There are some commonalities between the two. The difference is in reality, I need a break but in social media, when I do something in a harsh way, it yields some effect. The good result is I receive the high number of likes and follows so I choose to do it that way. Besides, when some terrible things happen, people will refute them.” (Foam, personal communication, September 16, 2017)

The researcher asked, “How do you feel about what you are in social media?” “I feel very proud to have people press likes and like me. When someone scolds me, I will call my fan club to scold him or her back. I can call them and I used

to call them to support and do for me. I just give an introduction and they can scold for me.” (Foam, personal communication, September 16, 2017)

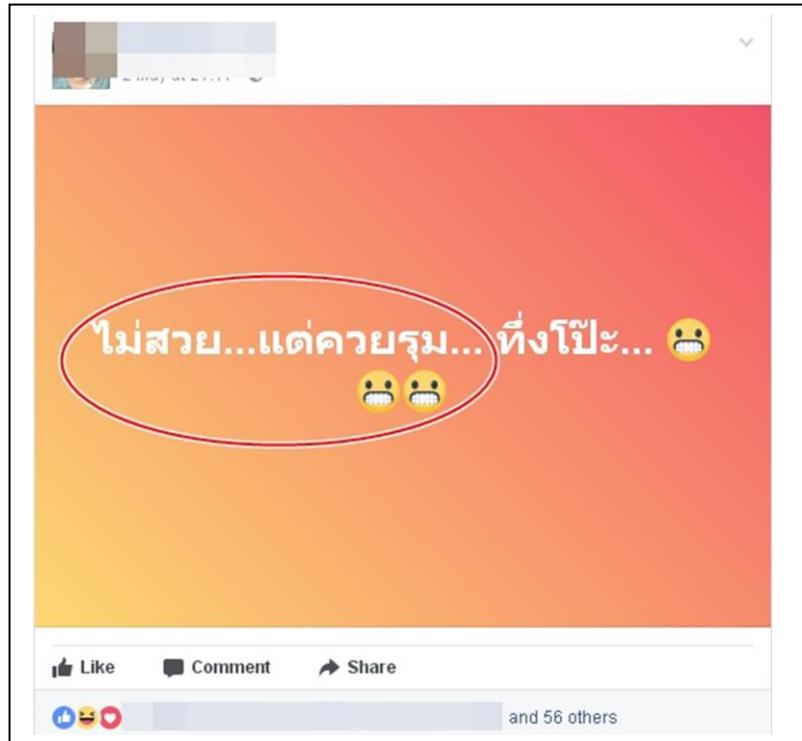


Figure 4.28 Foam’s Posting of Status on Facebook with Impolite Words but Conveying the Pride of Her Sexual Taste

Foam interacts with herself through an interpretation process to express his social presence with the use of violent and rude words. Social media is a channel for interacting with others through social media innovations, i.e. the number of likes, to assure the meaning of new self to be enhanced as long as the number of likes increases. Thus, digital narcissism still exists and leads to the sample’s pride.

Regarding the ways to cope with negative comments or others’ disagreement, the sample chooses to manage the meaning by leading others or fan clubs who agree with him to express their agreement in a positive way. From by doing so, the sample reinforces the meaning of self to protect himself from others’ disagreement or negative comments.

Table 4.14 A Summary of a Symbolic Interaction of Digital Narcissists via Social Media Innovations

The Samples Express their Digital Narcissism Because of the Importance of Symbolic Interaction with Them	The Samples Place Importance to Social Media Innovations from Interaction with Others	The Samples with Digital Narcissism Interpret and Manage to Alter the Meaning of Self, According to the Occurring Situation During a Symbolic Interaction
<p>- The samples determine their own action in social media, which reciprocally stimulates digital narcissism desired by the samples by a show-off, especially the samples executing a plastic surgery will highlight particular parts of the body from a surgery particularly, i.e. a nose, a mouth, chests, legs, etc.</p> <p>- The number of likes received from others is meaningful for the feeling of digital narcissists and is a motivation for further narcissism.</p> <p>- The samples use social media as a channel to call others' attention and preference to them, including for calling their follows.</p>	<p>-Like/Share leads to the samples' perception and induce digital narcissism, i.e. to find captions on Twitter to get others' likes or to select photos and caption in the same direction with their ideal self for interacting with others.</p> <p>- The number of likes, shares, and positive comments from others affect the pride of digital narcissists and make them perceive that others like what they do so this motivates them to continue their digital narcissism, either on their good deeds or their show-off.</p>	<p>- The samples with digital narcissism manage the meanings presented in social media by selecting, examining, withholding, or redefining with new meanings in order to gain the high number of likes, i.e. a self-construction to be a sexy girl, or an avant-garde girl, including the use of violent and impolite words to create a new meaning of self that is different from their real selves.</p> <p>- Digital narcissists manage the meaning of social media innovations, namely, the number of likes, as a reference to their narcissism Hence, they stimulate a continuation of narcissism.</p> <p>- When the samples face negative comments, they will modify for a new meaning according to the situation to contain a positive meaning and the new meaning will lead to forming further narcissism.</p>

The samples with digital narcissism place importance to social media innovations so much that they are addicted to the number of likes, shares, and positive comments. The more the samples give importance to social media innovations, the more they desire for the number of likes, shares, and positive comments. Consequently, the samples are motivated to manage and select their photos before being presented or to concern only about themselves through their status posting that highlights their grandiosity.

When the samples with digital narcissism perform a high degree of symbolic interaction via social media innovations, their ideal self will be assured so much that they desire to have a plastic surgery enabling their real self and ideal self to be most similar. Besides, the higher the degree the samples participate in symbolic interaction via social media innovations, the more digital narcissism they will possess. Especially, they can even manage a new meaning from the interaction with themselves by interpreting that others who give negative comments to them feel jealous of their distinctiveness.

4.4 Part 4: An Analysis of Frequency and Accessibility to Use a Social Network and Digital Narcissism

For an analysis of frequency and accessibility to use a social network, the researcher measured the frequency of the use of social network from the number of connecting with a social network in each day and from the number of photos taken each time. For the accessibility, the researcher measured the accessibility to the networks and to the photographing technologies, i.e. Smartphone, camera, photo-editing programs via mobile phones and computer. The frequency and accessibility to use the social network of 18 samples with digital narcissism were analyzed. The results were shown in the following Table.

Table 4.15 Frequency and Accessibility to Use the Social Network in Each Day of 18 Samples

The Number of Times Connecting to the Social Network in Each Day (Frequency and Accessibility)	Numbers of Samples
Accessibility for more than 8 hours per day with all-day frequencies without being able to identify the number of times	12
Accessibility for more than 4-8 hours per day with more than 100 frequencies.	5
Accessibility of more than 50 frequencies	1
Total	18

From Table 4.15, among 18 samples, 12 of them could access to the use of social network for more than 8 hours per day with all-day uncountable frequencies, 5 of them could access more than 4 hours per day with more than 100 frequencies, and 1 sample could access more than 50 frequencies per day respectively.

Therefore, it is remarkable that the samples with digital narcissism could access to the use of a social network for a long time with high frequencies up to uncountable frequencies per day.

Table 4.16 Frequencies of Each Photographing (Selfies) of 18 Samples

Frequencies of Each Photographing (Selfies)	Numbers of Samples
Selfies all the time with uncountable quantity or saved in the photo library	11
100 photos per day	2
20 or more than 20 photos per day	3
10 photos per day	1
20 photos per week	1

From Table 4.16, a variety of photographing (selfies) frequencies was found among the samples with digital narcissism. However, most samples were found to take selfies every day and save in their photo library for presenting them in social media.

Table 4.17 Frequencies of Presenting (Posting) Photos in Social Media

Frequencies of Presenting (Posting) Photos in Social Media	Numbers of Samples
2-3 times per day	10
More than 6 times per day	6
3-4 times per week	2
Live on Facebook all day	1

From Table 4.17, it was found that the samples with digital narcissism presented (post) their photos every day, except those who were formerly famous net idols did not post every day, but 3-4 times per week. From the researcher's observation, the photos being posted conveying a different meaning from a trivial daily activity to the samples' important roles or significant symbols in each event, i.e. being invited to give a lecture at Thammasat University or a photo of an expensive car, not a self-portrait. Some samples did not only post their photos more than 6 times a day, but they also live in front of a camera all the time to let others see every activity of them.

Table 4.18 The Accessibility to Photographing Technologies of 18 Samples

The Accessibility to Photographing Technologies	Numbers of Samples
A camera phone with a photo-editing program via mobile phone and computer	15
A camera phone without a photo-editing program	3
A camera phone with an automatic-editing program	2
DSLR (camera for professionals)	1

From Table 4.18, it was found that the samples with digital narcissism chose a camera phone with a photo-editing program the most. However, for a high-quality camera that can automatically modify images instantly, the samples did not use a photo-editing program but took photos of that kind of camera and then shared in social media immediately.

A summary of analysis on frequencies and accessibility to the use of social network and digital narcissism

Analysis of frequencies and accessibility to the use of social network found from an in-depth interview with 18 samples with digital narcissism showed the following findings:

1) An analysis of frequencies of the use of social network comprises the frequencies in using social media, in photographing (selfies), and in posting images or photos.

(1) Frequencies in Using Social Media

Each day, most samples used social media continuously for more than 8 hours with uncountable frequencies. Some samples used more than 100 frequencies per day and more than 50 frequencies per day respectively. These figures of frequencies are at a higher level than those of normal Thai users. According to the information of “We are Social” in 2018, Thai people used social media 3 hours and 10 minutes per day on average. (Statistics of Digital Users around the World. “Thais” were found addicted to the internet the most and Bangkok was the city in which people used Facebook the most. Retrieved on October 28, 2018, from <https://www.brandbuffet.in.th/2018/02/global-and-thailand-digital-report-2018/>). Besides, the researcher found that the samples lived their texts or content and their selfies in all kinds of activities to watch for the number of followers and to see what other users presented and who else came to press “likes”. “Each day, many people come in so I hardly lay down my mobile phone (Prem, personal communication, September 1, 2016) “I use every phase, i.e. Live. If WIFI is available, then I turn it on all day as people come to see and give comments all the time.” (Khao Fang, personal communication, June 25, 2017) “I will look all day to see what others do but every night I have to live on to chat or to sell things.” (Foam, personal communication, September 16, 2017) “Very often. I have to check all day whenever I’m available

since morning. I think more than 50 times a day because I hold my mobile phone all day. It helps me to know the news before others and can share among my group members. I told my friends to avoid the groups of soldiers or policemen. I'm glad that my friends were not fined. It's my pride." (Spire, personal communication, July 22, 2017)

(2) Frequencies in Photographing (Selfies)

From the study, 11 samples took a selfie all the time with uncountable numbers of photos but they saved their taken photos in their photo library for posting in future. 2 of them took 100 photos, 3 samples more than 20, one sample 10 and another one took 20 photos per week respectively.

The researcher found some commonalities and differences in the frequencies in photographing (selfies) of the samples. Their commonality was they took it every day but the differences were the number of photos taken per day. "Each day, I take about more than 20 photos. That's a lot but I will select only some of them. Sometimes, I can select only one photo." (Nutty, personal communication, September 15, 2017) "I take a lot but I save them for future posting" (Spire, personal communication, July 22, 2017) "I will take about 10 images. I think at least there must be one I can use. Then I post it." (Praeploy, personal communication, March 15, 2016) "About 20 per day. I'm proud of my photos but not all of them, i.e. some of them show too big lips, big molar teeth, not a pretty face, dark skin, Panda eyes, etc., so I will choose only 1 or 2." (Maxim, personal communication, March 15, 2017)

(3) Frequencies in Presenting or Posting Images in Social Media

Among the 12 samples, 6 of them posted their images more than 6 times a day while most of the samples (10 samples) posted their images 2-3 times a day. The rest posted 3-4 times per week (2 samples) and one sample liked to live on Facebook all the time.

The samples selected their images to be posted according to their feeling and emotion at that moment. However, an image posting relates to the photographing that can transmit the samples' desire. If so, such images were selected to post in social media immediately. Besides, the samples also kept some photos for the next posting. "Quite often. If I'm in a good mood, it can be 2-3 images per minute. However, if I get a bad mood, maybe only one image is posted. It depends on my

emotion. If I want to post it, I have to see the caption, think about it, and then select one for posting.” (Min, personal communication, May 3, 2016) “I do very often. One-lot photographing can be posted in a few days. Sometimes, I take more than a hundred photos.” (Book, personal communication, May 3, 2017) “Not often, but I take it every day. Sometimes 1 or 2 photos. On average about 10 photos a day but I do not post all. There are some that look the best.” (Godji, personal communication, May 3, 2017)

2) An analysis of the accessibility to photographing technologies in using the social network of the samples

The samples used camera phones together with a photo-editing program to obtain a desirable self that is congruent with their ideal self. However, for a high-quality camera phone with an automatic editing program, the samples decreased their use of a photo-editing program since those cameras had high technology in modifying their face and skin automatically in relations to their ideal self instantly. “Some images were modified. However, if it is taken by a quality camera, i.e. Nikon, Canon, it might need no modification. (Min, personal communication, May 3, 2016) “For me, I like to use it. My normal photos might be blue or indistinct because of poor focus so I use 360 camera app to make them more distinct, sharper, and darker.” (Book, personal communication, May 3, 2017) “I can tell that I use an app. Frankly speaking, I feel nothing because this kind of thing is very common. I’m also quite self-confident.” (Spire, personal communication, July 22, 2017)

Besides, a high-quality camera and a photo-editing program, the samples needed to select the best angle to get good photos with their good looking, including light setup, i.e. to increase brightness from a camera phone, from the spotlight, or from natural light. “I will choose the best photo to post and use 360 camera app to set the amount of light needed to get the most beautiful corner.” (Maxim, personal communication, March 15, 2017) “When I take a photo, I use an app on my mobile phone by adjusting the light without extending my face as it looks good already. Even when I do a live shot, people think that I use an app.” (Ning Nong, personal communication, September 1, 2017) “Mostly, I use 360 camera app to select balanced and proper light. When I use an app, I don’t need to adjust my photos so much, just only colors and light.” (Suay, personal communication, September 1, 2017)

From the study, it was found that the samples with digital narcissism had high frequencies in using social media, in photographing, and in posting images, together with their accessibility to use social media and to photographing technologies. This is because social media have characteristics as being a stimulus towards a social presence. Users can use social media to react to any comment, status posting, and to alter an ideal self to be a real self via photos by the use of a photo-editing program or by a high-quality camera that can design a new self as wished to impress others and to get others' acceptance from their symbolic interaction in social media via the number of likes, shares, and positive comments. Besides, three main factors were found as a stimulus towards an increased digital narcissism: 1) Social Context 2) Online Communication and 3) Interactivity

1) Social Context

Frequencies and the accessibility to use the social network are a social process of social media that affects the level of social presence of digital narcissists via the bragging of beautiful figures, good deeds, a success award, etc. In other words, digital narcissists have a purpose of a show-off through social media, which is a social process influencing symbolic interactions in a society. Besides, such an act can also create a number of likes or positive comments. Social context is another stimulus towards accessibility towards the use of social network highly. Accordingly, most samples could not specify the numbers of their connecting to social media because they wanted to know what kind of activities others in social media had since they affected their social presence. For instance, they created a familiarity with others in an informal relationship through their photos or through the presentation of their stories. The purpose is to present others their grandiosity so the samples needed to take photographs every day and post 2-3 photos a day. Besides, the accessibility to editing or modification technologies helped to transmit an ideal self as the samples desired more distinctively. Therefore, it had an important role in stimulating interaction in social media and motivated the samples with digital narcissism to have high frequencies and accessibility to social media.

From an interview with Maxim, she said, "I like to post my photos in social media because I can modify my look and transmit my look as having white smooth skin, and a smaller face." (Maxim, personal communication, March 15, 2017)

Another example was Ai's statement. "It's because of a profession, a profession in my area of work. If you ask me if I can post any photos. Yes, I can. I can choose my handsome photo so others can scream or I can say anything amusing or show my dancing in social media. Actually, I'm very good at dancing. If you look at my old clips, I could do so. However, due to my teaching occupation, I think I'd better show my good deeds for society." (Ai, personal communication, September 23, 2017)

The frequencies of accessing to social media are induced by others and others also are the stimulus to arouse digital narcissism. In other words, digital narcissism is induced by the frequencies in showing off oneself to others. From an interview, Ai said, "Each day, if I'm free, I will always enter social media to comment on the images and to see my friends' updates. Then I think what I should update to let my friends see. Mostly, I post my photos every day so, on Facebook, there will always be some movements." (ID, personal communication, September 23, 2016)

Another example was Ploychompoo. "I enter social media rather often all day. The point is I want to show to others: my feeling or memory, which at least we see or we are once like this." (Ploychompoo, personal communication, March 15, 2016)

Therefore, the degree of digital narcissism depends on the frequencies of social presence via the selection of photos to present to others. Ning Nong said, "I have to post my photos every day. I like to post my selfies and I have a stock of them. Each day, I can take a lot of them or over 20 photos but I don't post every photo. Actually, I can post all as I am quite good-looking and I can use a modification app sometimes." (Ning Nong, personal communication, September 1, 2017) "I post often. In good moods, I will post 2-3 photos per minute. If not, only one per day. I post according to my emotion. When I post, I have to look for a caption as well. I have to think and select the photos I want to post." (Book, personal communication, May 3, 2016)

PP also gave an interview, "As I have plenty of photos, I can choose many photos with many statuses so I must keep them in stock all the time. The reason why I post a lot of them is that if the responses are good, it makes me satisfied." (PP, personal communication, September 16, 2017)

2) Online Communication

The skills and accessibility to photographing technologies of the samples with digital narcissism can be considered as major communication skills in using a social network. The samples can use their skills to edit the photos, to give comments, or to post a caption. The samples are stimulated by a visual expression, their accessibility to photographing technologies, and their ability in selecting photos. In other words, all of these are important factors for social presence in social media to others. The skills and expertise of digital narcissists are endorsed by their purpose of using social media, their placing importance to symbolic interactions through social media innovations or from the number of likes, shares, and positive comments. On the other hand, they will react instantly if the received comments are negative by reversing them to be positive or by calling their fan clubs to react for them as shown in the interview of Foam. "I will call my fan clubs to scold them. I can call them and I used to call before. My fan clubs will support me and scold for me. I just give them an introduction and then they can go on." (Foam, personal communication, September 16, 2017)

Therefore, online communication is another important skill of the samples with digital narcissism for their social presence via comments or their accessibility to a photo-editing program. From all 600 studied photos of the samples for analyzing their social presence by content analysis on a coding sheet, it was found that most of them presented themselves through a modification program or a high-quality camera that can modify users to be beautiful or handsome instantly by its technology to obtain their desirable ideal selves. Furthermore, it was found that

(1) For selfies, the more the samples had a Rhinoplasty, the more they highlighted that part.

(2) For social presence in a seductive way, the samples presented their sexiness to others in social media, i.e. wearing short or tight dresses, etc.

(3) The social presence of the samples was in harmony with their ideal selves.

(4) The social presence of the samples was the presentation of their daily activities, i.e. food, hair-cutting, working, voluntary work, awards, or achievement in life.

(5) The social presence of some samples violated social norms, such as a photo of the sample wearing a student's uniform but holding a cigarette in hand with education institution as the background. This did not only violate social norms but also rules of education institutions.

3) Interactivity

Digital narcissism is a relationship between users of social media and others. Therefore, interactivity can occur unless the social network can be accessed and used. Interactivity is a major factor affecting the level of social presence predominantly. In an interactivity in social media, it was found that the frequencies of using social media, of photographing, and of posting photos, including an accessibility to photographing technologies accord with the social presence because the samples with digital narcissism are users of social media who realize the impact of interactivity with others by giving importance to a symbolic interaction in social media (through social media innovations, i.e. the number of likes, shares, and comments) to show their stories and good deeds to highlight their grandiosity or competence over others.

The samples with digital narcissism select their social presence or how to present themselves in social media, which is communication across time and space. Besides, in their real lives, people do not necessarily know or have genuine relationships with those in social media. The researcher also found that most samples were satisfied with the role of social media in responding to their social presence to others and in enabling them to feel good about themselves. An example was Khao Fang. "That day, I felt very exhausted. I failed and felt terrible. I was not ok and wanted to cry so I burst out on Facebook. Then I could feel immediately that a lot of people encouraged me. They are not my friends, sisters, or brothers, but they entered to encourage me. I felt so happy and I want to cry when I talk about his. I feel very happy, and do not feel lonely anymore. I feel worth." (Khao Fang, personal communication, June 25, 2017)

The samples with digital narcissism place high importance to interactivity in social media, especially an online interaction in asynchronous communication with others. If others in social media do not respond to their social presence via social media innovations, or via the number of likes, as wished by the

samples or a small number of likes, the samples will delete those presented photos and status immediately. Besides deleting, the samples may choose to repost or use the old photos to post again when there is a high number of users. Examples of this were Spire and Nutty. “If I have posted for an hour but none presses like or only 3-4 likes are received, I will delete it.” (Spire, personal communication, July 22, 2017) “I will wait to re-post it when there are more users or otherwise delete it.” (Nutty, personal communication, September 15, 2017)

Accordingly, the samples have ways to manage their social presence in interacting symbolically with others via social media innovations. This means they have planning, creativity, and decision-making when interacting with others in social media as follows.

(1) The needs in a symbolic interaction starts with the process of social presence, i.e. a photo editing, caption invention, or the conduction of some activities in their social presence in social media. Dido said, “The reason that I upload my photos on Facebook when I chat with someone is to let others see my image in a better look than my real self. I adjust the color by 360 camera app.” (Dido, personal communication, September 1, 2017)

From an interview with Book, he said, “I will post by my emotion. When I post, I will look for a caption. I have to think and select an image that can draw others’ attention,” (Book, personal communication, May 3, 2017)

Another example was Min, “Before posting, I will find a caption from Twitter. Nowadays, people find captions on Twitter to get likes from others.” (Min, personal communication, May 3, 2017)

Ploychoompoo stated, “Like a posting? I feel that it is unlike my real self but it is from a corner that makes me look nicer. Especially, if I can get a lot of likes, I will be happy. Even now I get only hundreds, I feel happy already. A high number of likes surely makes me happy. To post my photos on Facebook or on social media, it makes me not feel lonely and there are many new things for us to see, i.e. news or stories around us. It helps to know what others are doing so it is like we shrink the distant space to get closer.” (Ploychoompoo, personal communication, March 15, 2016)

(2) The samples have purposes in their social presence, i.e. business, a desire to be well known like net idols, etc.

From an interview with Maxim, “I really want the highest number of likes as possible for extending my reviews of products.” (Maxim, personal communication, March 15, 2017)

Foam also gave an interview, “I have a purpose of using it, not for scolding someone day by day without reasons. I want people to follow me and can sell my goods.” (Foam, personal communication, September 16, 2017)

Another example was Ploychoopoo. “We select photos that meet our purposes. All posting of female photos is for attracting the opposite sex or for attracting men, even those who are married. Nowadays social media makes us very close to one another. People chat in social media and none may know them. Likewise, women post their photos to draw men's attention.” (Ploychoopoo, personal communication, March 15, 2016)

From an interview with Dido, “If I could be a focal point of others in social media or among surrounding people, that would make me feel great. I think those net idols or those selling their cream might feel the same way. They should feel good when a lot of people press likes. Though now I have not received a lot of likes, it's normal. However, if one day a lot of people press likes for me, I might update a lot more.” (Dido, personal communication, September 1, 2017)

CHAPTER 5

A SUMMARY, DISCUSSION, AND RECOMMENDATION

The purposes of the research “The Innovation of Social Media and Digital Narcissism” were:

- 1) To study the construction of an ideal self and a real self of Digital Narcissists on social media.
- 2) To analyze social presence via photos and content of Digital Narcissists appearing on the social network.
- 3) To examine how a symbolic interaction of Digital Narcissists is reinforced through social media innovations, i.e. Like, Share, and Comment.
- 4) To analyze the relationship between the frequency of and the accessibility for using the social network and Digital Narcissism.

In this study, mixed methods were used with qualitative research by an in-depth interview to answer the research question no. 1, 3, and 4, and quantitative research by quantitative content analysis to obtain empirical data to support the findings from qualitative research for research question no. 2. From the findings, it can be summarized, discussed, and recommended as following:

5.1 A Summary of Research Findings

From the study, the findings can be summarized as follows:

5.1.1 Part 1: To Study the Construction of an Ideal Self and a Real Self of Digital Narcissists on Social Media

There were three factors affecting the construction of the selves of the samples with digital Narcissism: 1) the motivation in a self-construction 2) the usage of a photo-editing program and 3) others' acceptance. All these three factors caused differences between an ideal self via a photo appearing on social media and a real self

of the samples the researcher witnessed during the interview. From an interview with the samples, the following attitude and perspectives of the samples towards a self-construction were found as follows:

The samples had a motivation in constructing their selves. In other words, their ideal selves were the main inspiration towards their self-construction in social media. However, a self-construction passed a process of management that could lead to the number of likes as wished by the samples. Such motivation came from the idols they liked or from the selves in their imagination by modifying their selves via a photo-editing application.

Besides an editing application, plastic surgery was needed by the samples earning sufficient financial capital to manage their real self, either their face or their figure, to be congruent with the ideal self they presented in social media. Besides, rhinoplasty was the first choice the samples chose to manage themselves to get harmonious selves. This was possibly because the samples were grown up among a front-camera innovation and thus liked selfies, which focused on a good-looking face. For the samples with small financial capital, they chose to modify their online selves for only some particular parts by a photo-editing application and then presented such modified selves on social media to let others see them.

Furthermore, there were some groups of samples created their motivation towards a self-construction from sharing their good deeds to others. However, such good deeds to be presented needed to be in a concrete form that could be visualized on social media. The number of likes and positive comments enhanced the samples to keep on sharing their good deeds all the time, especially the samples who were well-known stars or net idols.

5.1.2 Part 2: To Analyze Social Presence via Photos and Content of Digital Narcissists Appearing on the Social Network

From 600 photos of the samples with digital narcissism, the samples mostly took selfies at a close-up shot by placing their face at the middle of the photos as a focal point to express their emotion via their face and eyes, including an arrangement of light, camera angles, and squeezing technique to get a slim face eminently by a photo-editing application.

The other found aspects of the samples' selfies were the selfies at a long shot by positioning themselves at the middle of a photo since it is the leading line and by arranging their poses to make them predominant. A camera angle enables them to get a thinner figure while the filter was used to adjust their complexion to look whiter and smoother. Besides, the samples took a medium shot and used some devices, surrounding components, and some parts of their body to hide their defects.

Lastly, 105 of the samples' selfies were taken from a back camera with high pixels and taken in a studio at a long shot to display their well-balanced body. Backdrops or image atmosphere were also used to portray their activities.

From analyzing types of photos presented in social media, the samples chose to present themselves by a show-off or grandiosity (N2) the most, followed by their richness/luxurious life/expensive products (N4) with some image management and their high competence (N1) by showing their awards at a long shot to highlight the position of an award in their hand or by showing an activity requiring special ability or privileged opportunity beyond others.

The samples executed their social presence through letters and symbols. From 403 statuses and captions with total 600 words found in Facebook and Instagram, the following was found from a content analysis on a coding sheet:

The top three status-posting and captions the samples intended to present were a show-off or grandiosity of themselves (N2), their high competence (N1), and working/studying life (N7) respectively.

The status-posting and captions highlighted a show-off or grandiosity of themselves the most. The samples perceived what they did was mighty and more important than what others did. They narrated about their work and their competence superior to others all the time and obsessed a pride in their perfectness. However, in showing off their luxurious lives, the samples tended to convey the meaning in a humblebrag way by posting photos and captions incongruently or the captions did not relate to their bragging photos showing their luxury.

5.1.3 Part 3: To examine how a Symbolic Interaction of Digital Narcissists is reinforced through Social Media Innovations, i.e. Like, Share, and Comment

From studying the reinforcement of symbolic interaction of digital narcissists through social media innovations or the number of likes, shares, and comments, it was found that the samples gave high importance to the number of likes the most, followed by the number of shares, and of comments respectively.

The number of likes influenced their photo editing, image management, and selection of photos to be posted. The samples selected only photos with their good looking and perfectness, either their face or body. Besides, the number of likes affected the number of photos to be posted.

Before sharing, the samples edited their photos, managed the photos and letters, and select them to attract others and share their stories in social media. The acquisition of the number of follows was found to be a factor enabling the samples to select and manage their selves before their social presence in social media.

Likewise, the samples managed, selected and edited the language towards the received positive comments in a Humblebrag way. Positive comments affected the social presence of the samples. The more positive comments the samples received, the more social presence the samples executed on social media.

The signification of social media innovations occurred from the samples' social interaction with others. It was a psychical accretion and the samples interpreted and managed the meanings according to the occurring situation during a symbolic interaction. The samples were found to give so much importance to social media innovation that they became addicted to the look for the number of likes, shares, and positive comments. The higher the importance the samples gave to social media innovation, the higher the number of likes, shares, and positive comments they desired. Consequently, the samples needed to manage, select, and perceive themselves through their status posting that reflected their grandiosity increasingly

The higher level of symbolic interaction the samples with digital narcissism had via social media innovations, the more they desired to affirm their ideal selves and the more they wanted to have a plastic surgery to affirm their real selves to be congruent with their presented ideal selves. Besides, it was found that the level of

symbolic interaction via social media innovation led to an increased digital narcissism from their management of a new meaning by perceiving that others who gave them negative comments felt jealous of their beauty or their eminence.

5.1.4 Part 4: To Analyze the Relationship between the Frequency of and the Accessibility for using the Social Network and Digital Narcissism

The researcher measured the frequencies of the use of social network from the number of times the samples connected to the social network each day and from the number of photos they took each time. In terms of accessibility, the researcher measured the samples' accessibility to social network and photographing technologies, i.e. camera, editing application on a mobile phone and computer. The results were as following:

The frequency in using social media: in each day, most samples used social media continually more than 8 hours with uncountable times of their access, followed by more than 100 times and more than 50 times a day respectively. This amount of times was higher than that of ordinary people. From the information of “We are Social” in 2018, Thai people used social media averagely 3 hours 10 minute a day. (Statistics of Digital Users around the World. “Thais” were found addicted to the internet the most and Bangkok was the city in which people used Facebook the most. (WP, 2018). Besides, it was found that the samples executed their social presence via live texts and their selfies in all activities to keep their eyes on their followers, to see what other users presented, and who pressed “likes” for them.

The frequency in photographing: it was found that 11 samples took selfies all the time with uncountable times and having their photos kept in their photo library for future posting. 2 samples took 100 selfies per day, 3 samples more than 20 images per day, one 10 images per day and the other one 20 images per week.

The frequency in social presence in social media: it was found that among 18 samples, six samples posted their photos more than 6 times a day (one of them lived on Facebook all the time), and ten samples 2-3 images a day. The rest or two of them posted 3-4 times per week.

The accessibility to photographing technologies of samples in using social network: The samples used camera phones together with an editing application to obtain their desirable selves that were congruent with their ideal selves. However, for a high-quality camera that could automatically edit the images on the mobile phone, the samples reduced the use of editing application since a camera could adjust their faces and skin color to match with their ideal selves automatically.

Besides using a good-quality camera and an editing application on phone, the samples also selected a camera angle to make themselves look good, including light setup, either an increased brightness from a camera phone, from a spotlight, or from natural light.

From the study, it was found that the samples with digital narcissism had a high frequency in using social media, in photographing, and in posting their photos, which enabled a high frequency in access to the use of social media and to photographing technologies as well. This is because social media is a media that stimulates social presence to respond to others' comments towards their posts of status and their modified real selves or new selves towards their desired ideal selves by an editing application or a high-quality camera their photos to impress others and to gain their acceptances from a symbolic interaction with others in social media through the number of likes, shares, and positive comments. Furthermore, social context, online communication, and interactivity were found to stimulate the samples with digital narcissism to increase their frequencies and accessibility to use social network

From the study, the researcher further found the differences in the communication process of narcissism and digital narcissism as shown in Table 5.1.

Table 5.1 Differences between Narcissism and Digital Narcissism

Communication Process	Narcissism	Digital Narcissism
Sender	Narcissist	Digital Narcissist
Message	Expression, skills and competence required in the desirable ideal self	Still photos, moving images, scenes, texts via editing and texting application to adjust the real self to be like the ideal self
Channel	Self-presentation in a real space	Social media
Receiver	The meeting and interacting with others in a real space	Others, Friends, Followers In a virtual world
Feedback)/Others' Acceptance	An affirmation of desired ideal self	Number of likes, shares, and positive comments

In addition, the researcher found an encoding process of digital narcissists as shown in Figure 5.1

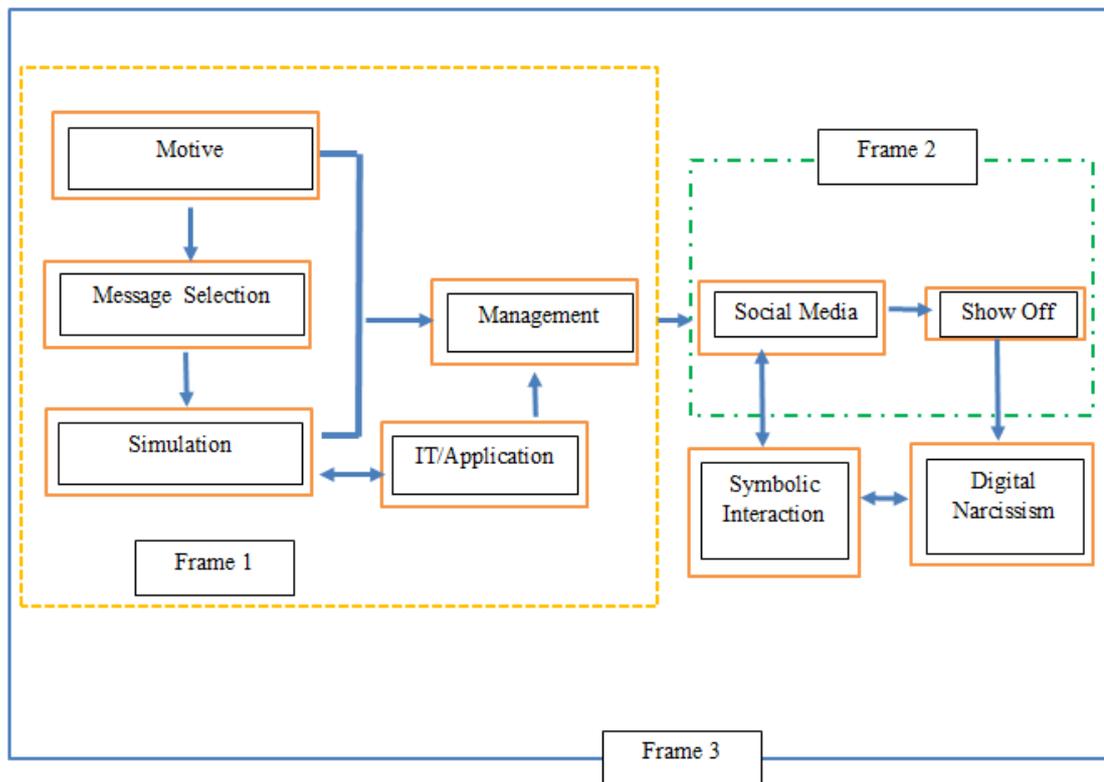


Figure 5.1 The Encoding Process of Digital Narcissists

Frame 1 illustrates the process of a self-construction of digital narcissists that comprises of 1) motive or motivation towards a self-construction 2) the selection of message, such as impressive words from Twitter 3) a simulation of illustration or virtual reality that relates to 4) editing technologies or application and 5) the management of selves of narcissists prior to posting their selves in social media.

Frame 2 illustrates the competency of social media that digital narcissists use as to tool for their show-off. This frame contains the component no. 5) of the encoding process. Specifically, social media as a virtual society in which the samples signify and place importance to social media innovations that induce 6) their show-off leading to 7) digital narcissism.

Frame 3 illustrates the process in which technologies disrupt or intervene the social presence and thus enhance an easier show-off, which then transforms the signification to others of narcissists to digital narcissism.

5.2 Discussion

From the findings, the following are discussed.

5.2.1 The Self-Construction of a Real Self and an Ideal Self of Digital Narcissists

The samples with different capital have different self-construction and the samples with different social capitals have different motives or motivation and purposes of a self-construction differently.

The samples with sufficient financial capital can pay for plastic surgery and thus can choose to modify their real selves to be alike their ideal selves that were presented via an editing application on phone, i.e. their face, upper breast, skin color, etc. However, for those with low capital who cannot afford to have plastic surgery to change their plumb figure, they choose to construct their selves by camera angles to highlight their best part, i.e. a V-shaped face after being edited by an application.

For the samples in the LGBT group with high capital, they choose to do plastic surgery to modify their real selves to be congruent with their ideal selves. For instance, the group of W-to M, they choose to cut off their breast and have a transsexual operation. On the other hand, for the group of M-to-W, they choose to have breast surgery to enlarge it. However, for LGBT with low capitals, they choose to use camera angles and an editing application to achieve their ideal selves to be presented on social media and hence are obsessed to present themselves with those images continuously.

Regarding the samples who are well-known stars or net idols, they choose to present what can promote their good image and they will always keep presenting themselves in a trend. This is to increase the number of followers and likes, which affect their business benefits or their product reviews, a part of their self-construction. Therefore, their social presence on social media differs from ordinary narcissism whose motives or motivation come from their beloved stars or celebrities or from those they want to be like.

In addition, a self-construction with the image of doing good deeds or social benefits in helping society in some ways of the samples with digital narcissism was

also found. These digital narcissists will not only share the information from various sources that they select to present to others but they also transmit their own good deeds in the form of images or letters in social media with an emphasis that they play a special role in such good deeds for social or even for national benefits. It is remarkable that their good deeds must be able to be visually conveyed.

The technology of instant cameras (a camera that can shoot a beautiful photo instantly) or a photo-editing application are major devices that enables the samples to visualize clearly their ideal selves or the images that the narcissists imagine. This yields a self-concept in a new pattern. In other words, the samples have an ideal self they wish to be earlier so they modify their real self from their imagined ideal self. Rogers (1959) states that the feeling, competence, values, and attitude a person has towards himself or herself and others are a part of the phenomenal field, which is gradually developed to be that person's characteristics. Normally, a self is divided into three parts: 1) an ideal self or the self a person expects from his or her perception. It is an image that a person wants to see and to be in future. For some people, their ideal self might be very obvious due to their existing knowledge or competence, which facilitates their possibility to meet such expectation. 2) a perceived self is the self that a person knows who he or she is. However, the perception of each person may be congruent or incongruent with his or her real self. If a person has a congruent perception, he or she will have a certain goal in life and can develop himself or herself towards growth. 3) The real self is the actual self a person and others can perceive. Real self of a person does not involve whether others or his or her surrounding people will accept him or her or not. It takes time so it relates to the process of developing self-awareness. Nevertheless, the finding of this study does not accord with the concept of self-concept as explained by Rogers (1959). This study found that the samples with digital narcissism created their ideal selves firstly and then used photographing technologies or editing application to make their ideal selves more clearly. After that, they modified their real selves to be congruent with their ideal selves, i.e. having plastic surgery or deleting their real selves. Accordingly, in a looking glass, they selectively see only their beauty as a result of their editing; although in fact, they are looking at their real selves in a mirror. Furthermore, some samples choose to use their front cameras of Smartphones to reflect their images

instead of a looking glass. They also select to focus on their ideal selves, which they perceive as more beautiful or handsome than others. This accords with the finding of the study, which found that the most samples replied, to the question how they felt about themselves in a mirror, that they looked beautiful, handsome, or good looking in the mirror, followed by "they felt good about themselves" and "they admired themselves in a humblebrag way." Respectively. Similarly, the samples who focused on their good deeds also perceived that their deeds were more special than others', i.e. assistance for Autistic youth or a national representative in a leading LGBT meeting. Accordingly, such ideal selves all overlap real selves. Diagram 4 illustrates the traditional self-concept theory, which believes that a person has his or her existing real self and also an ideal self as a part of his or her ways of life that a person aims to reach. However, from this study, it found a new self-concept that is different from the traditional concept. The samples were found to have their ideal selves prior to their adjustment of the real selves to be congruent with their ideal selves.

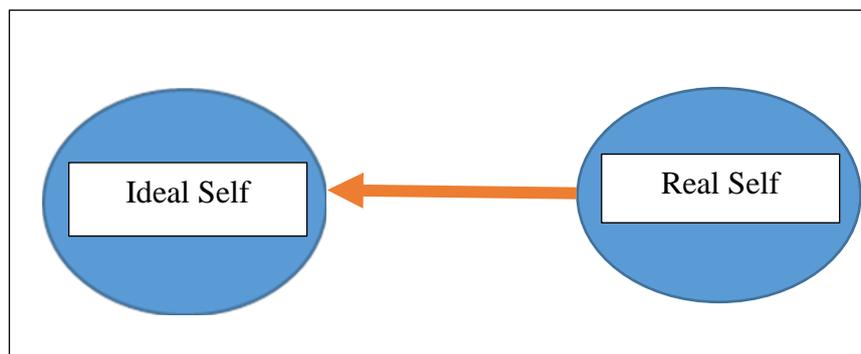


Figure 5.2 Illustrates the Traditional Self-Concept

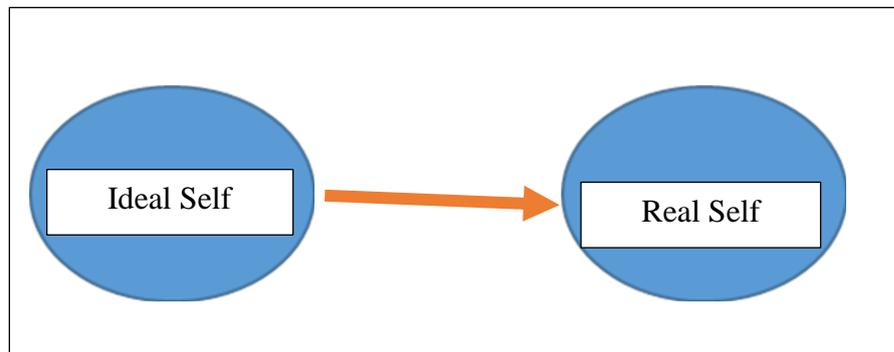


Figure 5.3 Illustrates a New Self-Concept Found in the Study, which is Different from Traditional Self-Concept

Besides, the findings show that the samples with digital narcissism need others' acceptance through the number of followers, likes, and positive comments. Moreover, some samples need others' acceptance more than that. For instance, they do not only need a high number of followers and others' interest through their positive comments, but they also need a high number of likes. Therefore, others' acceptance is thus a motive to let them keep and maintain their selves in that way.

5.2.2 The Social Presence via Photos and Message of Digital Narcissists on a Social Network

In the former days, a photo could be modified by only an expert or a specialist in a photo-editing program but due to the advancement of photographing technologies of instant editing capability and an editing application on phone, nowadays anyone can edit a photo by himself or herself. The emergence of these technologies facilitates the social presence of digital narcissists. In the study, all 18 samples gained a high level of narcissism scores. Namely, eight of them gained 15 from 15 scores, eight 14 scores, and two 13 scores. Therefore, technology is a major tool leading to a narcissism easily by showing off a person's beauty and good deeds instead of their direct expression of narcissism to be witnessed by others like in the past.

In the social presence of digital narcissists, many symbols are encoded. It is an integration of photos and captions or even status posts to show off their grandiosity artistically or by a humblebrag. The purpose of a social presence of a digital narcissist

is to the receipt of the high number of likes, follows, and positive comments towards his or her presented photos or messages. All of these affirm a self-confidence of digital narcissists to continue their narcissism to increase their self-esteem, to make them feel good about themselves, and to be proud of themselves.

Furthermore, it was found in the study that the samples with digital narcissism used “simulacrum” to yield a virtual image. Some photos the samples shared are not real, i.e. a photo of a luxurious sports car with no reference of the owner of the car but was selectively presented in social media. Another example is a modified body or face by an editing application, which is different from the reality since, in the era of new media technologies, a hyper-reality is an outcome of media in a virtual world. A linguistic representation is used to connect with the world of signs in social media but the signs used by the samples with digital narcissism have no connection with any reality. A sign is its own pure simulacrum via photographing and editing technologies.

However, it is remarkable that the samples with digital narcissism who construct their reality through photographing technologies and an editing application do not place importance to their real face or deeds they construct in social media through their photos and messages. This finding accords with the assumption of virtual reality, which states that whether the reality exists or not is not so important since technologies construct the reality of their own. Additionally, the samples with digital narcissism are often self-obsessed or obsessed with their photos or their posts. From the researcher’s observation during an interview with the samples, the samples expressed the admiration of their faces all the time by leaving their front camera on phone open to reflect their images.

Consequently, a simulacrum that the samples with digital narcissism construct is not necessarily real nor has an actual reference, but a constructed deception. Instead, it is an obscured reality or an obfuscation. This also accords with Kanjana Kaewthep and Somsuk Hinwiman (2017), stating that people have a tendency to consume the representation or simulacrum without having direct experience with the reality as references. Thus, they tend to fall under the power of illusive power of the sign world. In other words, people without any direct experience can still have a simulated experience to replace that reality and such simulated experience determines the perception of “reality” for the viewers.

5.2.3 A Symbolic Interaction of Digital Narcissists through Social Media Innovations

Social media innovations, i.e. the number of likes, shares, and positive comments, are attributes of what the samples define as something others like and make them feel proud of themselves. The higher needs the samples have, the higher number of social media innovations they desire.

The samples' selection of photos to be presented aims to increase the number of positive comments and likes, which consequently affects their business benefits and their psychological state, especially their pride. This supports the social interaction theory, which believes that human beings are purposeful when they interact to one another and each person will act in the way that, he or she believes, can achieve his or her intended goal. Correspondingly, the samples with digital narcissism choose their best photos through the process of image management and photo-editing and evaluate the number of likes they should receive. On the other hand, if any photos or statuses do not receive the sufficient number of likes or positive comments as wished, they choose to delete those images or messages.

Therefore, the signification of social media innovations in a symbolic interaction in social media is an interactive process between digital narcissists and others. It is the signification caused by increased needs during the interaction that leads to a psychological process of the narcissists. However, if the meanings they try to convey are interpreted differently from their intent, they will modify a new meaning or reject those meanings instantly with a belief that the unsatisfactory responses are caused by others' jealousy. Otherwise, the negative feedback might be deleted or blocked.

Therefore, the samples with digital narcissism are those who select, monitor, withhold, and adjust the meanings according to the occurrences they are facing. Besides, they give high importance to the number of likes, follows, shares, and positive comments. From the researcher's observation on the Live Facebook of the samples who are famous or net idols, when others viewing their Live Facebook, and gave a positive comment, (i.e. they had a good figure, and asked them to take off their clothes to reveal more parts of the body), the samples would do as being requested, and took off their clothes until they had only an underwear on. The researcher noticed

that the samples were satisfied with a show-off of their body to others despite the fact that both of them did not know each other in a real space. Some samples constructed their ideal selves who spoke with vulgar and rude words or encoded an image of a sexy woman, contradictory to their real selves as well-mannered ladies with an expectation of receiving likes and positive comments to affirm their ideal selves and to increase their self-esteem. This is congruent with the notion of self-presentation concept, stating that a self cannot be viewed by oneself but needs to be presented to others. Thus, a self-presentation of digital narcissists proceeds to entire management of self as mentioned in Objective 1 and 2 to form an impression on others through the process of interpretation during the interaction. This accords with the study of Mehdizadeh (2010) entitled, “Self-Presentation 2.0: Narcissism and Self-Esteem on Facebook,” which found that social media was a new tool in a self-presentation. The more narcissism a person owns, the more presentation of self on Facebook is found.

5.2.4 The Frequency and Accessibility to use a Social Network and Digital Narcissism

Social media has expanded its potentials for a person’s social presence of a normal narcissist to social presence of a digital narcissism by having technologies as a big drive towards mobilizing his or her narcissism to be more distinguished under a sense of being with others. Thus, social media is a mediator in communicating with others in social media via photos, Live, video clips, or messages in a sense of being with others until an interaction of the same matter occurs.

Moreover, the samples with digital narcissism are found to have higher frequencies and accessibility to the use of social network, which affects the level of their social presence to others by showing their body, beauty, or achievement awards, than those who like to share their good deeds for society. Besides, it was found that most samples took selfies all the time so much that they could not quantify their photos but kept them in a photo library for future use. This reflects the satisfaction of their selfies. The higher the frequency the samples take selfies, the more satisfied they feel and the more self-obsessed they will be. They will be enchanted with their face and body. For those who like to show off their good deeds, they will create content to display their good deeds as more special than others'. At the same time, the images

presented in their IG during that time will be filled up with their good deeds for society.

Besides the frequency of taking selfies, the frequency in accessing the use of social media plays also a great role in stimulating the samples to show off since they like to compare themselves with others in the same social media and view that they are more beautiful, handsome, and capable than others, which is one of the narcissistic personalities. In other words, the more accessibility to the use of social media a person earns, the more social presence he or she will express.

5.2.5 Research Findings

From the aforementioned discussion, the differences in communication elements of narcissists and digital narcissists have been proposed in Table 5.1. Hence, further differences in the communication process between the two are also synthesized and the result shows that traditional narcissists do not pay attention to others' opinion or whether others will think differently from them or will accept them or not. On the contrary, digital narcissists care highly about others' reaction, indicated by the number of likes, shares, and comments on social media.

Besides, digital narcissists are also more self-obsessed with their body or figure, induced by the advancement of technology, i.e. photographing technology or a photo-editing program or application on phone, which is easy to apply. Sixteen samples were found to be obsessed with their body all the time, i.e. their figure, face, or complexion color, and were found to take a lot of photos in their photo library for their future social presence. Such obsession thus overlaps with their real selves so much that they cannot see their real selves anymore and causes them a lack of opportunities to develop other skills that the society or the country needs from them.

Apart from the findings on communication elements, the encoding of digital narcissists is also found as illustrated in diagram 3 in which reflects the relationship between communication process of digital narcissists and other factors, i.e. their motives or motivation, the selection of message, the construction of simulacrum by an editing application, and the use of others' image and messages that are not their own, including their modification of their real selves to be congruent with their ideal selves by having a plastic surgery or even overlooking their real selves and accepting their

real selves as appearing in social media only. All of these presentations are based on their management of selves and the major factor is social media since the samples interpret the meaning of their selves from the social media innovations, i.e. the number of likes, positive comments, and shares, and these stimulate digital narcissists to execute higher degree of digital narcissism and self-obsession. A tendency towards such behavioral expression still continues as long as they place high importance to those social media innovations.

5.3 Limitation of the Study

In this study, the researcher too long time for data collection and analysis since some samples did not consent to reveal their selves at the first stage. For instance, they did not accept during the interview that the number of likes or the receipt of admiration is meaningful for them. Accordingly, the researcher needed to inquire and search for more information from their acquaintances to get more reliable data.

5.4 Recommendations for an Application

The recommendations gained from this study are divided into three parts: 1) recommendations for parents and people involving with juveniles, 2) recommendations for a society, and 3) recommendations for future studies

5.4.1 Recommendations for Parents and People Involving with Juveniles

The samples are chosen for this study due to their high scores of digital narcissism. However, they have just graduated or are still studying at a university so the related offices responsible for a surveillance of children and youth media should enhance their knowledge on “media literacy” as they cannot distinguish which one is their real self and possibly reject their real self in a real space but choose to embed themselves in a virtual society that might not be risky for them and they might be stimulated to behave inappropriately, i.e. to take off their clothes to show off their body. Especially, most samples prefer showing off their figure or face to their good deeds for society.

5.4.2 Recommendations for a Society

Some people in social media do not realize their digital narcissism so they tend to lack an opportunity to develop some skills in perceiving themselves and the world. For instance, they have a misperception that they are smarter and more capable than others. Besides, they choose to delete negative comments or ignore them. This makes them perceive their real selves mistakenly while missing some skill developments that are important for the development of the country.

5.4.3 Recommendations for Future Studies

This study focuses on narcissists without comparing their social presence in social media with that of normal people. Besides, the study emphasizes qualitative research without being supported by quantitative data thoroughly with a large size of samples to affirm more creditably which variables or factors influence their digital narcissism.

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APPENDICES

INTERVIEWEES

INTERVIEWEES

No.	Name	Date
1.	Ai	March 22, 2016
2.	Dido	March 22, 2016
3.	Foam	April 2, 2016
4.	Godji	May 4, 2016
5.	I.D.	January 11 2016
6.	Khao Fang	April 5, 2016
7.	Min	May 4, 2016
8.	Ning Nong	April 13, 2016
9.	Nutty	January 19, 2016
10.	PP	January 24, 2016
11.	Praeploy	January 22, 2016

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