

## **Millennials as Digital Natives: Examining the Social Media Activities of the Philippine Y-Generation**

**Joseph Ching Velasco**

*Behavioral Sciences Department, College of Liberal Arts, De La Salle University, 1004 Manila, Philippines*

### **ABSTRACT**

There has been an increasing interest in the millennial generation and scholars have embarked on different enquiries to understand their desired career projections, work ethic, and consumption practices. Typically, millennials are individuals born from 1981 to 2000 and the said generation has also been identified as digital natives. Consumer insight organizations illuminated that millennials have a predisposition toward living a public life through social media. More specifically, millennials have the proclivity to technologically document different facets of their lives and share it on digital social networks. The present enquiry, therefore, determined the themes of what millennials from Metro Manila, Philippines shared on social media. QDA-assisted thematic content analysis on 5,000 social media posts was conducted and three life areas were delineated: culture, social relations, and work. In terms of culture, the participants most frequently tended to share posts about the self, specifically self-disclosures and selfies. Likewise, popular media such as memes tended to be circulated on the feeds of Filipino millennials. In terms of social relations, family and friends were recurrently featured on their feed most notably on special occasions or holidays. In terms of work, Filipino millennials seemingly shared their contentment and dissatisfaction with their professional and educational engagements.

*Keywords:* Digital natives, Facebook, Filipino millennials, generation Y, Instagram, memes, social media, Twitter

### ARTICLE INFO

*Article history:*

Received: 27 March 2020

Accepted: 1 June 2020

Published: 25 September 2020

*E-mail address:*

[josephchingvelasco@gmail.com](mailto:josephchingvelasco@gmail.com)

### INTRODUCTION

Karl Mannheim's (1952) critical exposition on generation theory introduced the said concept as a form of social category. He opined that collective consciousness were formed through generational difference and each cohort was predisposed to unique

forms of thought, experience, and feeling. Thus, millennials as a specific generational cohort have been put into scrutiny for their seemingly distinctive way of living, that is, being surrounded by digital technology and media, social networking platforms, and extremely accessible communications tools. Strauss and Howe (1991) had shaped modern conception of generations and were among the first to coin the term “millennial.” Different scholars have slightly different consideration of the year segmentation of the millennial generation: 1980-2000 (Eastman et al., 2014), 1980-2000 (PwC, 2011; Zemke et al., 2000), 1981-2000 (Delcampo et al., 2011; Velasco & De Chavez, 2018), 1982 – onwards (Ayudhya & Smithson, 2016).

Generation scholars have posited notable terminologies in their attempts to make sense of what it is to be a millennial. Hershatter and Epstein (2010) suggested the terms “greatest generation” and “generation whine” to describe millennials. The “greatest generation” is attributed to millennials because they have great inclination toward building a better future despite issues in terms of the economy, environment, and politics. On the other hand, they are also called “generation whine” because of being overprotected and overindulged. Aside from the greatest generation and generation whine description, Barnes (2009) also revealed another set of descriptors for millennials; that is, the “me generation” and the “hero generation.” Millennials are branded as the “me generation” because they are perceived to be self-focused and entitled.

Conversely, they are branded as the “hero generation” due to their great self-esteem, civic mindedness, and being well rounded. Other monikers have also surfaced to depict millennials, some of which are: GenMe, generation Y (Ayudhya & Smithson, 2016); echo boomers (De Hauw & De Vos, 2010); net generation (Jones & Hosein, 2010); generation next (Delcampo et al., 2011) and digital natives (Lippincott, 2012).

Big data and consumer insight organizations have delved into demystifying millennials across the globe, looking into their desired work practices, consumption behavior, and career projections. They have, to some extent, identified and appraised certain propensities and proclivities of the said generation. Euromonitor (2015) published a strategy report on what millennials primarily desired in general. Three concepts were put forward - interactivity, value, and experience. Furthermore, in the analysis, there was a caveat in terms of the schism between millennials from developed and developing countries. Millennials in developed countries lived in the time of global recessions, have lower disposable income than their parents, and struggle financially in general. Furthermore, frugality and minimalism seem to be in vogue. That is not the case for millennials in developing countries.

In terms of the similarities, there is a collective shift toward a more individually focused way of living. This move toward a more individually focused life is often perceived by people as self-obsession, and for some, a tendency to be narcissistic.

However, it should be made clear that the milieu from which millennials came to be is “an era of self-promotion via social media, [...] blogs, and an era of living a public life” (Euromonitor, 2015). Thus, for most millennials, a public life driven by communications technology intersects with their private life. Despite being considered as a self-obsessed generation, they are passionate about authenticity as shown by their strong desire for social justice and living an ethical life.

The millennial generation seems to be at the forefront in harnessing the advantages of social technologies (Johnson, 2015). Millennials are characterized by their great inclination toward the use of technology as compared to the preceding generations, like the baby boomers and generation X (Velasco & De Chavez, 2018). Hershatter and Epstein (2010) noted that millennials considered technology to be their “sixth sense.” Therefore, technology has certainly permeated all aspects of their lives since birth, thus being named the Internet generation, speeders, generation next (Delcampo et al., 2011), and net generation (Jones & Hosein, 2010).

Most of them spend a great deal on their digital devices according to Euromonitor’s International Global Consumer Survey. To be more specific, millennials generally spend more than three hours a day on their mobile phones. Thus, their lives are greatly intertwined with information and communication devices and technology. With their great leaning toward the use of technology, they are primarily considered

to be “digital natives.” This begs the question, what does it mean to be a digital native? Jones and Hosein (2010) provided a nuanced description of the term digital native, which meant individuals who had been immersed in technology since birth. Notably, millennials seem to have grown up with the Internet and with immediate access to technology (Lundin, 2016). In contrast to other generations, Alexander and Sysko (2013) asserted “members of all other generations, no matter what their individual technological proficiency may be, [preceding generations] are seen as ‘immigrants’”.

Thus, this strong reliance on technology is what makes millennials distinctive:

Millennials’ use of technology clearly sets them apart. One of the defining characteristics of the millennial generation is their affinity with the digital world. They have grown up with broadband, smartphones, laptops and social media being the norm and expect instant access to information. This is the first generation to enter the workplace with a better grasp of a key business tool than more senior workers. (PwC, 2011).

With technology as an inimitable feature of the millennial generation, Eastman et al. (2014) opined that social media also should be meaningfully considered as another unique facet of the millennial generation since they were “steeped in digital technology and social media, they treat their multi-tasking hand-held gadgets almost like body parts”. Eastman et al. (2014) further recommended that

millennials' understanding of technology, specifically mobile technology should be further pursued.

Dannar (2013) comparably argued that technology was an integral part of the millennial generation. It is through technology and mobile devices in which they are able to participate in the global landscape. As compared to communication devices developed before, today's mobile devices totally serve multiple functions. From the perspectives of the preceding generation, these devices are deemed as niceties for a generation that is overindulged. However, from the millennials' perspective, these devices are productivity tools that are utilized to accomplish a multitude of tasks. Being the first generation to be fully immersed in an environment of continuous communication, they simultaneously form virtual and real-time presences while conducting different activities. Highlighting the concept of open source mentality, millennials assume that information can be obtained easily through their devices.

This great dependence on technology is seen by some scholars as a disadvantage. As a highly computer-savvy generation, millennials suffer from "computer overload" (Alexander & Sysko, 2013). By not knowing life without technology, they are not cognizant of other forms of reality sans technology. Lundin (2016) also illuminated that the constant access to social media platforms and technologies had had a substantial effect on how millennials interact with one another and the world around them. They are persistently and virtually connected with

others but may have difficulties with face-to-face interaction. Millennials' intensive use of social networking applications has led to certain criticisms, specifically they are considered to be "attention hounds" (Delcampo et al., 2011). That is why mobile applications such as Facebook, Twitter, Instagram, and Snapchat, to name a few, serve as an avenue to fulfill their need to socialize and network through technology.

In essence, millennials have adapted to new technologies early on in their lives and for most non-millennials, the former have become the "experts" when using smartphones and other similar technologies (Johnson, 2015). Since millennials have a unique affinity with technology, it has implications in the way they think. Serazio (2015) put forward the notion that "technological change is remapping the very circuitry of how millennials think: that they now require rapid interactivity and graphical interface, abhor top-down exposition in favor of inductive discovery, and are equipped to multitask in a nonlinear, networked fashion".

Focusing on millennials as situated in the Philippines, Lee et al. (2013) asserted that the Philippines had a population of 92.3 million with a median age of 23. Notably, the biggest age demographic in Philippine society is the youth, which is partly composed of the millennial generation. According to the Philippine Statistics Authority census in 2010, there are 25 million millennials in the Philippines; these are Filipinos with age ranging from 15 to 29. In terms of sex difference, there are approximately 12.6

million female millennials and 12.9 million male millennials.

The use of digital technology and social media is quite prevalent among the youth in the Philippines with 78% owning a mobile phone and 59% using the Internet (Cruz, 2014). It is further revealed that there is a shift in the media preference among younger Filipinos from traditional to newer forms (Cruz, 2014). Since 2015, there has been 7% growth in the number of active internet users and young Filipinos predominantly use Facebook (Kemp, 2016). Overall, the Philippines has been deemed the social media capital of the world since Filipinos spend approximately four hours a day on social media platforms (Pablo, 2018).

However, to date, there is limited inquiry that examines Filipino millennials and their social media practices. Most of the discussion on millennials is derived from loose impression of individuals and generalized notions from the popular press. Hence, current understanding of millennials seems to be “confusing at best and contradictory at worst” (Deal et al., 2010). Therefore, this inquiry seeks to put forward a highly focused examination of Filipino millennial life as portrayed in their usage of social media platforms. More specifically, this inquiry seeks to answer the following research questions:

A. What are dominant themes exhibited in the social media posts of Filipino millennials in selected social media platforms?

B. Among the dominant themes in selected life areas of millennials, what do the posts largely convey?

Velasco (2019) illumined that, “the millennial generational cohort is increasingly becoming a significant subject of different disciplines”. Additionally, millennials, according to Delcampo et al. (2011), are “quite complex and fully understanding them require continued research and analysis”. As such, examining the intersections of technology, social media, and Filipino millennials would contribute to the furtherance of study of generations.

## **MATERIALS AND METHODS**

This inquiry is primarily descriptive and is geared toward systematically examining the millennial generation situated in the Philippines. Neuman (2014) clarified that a descriptive study sought to provide a vivid depiction of a phenomenon, which in this case, is the use of social media by the respondents. This specific research design was considered with the aim of qualitatively explicating and adequately characterizing millennial social media behavior. To create robust inferences on Filipino millennials and their social media activities, 5,000 social media posts were collected from platforms such as Facebook, Twitter, and Instagram.

Through purposive sampling guided by snowball technique, fifty participants born from 1981-2000 were recruited in this inquiry, 18 males and 32 females; all of

whom resided in Metro Manila, Philippines and employed in various industries. The respondents were requested to recommend another individual who might be willing to participate. The investigator personally approached the prospective respondents and determined whether they were within the sampling criteria a) born between 1981-2000 and b) a Filipino resident of Metro Manila, Philippines. This paved the way for the current composition of the respondent landscape of the inquiry.

Each respondent was asked which social media platform they would be willing to share with the investigator. Subsequently, the investigator established connection with the social networking platform indicated by the respondent. In the case of Facebook, the investigator added the respondent as a friend; for Twitter and Instagram, the investigator followed the respondent's account. All respondents were advised that their social media data will be utilized for an academic inquiry on Filipino millennials. In terms of the collection process, the most recent 100 posts at the time of collection were manually captured. The data collection period for this study was from February 2019 to June 2019. However, the post dates

ranged from 2017 to 2019. Table 1 shows a summary of the collected data.

In analyzing the data, a pilot test was conducted on 500 posts to generate initial coding categories. NVivo QDA software was utilized to conduct thematic content analysis. Braun and Clarke (2006) clarified that thematic content analysis involved identifying, analyzing, and reporting themes in a specific data set. Themes, as contextualized in the present inquiry, are analytical constructs duly identified in the process of thematization. Essentially, thematic content analysis is a reflexive activity necessitating the investigator's active role in the knowledge production process (Braun et al., 2019). Subsequently, the practice of coding in this form of content analysis is "organic and iterative;" hence anticipation for emergent themes were considered (Braun et al., 2019). Figure 1 shows the coding framework that was utilized in thematically analyzing the data.

There are three primary areas of analysis on the social media posts by Filipino millennials, this includes culture, social relations, and work. Turner (1999) in his explication of Mannheim's work on the sociology of culture loosely defined the

Table 1

*Data source description*

Social media platform	Number of social media posts
Facebook	2,200
Twitter	600
Instagram	2,200
Total	5,000

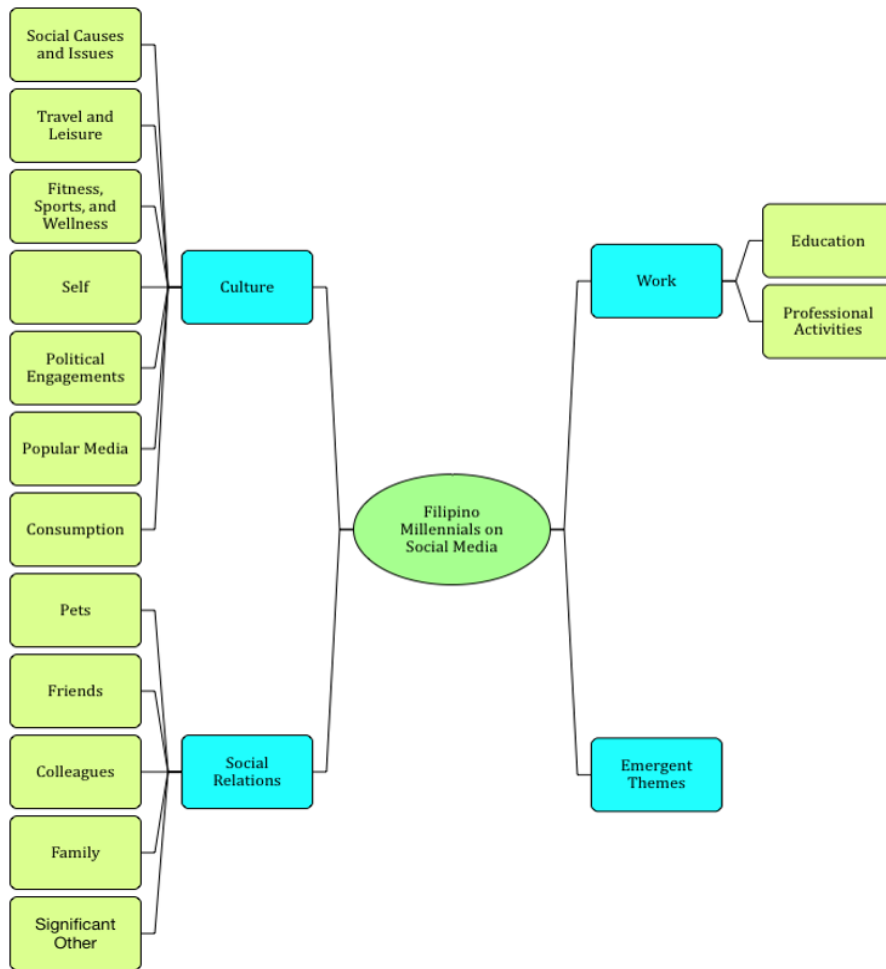


Figure 1. Social media posts thematic content analysis coding scheme

term as “symbolic and learned components of human behavior”. Adapted to this present inquiry, culture is composed of the practices and forms of behaviors that have been derived from the respondents as part of a specific generational group called millennials. On the concept of social relationships, Max Weber considers it as “the behavior or plurality of actors insofar as, in its meaningful content, the action of each takes account of that of others and is

oriented in these terms” (Pandey, 1983). This understanding of social relations, as adapted in this study, denotes how millennials depict and express their sentiments with other individuals within their social media networks. Hershatter and Epstein (2010) believed the millennials had a unique belief pertaining to work. Hence, the concept of work as applied to this inquiry referred to what millennials conveyed as a facet of their professional life.

As operationalized in this study, culture contains the posts which pertain to social causes and issues, travel and leisure, self, political engagements, and popular media. Social causes and issues contain posts that are in line with the dominant social issues that the said individuals support. Travel and leisure contain post that depict travelling, vacations, and other leisure activities. The theme fitness, sports, and wellbeing contain posts that are consistent with physical activities and wellness endeavors. The theme self refers to posts immediate concerns or disclosures e.g. complaints, positivity, rants, and throwbacks. Political engagements refer to posts pertaining to politics, politicians, and other forms of political exercise. Popular media refers to posts on celebrities, influencers, popular events, TV series, and movies. Lastly, consumption refers to post related to new purchases, brands, desire to purchase, food, and similar items. An area called emergent theme was also considered in anticipation for posts that may not be necessarily compatible with the initial areas.

Another major area of investigation is social relations. It has four major themes, which includes family, friends, and colleagues. Ultimately, these themes contain posts which refer to the said individuals in relation to the participants. Likewise, the theme pet is also subsumed in this area because of millennials' unique relationship with their pets. The area of work contains themes which include education and professional activities. Education pertains to post in relation to activities the participants undertake to improve their skills and qualifications which may include attending

courses and graduate studies. Professional activities pertain to posts that refer to work-related activities. The coding of each post was guided by Stuart Hall's notion of preferred or dominant reading, which is the acceptance of the prevailing meaning of each post (Livingstone, 2007). The said stance was adopted since social media data tend to be polysemous and may lead to multiple interpretation. Dominant reading, therefore, alleviates possible categorical overlaps in the thematization process.

## RESULTS AND DISCUSSION

Table 2 shows the coding summary of the social media posts collected from the respondents. Overall, the life area of millennial culture had the most significant share of coded posts at 3,644 (73.28%). This area was further divided into the following themes: social causes and issues with 241 posts (4.82%), travel and leisure with 792 posts (15.84%), fitness, sport and wellbeing with 123 posts (2.46%), the self with 975 posts (19.50%), political engagements with 140 posts (2.80%), popular media with 1,015 posts (20.30%), and consumption with 378 posts (7.56%). Another life area of the participants on social media is social relations, which was composed of 962 posts (19.24%). This area was further divided into the following themes: family with 276 posts (5.52%), colleagues with 59 posts (1.18%), friends with 312 posts (6.24%), partner with 137 posts (2.74%), and pets with 178 posts (3.56%).

Lastly, the life area of work contained 274 posts (5.48%), which was further thematized into education and professional



Table 2

*Thematic content analysis result of the social media posts of Filipino millennials*

Life area of millennials	Total post per area	Themes	Number of posts	Number of posts (%)
Culture	3,644	Social causes	241	4.82
		Travel and Leisure	792	15.84
		Fitness, Sports and Wellness	123	2.46
		Self	975	19.50
		Political engagements	140	2.80
		Popular media	1,015	20.30
		Consumption	378	7.56
Social relations	962	Family	276	5.52
		Colleagues	59	1.18
		Friends	312	6.24
		Partner	137	2.74
		Pets	178	3.56
Work	274	Professional Activities	204	4.08
		Education	70	1.40
Emergent theme	100	Spirituality	100	2

activities. The theme of professional activities had 204 posts (4.08%) and education with 70 posts (1.40%). One emergent theme had been discovered which was spirituality with 100 posts (2%). Due to the constraints in explicating all the themes in-depth, the succeeding examples would be limited to the two most frequently populated themes for each life area.

Figure 2 shows the frequency comparison of the posts that were thematized in the area of culture. In this specific area,

the two most noteworthy themes in terms of frequency are the following: popular media and the self. Hence, a substantial amount of posts that Filipino millennials undertake pertains to immediate concerns and disclosure about the self. Similarly, sharing popular media on their platforms seems to be a consistent behavior. Aside from the two most significant themes in this area, the themes of travel and leisure and consumption also contain moderately considerable amount of posts. Themes such

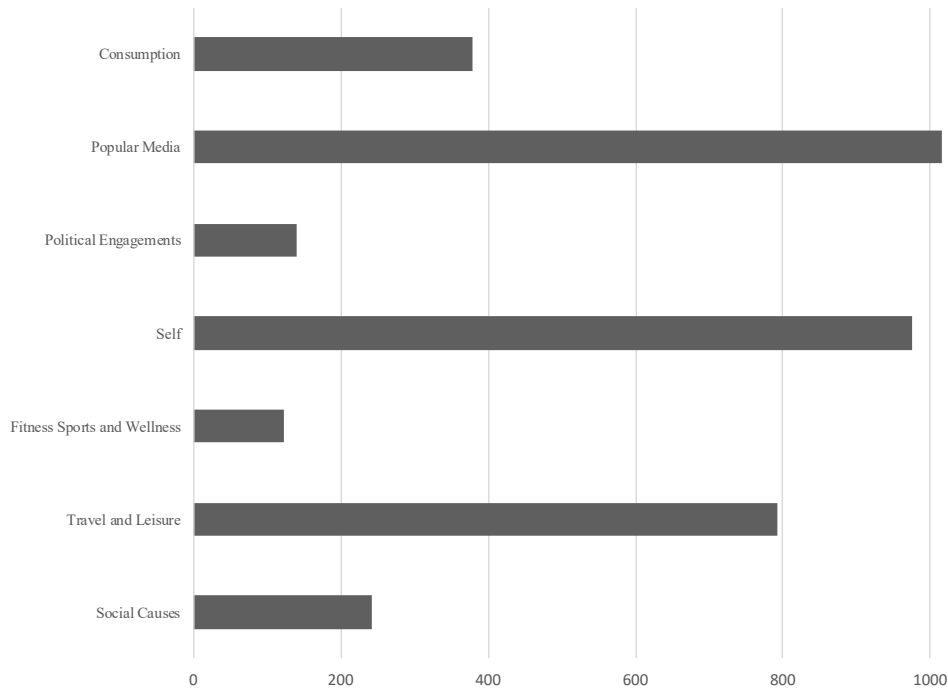


Figure 2. Frequency comparison of themes in the life area of culture

as social causes, political engagement, and fitness, sports, and wellness are the least occurring.

Figure 3 and Figure 4 reveal selected posts categorized in the self. This specific thematic category predominantly contains posts such as selfies, self-disclosures, and positivity posts. More specifically, selfies are “self-generated digital photographic portraiture, spread primarily via social media” (Senft & Baym, 2015). Figure 3 is a selfie with a caption of “feeling kewl,” which is translated as, “feeling cool.” Figure 4 is an example of a self-disclosure, which is simply a spontaneous update in relation to one’s self; it shows an image of a specific location. Translated to English, the post signifies “Can I still hang out here?”

The hashtags (#wheninmaghinhawa) and (#istambay) provides further clarity to the post. The former means “at Maginhawa,” which is the location featured in the image; while the latter means “to hang out.” The aforementioned posts may provide clarity on why the millennial generation is called the “me” generation because of their predilection to constantly give updates about themselves on social media.

Figure 5 and Figure 6 show selected posts thematized in popular media. Figure 5 shows particular music shared on the social media feed of the participant; the post also portrays the artist, lyrics, and the digital platform. This reveals that Filipino millennials are more inclined to appreciate media on streaming platforms, in this



Figure 3. A social media post depicting a selfie thematized in the “self”



Figure 4. A social media post depicting a personal self-disclosure

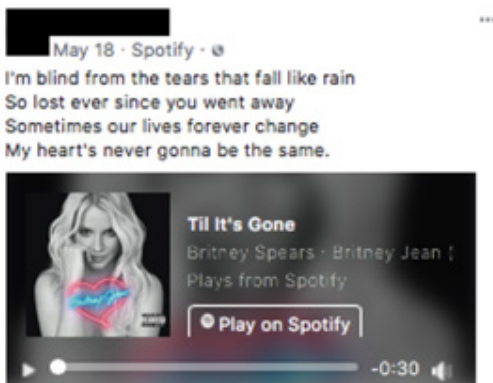


Figure 5. A post depicting a particular artist and music from a media streaming service thematized in popular media



Figure 6. A post of a meme that is thematized in popular media

case, Spotify. The connection between the participants’ social media platform and preferred streaming platform generates seamless circulation of their preferred media e.g. music, movies, and series and their social media feed. Aside from sharing streaming media, the participants also shared a considerable number of memes. Memes are distinct facets of digital culture and are considered “spreadable media that

have been remixed or parodied” (Wiggins & Bowers, 2014). Figure 6 shows a meme that invites humour on the issue of dating; specifically, on complicated dating interactions. Memes tend to be popular

among Filipino millennials especially with highly relatable situations that reflect their own circumstance or predicament.

Figure 7 shows the frequency comparison of posts thematized in the area of social relations. The two most noteworthy themes in terms of frequency are friends and family. Therefore, a substantial amount

of social media posts that the participants undertake involve family and friends. Aside from the two most significant themes in this area, the theme on pets also moderately contains a considerable amount of posts. The themes such as colleagues and partner are the least occurring.

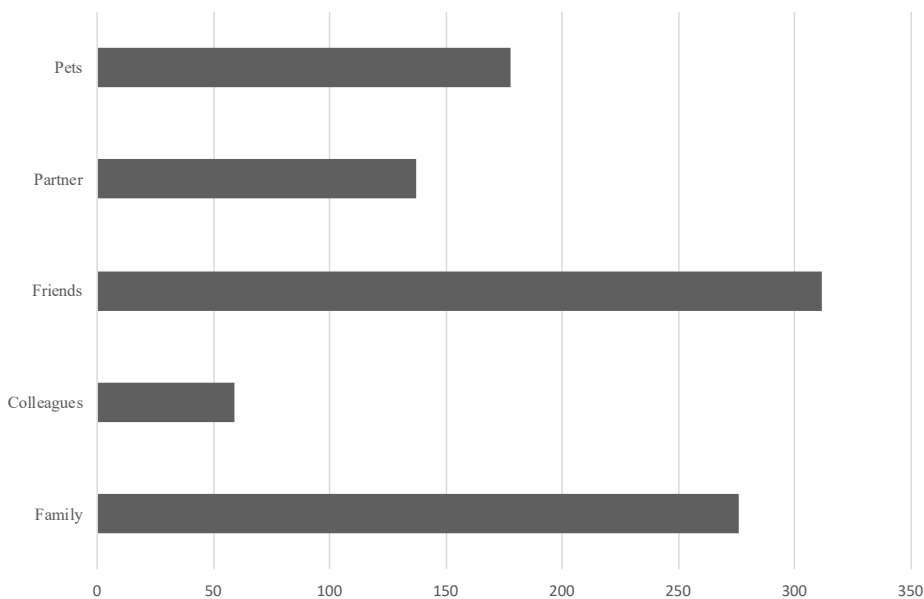


Figure 7. Frequency comparison of themes in the living area of social relations

Figure 8 and Figure 9 show selected posts that depict the participants' friends and the activities that they engage in. Figure 8 is a post exemplifying how the participants utilize social media to keep in touch with acquaintances. More specifically, a collage portraying images of the participant and certain acquaintances in observance of the friend's birthday. The caption in Figure 8, when translated to English, signifies "happy birthday to my friend. [...] Friends come

and go like the waves of the ocean but the true ones stay, like an octopus on your face. You're stuck with me bish!!! You know the drill. See you later!" Posts like this are springboard for other individuals to partake in this online social interaction as can be observed in the comments. Figure 9 is a post showing acquaintances on a specific gathering; the caption indicates the activity of gossiping while juicing. Majority of the participants' posts that depict their friends



Figure 8. A post depicting acquaintances during a special occasion thematized in friends



Figure 9. A post depicting socializing acquaintances thematized in friends

usually account for the extension of their interaction from real life to social media.

Figure 10 and Figure 11 show selected posts of the participants that feature family members. Figure 10, in particular, depicts a photo of an extended family during the Christmas season. The photo in itself was edited to show “Merry Christmas.” The post reads, “Merry Christmas from my family, to yours... (#Christmas2018) (#beyondkagawadduties) (#family).” The hashtag (#beyondkagawadduties) when translated to English signifies “beyond government official duties” since the

participant is a government official. Figure 11, on the other hand, depicts a mother-son post to celebrate Mother’s Day. Translated to English, the text reads “First Mother’s Day that we’re not together. Happy Mother’s Day, [...]. I never felt that I never had a father because you stood both as mother and



Figure 10. A post featuring the participant’s extended family



Figure 11. A post featuring a participant and his mother

father to us three siblings. I saw how you gave everything to us even when you don't have enough. It's time that we give back for all the sacrifices you've made. (That's why I'm always here.) I love you and I miss you every day even if I don't always say it." For the most part, the participants post photos with their family during special occasions like Christmas, Mother's Day, New Year, and the likes. Interestingly, it is through social media where they convey some of

their most personal sentiments toward members of their family.

Figure 12 shows the frequency comparison of posts thematized in the area of education. There are two themes in this area, education and professional activities. The participants share more posts that are related to their line of work. Likewise, in the theme of education, posts related to learning and attending further studies are common.

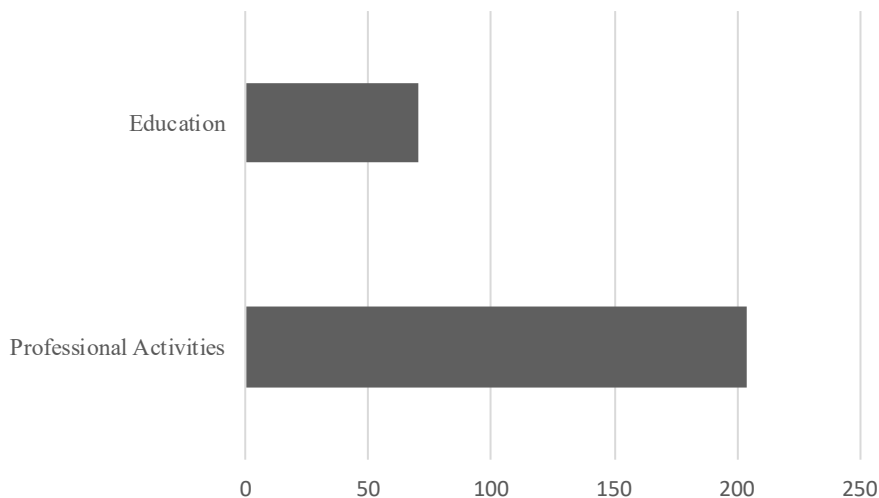


Figure 12. Frequency comparison of themes in the living area of social relations

Figure 13 and Figure 14 show selected posts of the participants that are related to their professional activities. Figure 13 is a post by a participant that draws attention to being employed at a certain company. On the other hand, Figure 14 is a post shared by a participant expressing discontent, particularly on remuneration. Overall, the posts categorized in professional activities largely reflect the participants' appreciation

or frustrations with certain facets of their work. Millennials have often been criticized for their work ethic and expressing their work-related frustration on social media may add to the said generational impression (Velasco & De Chavez, 2018).

Figure 15 and Figure 16 show selected posts categorized in the theme of education. Figure 15 reveals the participant's impression toward an individual who is

similarly attending the class; much of it is exasperation against a person. As translated, the second part of the post signifies “there’s one annoying groupmate.” On the other hand, Figure 16 shows a post pertaining to materials that are used for studying. The

hashtags (#finals2017) and (#ausl) enriches the signification of post. The hashtags further uncover that the participant is preparing for final examinations (#finals2017) while (#ausl) is the acronym of a law school in the Philippines.



Figure 13. A post depicting being employed

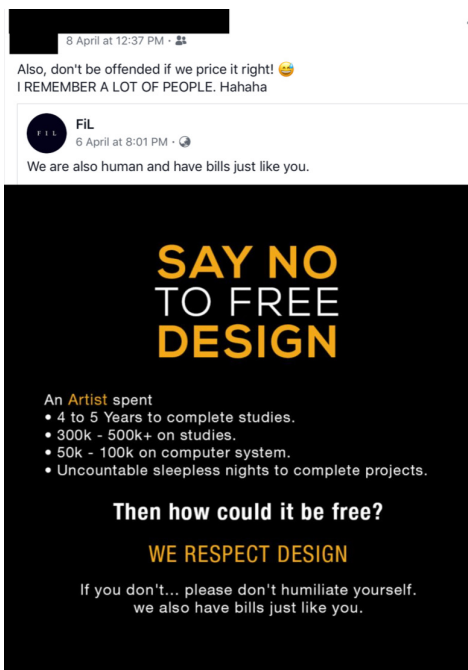


Figure 14. A post showing discontent toward remuneration



Figure 15. A post describing the participant’s experience of attending class



Figure 16. A post of materials utilized for learning

## CONCLUSION AND RECOMMENDATIONS

This study explored and analyzed certain behaviours of Filipino millennials vis-à-vis social media. As mentioned earlier, all participants were born from 1981-2000, which is considered the millennial age category (Velasco, 2019; Velasco & De Chavez, 2018). Through the thematic content analysis of 5,000 social media posts of Filipino millennials; their activities on social media were further analyzed. This current investigation, thus, provided lucidity on participants’ affinity with social media platforms as it intersected with the different aspects of their lives.

The three major social media life areas examined in this inquiry were culture, social relations, and work. Focusing on culture, the two most significant themes were the self and popular media. Euromonitor (2015) illuminated that millennials seemed to live in an era of living a public life and social media self-promotion. To some extent, the data that were analyzed in this inquiry somewhat affirmed the said assertion. The participants tended to continuously post updates about their immediate experiences, self-disclosure, and selfies. Therefore, the lines between private and public life might sometimes be blurred for the participants. This phenomenon further revealed that Filipino millennials were in constant pursuit of authenticity in what they convey in their social media platforms.

Another aspect of millennial culture is the popular media that they shared on their social platforms. With the increasing availability of streaming services in the Philippines, the participants could easily partake in global flows of entertainment. By linking their social media platforms and the certain media streaming services, they had conveniently shared and circulated their preferred music, movies, and series. Aside from the said media, the participants also shared memes, especially when they could relate to it.

Focusing on the participants' social relations in social media, much of the post depicted their friends and family. Noticeably, the posts were sometimes substitutes or supplements for face-to-face interaction as similarly claimed by Lundin

(2016). Posts depicting the family were usually more frequent during significant occasions or holidays. On the other hand, posts in relation to friends were more common. Connotatively, posts about friends and families are considered markers on the participant's social media feed, which shows particular facets of their relationship with select individuals within their social circles.

In terms of work, there were two aspects, specifically professional activities and education. The participants tended to share post pertaining to their professional, informing about what they did at work, or where they worked. In some instances, they also expressed their frustrations. Perhaps, social media for Filipino millennials, serve as an outlet for ideas and expressions they are unable to verbalize in real life. Likewise, the participants also engaged in activities related to education and self-improvement. Through social media, they revealed the nuances of their educational experiences vis-à-vis attending classes, preparing for exams, and even collaborating with other individuals.

Finally, this article offers a few considerations on the possible impact of gender difference, which because of space constraints, has to be offered proleptically with an eye toward future study. There may possibly be gender distinction in the way Filipino millennials digitally behave. Cruz (2014) noted that female youth tended to be more digitally wired as compared to males; however, more males tended to maintain more virtual friends. Likewise, Kemp (2016) revealed that there were more



female Facebook users than males among millennials. The current data of the present study cannot affirm the said assertions. However, social media usage difference in terms of gender could have an impact on what male and female millennials post on their social networks.

Overall, this study explored selected dominant themes in the social media activities of Filipino millennials. Likewise, the nuances of the dominant themes in each life area were further scrutinized; this led to an understanding of the participants' online behavior. In essence, this inquiry does not lay claim to absolute interpretations of the social media lives of Filipino millennials. Rather, the examination of the themes facilitated further discussion on the complex intersection of generation, technology, social media, and millennials as digital natives.

Therefore, the following recommendations are made to enrich this area of investigation:

- The posts analyzed in this inquiry are limited to three platforms i.e. Facebook, Twitter, and Instagram. Succeeding investigations may consider broadening the platform selection to further flesh out the nuances exhibited in the use of social media by Filipino millennials.
- The current study focused solely on Filipino millennials. To further enhance the understanding of generations; a comparative approach may be utilized. Specifically, the social media behavior of millennials and the succeeding generations will

pave the way for a more productive discussion.

- Using case studies will also provide a more focused understanding of Filipino millennials. By obtaining social media activities combined with real-life artifacts; this would bridge the real-life and digital divide on millennial behavior.

## ACKNOWLEDGEMENT

This article would not have been possible without the support of Dr. Dennis Erasga from the Behavioral Sciences Department of De La Salle University. Likewise, I would like to thank the respondents who participated in this study.

## REFERENCES

- Alexander, C. S., & Sysko, J. M. (2013). I'm Gen Y, I love feeling entitled, and it shows. *Academy of Educational Leadership*, 17(4), 127-131.
- Ayudhya, U., & Smithson, J. (2016). Entitled or misunderstood? Towards the repositioning of the sense of entitlement concept in the generational difference debate. *Community, Work & Family*, 19(2), 213-226.
- Barnes, G. (2009). Guess who's coming to work: Generation y. Are you ready for them? *Public Library Quarterly*, 28, 58-63.
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, 3(2), 77-101.
- Braun, V., Clarke, V., Hayfield, N., & Terry, G. (2019). Thematic analysis. In P. Liamputtong (Ed.), *Handbook of Research Methods in Health Social Sciences* (pp. 843-860). Singapore: Springer.

- Cruz, G. T. (2014). Tweets and likes: Media and lifestyle of Pinoy young adults. Retrieved February 15, 2020, from [http://www.drdf.org.ph/sites/default/files/PinoyYouthToday%20-%20\(2\)%20Media%20and%20Lifestyle.pdf](http://www.drdf.org.ph/sites/default/files/PinoyYouthToday%20-%20(2)%20Media%20and%20Lifestyle.pdf)
- Dannar, P. R. (2013). Millennials: What they offer our organizations and how leaders can make sure they deliver. *The Journal of Value-Based Leadership*, 6(1), 1-12.
- De Hauw, S., & De Vos, A. (2010). Millennials career perspective and psychological contract expectations: Does the recession lead to lowered expectations? *Journal of Business Psychology*, 25, 293-302.
- Deal, J. L., Altman, D. G., & Rogelber, S. G. (2010). Millennials at work: What we know and what we need to do (if anything). *Journal of Business Psychology*, 25(2), 191-199.
- Delcampo, R. G., Haggerty, L. A., Haney, M. J., & Knippel, L. A. (2011). *Managing the multi-generational workforce: From the GI Generation to the millennials*. Surrey, England: Gower Publishing Limited.
- Eastman, J. K., Iyer, R., Liao-Troth, S., Williams, D. F., & Griffin, M. (2014). The role of involvement on millennials mobile technology behaviors: The moderating impact of status consumption, innovation, and opinion leadership. *Journal of Marketing Theory and Practice*, 22(4), 455-470.
- Euromonitor. (2015). Millennials: Impact on behaviour on global consumer markets. Retrieved February 15, 2020, from <https://www.euromonitor.com/millennials-impact-of-their-behaviour-on-global-consumer-markets/report>
- Hershatter, A., & Epstein, M. (2010). Millennials and the world of work: An organization and management perspective. *Journal of Business and Psychology*, 25(2), 211-223.
- Johnson, M. (2015). Stop talking about work/life balance!: TEQ and the millennial generation. *Workforce Solutions Review*, 6(2), 4-7.
- Jones, C., & Hosein, A. (2010). Profiling university students' use of technology: Where is the net generation divide? *The International Journal of Technology, Knowledge and Society*, 6(3), 43-58.
- Kemp, S. (2016). Digital in 2016: We Are Social's compendium of global, digital, social, and mobile data, trends, and statistics. Retrieved February 15, 2020, from <https://www.slideshare.net/wearesocialsg/digital-in-2016>
- Lee, R. B., Sta. Maria, M., Estanislao, S., & Rodriguez, C. (2013). Factors associated with depressive symptoms among Filipino university students. *PloS One*, 8(11), 1-8.
- Lippincott, J. K. (2012). Information commons: Meeting millennials needs. *Journal of Library Administration*, 50(1), 27-37.
- Livingstone, S. (2007). Audiences and interpretations. *e-Compos*, 10, 1-22.
- Lundin, L. L. (2016). Millennial generation. *Salem Press Encyclopedia*. Retrieved from July 1, 2017, from <https://www.ebsco.com>
- Mannheim, K. (1952). The sociological problem of generations. In P. Kecskemeti (Ed.), *Karl Mannheim: Essays* (pp. 276-332). London, England: Routledge.
- Neuman, W. L. (2014). *Social research methods: Qualitative and quantitative approaches*. Essex, England: Pearson Education Limited.
- Pablo, M. C. (2018, October 24). Internet inaccessibility plagues "social media capital of the world" [Blog post]. Retrieved February 15, 2020, from <https://asiafoundation.org/2018/10/24/internet-inaccessibility-plagues-social-media-capital-of-the-world/>

- Pandey, R. (1983). Max Weber's theory of social stratification: Controversies, contexts, and correctives. *Sociological Bulletin*, 32(2), 171-203.
- PwC. (2011). Millennials at work: Reshaping the workplace. Retrieved February 15, 2020, from <https://www.pwc.de/de/prozessoptimierung/assets/millennials-at-work-2011.pdf>
- Senft, T. M., & Baym, N. K. (2015). What does a selfie say? Investigating a global phenomenon. *International Journal of Communication*, 9(19), 1588-1606.
- Serazio, M. (2015). Selling (digital) millennials: The social construction and technological bias of a consumer generation. *Television and New Media*, 16(7), 599-615.
- Strauss, W., & Howe, N. (1991). *Generations: The history of America's future, 1854-2069*. New York, USA: Morrow.
- Turner, B. (1999). *Classical sociology*. London, England: Sage.
- Velasco, J. C. (2019). Millennials in the university: An inquiry on burnout among Filipino university students. *Pertanika Journal of Social Science and Humanities*, 27(3), 1801-1814.
- Velasco, J. C., & De Chavez, J. (2018). Millennial work ethic: A preliminary investigation of the work ethic profile of Filipino university students. *Mediterranean Journal of Social Sciences*, 9(6), 121-130.
- Wiggins, B. E., & Bowers, G. B. (2014). Memes as genre: A structural analysis of the memescape. *New Media & Society*, 17(11), 1886-1906.
- Zemke, R., Raines, C., & Filipczak, B. (2000). *Generations at work: Managing the clash of veterans, boomers, xers, and nexters in your workplace*. New York, USA: AMACOM.

