

**THE LIBERATING POTENTIAL OF SOCIAL MEDIA
IN THE PHILIPPINE CONTEXT**

JADE SNOW C. CALDERON-DIONZON

**FACULTY OF INFORMATION AND COMMUNICATION STUDIES
UNIVERSITY OF THE PHILIPPINES
OPEN UNIVERSITY
SEPTEMBER 2020**



**UNIVERSITY OF THE PHILIPPINES
OPEN UNIVERSITY**

DOCTOR OF COMMUNICATION PROGRAM

JADE SNOW C. CALDERON-DIONZON

**THE LIBERATING POTENTIAL OF SOCIAL MEDIA
IN THE PHILIPPINE CONTEXT**

Dissertation Adviser:

ALEXANDER G. FLOR, Ph.D.
Faculty of Information and Communication Studies

SEPTEMBER 2020

Permission is given for the following people to have access to this dissertation:

Available to the general public	YES or NO
Available only after consultation with author/dissertation adviser	YES or NO
Available only to those bound by confidentiality agreement	YES or NO

Student's signature:

Signature of Dissertation Adviser:

University Permission Page

I hereby grant the University of the Philippines a non-exclusive, worldwide, royalty-free license to reproduce, publish and publicly distribute copies of this dissertation in whatever form subject to the provisions of applicable laws, the provisions of the UP IPR policy and any contractual obligations, as well as more specific permission marking on the Title Page.

Specifically, I grant the following rights to the University:

- a) To upload a copy of the work in the theses database of the college/school/institute/department and in any other databases available on the public internet;*
- b) To publish the work in the college/school/institute/department journal, both in print and electronic or digital format and online; and*
- c) To give open access to above-mentioned work, thus allowing “fair use” of the work in accordance with the provisions of the Intellectual Property Code of the Philippines (Republic Act No. 8293), especially for teaching, scholarly and research purposes.*

Jade Snow C. Calderon-Dionzon 5/20
Signature over Student Name and Date

Acceptance Page

This dissertation proposal titled The Liberating Potential of Social Media in the Philippine Context is hereby accepted by the Faculty of Information and Communication Studies, U.P. Open University, in partial fulfillment of the requirements for the degree Doctor of Communication (DCOMM).

Alexander G. Flor, Ph.D.
Chair, Dissertation Committee

24 Sept 2020
(Date)

Jean A. Saludadez, Ph.D.
Member, Dissertation Committee

25 Sept 2020
(Date)

GRACE J. ALFONSO, Ph.D.
Member, Dissertation Committee

25 09 20
(Date)

Alexander G. Flor, Ph.D.
Dean
Faculty of Information and Communication Studies

24 Sept 2020
(Date)

BIOGRAPHICAL SKETCH

The researcher is a writer and teacher. She is the Department Chairperson of the University of St. La Salle Communication Department in Bacolod City as well a columnist in the local daily, the Visayan Daily Star. She graduated with the degree Bachelor of Arts in Mass Communication, Cum Laude and holds a Master in the English Language from the University of St. La Salle. She is an instructor of the Institute of the Moving Image and was an acting teacher of the Negros Summer Workshops. She wrote for ABS-CBN RNG Bacolod and used to do marketing management for First Farmers Food Corporation, among others.

She is a member of the Media Advocates for Reproductive Health & Empowerment (MARhE), Black Artists in Asia Association, Inc., the Santermo Writers Circle and the Visayan Islands Visual Arts Exhibition & Conference (VIVA ExCon) Organization, Inc. She had a number of stage plays, television scripts and screenplays produced to include '*Ligaw Liham*' for Cinemalaya and '*Prinsesa*' for CinemaOne Originals Digital Movie.

She lives in Bacolod City with her mother Mercedes and three daughters Leezo, Ameejan and Ameega.

JADE SNOW CHIO CALDERON-DIONZON

ACKNOWLEDGEMENT

This piece of work would not have been possible without the support of the three-year CHed K-12 Transition Program Scholarships for Graduate Studies (Local), the University of St. La Salle community and the University of the Philippines Open University community that were all instrumental in enabling the journey towards realizing my career goals, most especially by providing the resources to allow me the protected academic time to pursue such goals.

I am grateful to all of those who walked with me in this academic path, most especially my participants and UPOU mentors. Each member of my dissertation committee - Dr. Alexander Flor, Dr. Jean Saludadez and Dr. Grace Alfonso - has provided me with valuable professional and contextual guidance. I would especially like to thank Dr. George Aguilar, Dr. Edward Nubla, Dr. Annabelle Balor, Dr. Rowena Bañes, Dr. Anabelle Magbanua, Dr. Lito Diaz and Diahnne Debbie Salud for their concern and assistance beyond the call of duty.

Nobody has been more important to me in the pursuit of this project than the members of my family. I would like to thank in a special way my father who passed away in the course of the study, my mother, my daughters, my sister and my nephew who provided unending inspiration. Finally, I am sending a special prayer of thanks to my Big Love up there who is forever looking out for me.

DEDICATED TO

Julian & Mercedes Chio

TABLE OF CONTENTS

CHAPTER	PAGE
BIOGRAPHICAL SKETCH	v
ACKNOWLEDGEMENT	vi
LIST OF TABLES	x
LIST OF APPENDIX	xi
ABSTRACT	xii
I. INTRODUCTION	
Rationale and Background of the Study	1
Statement of Purpose and Research Questions	4
Research Impediments	5
Definition of Terms	7
II. REVIEW OF RELATED LITERATURE	
On Liberation	8
Technology as a Tool for Emancipation	11
One Dimensional Man	12
False Needs and True Needs	16
From Thoughtlessness to Mindfulness	18
On Facebook	19
Synthesis	23
III. Methodology	
Assumptions of Qualitative Design	25
Research Design	26
Grounded Theory Research	27
Data Collection Procedures	27
The Active Interview	28
Online Research Interview	29
Open Questions	29
Theoretical Sampling/ Linear Snowball Sampling	30
Theoretical Sensitivity	32
Theoretical Saturation	33
The Role of the Researcher	33

CHAPTER	PAGE
Data Analysis Procedures	34
Constant Comparative Analysis	34
Coding	35
Open coding	35
Axial coding	37
Selective coding	38
Generating Theory	39
IV. Findings and Discussion	
Hypothesis 1: Voice for the Voiceless	44
Hypothesis 2: Effective Enabler	48
Hypothesis 3: New Human Media	52
Hypothesis 4: Economic Liberty	55
Hypothesis 5: Double Edged Tool	58
Theory of Virtual Deliverance	61
V. Summary, Conclusion, Implication and Recommendation	
Summary	63
Conclusion	64
Implication	65
Recommendation	66
BIBLIOGRAPHY	67

LIST OF TABLES

TABLE		PAGE
1	Voice of the Voiceless	45
2	Effective enabler	49
3	New human media	52
4	Economic liberty	56
5	Double edged tool	58

LIST OF APPENDIX

APPENDIX		PAGE
1	Informed Consent Form	71
2	Selective Coding	72
3	Axial Coding	73
4	Open Coding/ Comparative Analysis	75

ABSTRACT

DIONZON, JADE SNOW C., University of the Philippines Open University, 2002,
The Liberating Potential of Social Media in the Philippine Context

Adviser: **Dr. Alexander G. Flor**

This qualitative study on the liberating potential of social media in the Philippines used the Grounded Theory design which utilized information from the ground to come up with a developing theory that describes an evolving phenomenon involving the Filipino's way of navigating the sphere of virtual communication.

The findings in this study were anchored on a well represented cross section of the population in terms of generation, gender, social status and experiences. It utilized the linear snowball sampling which resulted in 10 participants who contributed in the making of meaning.

The research questions revolved around social media and the shape of this phenomenon in the Philippine context and whether it indeed enable individuals and communities to overcome their sense of powerlessness and lack of influence, take advantage of the blurring of borders and thus achieve personal and social liberation.

The resulting theory is the **Theory of Virtual Deliverance** which posits that social media has become a contemporary liberating tool that is potentially effective in addressing social ills in acceptable ways that somehow manage to circumvent existing structures, specifically in a community like the Philippines where they tend to be perceived as unequal, discriminatory and oppressive. Participant accounts support that the Filipino's notion of liberation is the very definition of deliverance mentioned as '*kaluwasan*,' which is the action of being rescued and set free in a way that involves faith and an effort to overcome fate. The virtual space that social media offers has somehow provided a redefined leverage not only to those with means but especially to those who have very little leverage in their actual physical space.

Keywords:

Chapter 1

INTRODUCTION

Rationale and Background of the Study

Two dynamics are at the center of this particular inquiry. One is social media and the other is its potential for liberation. Social media, as a form of communication, not just attempts to describe reality in semiotic space but also serves as media for forming opinions, beliefs, and introducing a certain world view or culture other than one's own in an "interactive computer-mediated technologies that facilitate... forms of expression via virtual communities and networks" (Kietzmann, 2011). Liberation, on the other hand, is the "act of setting free from restraint or confinement" or "a setting or becoming free" (Barnhart, 1988). To a participant of this study, it is '*kaluwasan*,' which directly translates to deliverance. Should it not be an assumption then that there is a very strong potential for liberation that is already at play in the social media platforms specifically in the Philippines context? This study attempts to examine the shape of such dynamics using the Grounded Theory methodology. Grounded Theory (Glaser and Strauss, 1967) provides a methodology that enables concerns of social participants to emerge in context (Charmaz, 2006 and Goulding, 2002) and is therefore useful for studying topics of a social nature.

It is not hard to come to the conclusion that social media has reshaped all aspects of modern society. There has been a growing interest in the popularity of social media that is unprecedented in terms of the degree of public participation. This is especially true at the writing of this paper when the COVID 19 pandemic halted life as we know it and jumpstarted a more thorough leap into cyberspace, not

only for personal and social connections but also in the areas of education and commerce. Like any tool, however, users can manipulate it and thus it can be used both for boon or bane. If liberation through social media is indeed possible, the proponent aimed to find out the experiences of Filipinos who found liberation online, what kind of social media dynamics these people engage in, and how best to use social media as a tool for personal freedom and reform.

The term "social media" is anchored on generations of web development from web 0.0 before the turn of the century which started its development to Web 1.0 dubbed as the 'read-only' web which basically revolved around virtual shopping carts in a static web but which gave birth to the information age. Web 2.0 have in the past years become popular for describing types of World Wide Web (www) application, such as blogs, microblogs like Twitter, social networking sites, or video/ image/ file sharing platforms or wikis. As the word "social" features prominently in the term "social media," the question arises: what is social about social media? The term "web 2.0" was coined in 2005 by Tim O'Reilly, the founder of the publishing house O'Reilly Media, which focuses on the area of computer technology. He listed the following as the main characteristics of web 2.0: radical decentralization, radical trust, participation instead of publishing, users as contributors, rich user experience, the long tail, the web as platform, control of one's own data, remixing data, collective intelligence, attitudes, better software by more users, play, undetermined user behavior thus promoting an "architecture of participation."

This gave rise to Web 3.0 which addressed the potential for information overload and brought us to the semantic executing web which supported tailor made search, personalized search, evolution of 3D web and deductive reasoning. The next step is Web 4.0 known as the mobile web which is not really a new but rather

an alternate version of what we already have. With the need to adapt to mobile surroundings, it enabled the connection of all devices in the real and virtual world in real-time.

What is most interesting is the dawn of the next web, the Web 5.0 dubbed as the emotional web which is an open, linked and intelligent web. It is supposed to facilitate virtual communication which communicates with us the way we communicate with each other. It is also called the 'symbiotic web' designed to be a 'read-write-execution-concurrency web.' It will address the emotional component in the interaction between humans and computers with applications that maps emotions or changes in facial recognition, the goal is to progress from web of things to web of thoughts.

Social media has proven to be a form of connectivity that to Filipinos serves as a means to establish and reinforce relationships. This translates to the cultural importance given to connecting with people which apparently matters a great deal. Engaging in social networking sites is the number one activity among internet users as its user-generated content allows for real-time updates from people from all over the country and across shores. With roughly 76 million active social media users spending an average of four hours and 12 minutes per day logged in, the Philippines had been dubbed the "social networking capital of the world" (based on a study released by Hootsuite and United Kingdom-based consultancy, We Are Social). With this much time spent on social media, is there an investment on developing a voice that leads towards liberation?

According to Christian Fuchs, "media are not technologies, but techno-social systems. They have a technological level of artifacts that enable and constrain a social level of human activities that create knowledge that is produced, diffused and

consumed with the help of the artifacts of the technological level. There is a recursive dynamic relation between the technological and the social level of the media. Media are based on what Anthony Giddens (1984) calls the duality of structure and agency.

As stated in the duality of structure, the structural properties of social systems are intermediate and are the result of a practice that they recursively organize that enable and limit actions. Media are techno-social systems, in which information and communication technologies enable and limit human activities that create knowledge that is produced, distributed and consumed with the help of technologies in a dynamic and reflexive process that connects technological structures and the human agency (Fuchs 2003).

The aim of the paper is to address the question of whether social media and the shape of this phenomenon in the Philippine context does indeed enable individuals and communities to overcome their sense of powerlessness and lack of influence, take advantage of the blurring of borders and thus achieve personal and social liberation.

Statement of Purpose and Research Questions

It is the aim of this research to attempt to describe possible developing theories based on data from the ground to address the research question of what liberating potential social media has in the Philippine context in the hope of providing guide posts in wielding an emerging technology to aid in personal and social liberation. Specifically -

1. How does social media lead to the liberation of its users?

2. How do Filipino social media users achieve liberation through their participation in online communities?

The study started with normative assumptions that liberation is good and must be valued. Likewise, disempowerment and manipulation are oppressive and must be exposed, reduced if not eliminated. The study began with one question to the first participant, "Can you share how social media aided in your personal and social liberation?" The rest of the questions were formulated as the participant answered the initial and follow up questions. The first participant led the researcher to the next participant employing linear snowball sampling. The succeeding participants were asked more or less the same questions to see if there are commonalities in their views. Replication, the deliberate lack of a rigid format and the removal of researcher bias which was made possible through linear snowball sampling and which the grounded theory allows, ensured that the researcher's values did not contaminate findings and interpretations. In accordance with grounded-theory methodology, the researcher collected data by conducting interviews until saturation was reached, conducted constant comparison analysis of the data, and allowed the data to drive the process until a theory was generated.

Research Impediments

Values cannot be totally eliminated in any stage of this study therefore the linear snowball sampling was employed so as to transfer the choices of participants to the participants themselves as well as to remain mindful of personal beliefs and strive to avoid influencing or skewing possible findings. Once the study was approved and the actual work began, the study endeavored to use only the findings

from the participants and the stories that they told. The grounded methodology ensured that the stories and the findings came from the participants and not from the researcher.

Also, in social media communications, there is always the possibility that the person who posted may not be whom he or she claims to be. There is no privileged position for the knower to know what is to be known. Real communication is suspicious at best and impossible at its very worst because the exchange of ideas is mostly one way from the writer to the audience. Mumby (1997) used vulnerability to describe the post-modern thought that led to what he referred to as a crisis of representation. He sees existing processes of knowledge production as vulnerable to further questioning. Thus, there may be a level of questionability in terms of truth as far as liberation through social media is concerned. This study was done with confidence in the research process to come up with a relatively sound discourse in terms of contributing a new theory, or the beginning of one, to the general body of knowledge.

Definition of Terms

Liberation is the "act of setting free from restraint or confinement," early 15th century, from Middle French libération and directly from Latin liberationem (nominative liberatio) "a setting or becoming free," noun of action from past participle stem of liberare "to set free," from liber "free" (Barnhart, 1988).

Empowerment - According to Bailey (1992), the way in which we define empowerment in our projects and programs will depend on the people and the context in question. As a general definition, empowerment is referred to as a multidimensional social process that helps people take control of their own lives. It is a process that promotes power (that is, the capability to implement) in people, for their own lives, their communities and their society, by acting on issues that are important to them.

Social Media - refers to any electronic medium that allows interaction among people in which they create, share or exchange information and ideas, including, but not limited to, uploading or downloading videos, still photographs, blogs, video blogs, podcasts, instant messages, electronic mail or internet website profiles or locations (HB 5021 Social Media Regulation Act of 2017).

Social Media Network - refers to social media venues such as Facebook, Twitter and LinkedIn, as well as sites like Pinterest and Instagram and the likes. E-mail accounts created through Yahoo!, Google, and other Internet sites shall be included in the definition (HB 5021 Social Media Regulation Act of 2017).

Chapter 2

REVIEW OF RELATED LITERATURE

On Liberation

Tufekci (2012) invites us to “look at the extensive amount of data that show that social-media users are having more conversations with people -- online and off! What evidence we do have does not suggest a displacement of one type of conversation (offline) with another (online).” He says that all data he has “seen say that people who use social media are either also more social offline; or that they have benefited from social media to keep in touch with people they otherwise could not; or that many people find fellows, peers and like-minded individuals they otherwise could not find. In other words, texting, Facebook-status updates, and Twitter conversations are not displacing face-to-face socializing -- on average, they are making them stronger. Social media is enhancing human connectivity as people can converse in ways that were once not possible. Surveys also show that most families think social media enhances their family life -- they can stay in touch better, more frequently.”

For the purpose of this study, the focus is on personal and social liberation, one that allows a person to see right from wrong, vital from trivial, true from false, and find a voice through the creation of new sensibilities that will hopefully lead to social liberation.

In an essay entitled “On the Jewish Question,” Marx (1843) states that political emancipation can be seen in the way we are allowed to choose on how to

make a living today as compared to earlier societies where a person's work and social position was determined by class.

Marx (1843) also wrote that while the modern separation of individual/private life from public/political life may be better than the unified political-economic domination of the landed class in feudalism, it also prevents full realization of human freedom for the working class. He said that because we are unable to participate in communal decision making on the social organization of production and therefore about the kinds of social beings we want to become, we have isolated our private selves from our public selves. Important parts of our social lives (private) have therefore been placed outside the scope of public political discussion, and "democracy" has become one of popularity, convenience, and convention, rather than direct participation. We have become detached from the daily lives by which we reproduce our social existence. However, with the advent of social media today we can remedy this situation but, as Marcuse and Mercano (2018) have pointed out, this can only be done if we can create a "new sensibility" so as to make sense of said media and tell false needs from true needs.

This separation of private from public lives has paved for an unreal existence. Marx (1843) who wrote that we live most of our lives in civil society, where we labor on our material existence by acting as self-interested individuals. But sometimes we can "put on our hats as public citizens" in order to make collective decisions about public matters. He also pointed out though that these acts cannot include our productive lives, which have been "privatized" in civil society; thus the estrangement and unreality of it all. We often see this in the way some people post about the dangers of throwing plastic into the oceans and still work for companies whose production practices and waste management are the

main pollutants of our seas and oceans. A person can be vocally against the use of plastic straws and still buy products in sachets and take the same home in one-use plastic bags only because there are no alternatives to the latter in today's highly consumeristic societies. Citizenship and public life is thereby reduced to the "dog being wagged by the tail" of civil society. Public opinion, convention, and convenience has come to be the basis for our self-realization and not the other way around as it should be. Instead of realizing our being through full social self-determination, our public lives are reduced to a means for the pursuit of individual self-interest and safety behind the veil of conformity and uniformity. Thus it has become so despite the creation of social media which has the potential to create space for real discussions but only if we know how to use them.

For many, the need for further emancipation from, and within, the web has arisen without their awareness that this indeed is the case. Instead of using the web as a tool of emancipation we have used it mostly as a mere tool of self-expression. Full emancipation can only be attained through the achievement of freedom in the fullest sense of social self-determination and collective development, according to Marxist thought. This can be done by the proper use of information and communications technology, specifically social and interactive tools, to realize this aspect of ourselves as collective beings responsible for both self and others.

The essay "On the question of Jew," written by Karl Marx in 1843, is useful in the study as it provides a critical definition of emancipation that remains relevant till now and even more so as new digital and interactive technologies may have brought the "struggle" into cyberspace. Critical theorists see the danger of modern man assuming freedom where there is none through the non-critical

acceptance of neo-liberal rhetoric as proliferate on the web. As for Marx, “the actual individual man must take the abstract citizen back into himself and, as an individual man in his empirical life, in his individual work and individual relationships become a ‘species-being’; that man must recognize his own forces as social forces, organize them, and thus no longer separate social forces from himself in the form of political forces.” Only when all this has been achieved will human emancipation be completed.

Technology as a Tool for Emancipation

Christian Fuchs (2019), in his article on M.N. Roy and the Frankfurt School, highlighted M.N. Roy’s and M. Gandhi’s abhorrence for technological determinism. Fuchs wrote that Roy shared concerns about modern technology with Marx and outrightly rejected technological determinism. It is argued that technology should be seen in the context of society and therefore has potentials to advance both slavery and freedom. Roy, according to Fuchs, belittles the emphasis on freedom which at this time is called for by only one material factor namely, modern technology. He believes that there is a “very wide-spread fear that this immense development of technology will bring slavery for mankind, and that this fear is not unreasonable.” Furthermore, he wrote that the Nazis were only a little ahead of their time when they tried to set up a single world tyranny, and if such a tyranny was ever established it would be almost impossible to overthrow. Thus this great development of technology puts the problem before us in the form of a choice: world slavery or world freedom (Fuchs, 2019). Roy saw modern technology as in a dialectical relationship to society, which means that technology has its own

geometry and trajectory, but is shaped by humans' interests. This means that, in principle, by practicing emancipation, we can also form and create technologies that advance freedom, equality and democracy. Roy argued for the creation of humanistic technologies as part of the struggle for a humanistic society. "Machine should not be the Frankenstein of modern civilization. Created by men, it must subserve man's purpose and contribute to his freedom." Roy writes that there can be no freedom without humanistic modern technology and that freedom, equality and democracy are impossible if one rejects modern technology (Fuchs, 2019). Fuchs wrote that while Gandhi seemed to be against modern technology (one used only for colonial gain), Roy argued for an alternative modernity, "a socialist-humanist modernity that shapes, creates and uses technologies in manners that abolish toil and advance freedom, democracy and sustainability."

Marcuse identifies both the emancipatory and repressive potentials of modern technology and argues that the actual character and impact of technology depends on the broader societal contexts of interests and struggles. It is argued that a modern socialist society is where technology is shaped and used in manners that overcome toil and advances freedom, and that the technology is governed in a democratic or participative manner (Fuchs, 2019).

One Dimensional Man

Herbert Marcuse (1964), in his book entitled "One Dimensional Man: Studies in the Ideology of Advanced Industrial Society," argues that freedom, in the traditional Marxist sense, has been lost in modern times. He wrote that "a comfortable, smooth, reasonable, democratic 'unfreedom' prevails in advanced

industrial civilization, a token of technical progress.” He decried the “suppression of individuality in the mechanization of socially necessary but painful performances; the concentration of individual enterprises in more effective, more productive corporations; the regulation of free competition among unequally equipped economic subjects; the curtailment of prerogatives and national sovereignties which impede the international organization of resources.” He stated that the rights and liberties, which were vital factors in the making of the earlier stages of industrialization, yielded to the next stage, that of mass consumption. That “independent thought, autonomy, and the right to political opposition have been deprived of basic critical function in a society which seems increasingly capable of satisfying the vital needs of first world societies through the way in which it is organized.”

This development has reduced opposition to mere discussion and promotion of worn out reasonings within the status quo. It seems to Marcuse that it now makes little difference whether the increasing satisfaction of needs is accomplished by authoritarian or non-authoritarian systems. For Marcuse, under the conditions of mass consumption, non-conformity with the system itself appears to be socially useless, more so when it entails tangible economic and political disadvantages and threatens the smooth operation of the whole. He warned that, at least in so far as the necessities of life are involved, there seems to be no reason why the production and distribution of goods and services should be hampered by the pursuit of personal and civil liberties (Marcuse, 1964).

Marcuse pointed out that the apparatus imposes its economic and political requirements at the expense of labor time and free time, and on an intellectual culture. For Marcuse modern society is totalitarian, a form of corporate

totalitarianism. Totalitarian is defined by Marcuse as “not only a terroristic political coordination of society, but also a non-terroristic economic-technical coordination which operates through the manipulation of needs by vested interests” (Marcuse, 1964). Advertising can be a “terror” especially when one is forced to watch hours and hours of unwanted ads while watching a boxing match or a basketball championship game. Streaming the same through the net can take the ads away but other requirements must be met including procuring data and bandwidth and buying the necessary hardware and software. All these are actually trivial needs and yet seem so urgently necessary in contemporary life.

Political power asserts itself through its power over us through the machinery of mass production and mass consumption and the technical organization of the global network. The government of advanced and advancing industrial societies can maintain and secure itself only when it succeeds in mobilizing, organizing, and exploiting the technical, scientific, and mechanical productivity available to industrial civilization. That the machine’s productivity surpasses that of individuals makes the machine the most effective and coercive political instrument used by the elite to control the working class and this is especially true in a society whose basic organization is only that of the machine process (Marcuse, 1964).

But for Marcuse, the political trend may still be reversed. Contemporary industrial civilization demonstrates that it has reached the stage at which netizens can no longer be adequately defined in the traditional terms of economic, political, and intellectual labels, not because these labels have become less significant, but because they are too significant to be confined within the traditional forms. New modes of realization are needed, corresponding to the new

capabilities of society. The advent of robotics, artificial intelligence, and information and communications technologies may enable people to free themselves from just being cogs in the great machinery of industrial production. But this would entail a re-thinking of how modern society should be - the freeing of humanity so it can simply be. Instead of using social media as a tool for creating subservience through convention, for example, social media can serve as a platform for dialectics and discussion. Political freedom would mean liberation of the individuals from politics over which they have no say.

Today's information and communications technology can facilitate greater participation in decision making for homes, schools, offices, and even the entire nation. Economic freedom would mean freedom from being controlled by economic forces and relationships; freedom from the daily struggle for existence, from working an eight hour job with poor compensation. Social media can facilitate working from one's home. Finally, intellectual freedom would mean the restoration of individual thought now absorbed by mass communication and mass education, the abolition of "public opinion" altogether. Facebook should not penalize post that others think are offensive, rather it should penalize posts and comments that are guilty of thoughtless conformity.

For Marcuse, the unrealistic sound of these propositions is indicative, not of their utopian character, but of the strength of the forces which prevent their realization. Social media is being used not just a way of gauging public opinion but directing it towards convention. And what is convention? The answer to this question is war, conventional war. We are slaves to bankers whose owners also control petroleum, heavy arms production, electronic media and the web. The most effective and enduring form of warfare against liberation is the implanting of

material and intellectual needs that perpetuate obsolete forms of the struggle for existence (Marcuse, 1964). This includes war which remains to be the most profitable venture for large global corporations.

False Needs and True Needs

For Marcuse (1964), the intensity, the satisfaction and even the character of human needs, beyond the vital level, have always been preconditioned and imposed by the status quo. The possibility of “doing or leaving, enjoying or destroying, possessing or rejecting something is seized as a need depending on whether or not it can be seen as desirable and necessary for the ruling class.” He wrote that human needs are historical needs and, to the extent to which the society demands the repressive development of the individual, his needs themselves and their claim for satisfaction are subject to critical analysis.

Philippe Marcano (2018) in his study entitled, “Critical Theory and Social Media: Alternatives and the New Sensibility” brings the above mentioned concern into further discussion using an input grounded (critical) framework. He argues that in modern societies, social relationships are now almost inseparable from technology use, to the extent that interactions through social media platforms may have become an indispensable need. He wrote that the advent of social media has made a need out of social connectivity, but asked what exactly constitutes a need? He insisted that an enlightened categorization of needs can be found in the work of Marcuse, who wrote in his book, *One-Dimensional Man*, that vital needs are distinct from preconditioned needs. Vital needs include “nourishment, clothing and lodging, at the attainable level of culture,” while preconditioned needs are

determined by what is “necessary for the prevailing societal institutions and interests.” Preconditioned needs can be further differentiated into true needs and false needs. True needs are those that lead to the “alleviation of toil and poverty.” False needs have been identified for Marciano by Marcuse as those which are “superimposed upon the individual by particular social interests in his repression.” False needs perpetuate toil, aggressiveness, misery, and injustice. Though false needs maintain conditions that harm society as a whole, the individuals who seek to satisfy them may very well feel that they are extremely gratifying and stimulating, and thus believe themselves to be blameless. They begin to identify themselves with those false needs, they make them their own through habit, and in turn, it becomes difficult to differentiate between a true need and a false one (Marciano, 2018). Thus Marciano posits that the success of a false need lies in its appearance of being indispensable, in the enjoyment and utility that it provides. Strangely enough the mistaken need for some people to post the food place they have been to and what food they have eaten is on the rise. The addiction to FB likes may be indicative of a need to emancipate oneself from social binds and blinders but posting on Facebook merely provides Google and the like personal information unnecessarily. When people become engrossed in fulfilling a “social media need,” it becomes far more difficult to become aware that it was an imposed need, one that exists outside of vital necessities. The question of false and true needs is one which allows us to ponder on how we are to live our personal and social lives. When we start to question what we need, we question what we desire. In turn, what we desire shapes how we live. If we are to analyze the given needs of any time at face value, and if we are to critique “the prevailing societal interest,” as vital when it is not, we must scrutinize and examine them according

to their degree of “truth” and “falsity.” That is, using our current intellectual and material capabilities, we must explore the extent to which certain needs perpetuate toil, which is the basis of their falsity, and the extent to which their satisfaction could lead to a more emancipation, which are the characteristic of their truth. This, according to Marcano, is the way in which we may come to a radical break with the bondage of the “familiar, the routine ways of seeing, hearing, feeling, understanding things,” so that we may become “more receptive to the potential forms of a nonaggressive, non-exploitative world.” It is a question of engaging in critical analysis so as to clear the ground of the imagination by removing the necessity of present needs and imagine instead social world that can be otherwise, that can “actualize alternatives and lead us to a future of human relationships that are more meaningful, more loving, and less indifferent” (Marcano, 2018).

From Thoughtlessness to Mindfulness

In questioning needs that are simply accepted as necessary, Marcano (2018) states that we must undergo a radical questioning of what, in fact, true needs are. In doing so, we recognize the ways in which we have identified with false needs and have developed a repressed sense of what the world must be like. The practice of mindfulness may come in handy for this purpose. Mindfulness is a meditative practice wherein one can watch the mind as it flits from one thought to another. As a thought arises we may ask if it is a thought about a vital need or an imposed one. We can actualize a right to free ourselves from repressive needs, to free ourselves from objects of desire which are imposed on us, since birth, through

the practice of mindfulness. In order for beings to experience change, “the need for radical change must be rooted in the inner being of individuals themselves, in their intelligence and their passions, their drives and their goals.” If we never feel a deep and vibrant need for change, whatever warnings we receive will remain unattended. Far too often we remain suspended in thoughtlessness. A need that should be questioned is the need for social connectivity through social media, a need from which it is almost impossible to escape from (Marcano, 2018).

On Facebook

Filipinos continue to top in terms of social media use globally. In a study by the Creative Agency We Are Social and Hootsuite, The Digital 2019: Global Digital Overview, Filipinos spend an average of 10 hours, 2 minutes on the internet via any device. The report also shows that Filipinos usually spend over 4 hours on social media daily, followed by Brazilians (3 hours, 34 minutes) and Colombians (3 hours, 31 minutes). Facebook continues to dominate the internet as the top social media platform with over 2.71 billion users, followed by YouTube with 1.9 billion users, and WhatsApp with 1.5 billion users, and Facebook Messenger with 1.3 billion users. This is the fourth year in a row that the Philippines topped social media use worldwide. This may also explain why there seems to be a rise in depression cases among Filipino college students as shown in some studies including that of Labrague in 2014.

Labrague (2014), in a study entitled, “Facebook Use and Adolescents’ Emotional States of Depression, Anxiety, and Stress,” also noted the incredible rise in the use of Facebook in the recent years. Labrague wrote that in the Philippines

alone, there were about 30 million active users as of 2012. Studies indicated that among Facebook users, college students in particular are the heavy users in the Philippines. Facebook is used by about 85 to 96 percent of college students in 2012, and the largest age group of Facebook users was 18 - 24 years old, followed by the users in the age of 25 - 34, Millennials and Gen X in short are the largest group of Facebook users in the Philippines.

Reasons for joining Facebook and like sites include maintenance of relationships, to meet new people, to communicate information, to express their beliefs, and some use Facebook out of boredom. But Labrague also warned that in spite of the promising advantages, there have also been increasing concerns regarding its negative outcomes to adolescents' wellness. Some of the negative outcomes that are related to Facebook use involved personality problems and unwanted behaviors such as stalking. Doing Facebook while studying reported as resulting in higher levels of stress and were less in control of things. He noted that Facebook provides its users the option to share information about their private life in their profiles, including pictures, favorite music or videos, and even their contact information. He observed that nearly half of the respondents used privacy settings to select parts of their profile to share with others. Labrague mused that perhaps they were apprehensive that the information posted will be seen by individuals for whom the information is not intended or worst to stalkers and identity thieves. While the results of Labrague's study showed that Facebook usage alone was not sufficiently responsible for the negative emotional states of depression, anxiety, and stress among respondents, he warned that the time spent on FB increases the likelihood of adolescent users to develop depression and anxiety. He thereby recommended that parents should monitor and supervise

online activities through active parental involvement and constant communication. Moreover, he wrote that family members and university administrators should strive to monitor and identify young Filipinos who may be at risk of developing negative emotional states while using Facebook. Why the potential correlation between high Facebook usage and depression? Marcano may have some insights to explain this phenomenon.

A vast majority of our communication takes place not just through physical encounters, but digitally. Just like water, power and transportation, net-mediated communication has become a public utility. Marcano (2018) wrote: “When all your friends and family are online, interactivity is banality”. The need for social connectivity is now inseparable from the use of these platforms to “connect” with people all over the world. There are now incoming generations of people who have never witnessed a world that was not drowning in digitally mediated relationships. When faced with this overwhelming reality, the choices are few. Even if we opt for a romantic version of a life without technology, we will still find ourselves living amidst digital natives who cannot fathom a life without Facebook and are still interacting with each other through social media.

Marcano (2018) states that we tend to think of these platforms as mere communication “tools” that one can simply ignore when busy, which gives us the illusion that they are not affecting the way we relate to each other and the way we see the world. But when a phone buzzes the common reaction is to reach out for it and there is hardly a time when the young and not so young can be seen without touching their mobile phones. At first glance, these tools seem to shape our society for the better, so it is difficult to view the same as instruments of control and domination.

Platforms like “Facebook” advertise themselves on “ideals rooted in liberal democratic paradigms,” such as “sharing online creativity, community-based social activities, and egalitarian interaction,” thus the appeal and popularity that they have. Facebook states its mission as to give “people the power to build community and build the world closer together” (Marcano, 2018). But we should not be so easily convinced. Obviously, Facebook enables its users to share and produce content. It also allows them to consume the content others produce, so there’s a semi-participatory character to the network. However, for Marcano, the extent to which it can “build community” and “bring the world closer together” must be put into question and undergo a process of critical analysis, considering recent public revelations on how Facebook is able to sway electoral outcomes, collects more data about us than we are aware of, and deliberately the use of likes and emoticons addictive. We must take into account how these seemingly innocent platforms may be leading to very clear social engineering, manipulation, and control. A person’s status has now been linked to the number of “likes” favorable commentaries and reactions. So how would a user feel if no one actually reacts to a life sharing post or worse makes fun of it?

Furthermore, social media is a business and must be seen for what it really is. It is actually scary to see the entrance of the social media platforms into our social life with such speed and frequency that we cannot truly examine them objectively and dispassionately. Rarely do we stop and question how Facebook and such alter our perceptions of the social reality as most of public discourse focuses only on the issue of privacy and data.

Marcano agrees with Marcuse who argued that social media use must be coupled with a new sensibility of the social in order for us to actualize new, non-repressive forms of technologically-mediated relationships.

Marcuse's theory focused on the need to think qualitatively about different alternatives to the problems we face as a society. Marcuse was not only interested in the measurement of effects but was also primarily interested in exploring how measured phenomena can be used to articulate the potentials a society could actualize (Marcano, 2018). Public opinion should not be the sole basis for the realization of one's self.

Synthesis

There are many more factors to explain the rise in young people's depression and suicides. But the fact that high social media usage has been linked to depression and anxiety study after study indicates that there is a connection no matter how hard Labrague (2018) tried to hide it. Perhaps it's not just high usage that brings about depression. Perhaps the wrong use of social media connectivity does not bring about the fulfillment that the hype promises. Perhaps what social media users are actually looking for is self-actualization and freedom beyond public expectations.

Fuchs (2018) notes in his article that though social media happens because of social relationships that enable sharing, communication, collaboration, and community, it is also at the center of the realization of neoliberal performance principles that places social-media platforms as tools for self-presentation, competition, and the individual expansion of social contacts. Marx, Roy, and

Marcuse see the liberating potential of technology once it aligns to a new sensibility with regards to ourselves free from the division between private and public selves. Marx believed that full emancipation is not at all possible in modern society despite the removal of deterministic feudal conditions for as long as one's private life is alienated from his public life and vice-versa. Marx, Gandhi, and Roy saw technology as a "monster in the making" if machines continue to become the be all and end all in modern production utilizing people as cogs rather than as tool in the service of mankind. Marcuse expounded on how this can be done by technology generating false needs in order to distort our social view and control us.

Marcano used Marcuse to point to ways social media can be altered so that we can move society in a direction that actualizes new forms of cooperation. Marcano wanted to show that social media can be changed because they are merely an extension of current human activity.

There are studies that illustrate the negative effects of social media, yet Mariano wondered why we can't seem to feel empowered to do anything about it. The dominant paradigm states that social media is vital, and promotes the common good and any attempt to question this is now seen as deviant or contrary to norms. If we are to move towards a free and empowered state we must question these norms and create mental space for the possibility of new forms of cooperation (Marcano, 2018).

Chapter 3

METHODOLOGY

Assumptions of Qualitative Design

The main hypothesis of this qualitative study is that, although the physical world exists outside of the perception (the "world" of George Herbert Mead), the reality itself is social, emerging in the language used to refer to the subjective experience of individuals in and the perception of this world. Individual perception of reality is a process, both partial and subjective, and research is an inquiry into the process by which reality is interpreted by individuals-both by respondents and by researchers/interviewers. Creswell (1994) explains that qualitative research is an interpretive research.

This is an inductive process in which data are collected for interpretation. The data itself includes the language and statements of the subjects in the form of descriptions and narratives, as well as the notes of the researcher on the circumstances, the tone of the respondents, and the theoretical implications. The qualitative researcher uses a close examination and analysis of the data for the purposes of the inductive construction of the meaning. The terms, categories and theories are based on data, emerging from data, and the inductive process of analysis, coding, and interpretation.

The design of research is also subject to the phenomenon of the emergence of categories, models, meanings and theories. The form of an interview itself evolves according to the direction taken by the respondent.

Other important assumptions include that:

- The researcher may work as an observer and maintain the integrity of the study, not to impose own prejudices, or force them into preconceived categories.
- The stories of advocates can reveal important abstract ideas and help both the advocate and the researcher in the process of discovering meaning.
- A constant comparative analysis may allow the researcher to use the subjective perceptions of advocates to generate more general concepts and meanings.
- The concepts and categories and the meanings and theory arising from a limited field study can be used to further guide substantiating research.
- A researcher can participate in a close collaborative conversation to take the perspective of the other and use a constant comparative analysis to move from subjective to neutral observation.
- In theoretical sampling, there is an assumption of persistence that theories formulated for a group "are likely to hold for other groups under the same conditions" (Glaser and Strauss, 1967).

Research Design

This qualitative study used Straussian Grounded Theory design and a combination of Active Interviewer Approach (Holstein & Gurium, 1995) and Online Research Interview for data collection.

This qualitative study used interviews based on Active Interviewing Theory and Online Research Interviews and followed a Straussian Grounded Theory designed to guide the collecting and coding of interview data as a way to identify emerging categories and generate substantive theory. The choice of Grounded Theory was basically because it is not just the presentation of raw data nor the

routine application of formulative methods of data, it is neither easy nor an excuse for the absence of methodology. It is not a theory of testing, content or word totals. It is, rather, a way of interaction and organization using a methodology that is stitched up to questions of interpretation, and a process that does not commit too much to existing assumptions.

Grounded Theory Research. Grounded Theory is a qualitative research that Glaser and Strauss proposed in 1967 which explores data that are systematically obtained and analyzed. The method, as described in its 1967 publication, represented a two-fold effort to maximize the process of discovery and for generating a theory that is closely linked to data. The aim is to improve research in general by linking theory and data much more thoroughly. In addition, they sought to improve quality research by first shifting from revaluation to a description of what they perceive as a more useful field of theory, and secondly by making the method more rigorous and systematic. Glaser and Strauss' (1967) aim was to introduce strict new methods of qualitative research that would allow for a systematic collection of data, coding and analysis of data.

Data Collection Procedures

Data collection strategy for this research investigation used the Active Interview, Online Research Interview and open questions. The aims are -

1. To elicit narratives that illustrate emerging concepts and reveal tacit and hidden perceptions;
2. To surface developing dynamics that point to the liberating potential of social media; and

3. To pursue deeper revelation to encourage participants to assist in the making of meaning (Marshall & Rossman, 1999).

The Active Interview. This study used the Active Interview Theory developed by Holstein and Gubrium (1995), whose purpose was to create a “conceptual sensitizing device” to enable interviewers as researchers to capture both the “hows of social process” and the “whats of lived experience.” The active interview is a research process for exploring the reality of subjects and is distinguished from interrogation, as used, for instance, in a criminal investigation. In the active interviews employed in this research, both interviewer and the interviewed became active participants and both were engaged in the making of meaning. The participants were seen not as containers of knowledge to be tapped but as “constructors of knowledge in collaboration with interviewers.”

Holstein and Gubrium (1995) described the Active Interview as “interpretive practice.” It is a collaborative conversation in which both interviewer and participant engage in making meaning and turn their attention to how meaning is made as much as to what is said, the content. “Reality is constituted,” they say, “at the nexus of the hows and the whats of experience, by way of interpretive practice.” The active interviews conducted tended to be improvisational and spontaneous, yet structured and focused within loose parameters provided by the interviewer.

The activated or enlivened participant, instead of just telling what is known, was part of the process of making meaning. The participant was accorded respect as someone capable of producing a narrative, was valued as an interpreter and constructor of meaning and because the participant was assumed to be competent

in the active interview process, subjects who might otherwise be marginalized were given voice (Holstein and Gubrium, 1995).

Online Research Interview. The inquiry was unfortunately caught in the midst of the COVID-19 pandemic and had to resort to interviews conducted online.

Fortunately, given the research topic, the option for an online interview was organic to the research process and placed the participants in a context where they were most comfortable.

An online interview is an online research method conducted using computer-mediated communication (CMC) (Salmons, 2014), such as instant messaging, email, or video. Online interviews require different ethical considerations, sampling and rapport than practices found in traditional face-to-face interviews.

Online interviews, like offline interviews, was used to ask participants to explain what they think or how they feel about an aspect of their social world. Interviews were especially useful for understanding the meanings participants assigned to their activities; their perspectives, motives, and experiences. Interviews were also useful for eliciting the language used by group members, gathering information about processes that cannot be observed, or inquiring about the past. Thus the objectives that the researchers have do not differ significantly, however the methods and research design can be effected by the online component of the research (Lindlof, 2002).

Open Questions. Open questions were employed that were designed to encourage participants to communicate their perspectives in a freer conversation. Sunstein and

Chiseri-Strater (2012) recommended questions that elicit narrative responses which the researcher used to base the ff prompts on:

- Tell me more about the time when you started using social media...
- Describe how social media helped you...
- Describe the first time you felt you were heard...
- Tell me about the connections you found online...
- What stands out for you when you think of your online experience...

Questions like these transferred control of the interview in large part from interviewer to participant, or informant. Holstein and Gubrium (1995) spoke of “enlivening” the participant by providing an “active” role in the process of making meaning. At the point of enlivening, the participant “not only holds fact and details of experience but, in the very process of offering them up for response, constructively adds to, takes away from, and transforms the facts and details.”

Theoretical Sampling/ Linear Snowball Sampling

The first step (active interview) called for what Glaser and Strauss (1967) refer to as the use of “theoretical sampling,” a process of deciding what data to collect while jointly collecting, coding, and analyzing data. Thus, the interview procedure of data collection featured initial choices of interview subjects based simply on the subject or problem area without a theoretical framework. In this research, theoretical sampling was done through an initial interviewee, a collaborative selection of the next interview subjects, and through theoretical control of the shape of the interview.

Participant 1 was initially identified, he is a social media user in Negros Occidental who has been marginalized because of his political belief but has

seemingly found an effective voice online that seems to point towards personal and social liberation.

To minimize researcher bias, the linear snowball sampling or chain-referral sampling was employed in the selection of nine (9) more interviewees. Snowball sampling is defined as a non-probability sampling technique in which the samples have unique traits. This is a sampling technique in which existing subjects provide referrals to recruit participants required for a research study. According to Bhat (2020), this sampling method involves a primary data source nominating other potential data sources that will be able to participate in the research study. Snowball sampling method is purely based on referrals and that is how a researcher is able to generate a sample.

Participant 1 recommended Participant 2 who is an LGU consultant and paralegal officer who uses social media to inspire social change and who in turn recommended Participant 3, a senior partner in a law office who started a community barter online. Participant 3 recommended her mentee Participant 4 who is a former OFW who became a self taught digital marketer. She, in turn, led the inquiry to Participant 5 who is flourishing as a business consultant in the areas of social media, digital marketing and virtual team development. He then facilitated the appointment with Participant 6 who found a worldwide audience for her management input when her post trended online.

Participant 6 then led inquiry to Participant 7 who now owns a digital agency for social media content creation which in turn recommended Participant 8 who is a BPO finance supervisor as well as a youtube content creator and vlogger. He then recommended a student who sends herself to school through video creation and

vlogging. She then pointed the way to an out of school youth who became an SK Kagawad and is gaining a following as a vlogger/youtuber.

The second step which is coding and analysis began immediately with the first interview transcript during the data collection, and further selections for sampling were guided by the data needs. The succeeding directions emerged with the recognition of gaps in the developing theory or the need for further data regarding specific research questions. In regard to active interviewing, Holstein and Gubrium (1995) concurred that sampling is an “ongoing process.” “Designating a group of participants is tentative, provisional, and sometimes even spontaneous.”

Theoretical Sensitivity. The process was controlled by the emerging theory. Theoretical sampling required “theoretical sensitivity” to enable the study to proceed to the generation of concepts and theory as they emerge from the data. This skill utilized the researcher’s personal inclinations and temperament, combined with theoretical insight and an ability to use those insights. Corbin and Strauss (2008) added that the researcher’s experience and background play an important role in the process of generating theory.

According to Glaser and Strauss (1967), the operant criteria are “theoretical purpose and relevance.” The purpose, they reminded, is discovery of theory, not “verifications of facts.” Their concern is to establish a more systematic approach less controlled by preplanning, routine, and a priori theory as explained by Glaser and Strauss:

“The criteria of theoretical sampling are designed to be applied in the ongoing joint collection and analysis of data associated with the generation of theory. Therefore, they are continually tailored to fit the data and are applied judiciously at the right point and moment in the analysis. The analyst can continually adjust his control of data collection to ensure the data’s relevance to the impersonal criteria of his emerging theory.” (1967)

Glaser and Strauss (1967) contrasted theoretical sampling and statistical sampling in relation to their purposes. Whereas statistical sampling has a purpose of obtaining accurate evidence of distributions and to make verifications, the purpose of theoretical sampling is to discover categories, their properties, and their relationship with each other. In theoretical sampling, there is an assumption of persistence that theories formulated for one group “will probably hold for other groups under the same conditions.”

Theoretical Saturation. Glaser and Strauss (1967) argued that the success of theoretical sampling lies in reaching “theoretical saturation,” this point was reached in this inquiry when no additional data were emerging to enable the study to develop further properties. Repeated instances of similar data indicated that a point of saturation has been reached, and data collection can be stopped.

The Role of the Researcher. In this research project, the researcher was the sole instrument of research. An important concern was the role of the researcher in relation to the participants in research. Classic grounded-theory research called for an independent relationship whereas the Straussian approach called for a researcher to actively engaged with participants (Corbin & Strauss, 2008).

Ultimately, the researcher, to be effective, had to be aware of his or her own biases and took steps to mitigate them and weighed the liabilities against the advantages in utilizing an initial literature review. It is important that Glaser and Strauss (1967) did not call for the researcher to begin research with a *tabula rasa*, a mind devoid of knowledge of the field. Rather, they argued that the researcher must avoid letting any preconceived theory “dictate” the process of research.

McGhee et al. (2007) insisted that the most important factor is not familiarity with the literature or lack thereof, but the presence of “inductive-deductive interplay,” the use of induction to generate theory, the researcher's open-mindedness, the use of reflexivity, and faithful use of the method of constant comparative analysis.

Data Analysis Procedures

Data analysis is part of the second step but started right away upon generation of interview data. Glaser and Strauss (1967) have noted that it is often a natural impulse for a person to generate theory, but they distinguished purposive generation of theory as a distinct process requiring a controlled methodology (Glaser & Strauss, 1967). This section explains constant comparative analysis, coding, and the generating of theory, which was the final step of this process.

Constant Comparative Analysis. In grounded-theory research, the controlled methodology for analyzing data is called constant comparative analysis. First, this method is analysis in that it required that the researcher even at the outset of data collection begin closely analyzing data into minute units or indicators (Strauss, 1987).

Next, this method is comparative because it involved systematic comparison of units of study, which were identified as indicators, and data collected in the next phase of collection. Thus, in this interview research, the researcher began analysis during the first interview through the use of memo writing and continued by subjecting all the data collected to microscopic analysis. The purpose was to note similarities and differences that enabled inductive coding and the generating of concepts, categories, hypotheses, and theories.

Finally, this method was constant because (a) in each phase, the process constantly returned to the beginning point of analysis and continues the process of analysis; (b) in each phase there was identification of similarities and differences, writing memos, and coding; and (c) the inquiry was constantly, even simultaneously, engaged in the processes of analyzing, comparing, and abstracting from the data.

Glaser and Strauss (1967) found the process useful for work with small units such as the interview study at hand, but they maintained that it could be used in any social setting: "Our discussion of comparative analysis as a strategic method for generating theory assigns the method its fullest generality for use of social units of any size."

The process of comparative analysis itself is related to what Glaser and Strauss (1967) called the "cumulative nature of knowledge and theory." It involves "a progressive building up from facts." In this study, the study used statements from respondents as the "facts" from which to build up theories. These facts are not facts in the sense of being quantifiable or indisputable, but in the sense of being actual statements from the participants. The facts also included how things were said and contradictions and word choices that may belie deeper significance.

Coding. Corbin and Strauss (2008) suggested that the research begin with open coding which develops into axial coding and finally selective coding (Strauss, 1987; Corbin & Strauss, 1998). The process was as follows -

Open Coding. Corbin and Strauss (2008) described open coding as breaking the data down into parts, examining closely, comparing and contrasting, and asking questions. Strauss (1987) said that the basis for grounded theory is the concept-

indicator model that “directs the conceptual coding of a set of empirical indicators.” Open coding uses “indicators” or words, phrases, statements from the data, or observations to develop “concepts.” Indicators were constantly compared with each other as the inquiry worked to identify new insights until theoretical saturation was reached. Identified were terms used by study subjects, terms that can be thoroughly and “minutely” analyzed (Strauss, 1987) in order to move to coding of more general concepts. Strauss (1987) explained that the more detailed the analysis, the less the chance of missing categories and the greater the chance of discovering appropriate categories and reaching saturation.

Memo writing was an important aspect of open coding. LaRossa (2005) pointed out that the key to developing new concepts is asking generative questions, questions that push the researcher to think more abstractly and theoretically. Strauss (1987) called for frequent interruption of the coding process in order to write self-memos that move the researcher toward the theoretical realm and the generating of concepts and theories. He also noted that the researcher must avoid becoming committed to codes or concepts too quickly and cautions against finding significance in “face sheets” with factors like age, race, gender, or social class. These, he posited, must become part of theory only if and when they are demonstrated to be relevant.

The progressive building up from facts involved constant or continual study of the data in search of emerging categories. Part of the process of constant comparative analysis was a constant turning over of the facts to the point of absorbing them in order to allow categories to emerge. But this phase of the process was done with careful coding of categories and rigorous analysis of the body of data

in light of these new categories. This was a process that the study went through multiple times to discover emerging categories and to generate theory.

The inductive process moved toward greater abstraction in the process of grouping concepts to form categories. LaRossa (2005) argued that Strauss actually used the term “categorization” to mean both the grouping of similar concepts and also “dimensionalizing,” the grouping of concepts that seem to be dissimilar. LaRossa proposed calling the resulting categories “variables.” An important point about the generated concepts used for categorizing is that they have two essential features: they are “analytic” and “sensitizing” (Glaser & Strauss, 1967). A concept is analytic when it is general enough that it denotes characteristics of entities, and it is sensitizing when it yields a meaningful picture that facilitates one's grasping it in terms of personal experience.

Axial coding. Strauss (1987) explained that the term “axial coding” is a reference to the practice of analysis that takes place around the axis of “one category at a time.” As he recommended, the researcher as a beginning analyst used a coding paradigm which coded according to what he calls “paradigm items,” such as conditions, consequences, relations among actors, and strategies. Axial coding is further coding within a category, involving analysis of paradigm conditions and other subcategories relating to the who, what, when, where, and why of the category (Strauss, 1987). Collection of qualitative data proceeded simultaneously with open coding and axial coding. The process was “not linear but concurrent, iterative and integrative, with data collection, analysis and conceptual theorizing occurring in parallel and from the outset of the research process” (McGee et al., 2007). LaRossa (2005) distinguished

axial coding from open coding in its focus upon an “explicit” examination of relationships between variables or categories.

Axial coding and identification of core category is referred to by Strauss (1987) as the coding process with the inclusion of axial coding as “increasingly dense conceptualization” in which linkages of categories will eventually lead to identification of the core category. Hunter, Murphy, Grealish, Casey, and Keady (2011) explained this interrelated process: “Concepts, categories and subcategories are continually subjected to questions and comparisons, with the aim of identifying the core category and its links with the others.”

As LaRossa (2005) equated the core category with the research study’s main story, so the core category in this research is the category or variable that has the most numerous and strongest links to the other categories. It is also the category that is “theoretically saturated and centrally relevant.” The core category was the focal point for generation of theory, and it accounted for variations and exceptions in patterns of behavior (Strauss, 1987). Corbin and Strauss (2008) claimed that the core category has analytic power because of its ability to explain or convey ‘theoretically’ what the research is all about. The researcher was looking for “that special something that ties together all of different categories to create a coherent story.”

Selective coding. Once the core category or variable had been identified, the study was then able to turn to selective coding, a more limited and more focused kind of coding. This kind of coding, according to Strauss (1987), “pertains to coding systematically and concertedly for the core category.” The core category became the center of concentration for analysis, and it became the guide to further theoretical

sampling and data collection. As research progressed, selective coding dominated the process as it moved toward generation of theory.

Generating Theory

The final step was generating theory. Glaser and Strauss (1967) stipulated two elements of generated theory: “conceptual categories and their conceptual properties; and second, hypotheses or generalized relations among the categories and their properties.” Generating conceptual categories and identifying the core category enabled the researcher to begin generating first hypotheses and then theory.

Glaser and Strauss (1967) pointed out that at first, the study may find everything important and that work quickly leads to generation of hypotheses: “In the beginning, one’s hypotheses may seem unrelated, but as categories and properties emerge, develop in abstraction, and become related, their accumulating interrelations form an integrated central theoretical framework which is the core of emerging theory” (Glaser & Strauss, 1967).

The next phase after generation of hypotheses was generation of theory. It involved integrating concepts and categories into an emerging theory. Substantive theory was open-ended, subject to the placing of new data and concepts into the larger scheme.

Formal theory is oriented to the larger scheme and must never be “forced” (Glaser & Strauss, 1967). Emerging theory or “tentative theory” (McGhee et al., 2007) then guides further data collection. The result is crystallization of this core as a framework, and a clustering of categories emerges quickly. There may be a danger of allowing axial coding to close off the process of generating concepts and

hypotheses prematurely, but Glaser and Strauss (1967) argued that when generation of theory is the purpose, one is alert to emergent perspectives and the influence of those perspectives to modify and change the theory being developed.

Corbin and Strauss (2008) posited that the most important aspect of moving from description to theory is in understanding that theory is explanatory. Rather than simply describing phenomena, the researcher as theorist must focus on specific properties and explain why properties and relationships of properties lead to specific kinds of results.

Glaser and Strauss (1967) said that the focus on the emergence of categories solves the problems of fit, relevance, forcing, and richness. What is being sought, said Glaser and Strauss (1967) is a “theory that ‘fits or works’ in a substantive or formal area (though further testing, clarification, or reformulation is still necessary), since the theory is derived from data, not deduced from logical assumptions.”

The theoretical products of this research is to derive theory on the liberating potential of social media grounded in data as opposed to speculation, common sense, or logical assumptions. Glaser and Strauss argued that the “researcher’s job is not to provide a perfect description of an area, but to develop a theory that accounts for much of the relevant behavior.”

The researcher’s job is to identify categories and their principles in order to generate theory beneficial to future research or suggestive of further research. The process of generating theory can result in either a “well-codified set of propositions or in a running theoretical discussion, using conceptual categories and their properties” (Glaser & Strauss, 1967). Glaser and Strauss chose the discussion approach because their emphasis was upon the process itself, or what they called “theory as an ever-developing entity, not as a perfected product.” This approach is

very open. The theory generated represents a culmination of research, but in other ways it is the beginning of a process of modifying and rephrasing and conducting further research.

In summary, the process of generating theory involved simultaneous data collection, coding, and data analysis. These processes “should blur and intertwine continually, from the beginning of an investigation to its end” (Glaser & Strauss, 1967). The researcher aspired to be aware of the entire process from the beginning of data collection through the generation of theory. Even as interviews were conducted, a concept may emerge; and it was then saved for later coding or used immediately in a follow-up question. Coding affected the next interview and lead to a new approach toward analysis. It was also important to avoid any inclination to separate the processes that one may ignore an idea that emerges in a phase where it may seem out of place (Glaser & Strauss, 1967; Sunstein & Chiseri-Strater, 2012). Thus, the data collection aimed to progress in the shape of a growing circle as the researcher constantly went through a repetition of analytical phases. Movement was inductive as the inquiry framed the analysis in ever more abstract terms: from minute details (indicators) to concepts to categories to saturation and a core category to hypotheses and tentative theories and finally to theory.

Rigorous Adherence to Research Method. Glaser and Strauss (1967)

maintained that the larger issue for qualitative research is rigorous adherence to research method: adequacy of data for generation of theory, careful analysis and constant comparison of data, theoretical sampling to enable the saturation of categories, and generating of theory intimately linked to and grounded in the data.

Morse et al. (2002) identified five verification strategies to ensure reliability and validity—all built on the notions of rigor and investigator responsiveness:

Methodological Coherence. This strategy involves the “responsiveness of the investigator” to ensure “congruence between the research question and the components of the method.”

Appropriateness of Sample. This strategy necessitates selection of subjects who have adequate knowledge to ensure that categories are saturated.

Concurrent Collection and Analysis of Data. This strategy assures “mutual interaction between what is known and what one needs to know.”

Theoretical Thinking. This strategy provides the researcher with emerging ideas that are “reconfirmed in new data”. It requires “macro-micro perspectives, inching forward without making cognitive leaps, constantly checking and rechecking, and building a solid foundation.”

Theory Development. This strategy (Corbin & Strauss, 2008) assures that theory is developed from the data according to the grounded theory method and provides “a template for comparison and further development of the theory.”

These have been identified by GT theorists as steps the researcher can take to ensure soundness.

Internal Consistency. Internal consistency, which is of the highest importance in Grounded Theory research, demanded that data collection, theoretical sampling, coding, and generating of theory be done inductively without contamination by preconceived theory. Moreover, it demanded that these processes be carried out

systematically and continuously, even simultaneously at times. Glaser and Strauss (1967) clarified that “the theory must have applicability that emerges from the data.” Internal consistency demands accurate record-keeping, detailed notes, systematic coding, theoretical sampling “intertwined inextricably with the abstraction of description into theory” (quoted in Breckenridge & Jones, 2009, p. 122), and a careful accounting of the reasoning behind theoretical sampling. Finally, the theory must “work” (Glaser & Strauss, 1967) to provide explanation across situations.

Reliability. Another important area is reliability. Part of the concern is accuracy. Kirk and Miller (1986) pointed out the importance of assessing reliability in traditional interviewing according to truth of responses and accurate answers. The researcher used recorded, transcribed interviews (for face to face and online interviews) to ensure the accuracy and integrity of the data collected. Nonetheless, accuracy is a lesser issue in grounded theory research.

Hunter et al. (2011) explained the goal of grounded-research and the context in which it is conducted: GT research aims to understand what is going on in a given instance, particularly in common social settings that are not well understood and have not been exhaustively researched. GT research does not produce a set of definitive findings or a description; instead, it produces an ongoing conceptual theory. This theory will be recognizable to people familiar with the instance and will be modifiable to similar settings.

Chapter 4

FINDINGS AND DISCUSSION

This research inquiry on the liberating potential of Social Media in the Philippine context which used the Grounded Theory design involving ten (10) participants with the aid of linear snowball sampling yielded an emerging theory that developed from the participant sharing.

Hypothesis 1: Voice for the Voiceless. The development of this theory started with Participant 1 whose perceptions of social media is a platform for open discussion for those who do not have a voice. He embodied the sentiment that it has become easy enough for the voice of the silent to engage, and that it provides a voice for the marginalized and otherwise voiceless.

Participant 2 supports the concept of finding a voice in social media in his emphasis that social media benefits people, the oppressed, poor and deprived and expressed that *“what I am showing is social truth, my political bias for the workers and people who are not empowered.”* Also, *“personal truth on your judgement of what is truth, but may not be truth for others. What I mean [is that] the truth that I am espousing covers a certain group of society. Like workers who cannot pay their bills because of the loss of income.”* What he does is he *“uses social media to amplify their voices as there is a need for people's movement as a means of pressure politics to push your advocacy.”*

By saying that *“you can reach the broadest group in society, not only locally but globally,”* Participant 2 sees social media as a useful tool for organizing and linkages as well as a tool to gather support from international partners and allies so as to create a broad local and international front.

The paradigm items listed below represent the collated thoughts culled from the participants' interview transcripts which found parallelism in the axial codes 'voice for the voiceless,' 'information and dialogue,' and 'diminishing borders' which in turn resulted into the selective code 'voice for the voiceless' (see Table 1).

Table 1. Voice for the Voiceless

SELECTIVE CODE	AXIAL CODE	PARADIGM ITEMS
Voice for the voiceless	Voice for the voiceless	Voice for the voiceless Scales borders Exposes truth Amplify voices Louder voice
	Information and Dialogue	Tool for discourse Tool for feedback Tool for real time information Tool for real time news Virtual communication Higher accessibility Access to information Sharing of ideas More options
	Diminishing borders	Tool for connection Global wider reach Global linkages Virtual community building Tool for organization Large/ wider audience base Large data base International fellowship Optimum mobility Global exposure Accessible to more people Diminishes boundaries

Participant 7 claimed that *“social media gives everyone a voice, a louder voice [and that] it gives people an automatic audience to share their thoughts.”* It is interesting how she is able to generate discourse among women and tap through her show a good number of domestic experts and self-made micro entrepreneurs who among themselves manage to surface real concerns among real people which they claim were only talked about in informal conversations and hushed tones before.

Participant 10 shared that *"as a social media user, it is better to use fb, instagram, twitter or youtube to voice out who or what you really are. We should not be fakers in social media so people will not say we are attention seekers, it should be that users are free to express what you want to say without [necessarily] pleasing everybody..."* This LGBT participant found virtual communion with a wide community of individuals who feel persecuted due to their gender orientation. He claims that *"there are followers who send me private messages who admit that I hit their egos through video shares. There are those who share with captions like -*

'Yes Mother, I know your message is for me.' In socmed, we have the freedom to post rants but we have to think that not all people agree with our rants, there are people who will put us down, there are those who will lift us up, so we have to be careful of the words we use while posting on social media. I can feel respect and acceptance much more than put downs so I thank the Lord for everyday my followers increase by a hundred which tells me they like me."

Respect and acceptance are major personal issues for the LGBT and social media has apparently provided a platform where both can be nurtured and developed. It is a refusal to accept that today's social position is determined by gender and gender preference, too. Social media gave Participant 10 a means to communicate freely thereby liberating him from the social biases that be.

In a larger social context, Participant 3 supports that *"social media in a sense magnifies advocacies."* In the light of creating discourse, Participant 1 shared that *"you use [social media] not only to propagate an advocacy but of course in the enlightening of people. To enlighten not only your peers but also whoever you work with. And to create discourse among the majority... you are creating discussion. You are casting doubts on the principal beliefs, [the] dominating beliefs or practices."*

This is important to those who have been involved in social struggles and may feel

that the contemporary preoccupations of the Filipino may have rendered their struggle obsolete and social media has given a new face to age-old concerns.

Participant 6 was very specific about her post that trended worldwide saying that *“it was something that I have been very vocal about, employer-employee treatment. I was overjoyed.”* She further explained that as a -

“liberating voice in socmed, I would usually share my leadership style on FB, (especially my nothing to something story). One day, one of my posts got viral, (Relationship over Boss) it went viral from the Philippines to the whole of Asia, Europe, it was even featured in Good Morning America... After that, my followers grew from 600 to 38,000 coz after that, the majority of my posts are being shared, maybe [because] I have been sharing things that are true to me, and people can relate to it.”

In the light of COVID-19, information and dialogue is a prevalent input.

Participant 3 said that -

“liberation in terms of access to real time information [is] very useful... In national context social media has become the daily source of information during this time of pandemic... information re public health situation, community news, source of essential supplies, a means to communicate with colleagues and family. On a personal note - on a smaller scale - I am able to connect and experience international fellowships and opportunities to learn globally because of social media/ internet in general.”

The participants believe that social media provides a platform for local and international engagement, national and international discussion and linkages.

Participant 5 explained that his world has become so much smaller -

“I’ve worked with many nationalities - Australians, Hong Kongers, British, Latvians, Americans, Israelis, and because I can work with anyone as long as we have the internet, I’ve been exposed to many cultures and adjusted to most of them. Australians are very tactless generally but their honesty and feedback helped me improve in my work. My personal brand is still small, about 1,400+, but with my clients, I have helped them gain a collective number of 10 million followers. [Also,] most of my book sales are online so I couldn’t have done that without social media.”

Participant 4 who was an OFW turned full time mother said that social media is a great medium to express ideas, find like minded people whom you can relate to and get support. She *“discovered the [Facebook] Page feature, then I had a vision*

in 2009... to gather everyone who loves my city or are interested in my city. I never thought that it would become big and so helpful for my people in 10 years. [What makes the 107k follow is] the name plus your visibility."

It seems that when you want a specific niche, social media provides a wider ocean with which to cast a net. Participant 4 further said that the knowledge that you are able to contribute to your community in your own little way actually provides real value even if it is just access to the right information and what she finds liberating is the fact that you can use critical thinking in your choice of information.

Participant 8 affirms social media's capacity to diminish borders as its *"reach is limitless, everyone in the world has access to social media, people in all walks of life has social media accounts so it breaks boundaries, it [bridges] gaps/ distances, it brings people from different parts of the world closer."* Participant 10 affirms that *"socmed is public and fast in delivering messages to the entire world."* Participant 2 sees the potential for social media to do the same on a global scale through linkages.

If social media generates open discourse and real time information through accessible virtual communication, then it has the potential to scale borders, amplify voices, expand territories and become a voice for the otherwise voiceless sectors of the global community, thus strengthening the hypothesis labeled voice for the voiceless.

Hypothesis 2: Effective Enabler. Given its perceived power to aspire to liberation from cultural domination that shapes reason, the memo notes pegged social media into another developing hypothesis as an effective enabler. Participant 4 said that *"in times of crisis, information dissemination is highly important... and the Facebook*

platform can provide info in real time, so a great achievement is giving people useful data that they would not have access to readily.” Working in its favor is the automatic ripple effect that can double the power of a message and enable communication of what is considered both personal and acknowledged truth.

Participant 6 reflected that nowadays, when people see those that they can relate with, and read things that are also happening to them but they are hesitant to share, it gives them the power to be true and real and they find a way out of personal isolation. *“It was for me a revolution of people who want to be treated that way by their bosses. When it went viral, a major part of those who sent me personal messages came from Human Resource Departments, business owners, and decision makers too. They said it was a timely check for them when they read the post.”*

The same process collated the paradigm items from open coding (see Table 2) into the axial codes 'effective enabler,' 'instigation and action' and 'heightened engagement' and eventually into the selective code 'effective enabler.'

Table 2. Effective Enabler

SELECTIVE CODE	AXIAL CODE	PARADIGM ITEMS
Effective Enabler	Effective Enabler	Tool for enlightenment Tool for emancipation Tool for empowerment Instrument of progress Effective enabler Instrument of liberation Liberation from red tape Liberation from inefficiency Liberation of choice Creating niches Personalized output Pursuit of passions Self expression Effective communication Equal opportunities

Instigation and action	Tool for agitation
	Tool for outreach
	Tool for environmental liberation
	Tool for crisis management
	Instrument to survive the pandemic
	Tool for community assistance
	Tool for defense
	Enables faith practices
	Spirit of volunteerism
Heightened engagement	Platform for protest
	Platform for engagement
	Platform for change
	Support of struggle
	Pursuit of struggle
	Sense of shared struggle
	Claiming truths

Participant 2 related a specific example in that -

“many of my friend inside the local water utility cooperative who are union members before and now promoted to top management positions are so thankful that they never realized that relief - right message, good approach and relevance. First time that I had 1,000 views. Social media can be an effective enabler. Well, legal consultation on labor is done through social media. Workers can communicate with me anytime for legal advises, coaching on messenger during their hearing with management on their cases. The more workers I help, the more client I get considering my accessibility using social media.”

People are mentioned to be so used to a social order that they tend to be easy to deceive. Social media is said to have been employed in the instigation and specific actions to expose the plight, sentiments and stand of the local and global organized poor.

Participant 2 further added that social media has evolved, when *“before like friendster, its purpose is to make friends and connect with your old friend. Now social media can be utilized in leading the empowerment and emancipation for agitation purposes. They can circulate a petition. Before the form of protest [is to stage a]*

rally as pressure politics, now it's not, you can rally people on social media especially those who will not join the street parliament."

Participant 1 described heightened engagement in a way that is -

"liberating, even [here in the] Philippines, even [among] leftist groups or those engaged already in belligerent force. And this force engages the government to the extent of armed engagement [using] social media. A nationalist umbrella organization [I belong to] have their own Facebook account, page, their own websites. They gained support internationally. They already have influence on more than a hundred countries. [They] made use of social media and they posted in support of the struggle of the people of Syria, the people of Iran, in support of the people of Chile, [among others]. The creation of these people's movements are influenced by social media because [other] countries [can't meet up physically to] organize. We can only read the principles, the objectives of this organization, so they can act on their own."

He further added that when they created their local chapter,

during the times [of major] displacement, dislocation of government employees, admonition of offices. [We didn't have] allied organizations [in other countries. We found] allied organization on social media. We realized that we were not alone. [It's not only in the] Philippines that we have problems against privatization, liberalization, deregulation or simply globalization. [Other nations] have concrete experience in fighting against these policies. We already have an ally in Canada. Since Canada is a social welfare state, it's mostly the government who employs. Like us. [We are] similarly situated in our struggle, so [we found] alliance or solidarity with other government workers. Through social media, we created a very strong liberating front of government employees. To us, social media is one instrument for liberation of the minds and the mentality of a people. It is liberation. It could be an instrument."

Social media apparently can provide strength in numbers as well as constant comparison on the state of global affairs on an almost intimate level which can disseminate key information and facilitate highly effective decision making. Thus, social media is seen as an educative tool for class emancipation, both socio-political and cultural. New digital and interactive technologies have brought the "struggle" onto the web.

If social media has the potential to enable the pursuit of passions, change and address social ills by being a tool for outreach, agitation, instigation and defense,

then it can empower a person towards enlightenment and emancipation, therefore confirming the second hypothesis dubbed as effective enabler.

Hypothesis 3: New Human Media. The term 'new human media' was taken in vivo from Participant 3, a practicing lawyer and public servant, who discussed that *"social media is the new human media and 10 years ago, when I read a study where news is second only to peer information - as a trustworthy source of information - I already knew!"* She thinks that social media has made 'traditional news' hearsay in a sense, when the actual sources of information also have ready and faster access to the world which poses the biggest challenge to traditional media which is still regulated by their own print and broadcast processes.

The paradigm items from open coding listed below (see Table 3) were merged into the axial codes 'new human media,' 'redefines value system' and 'change of perspective' and found wholeness in the selective code 'new human media.'

Table 3. New Human Media

SELECTIVE CODE	AXIAL CODE	PARADIGM ITEMS
New human media	New human media	New human media
	Redefines value system	Redefines value system Redefining personal space Tool for inspiration Tool for transformation Tool for multitasking Inspires trust Sense of fulfillment Supplements human interaction

Change of perspective	Platform for advocacy
	Platform for education
	Platform for alternative perspective
	Tool for change of perception
	Change of mindset
	Freedom of the mind
	Developing positive influence

Participant 3 further assessed social media in several levels -

"...liberation as to understanding and processing information - satisfactory depending on culture; as an advocate of digital transformation - the virtual highway is liberating from traditional, inefficient, costly, slow processes. For me, liberation would mean that social media is able to change mindsets to the extent that people using it will unconsciously apply what they know from social media, and as an educator - I am able to connect with my students - using different virtual tools."

She related that the trend of education already tended to go the virtual way of open learning in the past decade, however the COVID-19 pandemic forced the hand of the education sector faster into embracing the evolving learning management systems that are changing the way of delivering education which minimize or eliminate face to face interaction.

The new human media is not just for formal education but is also referred to as useful for enlightening discourses in unstructured dynamics. It is the contemporary source of knowledge and information whereby the access to real time information sharpens decision making in a way that is convenient and affordable.

This certainly seems to be the case with Participant 8 who shared that -

"I already have this small influence I gained through my vlogs which I think, any thoughts I post on social media have an effect on my followers. I thought it was just a passion for me. I was inspired by Wil Dasovich, a known vlogger here in the Philippines, to do vlogs. I realized that social media is truly a strong tool to influence other people. Before when I got into social media, I literally used it as my diary. All of my actions, thoughts, emotions, I post on my accounts. For me, social media serves as one way for me to keep in touch with my loved ones and friends. At the same time, I used it as a platform for me to express myself through my vlogs. As much as possible, I post positive things. Social media has given equal

opportunities to everyone. Social Media has been an effective tool of communication. It's just a matter of being a responsible user."

Social media was looked upon by participants to redefine existing value systems to the point that you can redefine your persona, contribute to community building, have more time for parenting and even going paperless as a form of environmental liberation. Participant 2 said that *"social media is one of the effective tools in advancing workers and people's cause. For rights advocates, it is very effective if you use it responsibly. We can empower the people, enable them to be heard."*

Participant 5 argues that social media is *"not to alter values per se. Just create more bite sized expressions. While on lockdown, I make vlogs but they're shorter. The main reason I believe in online and social media so much is because it's easy to disseminate info. Most of the projects I work with have a social aspect to it. I mostly help businesses and organizations disseminate positive messages. I believe socmed and digital platforms make that easier, i.e. I helped my church get into Spotify and uploaded our sermons there. So now we can reach more people."*

According to Participant 6, *"it makes me accountable on how I should live my life, both private and public. It helps me in sharing my thoughts all the time, validity makes me happy, opposing thoughts makes me step back a little to understand the other side of my thoughts. I can see a lot of many good things that communities are providing to people these days, if used accordingly, our best chance of survival after this [health] crisis is not only through the participation of everyone in these communities but the seed of hope that these people will create and spread once guided, motivated and inspired."*

Participant 7 shared that *"I have this FB show. It's new but I have guests who share their amazing stories and journey in that show. My audience are mostly*

women entrepreneurs. *I used to be in the content creation space, but now the purpose has been much bigger, it's now to give a platform for women who want to share their story and inspire others. I have a lot of women volunteer to be on the show, we talk about [issues like] parenting without yelling with a child behavioral expert. Then I actually have this calling to be in the media, talking, sharing my ideas, it's that inner need to teach and help."*

Social media is seen to have become a virtual sphere that allows unfenced thinking, a change of mindset that impacts into a change of lifestyle and belief system. This change of perspective apparently allows for alternative outlooks thus reshaping the dynamics of influence in human exercises.

Participant 1 emphatically articulated that *"there are those [in social media], especially the independent minded, with objective outlook, those whose minds have objective perspectives, there are those because that idea for us is liberating. It is a genuine education for our people: for the marginalized sector, for the poor, for the deprived and the oppressed."* In this way, we may come to a break with the bondage of the dominant paradigm and be more receptive to the alternative in the form of a nonaggressive, non-exploitative world.

If social media is capable of educating, organizing, influencing and promoting alternative world views towards finding authenticity, acceptance and respect, then it has become the new human media with wider global reach and a potential for international linkage and fellowship thus firmly bringing the study its third hypothesis which is the new human media.

Hypothesis 4: Economic Liberty. Social media has been identified as a major help in terms of continuing business practices in the face of pandemic. It is the input of

Participant 3 that *“as an advocate of jobs, I was able to leverage the internet to attract digital jobs for my city and province. On a management note, I am able to oversee multiple teams doing different solutions for the community through virtual conferences.”*

The need for change isn't limited to structures as it may involve personal liberation as well. This is comes from the individual's frame of reference, their intelligence and passions, their drives and goals.

Participant 4 supports this by saying that *“finding a lost dog, getting coaches have income, providing workshops needed by students, getting blood donors, finding a missing person, helping businesses market their products, the list could go on... social media allows you to reach a great number of people in just a few seconds [especially] because there's a need.”*

This brings the next component identified as the selective code 'economic liberty' which was reflected from the axial code 'economic liberty' which came from the paradigm item listed below (see Table 4).

Table 4. Economic Liberty

SELECTIVE CODE	AXIAL CODE	PARADIGM ITEMS
Economic liberty	Economic liberty	Tool for marketing product & solutions Source of employment/ livelihood Larger market base Freedom of time Financial freedom Location freedom Lucrative for business Services needs Economic gain Business mileage Freedom of economics Virtual transactions

As a statement of financial freedom, Participant 5 said that -

"I've helped some companies transfer their businesses online so that even in times like covid, some of my clients still earn 6-7 digits of income a month with social media and ecommerce. I started when I was still in school. I began as a freelance graphic designer. [I] started with local projects but then started to get clients in Manila back in 2012. I wasn't willing to move to Manila so my clients were able to arrange a virtual set up. Most of my clients were start-ups but then their businesses flourished and we had to outsource. I ended up leading those teams. [I am] much more in control. But even before covid, there was already a demand because many businesses are starting to see the power in online business and digital marketing. I end up having to pass work to other people."

This is a testament on how social media has shifted the premium on skills and

not just clocking in time.

"There's a lot of freedom. Freedom of time is one - I have more time to spend with my family because I work from home. Financial freedom - I mostly earn in other currencies so I can easily make 6 digits a month myself. Location freedom - We're originally from Iloilo but moved to Bacolod easily because we bring our work with us wherever. We can also travel multiple times a year. At one point, we were able to travel out of the country 4 times and within the country about 12 times in one year alone. Social media has been around forever. Now, it's Facebook but before it used to be saloons, plazas, malls, etc. Only difference with today's social media is its online which makes accessibility easier and reach bigger. I work mostly on Facebook and linkedin marketing but have some experience with instagram marketing too. Most of my book sales are online so I couldn't have done that without social media."

Claiming that consistency develops trust in follower-ship, Participant 6 said

that social media *"helps me with my business, the kind of business owner our clients*

get to trust and work with." Participant 7 added that she gets a lot of guests in her

show *"to have a content portfolio for my business [and that these] are fellow*

entrepreneurs so I guess it is mileage for their business. I guess aside from having a

voice, it gives people livelihood. I think for me that is also freedom, to get clients,

buy and sell, to have the ability to earn a decent income through a free platform.

That is an option people never had before."

Participant 8 shared as well that Youtube and Facebook are “*both platforms I used to post promotions or events in the City.*” The researcher viewed some of their episodes to include one where followers interviewed Participant 9 about herself and her earnings from her youtube channel and vlog site, and it seemed quite lucrative.

If social media has the potential to provide economic liberty through virtual sources of livelihood and business opportunities, then it can facilitate personal freedoms in the areas of finances, mobility and time which supports the hypothesis on economic liberty.

Hypothesis 5: Double Edged Tool. Finally, there is increasing concerns about the downside of excessive use of social media on wellness. Excessive use of social media, as with most things in this regard, may result in bondage rather than liberation.

This qualified the selective code ‘double edged tool’ which was surfaced from the axial code ‘double edged instrument’ which also came from the paradigm item listed below (see Table 5).

Table 5. Double Edged Tool

SELECTIVE CODE	AXIAL CODE	PARADIGM ITEMS
Double edged tool	Double edged instrument	Colonization of culture Cultural dependency Supports status quo Double edged instrument Open to abuse Tool for misinformation Tool for manipulation Tool for pressure politic Instrument for politics Instrument for domination Instrument of deceit/ faking lives Responsible use

Participant 7 articulated that social media *"gives everyone a platform to create content that can either inspire or destroy."* Social media can be used to counter and expose. Participant 6 said that *"it is a powerful tool to send a message of both hate and love, of negativity and positivity, and so it has to be a wisely used tool."*

Participant 9 looked at social media as *"my way of expressing my opinions of what is happening in a specific real life situation. I express what I wanted to express even though people will bash me because I consider social media as a free platform. [It is] free in a way that social media is designed for people who can share their thoughts. In my case, I express what I want to express but of course I also need to be responsible for what I am posting. I usually express what I've experienced in specific situations."*

Participant 9, representative of Generation Z shared that -

"the way I talk and move in my videos is the same when I talk to my friends. It depends on the content of the video but the highest views I got is 1 million+. It is my passion because when I'm doing it I have a strong feeling of excitement. One time, I tried to rest from vlogging but my heart can't, my life without it is incomplete. There I found that vlog and I have a connection where a part of my heart belongs online since everyday I am using it and social media is one that is providing what I want."

This participant refers to the sense of isolation that she implies is prevalent in her generation and she explained how social media has filled in her sense of purpose and the need for connection which she is able to find at her own terms, in her own time and within her individual parameters.

Participants agree that through social media, communication dynamics can be designed for whatever purpose it may serve, bad or good. Participant 6 further said that *"real lives now are either lived and being shared in socmed or being lived FOR socmed."*

Social media has become a powerful political tool for oppressors as well.

Participant 1 thought that *"the internet can be 70% garbage. It supports colonial mentality, it strengthens the shackles on your colonial liberation. You will be buried under the dominant outlook of the people. They look at you as a nuisance."* He substantiated this by explaining that *"the dominant outlook tells you to be quiet and cooperate since you can't do anything for the country anyway. Those who belong to the intelligentsia use social media. These are instruments of culture that can be used by those who want to control or those who want to dominate."* However, he is quick to say that this is also the very dynamic that *"can also be used by those who want to be liberated from that domination."*

Participant 2 shared that in 2011, while organizing a union at a local hospital, Messenger was his tool in reaching out to employees so as to win an election in favor of the union. It minimized his presence inside the hospital so he was able to avoid exposure and that prevented management from terminating union members. Also, he *"launched a video on my Vlog calling the water utility cooperative and other electric cooperatives urging them to impose a moratorium on disconnection of service due to COVID-19, and thank you they responded"* [positively]. The community merited from the online pressure which resulted in adjusted cost and suspended disconnections way faster than these companies usually reacted before social media.

Participant 3 said that *"because the kind of social media exchanges we have as Filipinos differ from the kind of social media exchanges other cultures have, social media will only be liberating if we target or focus on content that allows our mind to be free. The Internet started as a platform to connect - but now it serves as a platform for change."*

To wrap up the discussion, Participant 8 expressed that using socmed *"have pros and cons but I personally think it is good. For me, social media is like a playground. Anyone is free to use it & everybody is enjoying its use, but just like a parent to her child playing on a playground, she reminds the child to be careful coz the kid might hurt himself while playing."* Liberation, it seems, can be done by the proper use of information and communications technology to realize that aspect of ourselves as responsible collective beings.

If social media is a double edged instrument that can be used to the point of colonization of culture, manipulation, deceit and pressure politics, then it can also be utilized for gain which supports the fifth hypothesis of social media as a double edged tool.

Theory of Virtual Deliverance

All these culminated in the forming of the hypotheses that developed as core categories in selective coding with properties that surfaced in the accumulated interrelations from axial coding which now form an integrated central theoretical framework which is the core of this emerging theory -

Voice for the voiceless. If social media generates open discourse and real time information through accessible virtual communication, then it has the potential to scale borders, amplify voices, expand territories and become a voice for the otherwise voiceless sectors of the global community.

Effective enabler. If social media has the potential to enable the pursuit of passions, change and address social ills by being a tool for outreach, agitation, instigation and defense, then it can empower a person towards enlightenment and emancipation.

New human media. If social media is capable of educating, organizing, influencing and promoting alternative world views towards finding authenticity, acceptance and respect, then it has become the new human media with wider global reach and a potential for international linkage and fellowship.

Economic liberty. If social media has the potential to provide economic liberty through virtual sources of livelihood and business opportunities, then it can facilitate personal freedoms in the areas of finances, mobility and time.

Double edged tool. If social media is a double edged instrument that can be used to the point of colonization of culture, manipulation, deceit and pressure politics, then it can also be utilized for gain.

The process resulted in the **Theory of Virtual Deliverance** which posits that social media has become a contemporary liberating tool that is potentially effective in addressing social ills in acceptable ways that somehow manage to circumvent existing structures, specifically in a community like the Philippines where they tend to be perceived as unequal, discriminatory and oppressive. Participant accounts support that the Filipino's notion of liberation is the very definition of deliverance mentioned as '*kaluwasan*,' which is the action of being rescued and set free in a way that involves faith and an effort to overcome fate. The virtual space that social media offers has somehow provided a redefined leverage not only to those with means but especially to those who have very little leverage in their actual physical space.

Chapter 5

SUMMARY, CONCLUSION, IMPLICATION AND RECOMMENDATIONS

Summary

Powerful political tool for all sides. Useful for discourse that may enlighten. Provides alternative outlook. Exposes the plight, sentiments and stand of the local and global organized poor. Easy enough for the voice of the silent to engage. Provides cultural and socio-political emancipation. Reshapes the dynamics of influence even in political exercises. Ripple effect that can double the power of a message. Armed with memo writing documentation, these significant insights on the liberating potential of the Filipino have manifested in this inquiry.

This study found knowledge from the ground through the grounded theory design which utilized information from participants so as to come up with a developing theory that describes an evolving phenomenon involving the Filipino's way of navigating the sphere of virtual communication.

The findings in this study were anchored on a well represented cross section of the population in terms of generation, gender, social status and experiences. It utilized the linear snowball sampling which removed any researcher bias from the choice of respondents. This theory can therefore serve as a lens with which to view the usefulness of social media especially in the light of the COVID-19 pandemic, which shared the timeline of this research inquiry.

Conclusion

It is not hard to come to the conclusion that social media has reshaped all aspects of modern society. There has been a growing interest in the popularity of social media that is unprecedented in terms of the degree of public participation. This is especially true at the writing of this paper when the COVID 19 pandemic halted life as we know it and jumpstarted a more thorough leap into cyberspace not only for personal and social connections but also in the areas of education and commerce. The proponent immersed into the experiences of Filipinos who found liberation online, what kind of social media dynamics these people engaged in, and saw how best to use social media as a tool for personal freedom and reform.

The aim of the paper is to address the question of whether social media and the shape of this phenomenon in the Philippine context does indeed enable individuals and communities to overcome their sense of powerlessness and lack of influence, take advantage of the blurring of borders and thus achieve personal and social liberation by asking how social media lead to the liberation of its users and how Filipino social media users achieve liberation through their participation in online communities.

The answer to the questions are articulated in the resulting Theory of Virtual Deliverance which posits that social media has become a contemporary liberating tool that is potentially effective in addressing social ills in acceptable ways that somehow manage to circumvent existing structures, specifically in a community like the Philippines where they tend to be perceived as unequal, discriminatory and oppressive. Participant accounts support that the Filipino's notion of liberation is the very definition of deliverance mentioned as '*kaluwasan*,' which is the action of being

rescued and set free in a way that involves faith and an effort to overcome fate. The virtual space that social media offers has somehow provided a redefined leverage not only to those with means but especially to those who have very little leverage in their actual physical space.

Given the reality of the 'new normal,' a term that refers to a state to which an economy, society, etc. settles following a crisis, when this differs from the situation that prevailed prior to the start of the crisis (IMF, 2010), it is apparent from the interview transcripts that social media is filling a societal need to proceed as best we can in a way that individuals are liberated from the perceived shackles of the preceding social structures. The way that social media is circumventing structures in terms of addressing social ill is one, to provide platforms for self expression that actually earn an income and yet do not require the standard educational requirements and work experiences that regular jobs demand. Another is to facilitate trade without the limitations of mobility. This opens a potential for global connections and linkages that may not be otherwise possible without social media. The possibilities for reinvention and redesign are not only on an individual capacity but have extended to people's organizations, delivery of education, trade and commerce as well as media and entertainment.

Implication

The implication of the Theory of Virtual Liberation to personal freedom spans members of the Generation Z who are finding income and generating respect online, the millennials who are working from home and therefore still meeting their overhead

requirements, as well as the older generations who are now finding their feet in terms of navigating online to keep themselves and their families uninfected.

It points to a claim to personal power that affects behavior and decision-making, thus redefining human experience. The inquiry supports that the Filipino's notion of liberation is the very definition of deliverance which is the action of being rescued and set free in a way that involves faith and an effort to overcome fate. The cultural affinity of the Filipino to religious practices has somehow translated into a belief that there is a better, less constricting way of doing things and the social media platform has facilitated this shift.

Recommendation

It is during the data collecting period that the World Health Organization declared the coronavirus disease, COVID-19, as a public health emergency of international concern with the highest level of alarm under international law. This jump started an already rapid social media growth into deeper penetration in the conduct of living of each of the global citizen, for as long as there is possible access to technology. This was used to the advantage of the inquiry and its continuation. However, given the resolution of the threat of the pandemic, it would be interesting to know whether the Filipino or other peoples of the world will relax with social media engagement or continue with the present trend and move towards further regulation that might enable or inhibit virtual liberation.

Acknowledging the limitations of this study, it is recommended that further replication of this grounded theory initiative be employed so as to further monitor the developing influence of social media and its capacity to enable human liberation.

BIBLIOGRAPHY

- Adams, Robert. (2008). *Empowerment, Participation and Social Work*. New York: Palgrave Macmillan, p.6.
- Adams, Robert. (2008). *Empowerment, Participation and Social Work*. New York: Palgrave Macmillan, p.xvi.
- Altheide, D., Johnson, J. M. C. (1998). *Criteria for Assessing Interpretive Validity in Qualitative Research*. In N. K. Denzin & Y. S. Lincoln (Eds.), *Collecting and interpreting qualitative materials* (pp. 283-312). Thousand Oaks, CA: Sage.
- Anderson, James A. (2004). *Thinking Qualitatively: Hermeneutics in Science*
- Anderson, James A. and Baym, Geoffrey. (1995–2004). *Philosophies and Philosophic Issues in Communication*.
- Armitage, Amy. (2010). E-zine articles. <http://ezinearticles.com/?What-is-the-Semantic-Web?&id=3665455>.
- Bailey, D. (1992). Using participatory research in community consortia development and evaluation: lessons from the beginning of a story. *American Sociologist*, 23 (4), 71-82.
- Barnhart, Robert K., ed. (1988). *Barnhart Dictionary of Etymology*, H.W. Wilson Co.
- Bhat, A. (2020). Snowball Sampling: Definition, Method, Advantages and Disadvantages. <https://www.questionpro.com/blog/snowball-sampling/>.
- Bowen, G. A. (2009). Supporting a grounded theory with an audit trail: An illustration. *International Journal of Social Research Methodology*, 12(4), 305-316.
- Breckenridge, J., Jones, D. (2009). Demystifying theoretical sampling in grounded theory research. *Grounded Theory Review*, 8(2), 113-126.
- Burton & Kagan (1996). "Rethinking empowerment: shared action against powerlessness". compsy.org.uk. Retrieved 1 November 2017.
- Corbin, J., & Strauss, A. (2008). *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory*. Los Angeles: Sage.
- Creswell, J. W. (1994). *Research design: Qualitative, Quantitative, and Mixed Methods Approaches*. Thousand Oaks, CA: Sage.
- Engward, Hilary. *Grounded Theory Thesis Methodology exemplar*

Feeler, William (2012). *Being There: A Grounded-Theory Study of Student Perceptions of Instructor Presence in Online Classes*. Unpublished PhD dissertation. University of Nebraska, U.S.A.

Fuchs, Christian, M. N. Roy and the Frankfurt School. (2019) Socialist Humanism and the Critical Analysis of Communication, Culture, Technology, Fascism and Nationalism, Triple C Journal for Global Sustainable Information Society, Vol.117, No:2. University of Westminster, London, UK.

Glaser, B. G. (1978). *Theoretical sensitivity*. Mill Valley, CA.: Sociology Press. Glaser, B. G. (1992). *Basics of grounded theory analysis: Emergence vs. Forcing*. Mill Valley, CA.: Sociology Press.

Glaser, B. G., Strauss, A. L. (1967). *The Discovery of Grounded Theory: Strategies or Qualitative Research*. New Brunswick: Aldine Transaction.

Goulding, C. (2002). *Grounded Theory: A Practical Guide for Management, Business and Market Researchers*. London: Sage. Google Scholar

Holstein, J. A., Gubrium, J. F. (1995). *The Active Interview*. Thousand Oaks: Sage.

Hunter, A., Murphy, K., Grealish, A., Casey, D., Keady, J. (2011). Navigating the grounded theory terrain. Part 1. Nurse Researcher, 18(4), 6-10.

(2012). International Journal of Web and Semantic Technology – Evolution of the World Wide Web: From Web 1.0 To Web 4.0. <http://airccse.org/journal/ijwest/papers/3112ijwest01.pdf>.

Kirk, J., & Miller, M. (1986). *Reliability and Validity in Qualitative Research*. Beverly Hills, CA: Sage.

Kietzmann, Jan H., Hermkens, Kristopher. (2011). "Social media? Get serious! Understanding the functional building blocks of social media". *Business Horizons* (Submitted manuscript).

LaRossa, R. (2005). Grounded theory methods and qualitative family research. Journal of Marriage and Family, 67, 237-257. [http://www.cnr.uidaho.edu/CSS506/506%20Readings/Grounded%20Theory%201 .pdf](http://www.cnr.uidaho.edu/CSS506/506%20Readings/Grounded%20Theory%201.pdf)

Lindlof, Thomas; Taylor, Bryan (2002). *Qualitative Communication Research Methods*. Thousand Oaks, CA: Sage.

Locke, K. (2001). *Grounded Theory in Management Research*. London: Sage.

Marcano, Philippe E. (2018). *Critical Theory and Social Media: Alternatives and the New Sensibility*. University of Pennsylvania.

Marcuse, Herbert. (1969). *An Essay on Liberation*. Boston: Beacon Press.

Marcuse, Herbert. (1978). *The Aesthetic Dimension: Toward a Critique of Marxist Aesthetics*. Boston: Beacon Press.

Marcuse, Herbert. (1964). *One Dimensional Man: Studies in the Ideology of Advanced Industrial Society*. Boston: Beacon Press.

Martin, P. Y., Turner, B. A. (1986). Grounded theory and organizational research. *Journal of Applied Behavioral Science*, 22: 141–157.

McGhee, G., Marland, G., Atkinson, J. (2007). Grounded theory research: Literature reviewing and reflexivity. *Journal of Advanced Nursing*, 60(3), 334-342.

McMahon, James. (2013). Aesthetics, Technology, and Democracy: An Analysis of Marcuse's Concept of the New Sensibility. *Radical Philosophy Review*, vol. 16, no. 1.

Mumby, Dennis. (1997). *Modernism, Postmodernism, and Communication Studies: A Rereading of an Ongoing Debate*

Putnam, Linda. (2001). *Shifting Voices, Oppositional Discourse, and New Visions for Communication Studies*

Puzon, Edward. (2019). *Not Your Final Destination: A Grounded Theory Study on Adjustment Among Librarians Who Experienced Job Rotation*. Unpublished PhD dissertation. University of Sto. Tomas. Sampaloc Metro Manila.

Rappaport, Julian. (1984). *Studies in empowerment: Introduction to the issue*. *Prevention in Human Services*, 3, 1-7.

Rappaport, Julian. In praise of paradox. A social policy of empowerment over prevention, in: *American Journal of Community Psychology*, Vol. 9 (1), 1981, 1–25 (13)

Rupert, Mark. (2008). Notes on Political and Human Emancipation: A Simplified Reconstruction of Marx's Reasoning in "On the Jewish Question."

Salmons, J. (2014). *Qualitative Online Interviews: Strategies, Design, and Skills*. SAGE Publications.

Stromer-Galley, Jennifer (2003). *Depth Interviews for the Study of Motives and Perceptions of Internet Use*. Presented at the International Communication Association Conference. San Diego, CA.

Stewart, Kate; Williams, Matthew (2005-11-01). Researching online populations: the use of online focus groups for social research. *Qualitative Research*. 5 (4): 395–416.

Tufekci, Z. (2012). Social Media's Small, Positive Role in Human Relationships. *The Atlantic*.

Thornberg, R. (2012). Informed grounded theory. *Scandinavian Journal of Educational Research*, 56(3), 243-259.

Turner B. A. (1981). Some practical aspects of qualitative data analysis: One way of organizing the cognitive processes associated with the generation of grounded theory. *Quality and Quantity*, 15: 225–247.

Walker, D., & Myrick, F. (2006). Grounded theory: An exploration of process and procedure. *Qualitative Health Research*, 16(4), 547-559.

Wimpenny P., Gass J. (2000). Interviewing in phenomenology and grounded theory: Is there a difference? *Journal of Advanced Nursing*, 31: 1485–1492.

Works of Karl Marx 1844. (2008/09). On the Jewish Question, Karl Marx archives (www.marxist.org) proofed and corrected by Andy Bluden, Matthew Grant, and Mathew Carmody in.

Zimmerman, M.A. (1984). Taking aim on empowerment research: On the distinction between individual and psychological conceptions. *American Journal of Community Psychology*, 18(1), 169-177.

(2010). Navigating the New Normal in Industrial Countries. *International Monetary Fund*. pp. 12–. ISBN 978-1-4552-1168-5.

Appendix 1:

Informed Consent Form

This study intends to initiate academic discourse as to the liberating potential of social media in the Philippines. The data collected in this study which is basically experiences of those who found a voice in social media platforms will contribute in the shaping of a theory that is reflective of this contemporary online dynamics.

Subject's Understanding

- I agree to participate in this study that I understand will be submitted to the University of the Philippines Open University (UPOU);
- I understand that my participation is voluntary;
- I understand that all data collected will be limited to this use or other research related usage as authorized by the researcher;
- I understand that I will not be identified by name in the final product;
- I am aware that all records will be kept confidential in the secure possession of the researcher;
- I acknowledge that the contact information of the researcher have been made available to me along with a duplicate copy of this consent form;
- I understand that I may withdraw from the study at any time with no adverse repercussions.

Subject's Full Name: _____

Researcher: Jade Snow Dionzon, MEd
Mobile No. 0920 9810061

Date Sent: _____

Appendix 2:

Selective Coding

Open Codes P10 Indicators	Axial Codes Categories	Selective Codes Core Categories
Tool for connection	Voice for the voiceless	Voice for the voiceless
Voice for the voiceless		
Global wider reach	Information and Dialogue	
Tool for learning		
Fast communication	Diminishing borders	
Widening territories		
Instrument of expression	Effective enabler	Effective enabler
Address social ills		
	Instigation and action	
	Heightened engagement	
Potential for authenticity	New human media	New human media
Finding acceptance		
Finding respect	Redefines value system	
	Change of perspective	
	Economic liberty	Economic liberty
Responsible use	Double edged instrument	Double edged tool

Appendix 3:

Axial Coding

P8 Indicators	Paradigm Items	Category
Developing influence Wider reach Pursuit of passions Business mileage Tool for connection Self expression Responsible use Positive influence Double edged tool Global reach Diminishes boundaries Brings people closer Equal opportunities Bigger voice New human media Effective communication	<i>Similarities:</i> Platform for advocacy Platform for education Platform for alternative perspective Tool for change of perception Change of mindset Freedom of the mind Developing positive influence Tool for marketing product & solutions Source of employment/ livelihood Larger market base Freedom of time Financial freedom Location freedom Lucrative for business Services needs Economic gain Business mileage Freedom of economics Virtual transactions Tool for agitation Tool for outreach Tool for environmental liberation Tool for crisis management Instrument to survive the pandemic Tool for community assistance Tool for defense Enables faith practices Spirit of volunteerism Voice for the voiceless Scales borders Exposes truth Amplify voices Louder voice Tool for connection Global wider reach Global linkages Virtual community building Tool for organization Large/ wider audience base Large data base International fellowship Optimum mobility Global exposure Accessible to more people Diminishes boundaries Redefines value system Redefining personal space Tool for inspiration Tool for transformation Tool for multitasking Inspires trust Sense of fulfillment Supplements human interaction	Change of perspective Economic liberty Instigation and action Voice for the voiceless Diminishing borders Redefines value system

- Tool for enlightenment - Tool for emancipation - Tool for empowerment - Instrument of progress - Effective enabler - Instrument of liberation - Liberation from red tape - Liberation from inefficiency - Liberation of choice - Creating niches - Personalized output - Pursuit of passions - Self expression - Effective communication - Equal opportunities	Effective enabler
- Tool for discourse - Tool for feedback - Tool for real time information - Tool for real time news - Virtual communication - Higher accessibility - Access to information - Sharing of ideas - More options	Information and Dialogue
- Platform for protest - Platform for engagement - Platform for change - Support of struggle - Pursuit of struggle - Sense of shared struggle - Claiming truths	Heightened engagement
- Colonization of culture - Cultural dependency - Supports status quo - Double edged instrument - Open to abuse - Tool for misinformation - Tool for manipulation - Tool for pressure politic - Instrument for politics - Instrument for domination - Instrument of deceit/ faking lives - Responsible use	Double edged instrument
New human media	New human media

Note: All paradigm items are now classified under categories with *Similarities*, no more items under *Differences*, therefore an initial point of saturation is reached.

Appendix 4:

Open Coding/ Comparative Analysis

Participant 1			
Quote	Open Code 1	Memo	Indicators
"Almost sa mga internet, akon 70% basura... Ang mga ga penpal pa gani sa ini nga colonial mentality, ang pagshackle sang imo colonial liberation ginapabaskog niya pa gani." <i>The internet is 70% garbage. It supports colonial mentality, it strengthens the shackles on your colonial liberation.</i>	Predominantly garbage	Maybe used to colonize culture	Colonization of culture
	Supports colonial mentality		
	Shackles colonial liberation	In vivo	
"These are instruments of culture that can be used by those who want to control or those who want to dominate and these can also be used by those who want to be liberated by that domination."	Instrument for domination	Liberation from cultural domination that shapes reason	Instrument for domination
	Instrument for liberation		Instrument of liberation
"Lubong ka gid ya sa mga amo nga ang ginasiling ko nga mga dominant outlook sang tao, lubong ka gid ya eh, kay ang imo na ya ang paglantaw na nila sa imo ya daw kasabad sa imo. Pero ang dominant gid ya nga outlook sang tao ya, ah te hipos nalang kamo bala. Cooperate nalang kamo. Wala man kamo may mahimo. Wala man kamo may nahimo para sa bayan. Daw amo na ang mga reaction sa imo." <i>You will be buried under the dominant outlook of the people. They look at you as a nuisance. The dominant outlook tells you to be quiet and cooperate since you can't do anything for the country anyway. That's the usual reaction.</i>	Subject to dominant outlook	Reactions are predominantly in support of status quo	Support of status quo
	Advocacy perceived as nuisance		
"...most of the dominant ideas derived from social media is in support and in preservation of the social order. In support of the status quo." "In support na tanan, maski idea pa na nga daw libagon nga daw indi amo, nga daw peke nga mga bagay ginasuportahan sang mga tao because people are deceived for so many years." <i>This is all in support, even off tangent ideas, fake things are supported because people are deceived for so many years.</i>	Preservation of social order	People are so used to a social order that the tend to be easy to deceive.	Support of status quo
	Support of status quo		Instrument of deceit
	Instrument of deceit		
"Usually ang maka kwan man lang sang social media ang ara sa class A, B, and some persons of C. Mga estudyante subong kabalo na na ya mag social media." <i>It's usually just social classes A, B & some persons of C who have access to social media. Students now know how to use social media.</i>	Upper class access		Support of status quo
	Education has access		
"They belong to the intellectual sector of our society." "Mga intellectual sector of our society, amo na ang naga usar sina. Mga ga-belong to the intelligentsia bala. Pero inang sa mga workers, peasants, waay na na sila tiempo mag kuti-kuti pa cellphone. Na ang mga analogue nga cellphone bala indi pareho sa aton nga daw smartphone bala. May cellphone sila para lang communication nila." <i>Those who belong to the intelligentsia use social media. But the workers, peasants have no time to tinker with their cellphones, the analogue phones not like our smartphones. They have a cellphone only for communication.</i>	Belongs to intellectual sector	Social platforms tend to be dominated by the elite	Support of status quo
	Working class has limited access		

"Now, ano ang 30? Amo na ang part nga pwede mo siya ma usar ang social media for your advocacy and liberating endeavor." <i>Now, what is 30%? That is the part where you use social media for your advocacy and liberating endeavors.</i>	Instrument of liberation	Socmed can be used to counter and expose.	Instrument of liberation
"[In our] organization, we have the advocacy of this. We value more on the propagation of the information that we like. We propagate. We call it propaganda. We can make use of the social media in our advocacy in propagating our aspirations, our, [what they say] ideology."	Propagation of information Instrument of propaganda Propagation of aspiration	Powerful political tool for all sides	Instrument of liberation Tool for enlightenment
"It is continuing nga ginagamit mo sya not only to propagate sang isa ka advocacy kundi syempre enlightening of people. To enlighten indi lang sa imo peers ukon sa imo nga kaupod. Kag ma-isturyahan sang kadam-an." <i>You use [social media] not only to propagate an advocacy but of course in the enlightening of people. To enlighten not only your peers but also whoever you work with. And to create discourse among the majority."</i>	Propagation of ideology Propagation of advocacy Enlightenment Creation of discourse	Useful for discourse that may enlighten.	Tool for enlightenment Tool for discourse
"You are creating discussion. You are casting doubts on the principal beliefs. [The] major beliefs or dominating beliefs... or practices." "Amo na ang use nga maga engage ka in a discussion or discourse or debate so that you can expound. Ma expose mo ang imo advocacy. Te amo na ang sa amon, sa organization namon. Because we believe nga sa pagpush ni namon sa amon advocacy, damo gid na ya wala nagapati sina." <i>The use of engaging in a discussion or discourse or debate is so that you can expound. You can expose your advocacy. That is what happened in our organization. We believe in pushing for our advocacy as many do not believe in it yet.</i>	Creation of discussion Casting doubts on principal beliefs Casting doubts on practices Engaging in debate Pushing for advocacy		Tool for discourse Platform for alternative perspective Platform for advocacy
"Just like anti-foreign domination, against foreign domination, against foreign monopoly, control of the economy, against corruption, against bureaucratic corruption, [those are our] advocacies" "Ekonomiya, sa politika, sa kultura, sa military, sa foreign relations. Amo ni ang lima ka aspeto sang pangabuhi sang tao sa isa ka pungsod. These are five aspects of our national life nga kung tan-awon mo siya, amo ni ang ginatake-up sang discourse ko pirme. For example... ang foreign control sa economy namon. Just like privatization of public estates or public entities. Giving the services, and serbisyo sang gobyerno sa private entity for gain or profit. Control of our economy by foreign monopolies." <i>Economy, politics, culture, military, foreign relations. These are the five aspects of a people's life in a nation. These are the five aspects of national life that when you look at it is what my discourse usually take up. For example, the foreign control in our economy. Just like privatization of public estates or public entities. Giving the services, and government service to private entities for gain or profit. Control of our economy by foreign monopolies.</i>	Propagating advocacies Propagating discourse	Platform for open discussion for those who does not have a voice	Platform for advocacy Tool for discourse

"That is an advocacy. Indi lang na para sa akon, nga ako lang ang nakabalo sini. Dapat mang enlighten man ko sa pareho ko maski sa dutay lang." <i>That is an advocacy. Not only for myself, that I am the only one who knows. I should enlighten my fellowmen even if it's just a little.</i>	Enlightenment of fellowmen		Tool for enlightenment
"May ara gid man. Kapin pa ining mga independent minded, mga objective outlook, ang iya utok bala daw ka objective lang ya bala maglantaw haw. May ara man gid sya." <i>There are those [in social media], especially the independent minded, with objective outlook, those whose minds have objective perspectives, there are those.</i>	Uncovering perspectives	Provides alternative outlook	Platform for alternative perspective
"Feeling ko nga maka steer ako sang mind sang tao. Damo gid ni ya ma react gyapon. Sigehon ko gid na ya..." <i>I have a feeling that I can steer the minds of the people. A lot will react. However, I will continue..."</i> "...because that is liberating. Because that idea for us is liberating. It is a genuine education for our people. For the marginalized sector, for the poor, for the deprived and the oppressed." "Amo na ya ang iya sang simbahan. The poor, the deprived and the oppressed. Pero sa aton ya sa gobyerno panawag nila sa aton, marginalized sector... para sa amon these are people who are being oppressed and exploited." <i>This is according to the church. The poor, the deprived and the oppressed. However, in our government, they are called the marginalized sector... but for us, these are the people who are being oppressed and exploited.</i>	Steer the minds of people Its liberation to enlighten minds genuine education for the marginalized, poor, deprived, oppressed, exploited	May be used as an educative tool for class emancipation	Tool for enlightenment
"[There is] pronounced liberating result. [There are] countries [like] Latin America, South America. [No matter how much beating he gets from] mainstream media, yet the people within that country make use of that social media to defend... Hugo Chavez... because they believe [that he] represents [their] real sentiment against foreign control and domination."	Defense of perceived truths Real sentiments International	Exposes the plight, sentiments and stand of the local and global organized poor	Exposes truth Scales borders Tool for defense
"[It's] liberating. Even [here in the] Philippines, even [among] leftist groups or those engaged already in belligerent force. [There is conflict.] [There is a] contradiction [in our] society. And this force engage government to the extent of armed engagement. Armed, [in conflict], [but uses] social media. They have their own website, Facebook account, their own pages. [They use] social media tit-for-tat, meaning engage [with government in terms of] propaganda. [Let us mention] National Democratic Front, they have their own account, page, their own websites. NDF gained support internationally. They already have influence on more than a hundred countries."	Liberation for protest movement Used as platform for engagement Gaining international support Gaining international influence Used for linkages	Provides a platform for local and international engagement	Platform for protest Platform for engagement Scales borders Tool for linkages
"Actually, because of their influence due to the use of social media, they already have organized these countries [that are] supportive [of them]. [They] organized physically. [The] organization is International League of People Who Struggle (ILPS) organized in more than a hundred countries. They have already [existed for] 7 years or [even more]."	Facilitates organization Organize internationally International linkages	Useful tool for organizing and linkages	Tool for organization Tool for linkages

"[One of the] chairmen [of ILPS is the late] Crispin Beltran. [They organized] making use of social media and they posted in support of the struggle of the people of Syria, the people of Iran, in support of the people of Chile, [so many]. The people's movement has been an influence of the social media. The creation of these people's movement, you know what I mean, people's movement [from different] countries are influenced by social media because [other] countries [can't meet up physically to] organize. We can only read the principles, we can only read through the social media. The principles, the objective of this organization, so they can now act on their own. We organize [here, form a] chapter. We will become a chapter of this organization. Almost a hundred countries have International League of People's Struggle, [through] social media."	Declaration of support	Tool to gather support from intentional partners and allies	Support of struggles
	Support of struggles		
"Courage is a member of the ILPS. That's why it is liberating in the sense that we can make use of it in pursuit of our struggles. In pursuit. [Even if we don't win] in pursuit of our struggle... [The] percentage of those who have been using the social media for their own interest 90 - 10. 90% are made use of those who are in power, economically, politically, they have the dominant ideas within or floating in the social media."	Pursuit of struggles	In vivo	Pursuit of struggles
"Mas hapos eh because of the social media." <i>It is easier because of social media.</i>	Communication made easy	Easy enough for the voice of the silent to engage	Voice for the voiceless
	Convenience		
"[When we] created Courage during the times [of major] displacement, dislocation of government employees, admonition of offices. [We didn't have] allied organizations [in other countries]. [We found] allied organization in social media. [We realized that we were not alone. It's not only in the] Philippines that we have problems against privatization, liberalization, deregulation or simply globalization. [Other nations] have concrete experience in fighting against these policies. [So, we created allies.] We already have an ally in Canada [with so many] members, [the] Canadian Union of Private Employees (CUPE). Since Canada is a social welfare state, it's mostly government who employs. Like us. [We are] similarly situated in our struggle, so [we found] alliance or solidarity with other government workers. Social media. Through social media, we created a very strong front of government employees. A liberating front of government employees. [That's our experience in] social media."	Allied organizations	May create a broad local and international front	Tool for linkages
	Similar struggles		Pursuit of struggles
	Creation of strong fronts		
	Creation of liberating front		
	Establishing linkages		
"[To us,] social media is one instrument for liberation of the minds and the mentality of a people. It is liberation. It could be an instrument. [However,] dominantly, it is controlled and manipulated by those in power, especially the big capitalists in our society."	Liberation of the mind	Provides cultural and socio-political emancipation	Tool for liberation
	Liberation from those in power		

Participant 2

Quote	Open Code 2	Memo	Indicators 2
"[Social media] can be an enabler because anyone can say, anyone can speak, and anyone can launch a campaign. On the other hand, they can abuse. Fake news, comments on issues acting like experts because socmed like fb has no censorship." "I mean, like on the issue of COVID, anybody can circulate wrong info, fake news not by posting alone but by circulating it through private message which is very dangerous."	Enabler of abuse	Open to abuse due to limited censorship and lack of standards in terms of policing dynamics	Open to abuse
	Fake news		
	No censorship		
	False expertise		
	Circulation of wrong info	Maybe used intentionally to circulate false information	Tool for misinformation
	Dangerous misinformation		
"It is one of the effective platform to educate and reach out to people particular a certain group of people aging 18-35 years old and advocate and realize their basic social demands." "In 2011, while organizing a union at Bacolod Our Lady of Mercy Specialty Hospital, Messenger is my tool in reaching out to many employees to win the election in favor of the union. It minimized my presence inside the hospital, [to avoid] exposure for management to prevent their termination."	Platform for education	Its the contemporary source in knowledge and information	Platform for education
	Platform for reaching out		Tool for outreach
	Basic social demands	Reshapes the dynamics of influence even in political exercises	Instrument for politics
	Aid for electoral campaign		
	Can control physical exposure		
"I launched a video on my Vlog calling CENECO, BACIWA and other electric cooperative urging them to impose moratorium on disconnection of service due to COVID-19, and thank you CENECO, NONECO had responded. on the part of BACIWA altho they are silent, but according to employees union, there is an instruction not to disconnect."	Facilitates appeals	Appeals and pressure politics	Tool for pressure politics
"Many of my friend inside BACIWA who are union members before and now promoted to top management position are so thankful that they never realized that relief. Right message, good approach and relevance. 1st time that I had 1,000 views. Social media can be an effective enabler"	Effective enabler	Ripple effect that can double the power of a message	Effective enabler
"What I am showing is social truth, my political bias for the workers and people who are not empowered." "Circulating through messenger is a private convo between the sender and the receiver compare to the articles being posted in timelines."	Show social truth	Enables truth communication	Exposes truth
	Voice of empowerment		Voice for the voiceless
	Control message relay	Communication dynamics can be designed	Tool for manipulation

"Well, personal truth on your judgement thats truth, but may not be truth for others. But social truth may be truth to many. What I mean, the truth that I am espousing covers a certain group of society. Like workers who cannot pay their bills because of the loss of income. Some who decide based on their social status will say its just a matter of budgeting."	Voice for disempowered	Provides a voice for the marginalized and otherwise voiceless	Voice for the voiceless
"But the thing is, it benefits a group of people, the oppressed, poor and deprived."	Benefits the oppressed, poor, deprived		Voice for the voiceless
"You can reach the broadest group in society, not only locally by globally."	Global reach	Provides national and international discussion and linkages	Scales borders
"Well legal consultation on labor is done thru social media. Workers can communicate with me anytime for legal advises, coaching on messenger during their hearing with management on their cases. The more workers I help, the more client I get considering my accessibility using social media."	Access to legal advice		Access to legal advice
"Well social media had evolved, before like friendster, its purpose is to make friends and connect with your old friend. Now social media can be utilized in leading the empowerment and emancipation for agitation purpose only. Simply, they can click the button if they agree with you and share if they want to multiply their participation, and click angry button if they are angry. They can circulate a petition. Before the form of protest is rally as pressure politics, now its not, you can rally people on Facebook especially those who will not join the street parliament. You can also gather people for a rally on the street thru social media."	Tool for empowerment	Powerful political communication tool	Tool for empowerment
	Tool for emancipation		Tool for emancipation
	Tool for agitation		Tool fo agitation
	Tool for feedback		Tool for feedback
	Tool for rallying support		
"I use social media to amplify their voices. But their is a need for people's movement as a means of pressure politics to push your advocacy. social media target age bracket from 18-35 years old only."	Amplify voices		Voice for the voiceless
	Tool for pressure politics		Tool for pressure politics
"Well social media is one of the effective tool in advancing workers and people's cause. for rights advocate, i am telling you it is very effective if you use it responsibly. We can empower the people, enable them to be heard."	Tool for advancing causes		Tool for advocacy

P1 Indicators	P2 Indicators	Comparative Analysis P1-2
Colonization of culture	Open to abuse	<i>Similarities:</i>
Instrument for domination	Tool for misinformation	Platform for advocacy
Instrument of liberation		Voice for the voiceless
Support of status quo		Scales borders
Support of status quo	Platform for education	Exposes truth
Instrument of deceit	Tool for outreach	<i>Differences:</i>
Support of status quo	Instrument for politics	Colonization of culture
Support of status quo	Tool for pressure politics	Open to abuse
	Effective enabler	Tool for misinformation
Instrument of liberation	Exposes truth	Tool for manipulation
	Voice for the voiceless	Tool for outreach
Instrument of liberation	Tool for manipulation	Tool for pressure politics
Tool for enlightenment		Tool for agitation
Tool for enlightenment	Voice for the voiceless	Tool for enlightenment
Tool for discourse		Tool for discourse
Tool for discourse	Voice for the voiceless	Tool for emancipation
Platform for alternative perspective		Tool for feedback
Platform for advocacy	Scales borders	Tool for empowerment
Platform for advocacy	Access to legal advice	Tool for defense
Tool for discourse	Tool for empowerment	Tool for linkages
Tool for enlightenment	Tool for emancipation	Tool for organization
	Tool for agitation	Platform for education
	Tool for feedback	Platform for alternative perspective
Platform for alternative perspective	Voice for the voiceless	Platform for protest
Tool for enlightenment	Tool for pressure politics	Platform for engagement
Exposes truth	Tool for advocacy	Instrument for politics
Scales borders		Instrument for domination
Tool for defense		Instrument of deceit
Platform for protest		Instrument of liberation
Platform for engagement		Effective enabler
Scales borders		Supports status quo
Tool for linkages		Support of struggle
Tool for organization		Pursuit of struggle
Tool for linkages		Access to legal advice
Support of struggles		
Pursuit of struggles		
Voice for the voiceless		
Tool for linkages		
Pursuit of struggles		
Tool for liberation		

Participant 3

Quote	Open Code 3	Memo	Indicators 3
Liberation in terms of access to real time information - very useful	Access to real time information	Access to real time information sharpens decision making in a way that is convenient and affordable	Tool for real time information
Liberation as to understanding and processing information - satisfactory depending on culture	Understanding of info		Platform for education
In national context social media has become the daily source of information during this time of pandemic	Processing of info Daily source of info		Tool for real time information
information re public health situation, community news, source of essential supplies, means to communicate with colleagues and family	Effective communication Relevant news		Tool for real time information Tool for real time news
prior to pandemic - 70 percent of all my daily grind is already virtual	Virtual transactions		Virtual transactions
when i was councilor - all my memos to staff are virtual	Virtual communication		Virtual communication
no paper printing allowed in my office	Environmentally sound	Going paperless is an environmental liberation	Tool for environmental liberation
as an advocate of digital transformation - the virtual highway is liberating from traditional, inefficient, costly, slow processes - for me	Liberation from red tape		Liberation from red tape
but in so far as changing mindsets - for people to understand my core advocacy - like good governance, climate conservation, gender equality - we still have a long way	Liberation from inefficiency Tool for advocacy		Liberation from inefficiency Platform for advocacy Change of mindset
still environment, culture is a factor	Based on culture		Culturally dependent
i say that - because the kind of social media exchanges we have as Filipinos differ from the kind of social media exchanges other cultures have	Based on culture		Culturally dependent
social media in a sense magnify these advocacies	Amplify voices		Amplify voices
but we have different reactions when things are magnified. we may view it as learning or as something simply magnified.	Amplify voices		Amplify voices
for me liberation would mean that social media is able to change mindsets to the extent that people using it will unconsciously apply what they know from social media	Change of mindset	A change of mindset that impacts into a change of lifestyle and belief system	Change of mindset
secondly, social media will only be liberating if we target or focus on content that allows our mind to be free	Freedom of the mind	There is a virtual sphere that allows unfenced thinking	Freedom of the mind
The Internet itself has become a platform for change	Platform for change		Platform for change
it started as a platform to connect - but now it serves as a platform for change	Platform to connect		Platform to connect

first on an impersonal note - one good example is KDrama, look how it changed our view about dramas and SoKOr	Tool for changing perceptions		Tool for changing perceptions
On a personal note - in a smaller scale - I am able to connect and experience international fellowships and opportunities to learn globally because of social media/ internet in general	International fellowship		International fellowship
	Global linkages		Global linkages
on an official note - not necessarily social media - but as an advocate of jobs, i was able to leverage on internet to attract digital jobs for Bacolod and Negros			Instrument of progress
on a management note, I am able to oversee multiple teams doing different solutions for community through virtual conferences	Tool for multitasking		Tool for multitasking
as an educator - I am able to connect with my students - using different virtual tools	Tool for education		Tool for education
Facebook because of its population. Its sheer number. And because it continuously develops new products	Large audience base		Large audience base
Google as a large data base, also sheer numbers and so many products that you can create solutions with that are shareable	Large data base		Large data base
	Tool for marketing products and solutions		Tool for marketing products and solutions
social media is the new human media	New human media	In vivo	New human media
10 years ago, when I read a study where news is second only to peer information - as a trustworthy source of information - i already now - social media has made "traditional news" hearsay in a sense - when the actual source of information has access to share the information to the world	Global reach		Global reach
thats the biggest challenge to traditional media			

Comparative Analysis P1-2

P3 Indicators

Comparative Analysis P1-3

Similarities:
Platform for advocacy
Voice for the voiceless
Scales borders
Exposes truth

Differences:
Colonization of culture
Open to abuse
Tool for misinformation
Tool for manipulation
Tool for outreach
Tool for pressure politics
Tool for agitation
Tool for enlightenment
Tool for discourse
Tool for emancipation
Tool for feedback
Tool for empowerment
Tool for defense
Tool for linkages
Tool for organization
Platform for education
Platform for alternative perspective
Platform for protest
Platform for engagement
Instrument for politics
Instrument for domination
Instrument of deceit
Instrument of liberation
Effective enabler
Supports status quo
Support of struggle
Pursuit of struggle
Access to legal advice

Tool for real time information
Platform for education
Tool for real time news
Tool for environmental liberation
Virtual transactions
Virtual communication
Liberation from red tape
Culturally dependency
Tool for marketing products and solutions
Amplify voices
Liberation from inefficiency
Change of mindset
Freedom of the mind
Platform for change
Platform to connect
Tool for change of perception
International fellowship
Instrument of progress
Tool for multitasking
Tool for education
Large audience base
Large data base
New human media
Global reach
Global linkages

Similarities:
Platform for advocacy
Platform for education
Voice for the voiceless
Scales borders
Exposes truth

Differences:
Colonization of culture
Cultural dependency
Open to abuse
Tool for misinformation
Tool for manipulation
Tool for outreach
Tool for pressure politics
Tool for agitation
Tool for enlightenment
Tool for discourse
Tool for emancipation
Tool for feedback
Tool for empowerment
Tool for defense
Tool for linkages
Tool for organization
Tool for real time information
Tool for real time news
Tool for environmental liberation
Tool for marketing product and solutions
Tool for multitasking
Tool for change of perception
Platform for alternative perspective
Platform for protest
Platform for engagement
Platform for change
Platform to connect
Instrument for politics
Instrument for domination
Instrument of deceit
Instrument of liberation
Instrument of progress
Virtual transactions
Virtual communication
Effective enabler
Supports status quo
Support of struggle
Pursuit of struggle
Access to legal advice
Amplify voices
Liberation from red tape
Liberation from inefficiency
Change of mindset
Freedom of the mind
Large audience base
Large data base
New human media
International fellowship
Global reach
Global linkages

Participant 4

Quote	Open Code 4	Memo	Indicators 4
"It's a great medium to express your ideas, find people who can relate, and get support."	Medium of expression		Virtual community building
"I discovered the Page feature, then I had a vision in 2009... to gather everyone who loves Bacolod or are interested in Bacolod."	Tool for organization	When you want a specific niche, socmed provides a wider ocean with which to cast a net	Virtual community building
"Main purpose is connection and online camaraderie."	Tool for connection		Tool for connection
"Never thought that it will become big and so helpful for Bacolod people in 10 years."	Capacity for growth		Wider reach
[What makes the 107k follow is] "the name plus your visibility"	Wide reach	You can redefine your persona	Wider reach
"they trust you because they see you in socmed for quite some time already"	Inspires trust	Consistency develops trust in followership	Inspires trust
"In socmed, consistency is the key to your tribe/followers."	Values work - consistency	Consistency develops trust in followership	
"aside of course on how engaging are your posts"	Need to be engaging	The challenge is how to be engaging	
"Source of info and an online place where they can ask for help."	Tool for advocacy		Platform for advocacy
"in times of crisis, information dissemination is highly important.. and the Facebook platform can provide info in real time.. so a great achievement is giving people useful data that they would not have access to readily"	Real time information Tool for crisis management		Tool for crisis management
[There's a sense of fulfillment] "that's why I've been doing this for a long time already. "	Sense of fulfillment		Sense of fulfillment
"Knowing that in your own little way you can contribute in the community and provide value even if it's just info."	Contribute to community	Contribute to community building	Virtual community building
"Finding a lost dog, getting coaches have income, providing workshops needed by students, getting blood donors, finding a missing person, helping businesses market their products, the list could go on"	Community assistance	A little goes a long way, ripple effect	Tool for community assistance
"socmed allows you to reach a great number of people in just a few seconds"	Wide reach		Wider reach
"because there's a need"	Services a need		Services needs
"Access to a vast number of information and being a able to choose which one to listen to through critical thinking is liberating. This is how socmed users achieve liberation"	Access to information Liberation of choice		Liberation of choice

Comparative Analysis P1-3	P4 Indicators	Comparative Analysis P1-4
<i>Similarities:</i> - Platform for advocacy - Platform for education - Voice for the voiceless - Scales borders - Exposes truth <i>Differences:</i> - Colonization of culture - Cultural dependency - Open to abuse - Tool for misinformation - Tool for manipulation - Tool for outreach - Tool for pressure politics - Tool for agitation - Tool for enlightenment - Tool for discourse - Tool for emancipation - Tool for feedback - Tool for empowerment - Tool for defense - Tool for linkages - Tool for organization - Tool for real time information - Tool for real time news - Tool for environmental liberation - Tool for marketing product and solutions - Tool for multitasking - Tool for change of perception - Platform for alternative perspective - Platform for protest - Platform for engagement - Platform for change - Platform to connect - Instrument for politics - Instrument for domination - Instrument of deceit - Instrument of liberation - Instrument of progress - Virtual transactions - Virtual communication - Effective enabler - Supports status quo - Support of struggle - Pursuit of struggle - Access to legal advice - Amplify voices - Liberation from red tape - Liberation from inefficiency - Change of mindset - Freedom of the mind - Large audience base - Large data base - New human media - International fellowship - Global reach - Global linkages	- Virtual community building - Tool for connection - Wider reach - Inspires trust - Platform for advocacy - Tool for crisis management - Sense of fulfillment - Virtual community building - Tool for community assistance - Services needs - Liberation of choice	<i>Similarities:</i> - Platform for advocacy - Platform for education - Tool for connection - Voice for the voiceless - Scales borders - Exposes truth - Global wider reach - Virtual community building <i>Differences:</i> - Colonization of culture - Cultural dependency - Open to abuse - Tool for misinformation - Tool for manipulation - Tool for outreach - Tool for pressure politics - Tool for agitation - Tool for enlightenment - Tool for discourse - Tool for emancipation - Tool for feedback - Tool for empowerment - Tool for defense - Tool for linkages - Tool for organization - Tool for real time information - Tool for real time news - Tool for environmental liberation - Tool for marketing product and solutions - Tool for multitasking - Tool for change of perception - Tool for crisis management - Tool for community assistance - Platform for alternative perspective - Platform for protest - Platform for engagement - Platform for change - Instrument for politics - Instrument for domination - Instrument of deceit - Instrument of liberation - Instrument of progress - Virtual transactions - Virtual communication - Effective enabler - Supports status quo - Support of struggle - Pursuit of struggle - Access to legal advice - Amplify voices - Liberation from red tape - Liberation from inefficiency - Liberation of choice - Change of mindset - Freedom of the mind - Large audience base - Large data base - New human media - International fellowship - Global linkages - Inspires trust - Sense of fulfillment - Services needs

Participant 5

Quote	Open Code 5	Memo	Indicators 5
"Social media is meant to supplement not substitute human interaction. It helps us communicate more [but] it doesn't replace face to face... It just makes comm easier but there's still room for traditional forms of communication. Both at a personal and business level."	Supplements human interaction	Supplements but not a substitute for human interaction	Supplements human interaction
"If we find the right balance of both [socmed and face to face interaction], we will be able to achieve more."	Supplements human interaction		Supplements human interaction
"I've helped some companies transfer their businesses online so that even in times like covid, some of my clients still earn 6-7 digits of income a month with social media and ecommerce."	Instrument of economy	Major help in terms of continuing business practices in the face of pandemic	Tool for marketing product and solutions
"[I] started when I was still in school. I began as a freelance graphic designer. This was back in 2008."	Tool for employment		Tool for employment
"[I] started with local projects but then started to get clients in Manila back in 2012. I wasn't willing to move to Manila so my clients were able to arrange a virtual set up."	Optimum mobility		Optimum mobility
"Most of my clients were startups but then their businesses flourished and we had to outsource. I ended up leading those teams."	Virtual employment		Virtual employment
"[I am] much more in control. Especially in times like covid. I actually have to turn down work because of the high demand. But even before covid there was already a demand because many businesses are starting to see the power in online business and digital marketing. I end up having to pass work to other people."	Tool for employment		Tool for employment
"Honestly my world has become so much smaller. Ive worked with many nationalities- Australians, Hong Kongers, British, Latvians, Americans, Israelis. Because I can work with anyone as long as we have internet."	Global reach		Global reach
"I've been exposed to many cultures and adjusted to most of them."	Global linkages		Global linkages
"Australians are very tactless generally but their honesty and feedback helped me improve in my work."	Global exposure		Global exposure
"Theres a lot of freedom. Freedom of time is one- I have more time to spend with my family because I work from home."	Freedom of time	More time for parenting	Freedom of time
"Financial freedom. I mostly earn in other currencies. So i can easily make 6 digits a month myself."	Financial freedom		Financial freedom

"Location freedom. Were originally from Iloilo but moved to Bacolod easily because we bring our work with us wherever. We can also travel multiple times a year. At one point, we were able to travel out of the country 4 times and within the country about 12 times in one year alone."	Location freedom		Location freedom
"Social media has been around forever. Now its Facebook but before it used to be saloons, plazas, malls, etc. Only difference with today's social media is its online which makes accessibility easier and reach bigger. I work mostly on Facebook and linkedin marketing but have some experience with instagram marketing too."	Higher accessibility		Higher accessibility
"Not alter values per se. Just create more bite sized expressions."	Redefines value system		Redefines value system
"While on lockdown, I make vlogs but they're shorter. But for deeper convos, I still do phone calls. Once ECQ is over I will most likely also still meet with the people who attend our services."	Redefines communication		Redefines communication
"The main reason I believe in online and social media so much is because its easy to disseminate info. Most of the projects I work with have a social aspect to it. So I mostly help businesses and orgs disseminate positive messages."	Access to information		Access to information
	Tool for organization		Tool for organization
"I believe socmed and digital platforms makes that easier. I.e. I helped my church get into Spotify and uploaded our sermons there. So now we can reach more people."	Enables faith practices		Enables faith practices
"My personal brand gamay lang. 1,400+, but with my clients, I have helped them gain a collective number of 10 million followers."	Wider reach		Wider reach
"Most of my book sales are online so couldn't have done that without socmed"	Larger market base		Larger market base

Initial Axial Coding

Comparative Analysis P1-6	Paradigm Items	Category
<i>Similarities:</i>		
Platform for advocacy	Platform for advocacy	Change of perspective
Platform for education	Platform for education	
Platform for alternative perspective	Platform for alternative perspective	
Tool for connection	Tool for change of perception	
Tool for marketing product and solutions	Change of mindset	
Tool for employment	Freedom of the mind	
Tool for organization	Developing influence	
Tool for agitation	Tool for marketing product and solutions	Economic liberty
Voice for the voiceless	Tool for employment	
Scales borders	Larger market base	
Exposes truth	Freedom of time	
Global wider reach	Financial freedom	
Global linkages	Location freedom	
Virtual community building	Lucrative for business	
	Services needs	
	Tool for agitation	Instigation and action
	Tool for outreach	
	Tool for environmental liberation	
	Tool for crisis management	
	Instrument to survive the pandemic	
	Tool for community assistance	
	Tool for defense	
	Enables faith practices	
	Voice for the voiceless	Voice for the voiceless
	Scales borders	
	Exposes truth	
	Amplify voices	
	Tool for connection	Diminishing borders
	Global wider reach	
	Global linkages	
	Virtual community building	
	Tool for organization	
	Large audience base	
	Large data base	
	International fellowship	
	Optimum mobility	
	Global exposure	

Differences:

Colonization of culture
 Cultural dependency
 Open to abuse
 Tool for misinformation
 Tool for manipulation
 Tool for outreach
 Tool for pressure politic
 Tool for enlightenment
 Tool for discourse
 Tool for emancipation
 Tool for feedback
 Tool for empowerment
 Tool for defense
 Tool for linkages
 Tool for organization
 Tool for real time information
 Tool for real time news
 Tool for environmental liberation
 Tool for multitasking
 Tool for change of perception
 Tool for crisis management
 Tool for community assistance
 Tool for inspiration
 Tool for transformation
 Platform for protest
 Platform for engagement
 Platform for change
 Instrument for politics
 Instrument for domination
 Instrument of deceit
 Instrument of liberation
 Instrument of progress
 Virtual transactions
 Virtual communication
 Effective enabler
 Supports status quo
 Support of struggle
 Pursuit of struggle
 Sense of shared struggle
 Access to legal advice
 Amplify voices
 Liberation from red tape
 Liberation from inefficiency
 Liberation of choice
 Change of mindset
 Freedom of the mind
 Large audience base
 Large data base
 Larger market base
 New human media
 International fellowship
 Inspires trust
 Sense of fulfillment
 Services needs
 Supplements human interaction
 Optimum mobility
 Global exposure
 Freedom of time
 Financial freedom
 Location freedom
 Higher accessibility
 Redefines value system
 Redefines communication
 Access to information
 Enables faith practices
 Faking lives
 Double edged instrument
 Deep influence
 Redefining personal space
 Lucrative for business
 Instrument to survive the pandemic

Colonization of culture
 Cultural dependency
 Supports status quo
 Double edged instrument
 Open to abuse
 Tool for misinformation
 Tool for manipulation
 Tool for pressure politic
 Instrument for politics
 Instrument for domination
 Instrument of deceit/ faking lives

Double edged instrument

Tool for enlightenment
 Tool for emancipation
 Tool for empowerment
 Instrument of progress
 Effective enabler
 Instrument of liberation
 Liberation from red tape
 Liberation from inefficiency
 Liberation of choice

Effective enabler

Redefines value system
 Redefining personal space
 Tool for inspiration
 Tool for transformation
 Tool for multitasking
 Inspires trust
 Sense of fulfillment
 Supplements human interaction

Redefines value system

Tool for discourse
 Tool for feedback
 Tool for real time information
 Tool for real time news
 Virtual transactions
 Virtual communication
 Higher accessibility
 Access to information

Information and Dialogue

Platform for protest
 Platform for engagement
 Platform for change
 Support of struggle
 Pursuit of struggle
 Sense of shared struggle

Heightened engagement

New human media

New human media

Participant 6

Quote	Open Code 6	Memo	Indicators 6
"There is no peace in SocMed for me."	No peace		Tool for agitation
"Life being lived for SocMed — it's unreal, pretentious, doing something for the public's applause,— it's like dying before your death,"	Faking lives		Faking lives
"Liberating voice in Soc Med = I would usually share my leadership style on FB, (especially my nothing to something story), one day, one of my posts got viral, (Relationship over Boss) it went viral from Ph to whole of Asia, Europe, was even featured in Good Morning America."	Tool for inspiration Global reach		Tool for inspiration Global reach
"It was something that I have been very vocal about, Employer-Employee treatment. I was overjoyed."	Bigger voice		Voice for the voiceless
"After that, my followers grew from 600 to 38,000 coz after that, majority of my posts are being shared."	Global reach		Global reach
"[I have followers because] "maybe I have been sharing about things that are true to me, and people can relate to it."	Tool for transformation		Tool for transformation
"Nowadays, we tend to just post and share what's good (online), we forget that the reality of life is both the good and the bad. And when people get to see someone that [they] can relate with, and read things that are also happening in them but they are hesitant to share, it gives them the power to be true and real and they feel that they're not alone in their battle."	Tool for connection Sense of shared struggle	"it gives them the power to be true and real and they feel that they're not alone in their battle"	Tool for connection Sense of shared struggle
"It was for me a revolution of people who wanted go be treated that way by their bosses."	Alternative perspective		Platform for alternative perspective
"When it went viral, a major part of those who sent me personal msgs came from Human Resource Departments, business owners, and decision makers too. They said it was a timely check for them when they read the post."	Global reach		Global reach
"It is a powerful tool to send a message of both hate and love, of negativity and positivity,- and so it has to be a wisely used tool."	Double edged instrument		Double edged instrument
"Real lives now are either lived and being shared in SocMed or being lived FOR socmed."	Deep influence		Deep influence

"We allow people to live and cope with life differently —I have no problem with sharing ones life in SocMed as long as one is ready for public comments about his/her life"	Defining your personal space		Defining your personal space
"It makes me accountable on how should I live my life, both private and public."	Redefines value system		Redefines value system
"Helps me in sharing my thoughts all the time, validity makes me happy, opposing thoughts makes me step back a little a understand the other side of my thoughts."	Redefines communication		Redefines communication
"Helps me with my business, —the kind of business owner our clients get to trust and work with."	Lucrative for business		Lucrative for business
"I can see a lot of many good things that communities are providing to people these days, if used accordingly, our best chance of survival after this crisis is not only through the participation of everyone in these communities but the seed of hope that these people will create and spread once guided, motivated and inspired."	Instrument to survive the pandemic	I can see a lot of many good things that communities are providing to people these days, if used accordingly, our best chance of survival after this crisis is not only through the participation of everyone in these communities but the seed of hope that these people will create and spread once guided, motivated and inspired.	Instrument to survive the pandemic

Comparative Analysis P1-5

Similarities:

Platform for advocacy
Platform for education
Tool for connection
Tool for marketing product and solutions
Tool for employment
Tool for organization
Voice for the voiceless
Scales borders
Exposes truth
Global wider reach
Global linkages
Virtual community building

Differences:

Colonization of culture
Cultural dependency
Open to abuse
Tool for misinformation
Tool for manipulation
Tool for outreach
Tool for pressure politics
Tool for agitation
Tool for enlightenment
Tool for discourse
Tool for emancipation
Tool for feedback
Tool for empowerment
Tool for defense
Tool for linkages
Tool for organization
Tool for real time information
Tool for real time news
Tool for environmental liberation
Tool for multitasking
Tool for change of perception
Tool for crisis management
Tool for community assistance
Platform for alternative perspective
Platform for protest
Platform for engagement
Platform for change
Instrument for politics
Instrument for domination
Instrument of deceit
Instrument of liberation
Instrument of progress
Virtual transactions
Virtual communication
Effective enabler
Supports status quo
Support of struggle
Pursuit of struggle
Access to legal advice
Amplify voices
Liberation from red tape
Liberation from inefficiency
Liberation of choice
Change of mindset
Freedom of the mind
Large audience base
Large data base
Larger market base
New human media
International fellowship
Inspires trust
Sense of fulfillment
Services needs
Supplements human interaction
Optimum mobility
Global exposure
Freedom of time
Financial freedom
Location freedom
Higher accessibility
Redefines value system
Redefines communication
Access to information
Enables faith practices

P6 Indicators

Tool for agitation
Faking lives
Tool for inspiration
Global reach
Voice for the voiceless
Tool for transformation
Tool for connection
Sense of shared struggle
Platform for alternative perspective
Double edged instrument
Deep influence
Defining your personal space
Redefines value system
Redefines communication
Lucrative for business
Instrument to survive the pandemic

Comparative Analysis P1-6

Similarities:

Platform for advocacy
Platform for education
Platform for alternative perspective
Tool for connection
Tool for marketing product and solutions
Tool for employment
Tool for organization
Tool for agitation
Voice for the voiceless
Scales borders
Exposes truth
Global wider reach
Global linkages
Virtual community building

Differences:
 Colonization of culture
 Cultural dependency
 Open to abuse
 Tool for misinformation
 Tool for manipulation
 Tool for outreach
 Tool for pressure politic
 Tool for enlightenment
 Tool for discourse
 Tool for emancipation
 Tool for feedback
 Tool for empowerment
 Tool for defense
 Tool for real time information
 Tool for real time news
 Tool for environmental liberation
 Tool for multitasking
 Tool for change of perception
 Tool for crisis management
 Tool for community assistance
 Tool for inspiration
 Tool for transformation
 Platform for protest
 Platform for engagement
 Platform for change
 Instrument for politics
 Instrument for domination
 Instrument of deceit
 Instrument of liberation
 Instrument of progress
 Virtual transactions
 Virtual communication
 Effective enabler
 Supports status quo
 Support of struggle
 Pursuit of struggle
 Sense of shared struggle
 Access to legal advice
 Amplify voices
 Liberation from red tape
 Liberation from inefficiency
 Liberation of choice
 Change of mindset
 Freedom of the mind
 Large audience base
 Large data base
 Larger market base
 New human media
 International fellowship
 Inspires trust
 Sense of fulfillment
 Services needs
 Supplements human interaction
 Optimum mobility
 Global exposure
 Freedom of time
 Financial freedom
 Location freedom
 Higher accessibility
 Redefines value system
 Redefines communication
 Access to information
 Enables faith practices
 Faking lives
 Double edged instrument
 Deep influence
 Defining your personal space
 Lucrative for business
 Instrument to survive the pandemic

Continuing Axial Coding

[illegible]

Differences:

Colonization of culture
 Cultural dependency
 Open to abuse
 Tool for misinformation
 Tool for manipulation
 Tool for outreach
 Tool for pressure politic
 Tool for enlightenment
 Tool for discourse
 Tool for emancipation
 Tool for feedback
 Tool for empowerment
 Tool for defense
 Tool for linkages
 Tool for organization
 Tool for real time information
 Tool for real time news
 Tool for environmental liberation
 Tool for multitasking
 Tool for change of perception
 Tool for crisis management
 Tool for community assistance
 Tool for inspiration
 Tool for transformation
 Platform for protest
 Platform for engagement
 Platform for change
 Instrument for politics
 Instrument for domination
 Instrument of deceit
 Instrument of liberation
 Instrument of progress
 Virtual transactions
 Virtual communication
 Effective enabler
 Supports status quo
 Support of struggle
 Pursuit of struggle
 Sense of shared struggle
 Access to legal advice
 Amplify voices
 Liberation from red tape
 Liberation from inefficiency
 Liberation of choice
 Change of mindset
 Freedom of the mind
 Large audience base
 Large data base
 Larger market base
 New human media
 International fellowship
 Inspires trust
 Sense of fulfillment
 Services needs
 Supplements human interaction
 Optimum mobility
 Global exposure
 Freedom of time
 Financial freedom
 Location freedom
 Higher accessibility
 Redefines value system
 Redefines communication
 Access to information
 Enables faith practices
 Faking lives
 Double edged instrument
 Deep influence
 Redefining personal space
 Lucrative for business
 Instrument to survive the pandemic

Colonization of culture
 Cultural dependency
 Supports status quo
 Double edged instrument
 Open to abuse
 Tool for misinformation
 Tool for manipulation
 Tool for pressure politic
 Instrument for politics
 Instrument for domination
 Instrument of deceit/ faking lives

Tool for enlightenment
 Tool for emancipation
 Tool for empowerment
 Instrument of progress
 Effective enabler
 Instrument of liberation
 Liberation from red tape
 Liberation from inefficiency
 Liberation of choice

Redefines value system
 Redefining personal space
 Tool for inspiration
 Tool for transformation
 Tool for multitasking
 Inspires trust
 Sense of fulfillment
 Supplements human interaction

Tool for discourse
 Tool for feedback
 Tool for real time information
 Tool for real time news
 Virtual transactions
 Virtual communication
 Higher accessibility
 Access to information

Platform for protest
 Platform for engagement
 Platform for change
 Support of struggle
 Pursuit of struggle
 Sense of shared struggle

New human media

Double edged instrument

Effective enabler

Redefines value system

Information and Dialogue

Heightened engagement

New human media

Participant 7

Quote	Open Code 7	Memo	Indicators 7
"I have this FB show called Lymlyt Worthy. It's new but I have guests who share their amazing stories and journey in that show."	Instrument of inspiration		Instrument of inspiration
"business and life inspiration i suppose"	Instrument of inspiration		Instrument of inspiration
"my audience are most women entrepreneurs"	Tool for niching		Creating niches
"to have a content portfolio for my business"	Economic gain		Economic gain
"since i'm in the content creation space, but now the purpose has been much bigger, it's now to give a platform for women who want to share their story and inspire others"	Instrument for inspiration		Instrument for inspiration
"they are fellow entrepreneurs so I guess it's mileage for their business"	Business mileage		Business mileage
"but i think they really just want to inspire others too"	Instrument for inspiration		Instrument for inspiration
"it's that inner need to teach and help"	Teach and help		Tool for education Tool for outreach Spirit of volunteerism
"i have a lot of women volunteer to be on the show"	Volunteerism		
"someone messaged me on Facebook and said they were really inspired"	Instrument for inspiration		Instrument for inspiration
"it is helping me more than my viewers I believe"	Self fulfillment		Sense of fulfillment
"connecting with these amazing women, [the] energy [is different]"	Tool for connection		Tool for connection
"plus I feel so much more fulfilled"	Self fulfillment		Sense of fulfillment
"kasi sabi ko nga ako mismo very curious, parang kausap mo lang kaibigan mo naghihingi ng payo" <i>I, myself, am very curious, it's like to talking to a friend and asking for advice</i>	Personalized output		Personalized output
"this saturday we are talking about parenting without yelling with a child behavioral expert"	Tool for education		Tool for education
"Nakita ko sa iba." <i>I saw it from other people.</i>	Sharing ideas		Sharing ideas
"Then i actually have this calling to be in media, talking, sharing my ideas."			
"Social media gives everyone a voice, a louder voice"	Louder voice		Louder voice
"it gives people an automatic audience to share their thoughts"	Bigger audience		Bigger audience
"it gives everyone a platform create content that can either inspire or destroy"	Tool for inspiration		Tool for inspiration

"of course [it's not just for the educated] but it is the platform for those fortunate enough to afford the technology, not everyone who can afford is educated"	Accessible to more		Accessible to more
"design your communication yes, pressure no. I think it comes with age. I just don't care about people as much as I did when I was in my 20s. I am now very authentic and have embraced my truths. I'm unapologetic. I just speak my truth and those who do not like me can unfollow."	Claiming truths		Claiming truths
"that's not how it is in real life and when people see someone who's real, they tend to resonate and relate to that"	Connection		Tool for connection
"Get clients for business"	Business mileage		Business mileage
"land speaking engagements"	Wider audience		Wider audience
"inspire more women"	Tool for inspiration		Tool for inspiration
"I guess aside from having a voice, it gives people livelihood"	Source of livelihood		Source of livelihood
"I think for me that is also freedom"	Freedom of Economics		Freedom of Economics
"get clients, buy and sell, to have the ability to earn a decent income through a free platform"	Source of livelihood		Source of livelihood
"that is an option people never had before"	More options		More options

Continuing Axial Coding		
P7 Indicators	Paradigm Items	Category

Instrument of inspiration
 Creating niches
 Economic gain
 Business mileage
 Tool for education
 Tool for outreach
 Spirit of volunteerism
 Sense of fulfillment
 Tool for connection
 Personalized output
 Sharing ideas
 Louder voice
 Bigger audience
 Accessible to more people
 Claiming truths
 Wider audience
 Source of livelihood
 Freedom of Economics
 More options

Similarities:
 Platform for advocacy
 Platform for education
 Platform for alternative perspective
 Tool for change of perception
 Change of mindset
 Freedom of the mind
 Developing influence

Change of perspective

Tool for marketing product & solutions
 Source of employment/ livelihood
 Larger market base
 Freedom of time
 Financial freedom
 Location freedom
 Lucrative for business
 Services needs
 Economic gain
 Business mileage
 Freedom of economics

Economic liberty

Tool for agitation
 Tool for outreach
 Tool for environmental liberation
 Tool for crisis management
 Instrument to survive the pandemic
 Tool for community assistance
 Tool for defense
 Enables faith practices
 Spirit of volunteerism

Instigation and action

Voice for the voiceless
 Scales borders
 Exposes truth
 Amplify voices
 Louder voice

Voice for the voiceless

Tool for connection
 Global wider reach
 Global linkages
 Virtual community building
 Tool for organization
 Large/ wider audience base
 Large data base
 International fellowship
 Optimum mobility
 Global exposure
 Accessible to more people

Diminishing borders

Redefines value system
 Redefining personal space
 Tool for inspiration
 Tool for transformation
 Tool for multitasking
 Inspires trust
 Sense of fulfillment
 Supplements human interaction

Redefines value system

Tool for enlightenment	Effective enabler
Tool for emancipation	
Tool for empowerment	
Instrument of progress	
Effective enabler	
Instrument of liberation	
Liberation from red tape	
Liberation from inefficiency	
Liberation of choice	
Creating niches	
Personalized output	

Tool for discourse	Information and Dialogue
Tool for feedback	
Tool for real time information	
Tool for real time news	
Virtual transactions	
Virtual communication	
Higher accessibility	
Access to information	
Sharing of ideas	
More options	

Platform for protest	Heightened engagement
Platform for engagement	
Platform for change	
Support of struggle	
Pursuit of struggle	
Sense of shared struggle	
Claiming truths	

<i>Differences:</i>	
Colonization of culture	Double edged instrument
Cultural dependency	
Supports status quo	
Double edged instrument	
Open to abuse	
Tool for misinformation	
Tool for manipulation	
Tool for pressure politic	
Instrument for politics	
Instrument for domination	
Instrument of deceit/ faking lives	

New human media	New human media
-----------------	-----------------

Participant 8

Quote	Open Code 8	Memo	Indicators 8
"I already have this small influence I gained through my vlogs which I think, any thoughts I post on social med have an effect to my followers."	Developing influence		Developing influence
"I thought it was just a passion for me. But I decided to formally create my own channel in youtube because I want to document important events in my life & share stories to other people. I was inspired by Wil Dasovich, a known vlogger here in the Philippines, to do vlogs."	Wider reach		Wider reach
"[Youtube and Facebook are] both platforms I used to post promotions or events in the City."	Pursuing passions		Pursuit of passions
"I realized that social media is truly a strong tool to influence other people. Before when I got into social media, I literally used it as my diary. All of my actions, thoughts, emotions. I post on my accounts. Only to realized that not all are pleased seeing or reading my posts. Yes, we are entitled to express or post anything we want but we also have to be sensitive with what we post. If we share news, it should be factual. If we share opinions, we choose the right words to convey our thoughts. Basically, we use social media responsibly."	Business mileage		Business mileage
"For me, social media serves as one way for me to keep in touch with my loved ones and friends. At the same time, I used it as a platform for me to express myself through my vlogs."	Developing influence		Developing influence
"Honestly... I filter what I post online. I still believe that there are things that should stay private, especially personal matters."	Connection		Tool for connection
"...as much as possible, I post positive things. But if I feel the urge to post something or rant about some issues, I carefully construct my words as to not offend anybody."	Expression		Self expression
"...[using socmed] have pros and cons. but i personally think it is good."	Choose your language		Responsible use
"For me, social media is like a playground. Anyone is free to use it & everybody is enjoying using it, but just like a parent to her child playing on a playground, she reminds the child to be careful coz the kid might hurt himself while playing."	Positive influence		Positive influence
"...its reach is limitless. everyone in the world has access on social media, people in all walks of life has social media accounts so it breaks boundaries, it gaps distances, it brings people from different parts of the world closer."	Double edged tool		Double edged tool
"Social media has given equal opportunities to everyone. May it be in terms of voicing out their thoughts, expressing themselves, or reaching out to people they love and look up to. Social Media has been an effective tool of communication. Its just a matter of being a responsible user."	Global reach		Global reach
	Diminishes boundaries		Diminishes boundaries
	Brings people closer		Brings people closer
	Equal opportunities		Equal opportunities
	Bigger voice		New human media
	Effective communication		Effective communication
	Responsible use		Responsible use

Final Axial Coding

P8 Indicators	Paradigm Items	Category
Developing influence	<i>Similarities:</i>	
Wider reach	Platform for advocacy	Change of perspective
Pursuit of passions	Platform for education	
Business mileage	Platform for alternative perspective	
Tool for connection	Tool for change of perception	
Self expression	Change of mindset	
Responsible use	Freedom of the mind	
Positive influence	Developing positive influence	
Double edged tool	Tool for marketing product & solutions	Economic liberty
Global reach	Source of employment/ livelihood	
Diminishes boundaries	Larger market base	
Brings people closer	Freedom of time	
Equal opportunities	Financial freedom	
Bigger voice	Location freedom	
New human media	Lucrative for business	
Effective communication	Services needs	
	Economic gain	
	Business mileage	
	Freedom of economics	
	Virtual transactions	Instigation and action
	Tool for agitation	
	Tool for outreach	
	Tool for environmental liberation	
	Tool for crisis management	
	Instrument to survive the pandemic	
	Tool for community assistance	
	Tool for defense	
	Enables faith practices	
	Spirit of volunteerism	
	Voice for the voiceless	Voice for the voiceless
	Scales borders	
	Exposes truth	
	Amplify voices	
	Louder voice	
	Tool for connection	Diminishing borders
	Global wider reach	
	Global linkages	
	Virtual community building	
	Tool for organization	
	Large/ wider audience base	
	Large data base	
	International fellowship	
	Optimum mobility	
	Global exposure	
	Accessible to more people	
	Diminishes boundaries	
	Redefines value system	Redefines value system
	Redefining personal space	
	Tool for inspiration	
	Tool for transformation	
	Tool for multitasking	
	Inspires trust	
	Sense of fulfillment	
	Supplements human interaction	

Tool for enlightenment Tool for emancipation Tool for empowerment Instrument of progress Effective enabler Instrument of liberation Liberation from red tape Liberation from inefficiency Liberation of choice Creating niches Personalized output Pursuit of passions Self expression Effective communication Equal opportunities	Effective enabler
Tool for discourse Tool for feedback Tool for real time information Tool for real time news Virtual communication Higher accessibility Access to information Sharing of ideas More options	Information and Dialogue
Platform for protest Platform for engagement Platform for change Support of struggle Pursuit of struggle Sense of shared struggle Claiming truths	Heightened engagement
Colonization of culture Cultural dependency Supports status quo Double edged instrument Open to abuse Tool for misinformation Tool for manipulation Tool for pressure politic Instrument for politics Instrument for domination Instrument of deceit/ faking lives Responsible use	Double edged instrument
New human media	New human media

Note: All paradigm items are now classified under categories with *Similarities*, no more items under *Differences*, therefore an initial point of saturation is reached.

Participant 9

Quote	Open Code 9	Memo	Indicators 9
<i>(I viewed some episodes to include one where followers interviewed Gell Kendrick about herself and her earnings from her youtube channel and vlog site, which seems quite lucrative.)</i>	Source of livelihood	I viewed some episodes to include one where followers interviewed Gell Kendrick about herself and her earnings from her youtube channel and vlog site, which seems quite lucrative.	Source of livelihood
"My way of expressing my opinions of what is happening in a specific real life situations. I express what I wanted to express even though people will bash me because I consider social media as a free platform."	Instrument of expression		Instrument of expression
"[It is] free in a way that social media is designed to people that can share their thoughts. In my case, I express what I want to express but of course I need also to be responsible of what I am posting."	Instrument of expression Responsible use		Instrument of expression Responsible use
"I usually express what I've experienced in specific situations. I share what happened to me in this part then I will put some awareness or twist like jokes to make the video fun and catch their attention."	Instrument of expression		Instrument of expression
"The way I talk and move in my videos is the same when I talk to my friends."	Personality development		Personality development
"It depends in the content of the video but the highest views I got is 1 million+"	Wider reach		Global reach
"It is my passion because when I'm doing it I have a strong feeling of excitement. One time, I tried to rest from vlogging but my heart can't, my life without it is incomplete. There I found that vlog and I have a connection."	Connection		Tool for connection
"Connection where a part of my heart belongs to online since everyday I am using it and social media is one that is providing what I want."	Connection Self fulfillment		Tool for connection Sense of fulfillment
"Maybe it is all about self expressions but in different ways because some are posting their pictures, works (poems or stories) and etc."	Instrument of expression		Instrument of expression

Open Codes P9 Indicators	Selective Coding Axial Codes Categories	Selective Codes Core Categories
Tool for connection Global reach	Voice for the voiceless Information and Dialogue	Voice for the voiceless
Instrument of expression Personality development	Effective enabler Instigation and action Heightened engagement	Effective enabler
Sense of fulfillment	New human media Redefines value system Change of perspective Diminishing borders	New human media
Source of livelihood	Economic liberty	Economic liberty
Responsible use	Double edged instrument	Double edged tool

Tentative Hypothesis

1. Voice for the voiceless
If Social Media generates open discourse and real time information through accessible virtual communication, then it has the potential to scale borders, amplify voices and become a voice for the otherwise voiceless sectors of the global community.
2. Effective enabler
If Social Media has the potential to enable the pursuit of passions, struggles and change by being a tool for outreach, agitation, instigation and defense, then it can empower a person towards enlightenment and emancipation.
3. New human media
If Social media is capable of educating, organizing, influencing and promoting alternative world views, then it has become the new human media with wider global reach and a potential for international linkages and fellowship.
4. Economic liberty
If Social media has the potential to provide economic liberty through virtual sources of livelihood and business opportunities, then it can facilitate personal freedoms in the areas of finances, mobility and time.
5. Double edged tool
If Social media can be utilized for gain or harm, then it is a double edged instrument that can be used to the point of colonization of culture, manipulation, deceit and pressure politics, among others.

TENTATIVE THEORY

The theory of Virtual Liberation positions social media as a new human media that may be a double edged tool but which can be a powerful voice for the voiceless and an effective enabler that may even extend towards economic liberty.

Participant 10

Quote	Open Code 10	Memo	Indicators 10
"As a social media user, much better nga kung gauyat ka like fb, insta, twitter or youtube, mas nami ya e voice out mo imo self kung ano ka or sin-o ka."	Instrument of expression		Instrument of expression
<i>As a social media user, it is better to use fb, instagram, twitter or youtube to voice out who or what you really are.</i>	Voice for the voiceless		Voice for the voiceless
"Indi ta magpakaplastik sa social media para di ta mahambalan nga attention seeker ta, dapat ikaw nga gagamit acct dapat malaya ka ya nga ipahayag mga gusto mo ihambal without pleasing anybody."	Potential for authenticity		Potential for authenticity
<i>We should not be fakers in social media so people will not say we are attention seekers, it should be that users are free to express what you want to say without pleasing anybody.</i>			
"Ako ya ga voice out ko sa mga naumolan ko nga bagay like sa mga chismosa mga tawo nga mga kulang sa aruga bala nga dapat tagaan leksyon pamaagi sa social media para bala ma kuhit man konsinyang nila nga ang mga bagay nga gina ubra nila dapat indi na nila pagsuliton."	Address social ills		Address social ills
<i>What I do is to voice out things that I feel strongly about like tattletales who were deprived of a warm childhood and who need to be taught lessons through social media so their conscience will be touched and they should not repeat their mistakes.</i>			
"So far may mga ga pm man sakon nga mga followers nga gaka igoan man ego sang mga ginapabatian nila through shares sang akon mga vids. Tapos may naga share man tapos makita ko sa caption nila nga 'Huo mader ah ako naman na napaigoan mo.'"	Tool for learning		Tool for learning
<i>So far, there are followers who send me private messages who admit they that I hit their egos through video shares. There are those who share with captions like 'Yes Mother, I know your message is for me.'</i>			
"Para sakon sa 100%, daw 70% palang na pa gwa ko nga real me. May ara pa gid ko ya pamatasan nga wala mapakita sa socmed."	Responsible use		Responsible use
<i>For me, out of 100%, I have only shown 70% of the real me. I still have behaviors that I haven't show on socmed.</i>			
"Kis a oo kis a indi [careful] may time ko nga kung ano mapaminsaran ko amo ga gwa sa baba ko nga indi ko na bala masapak haw kay gaka intense ko mag film."	Responsible use		Responsible use
<i>Sometimes I'm careful, sometimes I'm not, there are times when whatever is in my mind comes out of my mouth and I don't get to mind what I'm saying because I'm intensely focused on filming.</i>			
"May freedom ta sa socmed to post our rants but always think gid nga indi tanan nga tawo ma agree sa mga rants ta may mga tawo nga ma down saton may mga tawo nga ma lift up saton dapat samtang ga post ta halong ta japon sang mga words nga gina buya ta sa socmed."	Freedom of expression		Freedom of expression
<i>In socmed, we have the freedom to post rants but we have to think that not all people agree with our rants, there are people who will put us down, there are those who will lift us up, so we have to be careful of the words we use while posting in social media.</i>	Responsible use		Responsible use
"...sa pagamit ko sa socmed na reach out ko ulit mga classmate ko sang elementary kag para maka connect ko sa mga loveones ko."	Connection		Tool for connection
<i>Through my use of social media, I was able to reach out to my elementary classmates and connected with my loved ones.</i>			

"...much better but kung padalman mo gid ang social nga word sa social media naga reflect sa tawo mo so meaning ara sa tawo kung ma rants sila or indi." <i>It is much better if you reflect on the word social in social media which reflects on the person which means that it is up to the person to rant or not.</i>	Freedom of expression	Freedom of expression
"...kay public sya daan kag dasig ma deliver to entire world kung sa socmed."	Fast communication	Fast communication
Socmed is public and fast in delivering messages to the entire world.	Global reach	Global reach
"Pinaka nami nga nahatag sakon is nagdugang mga friends ko kag still connected ko japon sa mga loveones ko miskan lagyu sila mabatyagan ko lang sila japon nga daw ara lang sila japon sa tupad ko."	Widening territories	Widening territories
<i>The best thing socmed has given me is that I gained more friends and I am still connected to my loved ones even when they are far away. I feel as if they are right beside me.</i>	Connection	Tool for connection
"Mas mabatyagan ko ang respito kag pagbaton sakon kaysa sa mga tawo nga ga dagdag sakon everyday mahambal ko gid nga thank you lord kay everyday gakadugang akon followers tag 100 naga reflect lang nga nanamian sila sakon."	Finding acceptance	Finding acceptance
<i>I can feel respect and acceptance much more than put downs so I thank the Lord for everyday my followers increase by a hundred which tells me they like me.</i>	Finding respect	Finding respect
	Wider reach	Wider reach

Selective Coding

Open Codes P10 Indicators	Axial Codes Categories	Selective Codes Core Categories
Tool for connection Voice for the voiceless Global wider reach Tool for learning Fast communication Widening territories	Voice for the voiceless Information and Dialogue Diminishing borders	Voice for the voiceless
Instrument of expression Address social ills	Effective enabler Instigation and action Heightened engagement	Effective enabler
Potential for authenticity Finding acceptance Finding respect	New human media Redefines value system Change of perspective	New human media
	Economic liberty	Economic liberty
Responsible use	Double edged instrument	Double edged tool