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SOCIAL MEDIA: THE 'FORM OF LIFE' OF THE POST-MILLENNIAL GENERATION IN THE PHILIPPINES

Eugene Victoriano De Guzman[1*]

[1] MA Philosophy Student, Department of Philosophy, De La Salle University – Manila, Philippines
Email: eugene_deguzman@dlsu.edu.ph
[*] Corresponding Author

Abstract:

Meaning and use is one of the most notable accounts of Ludwig Wittgenstein in his Philosophy of language. This idea paves a way to consider the form of life in determining and understanding the meaning of a words or language. In ordinary use of language, the meaning of a word is to be understood by knowing its use (see Hartnack 1962, 69). Thus, the meaning of a word is its use in the language-game. Social Media has become indispensable in quotidian existence of every individual in 21st century particular for the post-millennial generation. This occurrence generated to the fact that social media has become the form of life of them. A form of life that yielded new meaning to some words due the agreement of the linguistic community within the language-game. This work is dedicated to explain the misunderstanding occurrences between the past generation and post-millennial generation especially when using words in social media and their attitudes. Likewise, this paper will explicate the meaning-use phenomenon on language in the social media platforms that everyone is conventionally encountering at.

Keywords:

Form Of Life, Language-Game, Meaning-Use, Philosophical Investigation, And Post-Millennial Generation And Social Media

Method, Scope and Limitation

This paper is an exposition of Ludwig Wittgenstein's notions such as form of life, meaning and use, and language-game at the same time an explication of social media as the form of life of the post-millennial generation that generates new meaning to ordinary words. This paper is not concern on the ideal-language philosophy but this confronts the ordinary-language philosophy which examines the variety of linguistic functions as applied in ordinary quotidian existence of human beings (see Mabaquiao 2013, 9). It begins by establishing the foundation through

revisiting and reiterating the notion of Wittgenstein's form of life and meaning and use, and Language-games followed by explicating social media as a form of life – giving a concrete example of words or expressions that are trending in such language-game in the Philippine context then the concluding part.

Introduction

As technology developed in the eras between the dusk of the twentieth and twenty-first centuries, it affected and continues to affect the way of life of human beings. Social media is gaining a prominent place in terms of advances in technology for it became a renown and highly-prized by the post-millennials. Until now, social media continuously embraces its ongoing progress.

Social Media is of massive influence in the entire globe. It can easily get the pulse of numerous people particularly those who are in the bracket of the Post-Millennial Generation. The Generation Z is the generation of people born in the late 1997s and early 2000s: better known as the post-millennials. According to Okros (2020, 48) post-millennials are currently in their youth or, potentially, starting their teenage years approximately age ranging from 25 and above. Between the years 1990s and 2000s, social media suddenly exploded alongside with development of technology and post-millennials generation came into existence following these developments.

Nowadays, social media has become indispensable in the daily lives of the post-millennials and of the majority population in general. It has been an essential part of their lifestyle. Most of the time, they use social media to share their feelings and insights. Through social media, they can express their wrath and their different opinions which they cannot express verbally. A day without using the social media for the post-millennials is an incomplete and unsatisfied one. Times really have changed due to the rapid pace of the development of social media. Social media dominates the psyche of most of the population. Also, social media views the world, culture and manners, character, history and tradition like language. Thus, we can consider social media as the form of life of the post-millennial generation. Social media has become an activity whereas new meanings of the different languages or words have been constructed and agreed upon.

Social media as a form of life affects the attitudes of the individual and their way of life which the elders sometimes cannot really understand. The past generations sometimes judge the post-millennials towards their attitude and language in the social media. They definitely fail to comprehend the language-games of social media which is the reason why they cannot understand the affair. Some of senior generations don't know the language-games of the social media which resulted to misunderstanding – in the use of words or expressions.

The meaning of a word is learned by discovering its use and if its use has been learned, its meaning has also been learned. The post-millennials indeed master the words and expressions in the language-game or form of life of social media and yet the other generation sometimes fails to recognize and master the language-games of the social media; thus, they sometimes look different toward the words and languages of post-millennials. There are existing words or language in social media that possess different meaning when they are being use in the mentioned form of life. Social Media as a form of life varies the meaning of words.

In ordinary language words has no absolute meaning because the meaning of the words is its use in particular form of life. This notion has been pointed out by Ludwig Wittgenstein in his posthumous work – Philosophical Investigation (see Alston 1963, 107). The concept of the meaning of a linguistic expression is to be understood in terms of the use of that expression, in the way it is employed by the users of the language in particular form of life. Thus, in the given issue the cause of the misunderstanding is the meaning of the words or expression in social media.

To fully understand the entire idea, it will be further elucidated on the subsequent part of this piece starting from understanding the notion of Wittgenstein's form of life and meaning and use, and Language-games followed by explicating social media as a form of life – giving a concrete example of words or expressions that are trending in such language-game then the concluding part.

Form Of Life and Language-Games

Prior to his posthumous work, Ludwig Wittgenstein argued in his Tractatus Logico-Philosophicus that language is a picture of reality. This picture is not just a literal picture but a picture of facts. It means to say, to understand a language is to picture it out to the mind. When Ludwig Wittgenstein says in 1.1 that the world is the totality of facts and not of things his formulation implies that he makes a definite distinction between what are called "thing" and what are called "facts". There is a difference between a thing or an object and a fact (see Stenius 1996, 7). Facts can be understood as propositions it comprises of thing but the thing is not the fact itself. Language is made up of propositions and the world is made up of facts. Propositions are pictures of facts, in the same way that maps are pictures of the world. For instance, it is a fact that my watch is lying on the table, but neither the watch nor the table is a fact. The watch is a thing and the table is a thing, whereas it is a fact that my watch is lying on the table. As for another example, if an elephant is in the room, so the room and the elephant are both a thing of the fact that the elephant is in the room (see Hartnack 1962, 19). To understand fact that the red apple is in the table is to have a picture of it in the faculty of the mind of an individual that the red apple is in the table. Embracing this assertion for quite some time, Ludwig Wittgenstein later on reject this very notion and provided a more well-founded claim about meaning and words in his posthumous piece Philosophical Investigation. He later reiterates that Understanding is ability rather than a mental act or process. According to Kpytko (2007, 803) Wittgenstein later advocates a non-psychological account of understanding. In this view he pointed out several words to emphasize and pave a way of understanding to his whole notion -- Language-games, Form of life and Meaning and Use.

The notion of language-game is considered to be one of the salient concepts of Wittgenstein's later Philosophy. In this simile, Ludwig captures the comparison of the notion of language and a game. There are many metaphors that Ludwig Wittgenstein has given to his own notion of language-games. The term "language-games" is used to emphasize to the plurality of our ways of speaking, considering the many kinds of games and the ways they differ in purposes, rules, and kinds of action. The different kinds of games can be related or similar in a wide variety of ways without there being one feature that they all have in common and so as in the language. Different uses of language are like family resemblances. The people at a family reunion will share any similar features, such as eye color, temperaments, hair, facial structure and build. However, there will be no one particular feature that they all share in common. A daughter may have her father's eyes, her mother's nose, and her aunt's smile. Like in the language there are

numerous kinds of language but they have similarities and resemblances. Different Language-games are related to one another in many different ways (see Lawhead 2015, 527).

Language-games also emphasizes that the speaking of language is an activity. As Ludwig Wittgenstein (1953, 6) said that the whole, consisting of language and the actions into which it is woven, is the language-games. Suppose I point to a piece of furniture and say chair. So far, I have done nothing other than uttering a sound. However, in the right sort of circumstances it could be a move in a language-games. For example, if I am teaching you English, you would point to the object and repeat chair. If I am rearranging the living room, you might respond to the word by bringing the chair to me. In these given instances chair can be understood as a command to arrange the chair or to bring a chair. Providing another concrete instance by respectfully borrowing Dr. Napoleon Jr. Mabaquiao's (2013, 11) example about language-game. In such case you want your younger sibling to buy five eggs from a nearby sari-sari store. For this purpose, you gave your younger sibling a piece for paper -- written five pieces of egg and then you instructed him to give the piece of paper to the seller together with the money that you also give to him. As you have commanded, your younger sibling does exactly your instruction and after a while goes home with five eggs. The question is: how is it possible that the seller understands five eggs to mean that your brother is buying five eggs without your sibling saying anything? This cannot be explained by appealing only to the reference of five eggs, for it involves the fact that such an expression is used in the context of language-game of buying and selling. Let us put the scenario on the different setting, what if your younger sibling handed the piece of paper to a police man in the police station. The police man that read the expression five pieces of egg will possibly interpret and reaction to your sibling as if the five eggs are missing and he/she needs help. These are a concrete manifestation that the meaning of an expressions or words in ordinary language is being determined by the form of life where the expression or words are into.

We don't simply speak we do things by means of language. Another fact that Ludwig Wittgenstein use that notion of language-games to illustrate that we run into confusion when we are not aware that the way in which words function will change from one language-game to another. In literal games, for example, catching the ball in one's hands is important in basketball, but in soccer, if someone other than the goalie uses hands to catch the ball that is an illegitimate move. (see Lawhead 2015, 528).

Wittgenstein's simile of Language and games emphasizes that a language like a game is first of all a custom – socially constrained pattern of interaction. Therefore, words and expressions take on their meaningfulness when they are used in a custom-regulated pattern of interaction such as the significance of a game will only be possible in series of interaction and agreement. Language-game supposedly exists to highlight and stress that language is rule-guided activity embedded in particular form of life, the meaning of words is determined by rules of their use rather than by the object they stand for, a proposition or a move in a game takes on significance in the system to which it belongs and lastly the players are involved in social practice, which they acquired by training their skills and mastering techniques (see. R. Kpytko 2007, 795)

Another salient idea of Ludwig Wittgenstein in his later work is the form of life which is most of the time association with the Language-games. The idea of form of life had an important juncture in his Philosophical Investigations. But does it mean when he emphasizes the form of life? and what is form of life? According to Norman Malcolm (1954, 549) form of life means

gestures, facial expressions, words, and any activities that constitutes pitying and conforming a person or a cat. It makes sense that when Wittgenstein enunciates form of life, he is referring to the activities, mood, mode, state or concept of a person or venue. To say that something is a form of life is to say that it is a way of life, or mode, manner, fashion or style of life: that it has something important to do with class structure, values, religion, the type of industry and commerce and recreation that characterize a group of people (see Hunter 1968). Form of life fairly divulged the reality that the linguistic community or the players of the game are conscious beings and they are related in a certain extent – it is to says that a form of life is a sort of mutually related tendencies to behave in various ways: to have certain gestures to do certain stuffs and so on (see Hunter 1968, 235). To an extent this is the point of Danièle Moyal-Sharrock (2015, 5) in his piece saying:

So that a 'form of life' is not a single way of acting, albeit characteristic of a group of organisms (such as speaking, calculating or eating animals), but must include innumerable other such shared ways of acting that cohesively form the necessary background or context or foundation of meaning. The givenness or indubitability or basicness of some facts of living are such only in the coherent context of a particular form of life.

Wittgenstein apparently reiterated the reality of the linguistic community that the fact of speaking of language is part of an activity, or form of life. If someone wants to understand any expression or words that human being must obtain a view of the human behavior, the activities, the natural expressions that dwell on the premises of the words for the concept (see. Malcolm 1954, 550). This is the manifestation behind the rationality why language-game is always associated with the form of life. Language-game emphasized that a language is a rule governed-affair in a particular way of life.

Language-game and form of life are essentials to buttress Wittgenstein's assertion that in ordinary language the meaning of the words is its use. According to James Conant (1998, 238) Wittgenstein has become more intellectual celebrity in recent years for putting forward something that gets called a use-theory of meaning. In such instances, the meaning of a word is its use Wittgenstein (1953) claimed as a most famous passage in his Philosophical Investigations. It isn't what you say, it's the way that you say it, and the context in which you say it. Words are how you use them. In the Philosophical Investigation, he writes: "For a large class of cases – though not for all – in which we employ the word 'meaning' it can be defined thus: the meaning of a word is its use in the language".

If this is the case, a person should understand or at least oriented to the language-game and the form of life in order to determine the exact meaning of an expression or words. Accordingly, the player should heed to the course of interaction and react of an activity, as well as adapt to new situations. Language-games are clearly context-dependent – intimately related to the context and the player or linguistic community even more so (see Kopytko 2007, 797). Thus, understanding a language-game and form of life is necessary in depicting the meaning of expressions and words or else misunderstanding or miscommunication will transpire.

Equipped with such perhaps provides a sufficient understanding of language-game and form of life. The succeeding part of this work deals on explicating social media as form of life of the post-millennial generation that generates new meaning to some words considering the language-game of the social media.

Social Media as a Form of Life

As technology developed in the eras between the dusk of the twentieth and twenty-first centuries, it affected and continues to affect the way of life of human beings. Social media is a phenomenon that has transformed the interaction and communication of individuals all over the globe and is gaining a prominent place in terms of advances in technology for it became a renown and highly-prized by the post-millennials. Until now, social media continuously embraces its ongoing progress and influences (see Edosomwan et al 2011, 79).

Social media is an interactive computer-mediated technology that facilitates the creation and sharing of information, ideas, career interests and other forms of expression via virtual communities and networks. Users usually access social media services via web-based technologies on desktops and laptops, or download services that offer social media functionality to their mobile devices e.g., smartphones and tablets. In a nutshell, social media refers to websites and applications that are designed to allow people to share content quickly, efficiently, and in real-time. Many people define social media as apps on their smartphone or tablet, but the truth is, this communication tool started with computers. This misconception stems from the fact that most social media users access their tools via apps. The ability to share photos, opinions, events, and etc in real-time has transformed the way we live and, also, the way we do business (see Carr et al 2015, 47-48).

Nowadays, social media has become indispensable in the daily lives of the post-millennials and to the majority of the population in general. It has been an essential part of their lifestyle. Most of the time, they use social media to share their feelings and insights. Through social media, they can express their wrath and their different opinions which they cannot express verbally and even business transactions are being conducted therein. A day without using the social media for the post-millennials is an incomplete and unsatisfied one. Times really have changed due to the rapid pace of the development of social media. Social media dominates the psyche of most of the population. Also, social media views the world, culture and manners, character, history and tradition, thus we can consider social media as the language-game or form of life of the "post-millennial generation."

According to a survey conducted by the Pew Research Center in 2018, Facebook and YouTube dominate the social media landscape, as notable majorities of U.S. adults use each of these sites. At the same time, younger Americans especially those ages 18 to 24 stand out for embracing a variety of platforms and using them frequently. Some 78% of 18 to approximately 24-year-old youngsters use Snapchat, and a sizeable majority of these users (71%) visit the platform multiple times per day. Similarly, 71% of Americans in this age group now use Instagram and close to half (45%) are Twitter users. However, Facebook remains the primary platform for most Americans. Roughly two-thirds of U.S. adults (68%) now report that they are Facebook users, and roughly three-quarters of those users access Facebook on a daily basis. With the exception of those 65 and older, a majority of Americans across a wide range of demographic groups now use Facebook. After this rapid growth, the number of new U.S. Facebook accounts created has plateaued, with not much observable growth in the 2016-18 period (see. Anderson et al 2018, 2-3)

Recently, year 2021 the Pew Research Center conducted again research about the social media users and it turns out that YouTube and Facebook continue to dominate the online landscape, with 81% and 69%, respectively, reporting ever using these sites. Even as other platforms do

not nearly reach the fame of YouTube or Facebook, there are certain sites or apps, most notably Instagram, Snapchat and TikTok, that have an especially strong following among young adults. As a matter of fact, a majority of 18- to 29-year-olds say they use Instagram (71%) or Snapchat (65%), while roughly half say the same for TikTok. Adults under 30-year-old admit that they commonly use Instagram, Snapchat and Tiktok aside from YouTube and Facebook (see. Auxier et al 2021, 1-4). Meanwhile, despite the prominence that Facebook gains Google possesses the crown. Facebook is the second most visited website globally after Google. For the reason that Facebook is becoming a common place in the fabric of everyday social life. According to Facebook, the site has over 618 million daily active users and over 81 % of the monthly active users are from outside the U.S. and Canada. These figures attest to the mass appeal of Facebook on a global scale. Social networking sites as Facebook, Instagram and twitter are used to connect with close friends and relatively more distant acquaintances (see. Manago 2014, 2) These researches and surveys delineate how social media dominates the entire globe.

Moreover, by observation in the Philippine context, approximately 85% to 90% of the young people use social media most of the time. Filipino Youth often times use to browse in the internet world, especially in Facebook, Instagram and YouTube. Majority of the Filipino young generation raging from ages 19-30 have their own Facebook account as an avenue for them to socialize to other persons, mere to be updated what is trending, and likewise to express their feelings or just to have something to do.

Even the Pope has noticed the unceasing wide spread of social media and its impact to the post-millennial generation. In his post-synodal apostolic exhortation Christus Vivit Pope Francis (2019) addressed:

> 86. The digital environment is characteristic of the contemporary world. Broad swathes of humanity are immersed in it in an ordinary and continuous manner. It is no longer merely a question of 'using' instruments of communication, but of living in a highly digitalized culture that has had a profound impact on ideas of time and space, on our self-understanding, our understanding of others and the world, and our ability to communicate, learn, be informed and enter into relationship with others. An approach to reality that privileges images over listening and reading has influenced the way people learn and the development of their critical sense. 87. The web and social networks have created a new way to communicate and bond. They are "a public square where the young spend much of their time and meet one another easily, even though not all have equal access to it, particularly in some regions of the world.

Undeniably, social media turned to be the form of life particularly of the post-millennial generation and it is evident from the given accounts, researches and surveys that had been laid out previously. In such specific scheme, according to the article of Digital Media Institute issued last 2 November 2021, as of 2021, the Philippines has the highest social media usage rate in the world and their internet use is 60% higher than the average, at 11 hours a day. Filipinos spend an average of 4 hours and 15 minutes every day making them first worldwide. The most used platform in the Philippines is YouTube closely followed by Facebook and Facebook Messenger, Twitter and Tiktok among others. Since, it has become the form of life of the post-millennial Filipino social media users. Social media as form of life pave a way for its user to have its own language-game. There expressions and words that are meaningful or

possesses different meaning apart from what it supposes to be that exist in Social Media Language-game in the Philippines. Here are the lists of some words or expressions in the language-game of social media in the Philippines with their corresponding designated or supposed meaning and English translation.

Words	Designated or Expected meaning/ English Translation	Meaning in Philippine Social Media Language-game.
Marites	A proper name which is usually conferred to a female person.	Gossiper
Kinain/Kain/Magkainan	An act of asking someone to eat or activity of eating a meal – dining. To eat together	To have sex, asking for a sexual intercourse, or the activity sexual intercourse.
Putik!	Mud - soft, sticky matter resulting from the mixing of earth and water.	An expression of awe
G.	The seventh letter of the alphabet.	Indicates readiness regardless or preparedness of any possible risk.
Awit	A song or a set of words set to music or meant to be sung.	An expression of doubting or disagreeing
Diniligan/Diligan	An act of pour or sprinkle water over a plant or area – watered.	No longer to be a virgin; to deflower.
Pulutan	Food or snacks provided as an accompaniment to alcoholic drinks.	A person who is a subject of conversation in a group in his/her absence.
Noel	A proper name which is usually conferred to a male person.	To take a whole-body picture especially when naked.

Marites, Kinain/Kain/Magkainan, Putik, G., Awit, Diniligan/Diligan, Pulutan and Noel are just some of the many expressions and words that exist in the language-game of social media in the Philippines   . These expressions and words are most of misinterpreted and misunderstood by those persons who are not in the game particularly the senior generations. Here are some of instances or scenarios of this issue that had been encountered by the author himself.

Scenario 1: A conversation of a mother and a lad in Facebook messenger.
Lad: Ma! Wag mo nga ipagkalat yang balita na yan. Ikaw ay Marites e.
English Translation Lad: Mother! Don't spread that news. You are Marites
Mother: Sino si Marites? Baby ang Pangalan ko, ang Mama mo.
English Translation Mother: Who is Marites? My name is Baby your mother.

Scenario 2: In a group chat.
Girl 1: Alam nyo diniligan ako ni X kagabi. Ang sakit pala.
English Translation Girl 1: Hey! X deflower me last night. It hurts.

Girl 2: Anong diniligan? Ano ka halaman?
English Translation Girl 2: Watered? You are not a plant to watered on.

Scenario 3: In a comment box between a father and his daughter
Father: Ang galing talaga ni Eius sa research.
English Translation Father: Eius is indeed good in research
Daughter: Awit!
English Translation Daughter: I am doubting
Father: Anong Awit? Ang sabi ko magaling sya sa research.
English Translation Father: What song? I said he is good in research.

These scenarios depict the existing misunderstanding between those in the game and those who are not in the game. The lad, girl 1 and daughter speak on behalf of their form of life. They use the meaning of the words in a way that it is being used in Social Media Language-game – the meaning of words is determined by rules of their use and those who are not into such activity tend to misunderstood and misinterpret the thought as it is illustrated in the given scenarios. This scenario of Language-game in social media in the Filipino Post-millennial Generation is not an isolated case because most probably there are numerous social media form of life in different country as long as a linguistic community is concern. As long as social media serves to be a form of life there will be a language-games since language is a rule-guided activity embedded in specific forms of life. Words and expressions embedded in language-games are likewise embedded in a variety of forms of life.

Conclusion
Indeed, Ludwig Wittgenstein's assertion that we learn a meaning of particular language – words and expressions by beholding or hearing how a linguistic community utilize them and language in ordinary language philosophy is a living occurrence – like most living stuffs there will be changes and variations in such sort are awakening truth in the theory of meaning in Philosophy of language. He emphasizes the independency of meaning in a language-game and form of life – recognizes the role of the mode, mood, activity, state or concept of a person or venue where language is into. He has a good point in reiterating this though because in reality language cannot exist apart from those stuffs being mentioned out. Another notable and most unrecognized point of Wittgenstein in his later work is that language is kind of social interaction of the linguistic community who sets meaning in words or expressions by using it – language is possible due to communication and communication is matter of social praxis. He reconceptualizes linguistic interaction in terms of language-games and forms of life. (see Kopytko 2007, 795).

Thus, if it is the case, it would be fair and fine to say that social media as an activity or mode wherein linguistic community interact and participate particular the post-millennial generation can generate to some expressions and words which are meaningful – in such variations due to how they are being used. Evidently, social media indeed become a form of life wherein Marites, Kinain/Kain/Magkainan, Putik, G., Awit, Diniligan/Diligan, Pulutan and Noel are meaningful in such use in the Philippines Social Media Language-games and even considering other country or linguistic community that exist in that said form of life. Social media has become the form of life whereas new meanings of the different languages – words or expressions have been constructed and agreed upon mostly by the post-Millennial generation as the most

dominant user of it. That is why social media is the 'form of life' of the post-millennial generation.

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