

Listening to the Voices of the *Walwal* Filennial Generation

Dennis Tion
Saint Louis University
dennisoncantion@gmail.com

Abstract

Ageism affects both the young and the old. Contrary to the belief that only the older members of the population such as the Boomers or Generation X are affected, younger generations also become victims of this type of discrimination. *Walwal* as a *Filennial* (Filipino millennial) word is commonly understood as intoxication (drunkenness), carelessness, hastiness, or revelry as presented in different media. The connotation of this word has led to Filennials being labeled as irresponsible, carefree, and recalcitrant. This essay analyzes the word *walwal* in order to arrive at a more comprehensive meaning of it. It also exposes the nuances of the word by bringing to light a more positive view of the younger millennial generation. The word *walwal* is presented alongside some other terms that have resemblance in the Ilokano language and culture, and it is also compared to its present Filennial meaning. By understanding the word *walwal* from the worldview of the Ilokano language, this essay promotes an intergenerational type of solidarity and flourishing in society by listening to the current voices of the Filennial generation.

Keywords: Filennials, ageism, *walwal*, deconstruction, Ilokano, intergenerational solidarity, *maiyanatup a pinagripirip*

Introduction

The term *millennial* refers to people who were born between 1980 and 2000.¹ While a foreign concept, the term is known and commonly used by many Filipinos due to exposure to international media and internet connectivity. Unfortunately, because of their youth, Filennials² have been typically depicted negatively compared to the older generations such as the Boomers (born from 1955 to 1965) and those in Generation X (born from 1965 to 1980).³ (The generational terms may not always be exact as some years may overlap).⁴ The negative depictions of these millennials may be attributed to their being used to instant gratification given that they grew up in the era of advanced gadgets, the existence of the internet and access to information 24/7. What distinguishes Filennials from millennials is that the former has experienced the effects of repeated and prolonged colonization. This experience contributed to the Filennials' consciousness that independence should not only be based on terms of territorial boundaries but also on language and history.⁵

As part of these unique experiences, Filipino millennials have a word or expression -the term *walwal*. The word *walwal*, as argued and presented in this essay, expresses the Filennials' idea of getting away (independence) from the daily grind and seeking temporary escape from certain societal constraints. The way it is commonly used in everyday conversations, and portrayed in media, however, has given the term *walwal* a lopsided and negative connotation. *Walwal* is linked to activities like excess drinking and acting thoughtlessly. As a result, some Boomers and Generation Xers view Filennials negatively. The depictions of Filennials in different media also contribute to such unenthusiastic perceptions.⁶ This essay, thus, proposes a more

¹ Alter Charlotte, *When Millennials Rule*, (Time Magazine, 2017), 89.

² In this paper, Filipino millennials are called *Filennials* for expediency.

³ Helen Wolfe, *Millennials, Baby Boomers, Gen X and Gen Z: The cutoff years for each generation*, Considerable, July 22, 2020, <https://www.considerable.com/life/people/generation-names/>.

⁴ Berosford Research, "Generations defined by name, birth year, and ages in 2022," Accessed March 15, 2022. <https://www.beresfordresearch.com/age-range-by-generation/>

⁵ Adam Augustin, *Post-colonialism*, Encyclopaedia Britannica Online, s.v. www.britannica.com/topic/postcolonialism. Accessed 26 December 2021.

⁶ *Manilennials*, a Philippine TV series on *Iwant TV*, depicts a group of friends as lacking definite plans for the future. The episode ends with the group getting drunk. Also, Filennials are represented mostly by the younger group (20-28 years old) while

comprehensive understanding of *walwal*, one that is not ageist, promotes a more affirmative view of the Filennial generation, appreciates the idea that language is ever evolving, and inspires a type of intergenerational solidarity.

To bring out a more balanced view of the word, this essay deconstructs our ideas of the binary young-old opposition through the word *walwal*. Deconstruction allows us to unsettle seemingly fixed concepts about the young and the old so that we can realize that such concepts may harbor harmful biases. The word is analyzed from its present (mis)understanding. Then, some words related to *walwal* from the Ilokano worldview are discussed. Ilokano is used as a lens to re-understand *walwal* for it offers a more meaningful and inclusive appreciation of the word. This essay hopes to develop a comprehensive and healthier understanding of the young and the old through the word *walwal*. *It also hopes to correct ageist remarks against Filennials. After all, ageism is harmful to the society as a whole, and affects the young and the old alike.*⁷

Depictions and Sense of the word *walwal*

Any concept or idea is always culturally and historically situated.⁸ This means that a concept could have been produced and affected by the social milieu it belongs to. At the same time, such a concept should be understood from the background of the spectator. Filennials are known as the *Me, Me, Me Generation*.⁹ The phrase shows Filennials as being narcissistic and selfish. Relative to these Filennial's characterizations, they use the term *walwal*, which supposedly expresses their realism. *Walwal* is a Tagalog¹⁰ word that means spread

in fact, Filennials also include the older group (around 30 to 40 years old) within the same generation.

⁷ Christopher Bratt et al., *Supporting the Old but Neglecting the Young? The Two Faces of Ageism*, (Developmental Psychology, 2020), 1029.

⁸ Hans-Georg Gadamer. *Truth and Method*, trans. Joel Weinsheimer and Donald G. Marshall, (Continuum Publishing Group: 2006), 277.

⁹ Jastine Valeriano, *Millennials in the Philippines: Who are they and what do they do?*, (Primer, 2016), <https://primer.com.ph/blog/2016/06/27/millennials-in-the-philippines-who-are-they-and-what-do-they-do/> accessed: January 12, 2022.

¹⁰ Tagalog is one of the languages in the northern part of the Philippines from which Filipino, the official language of the Philippines, is based.

out, wide open, scattered or exposed to the elements (e.g., tools, machinery, etc.).¹¹

In the present context, the Filipino language defines *walwal* as getting wasted mainly from drinking too much alcohol until the wee hours of the morning,¹² forgetting everything and living in the moment, letting loose/reckless acting, spending too much (*waldas*), frequenting places of questionable reputation, and/or just going all out mindless regardless of possible consequences. It can also be an inversion of a Filipino word *lawlaw* which means sagging or hanging¹³.

Walwal is also an activity that makes you stay up all night and plan to do nothing the next day.¹⁴ It is a pivotal moment when one realizes that one has lost the will to live or at least to live a busy, productive life. More certainly, it is being drunk all night.¹⁵ A song *Walwal* speaks about how drinking and hanging out with friends can lighten up the feelings of the brokenhearted.¹⁶

Interestingly, some millennials do not even know the meaning of the word *walwal*. Some, however, assume that the word is a millennial invention.¹⁷ To know more about their understanding of the word, some Filennials from Baguio City (aged 19-21 in 2019) were asked the question “What is *walwal*?” Some responded that *walwal* may both be negative and positive.¹⁸ On the other hand, some think that it is a time to be with friends, escape stressful events in life, seek personal happiness, mend a broken heart, gallivant or travel, unwind, let go, take someone you trust into confidence, and/ or to be free while they drink, party, and/or eat without the usual constraints imposed by their families or schools.

When it comes to media portrayals, however, the word *walwal* may have been given a negative meaning. For example, the 2018 movie teaser aptly entitled *Walwal*¹⁹ depicts the main characters

¹¹ Tagalog – English Dictionary, 1st ed. Leo James English, (Pasig: Capitol Publishing House, 1986), s.v. “Walwal.”

¹² Ricky Lo, *The Walwal Generation*, The Philippine Star, June 10, 2018.

¹³ Urban Dictionary, accessed July 10, 2021,

<https://www.urbandictionary.com/define.php?term=walwal>

¹⁴ Urban Dictionary, accessed 10 July 2021,

<https://www.urbandictionary.com/define.php?term=walwal>

¹⁵ Urban Dictionary.

¹⁶ See Appendix A.

¹⁷ Walwal, Hinateive. www.hinateive.com/en-US/questions/336055. Accessed 25 September 2020

¹⁸ See Appendix B.

¹⁹ *Walwal*, directed by Jose Javier Reyes (Regal Entertainment Inc, 2018).

drinking liquor excessively in multiple scenes. Another depiction of *walwal* is seen in *Instagram's* top posts where the word is associated with pictures of liquor and drinking.²⁰ On a positive note, *walwal* for the Filennials is freeing oneself (*kumawala*) from daily burdens or constraints in life. It may be defined as freedom from work, studies, love life, or even the sheer repetitiveness of life. The outlets and ways of doing *walwal*, however, as presented above, may be dangerous as it is marked with intoxication, self-destruction, aimlessness, and/or laziness. This essay proposes a deeper re-understanding of *walwal* in a way that accommodates healthier activities and a more wholesome portrayal of Filennials.

Deconstructing Concepts of young and old through *walwal* in Ilokano language and culture

Though deconstruction is not a method for attaining truth, what makes it usable in this study is that it reminds people that structures and institutions are established by people. *Walwal*, as a realism, is created and can be understood differently. Deconstruction here is used not as a method but as more of a strategy and mode of inquiry.²¹ It is a mindset that contests a prevailing concept and aims at an elucidated version of reality wherein we philosophize further and practice *differance*. To practice *differance* is to think differently and defer judgments, especially values which we hold dear. *Differance* reminds us to see the other side of the coin in order for us to clarify our own side. Deconstruction, true to the nature of philosophy, invites us to revisit, rethink, and reassess what appears before us, and it offers a more ethical and inclusive understanding of reality.

Deconstruction is concerned with offering an account of what is going on in a text – not by seeking out its meaning, or its component parts, or its systematic implications – but rather by marking off its relations to other texts, its contexts, its sub-texts. It means that deconstruction accounts for how a text's explicit formulations undermine its implicit or non-explicit

²⁰ Walwal, <https://www.instagram.com/explore/tags/walwal/>. Accessed May 9, 2022.

²¹ Simon Malpas and Paul. Wake, *The Routledge Companion to Critical Theory: Deconstruction*, (Routledge Taylor and Francis Group, 2006), 81.

aspects. It brings out what the text excludes by showing what it includes.²²

Walwal becomes a *sign*²³ by which we can deconstruct our idea of young and old. To re-understand the word *walwal*, the Ilokano²⁴ context is used to bring out some of its often-disregarded nuances. The word in focus, after all, resembles many Ilokano words. Bringing to the fore Ilokano culture in understanding *walwal* makes people realize that they may have differing worldviews, but they can still adhere to similar values.²⁵ Furthermore, it is through the Ilokano perspective that hegemonies ingrained in the Filipino consciousness can be checked because it offers a new way of looking at reality from the grassroots level. These hegemonies such as the imposition of one language and education have caused genocide of the mind.²⁶ It is through a worldview of our own that we may be emancipated from these hegemonies. This worldview among Ilokanos will help in widening our understanding of *walwal*. According to Alterado:

Ilokanos refer back to their culture resources to make sense of their lives, rather than just accept dominant ideologies or projects atypical to their spirit and circumstance. Although formal education and intercultural exchanges speeded up by social media have taught her/him concepts of personhood and life postulated by famous thinkers, the Ilokano nonetheless

²² Hugh J. Silverman, *Derrida and Deconstruction*, (Routledge N.Y. and London, 1989), 4.

²³ A sign, in Saussurean semiotics, is constituted by a signifier (sound-image or a word) and a signified (mental concept) (Lucy, 2004, 110). Understanding becomes possible because of our ability to connect and associate different signs.

²⁴ Ilokano may refer either to the language and the people found in (but not limited to) the Ilocos Region, Cagayan Valley, Isabela and some parts of the Philippines. Traditionally, they are referred to as the descendants of Austonesian-speaking people from southern China via Taiwan whose native domain was the narrow northwestern coast of Luzon directly facing the South China Sea (Alterado, 2021, 27).

²⁵ Jan Gresil S. Kahambing, Ronald P. Taggaoa, and Feorillo Petronilo A. Demeterio, *Doing Philosophy in Northern Philippines: Interviews with Serrano, Centeno, and Alterado, Officers of the Philosophical Association of Northern Luzon*, (Lukad: An Online Journal of Pedagogy Volume 1 Issue 2 (December 2021) 5 - 27), 10.

²⁶ Danilo S. Alterado, foreword to *Wisdom and Silence Essays on Philippine Nakem Philosophy*, by Aurelio S. Agcaoili, (Academy Press of Amsterdam, 2021), i.

is free to struggle and reject any concept not germane to her/his own socio-cultural perspective. It is with this premise that the Ilokano views herself/himself as a unique whole with a sense of distinct identity.²⁷

The Ilokano perspective is rich and offers a different understanding of phenomena. The particular method that is used in this study is *Maiyannatup a Panagripirip* which is *Appropriate Philosophizing* by literal translation or *Philosophizing Cultural Life with Prudence* through dynamic equivalence.²⁸ According to Alterado:

Maiyannatup a Panagripirip, both as a methodology and method, intimates that the most appropriate and prudent way of doing Ilokano philosophy is to intone it the meta-theoretical analysis of ontology, epistemology and ethics as interwoven in the Ilokano concept of *nakem*.²⁹

Maiyannatup a panagripirip uses at least two approaches in philosophizing. The first approach is an activity that tries to reflect on the meanings of life through conscious profound thinking and observation which includes not only thoughts but also feelings, sensations, images and memories.³⁰ Alterado states that this activity can be dynamically understood as *existential phenomenology*.³¹ The second approach unpacks the rich meanings and derivatives of Ilokano words by going to their root word.³² Alterado explains:

Inasmuch as the Ilokano lived experience is exhibited in language and literature, in values and traits, and in arts and symbols, the indispensable role of hermeneutics or semiotics or semantics or syntactics or their blending cannot be discounted in articulating

²⁷ Danilo S. Alterado, *Wisdom and Silence: Essays on Philippine Nakem Philosophy* (Academy Press of Amsterdam, 2021), 29.

²⁸ Danilo S. Alterado, *Wisdom and Silence: Essays on Philippine Nakem Philosophy*, (Academy Press of Amsterdam, 2021), 32.

²⁹ *Ibid.* *Nakem* is translated as a person's totality, not just the mind or thinking.

³⁰ *Ibid.*, 29.

³¹ *Ibid.*

³² *Ibid.*

Ilokano themes and paradigms. Hence, *Maiyannatup a Panagripirip* continues to appreciate any available source that may help explicate the subject-experience. This even includes the corroborating tasks of theories and methods of the West.³³

Through the elucidation and critical guidance of deconstruction and the methods of *Maiyannatup a Panagripirip (Philosophizing Cultural Life with Prudence)*, a more meaningful possibility of a different understanding is constructed.

Though *walwal* has acquired new meanings in the realism of the Filennials, a deeper appreciation and understanding of the word is made possible through some Ilokano perspectives.³⁴ Doing this may explain the different uses of the word in and out of the Filennial sense. Here are some of them:

1. *walawal* - a kind of dibble used to make holes in the ground; especially for making fences. It consists of a comparatively heavy pointed pole, which is operated with both hands and repeatedly driven into the ground and moved to and fro with a more or less circular motion until the hole is big enough for its intended purpose.³⁵
2. *walagwag* - to shake, for example, grasses so as to dislodge clumps of earth or wet hair so as to remove moisture³⁶
3. *walang* - forsaken, abandoned, deserted, left desolate or forlorn,³⁷
4. *walat* or *nawalat* - big, large; as said of animals like horses, etc.³⁸
5. *walay* - to roam around without purpose³⁹
6. *wallages* - to strike with the back of the hand⁴⁰

³³ Ibid.

³⁴ Ilokano have been known as farmers that is why some of their terms are related to the land (Nid Anima, 1976, 8).

³⁵ *Ilokano - English Dictionary*, George P. Gelade, CICM, (Quezon City: CICM Missionaries. Inc, 1993), s.v. "walawal."

³⁶ Ibid, s.v. "walagwag."

³⁷ Ibid, s.v. "walang."

³⁸ Ibid, s.v. "walat."

³⁹ Ibid, s.v. "wallages."

⁴⁰ Ibid, s.v. "walin."

7. *walin* – put aside, to or toward the side, away, out of the way (what is finished), to get rid of, to free oneself from, to deliver oneself from (anxiety, sleepiness, etc.)⁴¹
8. *warwar*⁴² – to unfold, to lay out, to spread out, to extend, to expand, to unroll, to unwrap, to undo, to unbind, to loosen, to open, to unfasten, to untie, to disentangle, to unravel, to straighten out, to take to pieces, to take apart, to disassemble, to dismount, to dismantle⁴³
9. *welwel* – slow, tardy, obstinate; wriggle a stake to widen a hole on the ground⁴⁴

From these different Ilokano words, two main concepts emerge. One is the ground as in the cases of *walawal*, *walagwag*, and *welwel*. The other is movement as in the cases of *walang*, *walat*, *wallages*, *walin*, and *warwar*. From the perspective of the Ilokano, the root words are associated with the ground and movement. For Ilokano, the ground (*Apo Daga*) is sacred because it is the source of livelihood and life, especially for farmers and their families. On the other hand, movement is basically action aimed towards getting free, letting loose, or leaving things be. From the aforementioned perspectives, Ilokano realism speaks about *walwal* or *warwar* as having life and freedom. The word now has a different aspect from the meaning introduced and popularly propagated by the mediascape. One Ilokano word *welwel*, however, shares close kinship with the popular meaning. Through the context of the Ilokano language, the word's meaning becomes richer and deeper. *Walwal* is reminiscent of the earth as providing life and one's search for freedom. It is also recognizing and exercising one's own will as in the case of *welwel*. Such concepts will then be used as a guide for our re-understanding of the Filennial realism, *walwal*.

⁴¹ Ibid, s.v. "warwar."

⁴² The Tagalog word *walwal* is *warwar* in Ilokano. Note that there are words in Ilokano and Tagalog whose slight difference in spelling in this instance 'r' and 'l' can still signify the same concept or object. Some examples are *barbas* and *balbas* (mustache), *rabanos* and *labanos* (radish), *ragadi* and *lagari* (saw, the tool), *sirip* and *silip* (to peek), *tarong* and *talong* (an eggplant). It may be impossible to trace which word (*walwal* or *warwar*) came first, but the Ilokano word *warwar* with the Ilokano culture enriches our understanding of the Filennial and Tagalog term *walwal*.

⁴³ *Ilokano – English Dictionary*, George P. Gelade, CICM, (Quezon City: CICM Missionaries, Inc, 1993), s.v. "warwar."

⁴⁴ Ibid, s.v, "welwel."

***Walwal* (aimlessness) as *Walawal* (Purposiveness)**

Though *walwal* in the Filennial realism has been commonly understood as drinking oneself senseless, the common reasons for drinking are relaxation and celebration. It is not only a way for the Filennials but also for the Generation X and Boomers to detoxify themselves from the fretful demands of the world, and the constant pressures of adulthood. The Ilokano word *walawal* prompts us to think that though life may be repetitive (the continuous circular motion creating space), such repetition is sometimes necessary for it has a purpose (to accommodate the pole of the fence). The seeming aimlessness is an attempt to have a break from the gripping effects of pressure from goals or deadlines from work, studies, or even relationships.

***Walwal* (Laziness or Intoxication) as *Warwar* (Relaxation)**

Walwal as *warwar* is a moment for one to loosen up. The mind and the body, understood in unity, are supposed to be free from unbridled constraints. Thus, the young and the old seek escape in nature and in activities like drinking liquor. Daily pressures make us look for outlets that can free both our minds and body (e.g., biking, trekking, gardening, drinking).

Drinking liquor may be frowned upon by many, but it should not be seen as mere intoxication. More importantly, it is an activity that relaxes the tired body, builds camaraderie, and reflects the Filipino concept of life that is positive and hopeful.⁴⁵ Indeed, *walwal* is a time for one to stop and have a break from the daily hustle and bustle. It is an experience of freedom from rigidity, attachments, or restraint from the mechanical way of living. It is a moment for the person to practice reflection and to take things slowly, the proverbial step back.

During this time of reflection, they straighten out their mind, look back on what has been, and plan for what is to come. Many *Filennials* and the older generations alike love going to new places (*walay*), to be free and away from the usual because exploration in a different environment helps reset their system. People become more

⁴⁵ Beverly A. Sarza, *Isang Tagay para sa Pilosopiyang Pilipino* [A Drink for Filipino Philosophy] Philippippine E]ournals (C&E Publishing, 2007), 55. Accessed 16 January 2022, <https://www.ejournals.ph/article.php?id=7897>.

open and discover themselves or heretofore unknown parts of themselves.

***Walwal* (recalcitrance) as *Welwel* (empowerment)**

This last Ilokano word, *welwel*, is very crucial in the understanding of *walwal* as a mental activity. The words *walawal* (to make holes in the ground by using a stick), *walagwag* (to shake something), *walay* (to roam) etc. refer to physical activities. *Welwel* on the other hand refers to an activity of the mind that shows the behavior of a person. *Welwel*, though sometimes generally taken as something negative (recalcitrant), may be interpreted as a characteristic of being independent. A person cannot choose to be one way or the other if they do not possess a freely thinking mind. Independent thinking enables a society to progress and keep moving forward. It is in this independence that new ideas are born. Becoming *welwel* is a reaction of the naturally free human person to the seemingly rigid, tedious, plain, or repetitive traditions of society. Filennials want to be free, so they appear *welwel* (empowered). For example, Filennials are generally described as broke⁴⁶; however, their spending habits can be a reflection of how they give value to their hard work by rewarding themselves or the people who matter to them. Another example of Filennials' empoweredness is seen in their ability to give their dissenting opinions on matters of social and political issues.⁴⁷ These two examples can show the reasons why Filennials are generally branded as recalcitrant, but looking closer, spending and dissenting can also be seen as positive characteristics.

Summary and Conclusion

Deconstruction allows us to see that ageism arises from associating age groups with certain hasty generalizations. On one hand, youth does not naturally mean brazenness, laziness, or hard headedness. (On the other hand, old age should not be associated with disability, slowness, or uselessness.) Re-understanding *walwal* reminds us that Filipinos across different generations have a thing in common and this can well be a source of solidarity among them.

⁴⁶ Jastine Valeriano, *Millennials in the Philippines: Who are they and what do they do?*, (Primer, 2016)

⁴⁷ Ibid.

Judgment should not be passed merely on the basis of a person's age. We should never discriminate or judge a person's ability on the grounds of age. By looking at the word and phenomenon through a different perspective and context, the word becomes loaded with a plurality of ideas. Some are seemingly opposing, but this *aporia* enriches our understanding of the word and eventually the Filennial generation. It reminds us to see things and ideas not as an absolute or an end but an activity of unearthing meaning and added value, which is the purpose of deconstruction and *maiyanatup a panaripirip*.

In this essay, we see that *walwal* in all its iterations is neither plainly positive nor wholly negative. *Walwal* is not just intoxication but relaxation, too. *Walwal* is not just laziness, it is also about loosening up. *Walwal* is not just recalcitrance, it is independent thinking. *Walwal* is a deliberate action towards (re)gaining life and freedom, values which all generations hold important.

Walwal among the Filennials, especially those in the younger age bracket, should not automatically be assumed as immature, senseless, and rebellious. People of all ages may commit acts of immaturity. Let us not preempt the result because of a hasty judgment based on what we think we know. An occurrence that breaks one person may just be a commonplace event for another.

The older age groups like the Boomers and Generation X also engage in *walwal* activities. Let us not assign age to a term that is not supposed to be age-determined. Although the old and the younger generations typically shoulder different responsibilities, note that each of them carry a load and face everyday pressures. Who doesn't look forward to unwinding, relaxing, and rebooting after a full day? Through *maiyanatup a panagripirip* and a deconstructive mindset, *walwal* contributes to a healthier view and understanding of the Filennial generation and reminds us that though generations may have differences, they still have many things in common. Re-understanding *walwal* prompts the older generation to look at and hear the voices of the *Filennials*, in a more affirming way. It prods us to reflect more deeply on actions among different generations, too. This widened, enlightened understanding contributes to a more inclusive, non-ageist, and difference-sensitive society.

Appendix A

<p><i>Walwal</i> <u>VVS Collective</u> Kasama ko ang tropa (I am with my friends) Walwal hanggang mawala (Let's drink until) Lungkot na nadarama (the sadness fades away) Kalimutan ko na siya (I should forget about her/him) Kasama ko ang tropa (I am with my friends) Walwal hanggang mawala Bumangga sa poste (Crashed to the pole) Dahil sa babae 2x (Because of a girl) Kasama ko ang mga tropa (I am with my friends) Walwal hanggang umaga (Let's drink till morning) Para di ka na maalala 2x (So that I will forget about you) Dahil ayoko na maisip na naman (because I don't want to remember) Na ika'y sakin wala na (that we are no longer</p>	<p>(Let's drink until) Lungkot na nadarama (the felt sadness fades away) Kalimutan ko na siya (I should forget about him/her) Yeah eh eh Namumula ang mata (My eyes appear reddish) Nasusuka, nasusuka (I feel nauseated) Sa isip pa rin, di mawala (She/he is still in my(I don't like Shizuka anymore) Gusto na kay sakura (I'd like Sakura instead) Itatratong prinsesa (I'll treat her like a princess) Dinaig pa si sarah (more than how princess Sarah is treated) Kasama ko ang tropa (I am with my friends) Walwal hanggang mawala (Let's drink until) Lungkot na nadarama (the felt sadness</p>	<p>mind) Lagi lang nakatulala (I am gawking) Basag ang buong gabi (The night's a bummer) Puso ko wasak kase (Cause my heart's broken) Nasaan ka na kase (Where are you) Iniwan sa isang tabi (You left me alone) Bumangga ang kotse (The car crashed) katabi! (Only booze is with us) Samahan ko na to maglasing (We'll get drunk) Dami dami dyan, wag kang praning (There are many other women) May dumaan na sexy, tumingin (A sexy woman walks by, looks at you) Wala na lungkot mo, diba galing? (Your sadness has gone. Amazing, right?) Pakilala, wag ng mabading</p>
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<p>together) Iniwan mong nag-iisa (You left me alone) Kaya ang gang aking kasama (That's why I am with my friends) Nandyan si promdi (Promdi's there) Nandyan si dz (DZ is there) N I to the motherfuckin K Take it easy Yoko na kay shizuka (There will be others) Bakit ba ang mundo ay napakalabo? (Why is life filled with uncertainties?) Dahil sa nabiktima ng maling tao (because I was taken advantage of) Buti na lang ako ay sinagip (It is good I was saved) Ng alak at barkada kasama mga bitches (by booze and friends with their bitches) Walwal hanggang umaga (Let's drink till morning) Hanggang ang tama lumala (yah) (Until we get more</p>	<p>fades away) Kalimutan ko na siya (I should forget about her/him) Sawi! (Broken!) Yung tropa ko ngayon ay sawi! (My friends feel bad for me!) Samahan ko na siya hanggang gabi! (I will be with him till night) Alak lang ang aming kalangitan (feeling legless) Iniwanan ang kahapon (I tried to forget yesterday) Isa ka na lang alaala ngayon (You are just a memory now) Lunod sa alak kagabe (I was drunk last night) Nagwa-walwalan na kame (We partied) Kung may silup walang pake (If the police comes, we don't care.) Lahat ng harang tumabe (Everyone, step aside) Dadaan ang gang</p>	<p>(Introduce yourself, don't get shy) Tropa ko lulong! (My friend is addicted!) Pag-ibig na baon! (To unrequited love!) Wag ka na malungkot! (Stop brooding!) Dami pa niya kasunod! Haters "no" kayo ngayon (Haters, what can you say now). Diba malungkot ka kanina? (Weren't you sad) Papakilala si maria (I will introduce Maria) Iba aming stratehiya (Our strategy is different) Wavy aming enerhiya (We are cool) Halina at mag chill with mah buddies (Come on, let's chill with my buddies) Tipon tipon na naman lahat ng mga wavy (The cool ones have come together again) Itapon nyo na shit ng</p>
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<p>drunk) Di ko na alam, kung ako ay nasaan (I don't know where I am anymore) Pakiramdam ko na ay lumulutang sa kalangitan (I feel legless) Lumulutang sa (They'll just use you) Roll it and lets rock Gangin with my best bros Bakit nainlove sa babaeng manloloko (Why did I fall in love with an unfaithful woman) Kunin mo na alak ng (Get the booze and drink) malimot mo na siya bro (forget about the woman) Masama na balak di pepwede yan rito (Evil intention are not allowed here) Hold up wait (laugh) Wag mo ng isipin yan lagi mo lang tandaan (Don't think about that) Basic na problema lang sa (That problem is basic) gin na natin idaan (Let's just drink to</p>	<p>ngayon Mula noon hanggang ngayon (The gang will pass by.) Laging may selebrasyon (There's always a celebration) Pakalanghiya! Sabay haluin na parang james harden na galawan (And then mix it as James Harden would) Kasama ko mga zombie (I am with my sleep-deprived friends) Lahat tunay kahit na onti (They may not be many, but all of them are genuine) Kasama ko gabrang at tommy (I am with Gabrang and Tommy) Tapos yung beat galing kay promdi (yeah) (And the beat is from romdi) Di ako tao, ako ay galing sa buwan (I am not human, I am from the moon) Una na ko dun,</p>	<p>mga bitches (Forget what those girls have done to you) Ayoko na sa kanila (I don't like them anymore) gagamitin ka lang pala follow soon after) Bawal dito mga madaming alam (Know-it-alls are not welcome here) Pag tropa ko ginago mo, aba ewan ko na lang (If you mess with my friends, I don't know that might happen) Gusto mag-pakalayo Sa mundo na to 3x (I want to escape far away) (from this world) Sa dinami dami ng lalake (Of all the males) Putangina! bakit ako pa nadali? (Fuck! Why me?) Demonyo pala pare? Mga magagandang babae (My friend, are beautiful women bitches?) Sabi nya walang iba (She said there's no other guy)</p>
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<p>that) Iuhos mo ang tubig dyan agad agad ng sindihan (Pour the water, and light it) (In reality, she had multiple partners. How shameless!) Nung una tinanggi pa Kahit huli, tang ina! (She even denied it at first, even when caught red-handed, what a whore !) Wala na kong nagawa</p>	<p>pwede bang sumunod ka na lang (See you there. I'll go ahead. Can you Kundi maiyak! (I was helpless and just cried) Ang lalim, ng binigay mo sakin Sobrang sakit, tagos sa damdamin (You have caused me so much pain) Sana nun ka pa</p>	<p>Totoo iba iba Ang nakakasama nya umamin Bago pa ko, maubusan ng hangin (You should have come clean long ago, before I gave my all to you)</p>
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Note: The translation is the writer's.

Appendix B

What is walwal? (This question was given to college students aged 19-21 in one of the universities in Baguio City, Philippines in 2019.) Here are their responses.

1. In my own perception, walwal is an action that we pursue to have fun with friends, enjoy/spend time with close peers through many ways not just drinking/partying that gratifies/satisfies our sense of giving happiness and pleasure to ourselves.
2. For me, I see walwal as an activity that many people do to escape whatever stressful events they have in life. This activity might include shopping, eating, drinking, or even taking trips out. Walwal usually requires a lot of spending so it's kind understood as spending to feel good.
3. Walwal for me is spending out time for our happiness regardless what activity it will be. Some examples are drinking alcoholic drinks, going to parties etc. Also, walwal is usually done by people that are going through problems.
4. I don't really know what it means but it means "a good time" according to my friend.
5. Hanging out with friends or even friends of friends where you tell stories, vent about anything, or just having a good time with others that involve food and drinks.
6. Walwal is a key term used by broken hearted people who want to get drunk to forget their problems!
7. It is a word used for describing an action that makes someone drunk.
8. It is a term used for conducting a gathering. A common term to ask someone to go drink.
9. It is a word used for gathering/ or getting together of friends either by playing, drinking, eating together.
10. I don't fully know the specific definition but the word is used to describe actions without care of other things but your own wants.
11. Walwal is a term used by youths referring to going out either alone or with friends/family.
12. It means to have fun, to party or to hang out.
13. Walwal is something that you do to make yourself stress free, to make things that satisfy you as an individual. Also these things is being

achieved when you are with your friends because it's more fun when you do "walwal" with your friends.
14. Ito yung dahilan kung bakit nagagalit yung mga estudyante kapag may contribution sa school pero pagdating sa amabagan ng alak any can amount can do para ibigay nila. [This is the reason why students get angry if there are contributions at school, but when it comes to buying liquor, any amount can do]. Another term for socializing with others to solve problems that alcohol drink can solve.
15. Minsan magwaldas ng pera, minsan lumabas at gumala. Kadalasan magpawasak sa inuman. Pwede rin lumayo sa landas. [Sometimes it means spendthrift, going out at galavanting. Most of the time it means getting wasted in drinking sessions].
16. I understand the word walwal by means of getting along with friends, or being relaxed in such manner that is positive, however if the context about the word "walwal" is negative I understand it as people who goes to bar or do stuff like drinking. I understand it as to how they will used it.
17. I don't currently have any understanding on the word walwal or what it means.
18. Ang pagkaintindi ko sa salitang "walwal" ay pag-gagala. [I understand walwal as galavanting.]
19. Walwal means for me is to spending time outside with your friends. Go everywhere you want to.
20. The meaning of walwal is having enjoy time drinking liquor and everyone seen this negatively but sometimes it is one way of people in forgetting their problems.
21. Walwal is when we go out with people whose company we enjoy most to temporarily forget the things that trouble us. Usually it is seen as one negative thing that our generation does, but what they don't understand is that pagwalwal strengthens our bond with our friends and helps us in a way that other kinds of relaxation can't. Because if one thinks about it, if you are responsible enough with liquor and other vices, walwal can be seen as a healthy thing to do (for your mental and emotional and social.
22. Walwal, a term defining "EUT" Eat, Unwind and Travel. The carefree money-spending, one-day millionaire experience to let all stress out, push negativity away and relieve thyself from all the stresses in life.
23. Socialization in ways parents do not want his.her child to do. (kung

bata pa, and still studying) because walwal for me is going outside and partying with friends.
24. It is the way of the youth to perform happiness in a way of partying and being drunk.
25. For me, it means to make yourself comfortable and worry free without problems in mind.
26. It is a term used of a band of friends to do some bonding time, may it drinking or other activities. Pero karamihan the term is used kapag inuman ang usapan. [However, usually the term is used in the context of drinking liquor.]
27. Ang pagkaintindi ko sa salitang walwal ay kung saan ang magkakaibigan ay nagsasama at nagkakasiya sa isang inuman. [The way I understand walwal is friends being together in happy drinking session.]
28. For me walwal is just another term that the youths use to say that they'll going out to have fun with their friends. In other words, it's just another term for "lakad," [going out] "pagsasaya" [merry-making] "pagbubulakbol." [galavanting] Although some would say otherwise, but I think that the term "walwal" is not generally bad. Its difference with other terms is that it generally involves going around in places and for some, drinking.
29. It is a time that you can help yourself to unwind and relax by having an activity or outing with your friends and family.
30. For me, base sa mga nakikita ko sa mga friends ko ang walwal ay ang "pagleletgo and enjoy the night" pansamantalang kakalimutan ang mga responsibilidad upang magpakasaya sa panandaliang panahon. [Based on how I see it among my friends, it means letting go and enjoying the night. It gives us an opportunity to forget responsibilities to be merry momentarily]
31. "Walwal" sa aking pagkakaintindi pag sinabeing walwal ay parang "easy go lucky." Pero minsan naman ang walwal ay pagpapawalang bahala sa mga importanteng bagay tulad ng pagrereview para sa quiz. Imbes na magreview ay matutulog na lang. [Walwal is being easy go luck, but sometimes it means neglecting important things like reviewing for a quiz. Instead of reviewing, I'd just sleep.]
32. Spending money for foodtrips and strolling around with barkada. Drinking alcohol at night with friends.
33. I do not know the word "walwal" because I only hear other people say it, but I am not using the word.

<p>34. It is a term used to enjoy your life without carrying your problems with you. It only happen temporarily but it is the very solution for everyone especially students or teenagers. For others, the word 'walwal' could mean 'inom' but for me, it's an enjoyment on whatever you do and wherever you go.</p>
<p>35. Before I even encountered the word 'wal-wal', I actually did it multiple times. Others say that it is about drinking alcohol with group of people/friends or about getting drunk at late nights. You may or may not go home before dawn. Well, my perspective of walwal according to my experience is getting out of the world filled with stress, problems and pressure. It is about spending the freedom you think you have before it expires. In addition, it is not just about drinking liquor but talking about real things happening in your life to the right/trusted persons. The liquor is only used as the driving force to compose your confidence.</p>
<p>36. It is slang word made by millennials.</p>
<p>37. Wala sa bahay. [away from home]</p>
<p>38. A term used about having fun/leisure. From the word bawal.</p>
<p>39. It was invented word by this generation.</p>
<p>40. Walwal doesn't necessarily mean hang-out in a bar to drink or any activity that involves food. It expreses carefreeness for a night.</p>
<p>41. Freedom. Free from all stress, free from all problems, thinking nothing but happiness. It is the way of millennials now on how they move on something or find happiness again after a storm they face. In short, freedom from all the chained the keeping you away from your true self.</p>
<p>42. It is a break from everything that makes your life stressful. You need to free yourself from some negative thoughts in your mind by doing the things you enjoy doing, whether it's drinking, partying, eating, and more.</p>

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