

Literature and Sociopolitics

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Abstract

Literature reflects society and society shapes literature. Literature, though it may also be many other things, is social evidence and testimony (Lewis Coser, in <http://sociologyindex.com/sociology-and-literature.htm>) of the cultural background of the society. Understanding how culture, like that in politics affects our lives. It helps us develop a sociological imagination. It helps us determine how people think and act. Thus, culture is essential for our individual survival and for our communication with other people. (Kendall, 2005) Therefore, in the academic environment, how does literature subjects serve as vehicle in exposing the learners on the socio-political issues of their setting? This study tried to explore the sociopolitical implication of the novel *Alamat ng Gubat* as a depiction of the Philippine politics and governance. Specifically, it aimed to look into the nature of the novel which reflected the type of society, identify the kind of society presented in the novel, characterize the characters to unveil how the author presented the socio-political environment and discern the sociopolitical issues implied in the novel.

Keywords: Authority, Government, Hierarchy, Literature, Power, Sociopolitics

Introduction

What do we really get when we try to uncover the historical background, the type of literary work or when we study literature in general?

Literature is a social institution, using as its medium language, a social creation. It has a social function, or 'use', which cannot be purely individual. Literature is an expression of society. Literature must be admitted to be either social histories or histories of thought as illustrated in literature. Thus, literature is the sister of history. Each historical period would produce a certain era of literary type. A period is not a type or a class but a time section defined by a system of norms embedded in the historical process and irremovable from it (Wellek and Warren, 1956). As such, one could say that through literature one could describe the nature of society in a given period.

LITERATURE AND SOCIOPOLITICS

The Philippine archipelago is made up of around 7,500 islands, favorably located in relation to many of Southeast Asia's main water bodies. (<http://geography.about.com/library/cia/blcphilippines.htm>). Despite its divided islands, Philippines has a democratic form of government. After the 400 years of colonization, it tasted its freedom in June 12, 1898 at Kawit Cavite where the Philippine flag was first raised. While the American government took part in shaping its future, especially, the educational system of the Philippines. While the Japanese occupation left a scar among the Filipinos (Zaide, 1995). At present it enjoys its freedom from foreign domination.

During the first State of the Nation Address (SONA) of the 14th Philippine President, Benigno Simeon “Noynoy” Aquino, he reiterated the fight against corruption, fight against oppression, fight against poverty, fight against crimes and diseases and the like. It was from him that the line “*tuwid na daan*” became the expression of many.

Tuwid na daan or straight path, is it really possible in the Philippine government specially among the leaders?

Is it still possible to have a good governance and are the leaders of today willing to sacrifice their personal motives for the common good?

Published in Inquirer, September 20, 2012, Senate President Juan Ponce Enrile accused Sen. Trillanes of “fraud”, of selling the Philippines to China through the backdoor meeting while Sen. Trillanes accused Sen. Enrile of personal motive by dividing the Camarines region.

In the world of politics, whom are the officials serving? Is it for the common good or for their goodness alone?

Understanding how culture, like that in politics affects our lives. It helps us develop a sociological imagination. It helps us determine how people think and act. Thus, culture is essential for our individual survival and for our communication with other people. (Kendall, 2005) Therefore, in the academic environment, how does literature subjects serve as vehicle in exposing the learners on the socio-political issues?

This study was conducted to explore the sociopolitical implication of the novel *Alamat ng Gubat* as a depiction of the Philippine politics and governance. Specifically, it aimed to find answers to the following questions:

1. What is the nature of the novel which reflected the type of society?
2. What kind of society is presented in the novel?
3. How did the author present the socio-political environment through characterization?

LITERATURE AND SOCIOPOLITICS

4. What sociopolitical issues are implied in the novel?

This study is also meant primarily as a study of the relation between literature and ideas. The research interest was far less in literature as social evidence or testimony than in the literary problem of what happens to the novel when it is subjected to the pressures of politics and political ideology.

In a post- modern society, even youth are not only exposed but are active participants in the socio-political happenings. Thus, materials such as this lead the students not only to 21st century literature but the interaction and connection between literature and the society they live in. The notion that literature mirrors life and society will be strengthened through this study. Moreover, by measuring such material against the ideological and emotional content of traditional and respectable fiction, they might gain added insight into the wavering of modern readers between the necessity of learning the mechanisms of adaptation and conformity and the daydreams of a happier, though unattainable or historically impossible, way of life. Taking “adult” and “preadult” contents together we might be able to develop hypotheses that would open up systematic exploration of likes and dislikes on levels of awareness, as well as of deeper psychological levels (<https://www.marxists.org/reference/archive/lowenthal/1948/literature.htm>).

This study would provide the teachers additional input on the strategy and materials in teaching not only literature subjects but even in social sciences. The researcher aimed to reconnect literature and learning, to rekindle and reawaken appreciation of literature through interdisciplinary studies. This study intended to demonstrate that literary works are not only used in literature classes but could be used as materials in interdisciplinary courses such as political science, sociology, history and others.

Methodology

This study is highly qualitative in nature which rely heavily on direct interpretation of events and less on interpreted measurements. The primary characteristic of qualitative research is the centrality of interpretation. The findings are not just findings but "assertions." Given intense interaction on the data, given a constructivist orientation to knowledge, given the attention to intentionality and sense of self, however descriptive the report, the researcher ultimately comes to share a personal view. In addition to its orientation away from cause-and-effect explanation and toward personal interpretation, qualitative inquiry is distinguished by its emphasis on holistic treatment of phenomena. The epistemology of qualitative researchers as

LITERATURE AND SOCIOPOLITICS

existential (non-determinant) and constructivist. These two views are correlated with an expectation that data to be analyzed are intricately related to many coincidental actions and that understanding them requires a wide sweep of contexts: temporal and spatial, historical, political, economic, cultural, social, personal. Thus, the findings are seen as unique as well as common. (https://education.illinois.edu/circe/EDPSY490E/B47_Nature_of_Qual.html).

Text analysis was particularly used. Text analysis is the method communication researchers use to describe and interpret the characteristics of a recorded or visual message. Its purpose is to describe the content, structure, and functions of the messages contained in texts.

There are four major approaches to textual analysis: rhetorical criticism, content analysis, interaction analysis, and performance studies. In the case of this study, content analysis was initiated. The data were subjected to *meaning units*, which involve symbolic meaning and *thematic units*, topics contained within messages (Frey, L., Botan, C., & Kreps, G., 1999).

Source of Data

Alamat ng Gubat is a novel authored by Bob Ong, whose real identity is up to now unknown to public. The book was published by Visprint, Inc. in 2004 with glossy but no page number. It was designed and illustrated by Klaro. As early as the cover page, the author would already confuse the readers as it cites:

ANG LIBRONG PAMBATA
PARA SA MATANDA
*(A Children's Book
Intended for Adults)*

Literature Review

Sociology is an exciting and illuminating field of study that analyzes and explains important matters in our personal lives, our communities, and the world. At the personal level, sociology investigates the social causes and consequences of such things as romantic love, racial and gender identity, family conflict, deviant behavior, aging, and religious faith. At the societal level, sociology examines and explains matters like crime and law, poverty and wealth, prejudice and discrimination, schools and education, business firms, urban community, and social movements. At the global level, sociology studies such phenomena as population growth and migration, war and peace, and economic development.

LITERATURE AND SOCIOPOLITICS

Sociologists emphasize the careful gathering and analysis of evidence about social life to develop and enrich our understanding of key social processes. Hence, this study would provide powerful insights into the social processes shaping human lives and social problems and prospects in the contemporary world. By better understanding those social processes, learners also come to understand more clearly the forces shaping the personal experiences and outcomes of their own lives. The ability to see and understand this connection between broad social forces and personal experiences — what C. Wright Mills called “the sociological imagination” — is extremely valuable academic preparation for living effective and rewarding personal and professional lives in a changing and complex society (<http://sociology.unc.edu/undergraduate-program/sociology-major/what-is-sociology/>).

Literature has the power to shine a light on a society’s beliefs and practices. It forces readers to ask questions, start conversations and look for answers. The themes, characters and lessons in literature are ones that can all be compared to the people and events readers see in the real world. In that sense, literature is a reflection of society.

Sociology is the science of [society](#), [social](#) institutions, and social relationships. *Specifically, it is* the systematic study of the development, structure, interaction, and collective behavior of organized groups of human beings in a social institution as a functioning whole and as it relates to the rest of society (<https://www.merriam-webster.com/dictionary/sociology>). Sociology offers a distinctive and enlightening way of seeing and understanding the social world in which we live and which shapes our lives. Sociology looks beyond normal, taken-for-granted views of reality, to provide deeper, more illuminating and challenging understandings of social life. Through its particular analytical perspective, social theories, and research methods, sociology is a discipline that expands our awareness and analysis of the human social relationships, cultures, and institutions that profoundly shape both our lives and human history (<http://sociology.unc.edu/undergraduate-program/sociology-major/what-is-sociology/>).

While sociology of literature is a subfield of the [sociology of culture](#). It studies the social production of literature and its social implications. Thus, politics and governance are areas being covered.

Government, politics even diplomacy (functioning as singular) is the practice or study of the art and science offering, directing and administering states and other political units and the use of strategy or intrigue in obtaining power, control or status (<http://www.thefreedictionary.com/Politics>).

Findings and Discussion

Nature of the Novellete

Alamat ng Gubat is a **political novel**, a novel in which political ideas play a dominant role or in which political milieu is the dominant setting. Political novel contains the idea of society penetrated by the consciousness of the characters in all of its profoundly problematic aspects, so that there is to be observed in their behavior, and they are themselves often aware of. Characters now think in terms of supporting or opposing society as such Tong, the main character; they rally to one or another embattled segment of society like the insects and pests; and they do so in the name of, and under prompting from, an ideology.

“Ano ang pinaglalaban ninyo?” tanong ni Tong

(What are you fighting for? asked Tong)

“Hayop sila...insekto kami!” sagot ni tipaklong nang may nakataas na kamao.

(They are animals....we are insects! answered grasshopper while his hand was raised)

Alamat ng Gubat is an example of a **contemporary literature**. Contemporary literature is ironic and reflects a society's political, social and personal views. It reflects current trends in life and culture. Contemporary literature most often reflects the author's perspective and can come across as cynical. It questions facts, historical perspectives and often presents two contradictory arguments side by side.

In the 21st century, contemporary literature reflects human diversity, character and emotion (<http://www.reference.com/art-literature/characteristics-contemporary-literature-24f12fd15cbf9c6e>) making the novel a **postmodern literature**. It is categorized by reliance on narrative techniques such as *fragmentation, paradox, and the unreliable narrator*; and often is (though not exclusively) defined as a style or a trend which emerged in the post-World War II era. Moreover, postmodern literature is characterized by *maximalism*. Maximalism is about taking things to *excess*, with maximalist texts including an overkill of references, description, detours...and anything else they can get their hands on. Postmodernism is also *ironic in nature*. It embodies the concept of being "tongue-in-cheek." That's not to say that it can't make serious points, but it often has a playful, mischievous vibe and a love of satirical humor. It could be gleaned that the story is an eye opener which is a mixture of laughter and criticism. Furthermore, postmodernism is known for its rebellious approach and willingness to test boundaries. postmodernists are all about *embracing*

LITERATURE AND SOCIOPOLITICS

disorder and taking a more playful approach, it breaks down boundaries. Where some other eras and literary movements have tried to draw a line between high and low culture, postmodernism mixes things up.

Because of this laidback approach, postmodernism has helped change people's ideas about what we can classify as literature with its *playful approach* and *rebelliousness* when it comes to the line between high/low culture. (<https://www.shmoop.com/postmodern-literature/top-ten.html>).

Postmodernism also believes the view that there is *no absolute truth and truth is relative*. Postmodernism asserts that truth is not mirrored in human understanding of it, but is rather constructed as the mind tries to understand its own personal reality. So, facts and falsehood are interchangeable. In the final encounter between Matsing and Tong, Tong was challenged by Matsing as to what is really true and righteous. Thus, postmodernism prefers to dwell on the exterior image and avoids drawing conclusions or suggesting underlying meanings associated with the interior of objects and events. Therefore, it focuses on a vision of a *contradictory, fragmented, ambiguous, indeterminate, unfinished, "jagged" world*.

It could be gleaned that the novel is also an example of **historiographic metafiction**, this term was created by Linda Hutcheon to refer to novels that fictionalize actual historical events and characters. *Alamat ng Gubat* is an **allegorical reference** of Philippine society especially in the year 2003. Allegorical reference or allegory is a metaphor whose vehicle may be a character, place, or event representing a real world issues and occurrences. It is used to convey hidden meanings through symbolic figures, actions, imagery or events which together create the moral, spiritual or political meaning the author wishes to convey (<http://Wikipedia.org/wiki/allegory>). *Alamat ng Gubat* shows the reality on what is happening in the society. It shows different aspects in the government, different individuals and their beliefs and people's behavior and mentality on how they handle their lives. Even though the main topic is a serious issue, still Bob Ong made it fun for readers because of the inside jokes. Bob Ong used animals and insects in the forests to try to represent the people in the society and how an individual affects someone's life based on their decisions and actions.

The novel is also a **pastiche**, a combined, or "pasted" elements of previous genres and styles of literature to create a new narrative voice. The author is very creative in presenting complex novel. The novel is a legend as the title suggest, a fable and a satire at the same time. It tackled the issues of "*who is the true ruler?*" The book showed the conflicts of who will govern society? It also exposed the inconsistencies in the government and among politicians that could cause chaos in the

LITERATURE AND SOCIOPOLITICS

communities. It also talked about social issues concerning capabilities of some people when it comes to power or what they want. The author incorporated social and cultural aspects of society on the kind of people and system the society have and questioned certain things around them (<http://booksinmybaggage.com>).

The novel is an **intertextuality** of the *Filipino literature Ibong Adarna*. Intertextuality is the shaping of texts' meanings by other texts. It can include an author's borrowing and transformation of a prior text or to a reader's referencing of one text in reading another.

In addition, the novel disclosed a **technoculture and hyperreality**, placing the characters in situations in which they cannot escape technology.

In the first part of the novel, after the inang reyna talked to Tong, "Noon din ay nag-log-off si Tong sa Friendster. (Immediately, Tong logged off in Friendster)

Lastly, the novel is characterized as **magical realism**. Magical realism is the introduction of fantastic or impossible elements into a narrative that it seems real or normal while containing paranoia, the belief that there's an ordering system behind the chaos of the world is another recurring postmodern theme is existing (<http://www.literary-articles.com/2013/08/what-is-postmodernism-what-are.html>).

The kind of society present in the novel

Politics is the social institution through which power is acquired and exercised by some people and groups. The novel *Alamat ng Gubat* is **political in nature**. It implicitly presents a form of government that regulates the relationship among its members and those outside its borders such as Ulang (lobster) and Tong (crab)

The novel *Alamat ng Gubat* is full of symbolism. The title itself, *Alamat ng Gubat* is a symbol. *Alamat* is translated as legend, a story of origin. While *gubat* is a forest or jungle with diversified inhabitants. Why was it entitled *Alamat ng Gubat*? Because the author would like to satirized the origin of power, of authority, of corruption etc. in the political arena.

Each character in the story projects certain attributes and values that make up the social structure: The lion as the supreme power, the crocodile greeds for power, its 'sidekick' maya claims power since it is with the powerful, the frog which because of its wealth considered himself powerful, the grasshopper tries to influence other through his so-called power, those which are aspiring for power such as the dog, the turtle and the rabbit and the monkey as the initiator of change.

The social structure in the *Alamat ng Gubat* includes its social positions, the relationships among the positions of the animals, and the kind of resources attached to

LITERATURE AND SOCIOPOLITICS

each position. Thus, social structure includes the status and social role of all the groups that make up society (Smelser, 1988)

In the novelette, it could also be gleaned that there is a **clear divide in the social stratification**, the hierarchical arrangement of large social groups based on their control over basic resources. In fact, one can clearly view that the animals are group according to their sizes: *the superiors* such as the lion and crocodile, *the insects and the domestic animals*.

In the analysis of the characters, one could identify the type of crowd behavior present among the animals: 1) casual and conventional are relatively large gatherings of people who happen to be in the same place at the same time. 2) the acting crowd which includes a mob, a highly emotional crowd whose members engage in, or are ready to engage in, violence against specific target such as the grasshopper, while a riot is violent crowd behavior that is fueled by deep-seated emotions but not directed at one specific target such as the behavior of the flies and panic, a form of crowd behavior that occurs when a large number of people react to a real or perceived threat with strong emotion and self-destructive behavior. Such example is the panic of the animals when the lion and crocodile came to attack them and 3) protest crowds such as the insects, engage in activities intended to achieve specific political goals.

With such kind of behavior, one could expect an attempt of social movement (Goldberg, 1991). The main character, Tong at the end, seek for a reform movement to improve the society by changing some specific aspect of the social structure. The other animals seek to bring about a total change in society through a revolutionary movement. While the monkey entices an alternative movement that seeks change in some aspect of people's behavior. In contrary, some animals such as the lion and the crocodile seek for a regressive, resistance movement that prevent change.

The concept of **interaction** may be said to define the process that constitutes the very core of social life and human behavior. What distinguishes human interaction from other types is above all the fact this process involves norms, status positions, and reciprocal obligations which always come into play when two or more actors enter into relations with each other. While social action, which includes both failure to act and passive acquiescence, maybe oriented to the past, present, or expected future behavior of others. Thus, it may be motivated by revenge for past attack, defense against present, or measures of defense against future aggression.

In the novel, the main character, Tong when challenged by Tipaklong to join their group, innocently solicited their advocacy and witnessed that the ruling principle was "go with the flow".

LITERATURE AND SOCIOPOLITICS

One could infer that from the given response there are some actions which are motivated not by principle but are merely based on the thought of the majority, highlighting the principle of “go with the flow.”

The notion of **power** may be seen as the imposition of the will of actor A (who maybe either an individual or a collectivity) upon an actor B, even against resistance, so that B will be dominated by A. Secondly, power maybe conceptualized as a resource at the disposal of collectivities and used for their benefits, allowing them to attain objectives; power in this view is conceptualized as a collective facility (Coser, 1976). While according to Weber (1968/1922), power is the probability that one actor within a social relationship will be in a position to carry out his own will despite resistance.

Note that in the novelette, the lion (as what everybody knows) has the supreme power in the forest. Hence, though the crocodile is big and powerful, succumb to the power of the lion. While the frog as cited by the duck is also a king and is obeyed due to the pearls it has. Thus, the imposition of power is accepted.

The principle of **office hierarchy and of levels of graded authority** means firmly ordered system of super- and subordination in which there is a supervision of the lower offices by the higher ones. Such a system offers the governed the possibility of appealing the decision of a lower office to its higher authority, in a definitely regulated manner.

Notice that in the novelette, the “big” animals reign in an authoritarian government who control the whole system. The ‘official’ (lion) is the holder of the power to command; he never exercises this power in his own right; he holds it as a trustee of the impersonal and compulsory institution. While democracy is practiced by the insects through the process of election. Hence, they entail a special interest groups made up of individuals or groups that share a specific interest they wish to protect or advance.

Socio-political environment through characterization

The novelette is dominated by sociopolitical animal characters such as:

LITERATURE AND SOCIOPOLITICS

Table 1

Characterization of characters

Characters	Description	Socio-political representation
Tong (crab)	main character in the story who was tasked to go to the forest and get the puso ng saging (heart of banana plant) for his ailing father-king	epitome of innocence, of a struggling and principled member of the society. He is someone who tries to change the system in the society the ideal character creature for being righteous. Tong is a metaphor on an ideal yet traditional Filipino youth who are typically referred to the future breadwinner who will find means for the family
Buwaya (crocodile)	first animal Tong met who charged him to pay silver or pearl for every question he asks	characterized as one of the Kings embodiment of corruption a politician that is corrupt, greedy for power and money
Maya (small bird)	sidekick of Buwaya	the identity of someone who would attach himself to the more powerful and behave like one of them. Thus, a small time corrupt (in his own way)
Bibe (duck)	socialite English speaking duck	represents a social climbing character who would do what others want her to do to be connected to those in power she is a sensible character mirrors the Filipinos who had high vision of themselves and are certainly proud. They look at themselves as someone who is beautiful, wealthy and intelligent enough that could step on one's dignity
Palaka (frog)	feeling-handsome and suitor of bibe	represents Filipino who were hypnotized by post-colonialism. Filipinos who tried so hard just to equalize their social status with western people
	<i>Bibe and Palaka regard the rich and wealthy in the society with power and authority; mirrors the treatment of the society with the people who are wealthy and rich</i>	
Daga (rat)	pretending-to be lion rat	figure of those people who thought to be 'big-time' because they are attached to bigger ones
Leon (lion)	king of the jungle as Buwaya calls him "Boss"	most powerful an allegory of a politician, a politician who doesn't keep his words
Manok (chicken)	owners of the eggs whom buwaya raided	portrayed as Filipino mothers who cared for their children

LITERATURE AND SOCIOPOLITICS

Characters	Description	Socio-political representation
Pagong (turtle)		Pagong is seen to be slow but careful kind of Filipinos. Pagong embodies the generous and unselfish to anyone. He represents Filipinos that are still kind and helpful
Tipaklong, langgam, langaw, uod, bubuyog, gagamba, bulate, paruparo, ipis (grasshopper, ant, worm, bee, spider, butterfly, cockroach)	groups of insects gathered to start a rally	(please see next table)
Ulang (lobster)	lobster at the seashore	one could see a lazy Filipino who had no dreams or ambition
Aso (dog)	was described to eat its own vomit	He firmly believes in 'sabi-sabi' and exudes animalistic and primitive character.
Katang (small crab)	Brother of Tong	was intertextualized to Judas whom after selling Christ have kissed him He personifies people who are willing to do anything for revenge and jealousy. Thus, he is the example of the line: In politics, there is no permanent enemies/friends, only permanent ambitions. Hence, he represents a jealous sibling.
Matsing (monkey)	the eye opener to Tong the owner of the banana plant	he symbolizes wisdom

Table 2

Insects characterization

Character	Socio-political Representation
Tipaklong	represents pretentious people as if they know about what is happening yet really clueless of what they are fighting for. They stand for those who have no stand in life. Tipaklong are the Filipinos who are ready to fight but do not have an exact goal and do not know what they are fighting for
Langgam	' <i>tsismosa</i> ' and ' <i>tsimoso</i> ' and ' <i>sawsawero</i> ' and ' <i>sawsawera</i> ' in the society and the people who can be paid for their actions especially during elections. Also, langgam symbolizes businessmen who thinks about their business before anything else.

Character	Socio-political Representation
Paru-paro	represents those who tend to forget their roots due to overwhelming spotlights of achievements
ipis	the loser-type
<i>Both Paru-paro and ipis are icons of beauty in the society</i>	

Socio-political issues implied in the novel

Since power implies that an actor can carry out his will, power involves obedience. The general problem of politics according to them is the explanation of **varying distribution of power and obedience**, and one basic problem of political psychology is why men by their obedience accept others as the powerful. Men are viewed in the large as herd animals who must be led by a strong man who stays out in front. The power and obedience of the strong man may hold in some primitive contexts in which only the strong fighter has a chance to become a military and political chieftain. At the summit of the novel, the monkey challenged Tong with the same idealisms, the monkey dares Tong to defy the collective behavior existing in the forest.

The **influence process** proves that as long as the members benefit from the other members, they will stick to that member while if they don't get any, they tend to shift both their beliefs and support to others that could provide them of their need/want.

The **principle of give and take** was also evident in the story. In the novel the lion seemed to be very generous, forgiving and considerate when he asked Tong to return the eggs to the hen. However, it could be deduced that all his actions were mere false sympathy because he has his personal motive-to catch the animals in the forest. While the dog, the turtle, the rabbit, even Tong himself seemingly gave up their desire for power. However, along the course of action one could surmise that their giving is a means of trying to get or accomplish their personal intentions.

While in the **exchange of social reward**, Katang, Tong's brother manifested an expectant giver. Thus, when its action was not reciprocated, it sold Tong to lion and crocodile for thirty (30) pieces of silver which analogized the betrayal of Jesus Christ in the garden of Gethsemane.

It could be gleaned that the concept of **crab mentality** is present among the characters in the story. Because nobody has the capacity to climb the banana plant,

LITERATURE AND SOCIOPOLITICS

they decided to work as a team. However, the same act was the instrument for the animals to reveal their own motives, attempting to get out of bad life situations often find themselves foiled by friend or family members who keep sucking them back in. (<https://wisegeek.org/what-is-crab-mentality?>)

Conclusion

In a bureaucratic society which may be defined as the type of hierarchical organization is designed rationally to coordinate the work of many individuals in the pursuit of large-scale administrative tasks.

Alamat ng Gubat, a straightforward narrative rather than a collection of anecdotes is the fourth (4th) book published in 2003 by Bob Ong, a Filipino contemporary author noted for using conversational Filipino to create humorous and reflective depiction of the Filipino life. The story Alamat ng Gubat gives us the clear picture of the political system in the Philippine government, how the corrupt officials including the common mass try to influence and acquire power through their own means. Thus, issues on corruption, bribery and election, discrimination, abuse of power, deception and use of people to get what one wants including the inefficiency of the government were explored.

At the end of the story, there was a resolution and an epiphany on the main character [Tong]. *However, the question is, is there a possibility of the same fate to the Philippine political system? When will the Philippines ever have good leaders who will advocate and implement a real “good governance” and lead according to the ideals of “tuwid na daan” or will the present Administration withstand its “change is coming”?*

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LITERATURE AND SOCIOPOLITICS

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