

cerebral, conjectural cultural conversations and purely academic discourses.

Unlike the middle class who is typified as holding a set of increasingly progressive views on societal issues such as gender equality, political activism, and class competition, nothing distinctive can be gleaned about the perspectives of the lower working class. Given their tight work schedules and meagre resources they are chiefly concerned with survival than with competition, with rebellion than with political activism, with egalitarianism than with gender equality. Yet it is right there where they are that tensions brew, where a vibrant class struggle is taking place, and where cultural studies may be most effectively produced and applied not in illusive terms but in actuality. Their manual work is not always a symbolic reinforcement of subjugation; their very survival is an act of refusal and resistance [8]. As workers cum survivors they have the capacity to affirm themselves in the rapidly-changing structures brought about by an ever-increasing industrialization; their small victories against the monoliths of destruction are forms of life-inspired stubbornness that constitute their day-to-day existence; in a word, of their very culture.

Since the process of formation, spread and development of a unified national language occurs through a whole complex of molecular processes... it helps to be aware of the entire process... in order to intervene actively for the best possible results. [9]

Gramsci's strategy of a multi-class alliance can find parallel in the Philippine landscape with the farmers, working class, small and medium scale entrepreneurs, and the middle class intelligentsia working together. How can these classes gel as a national front to resist hegemony and resolutely define the nation themselves? By unlocking the potentials of the popular working class groups and youth as prospective producers and future writers capable of engaging in a discourse of their personal struggles. Literature will faithfully reflect the widely personal ensemble of differentiated masses amidst a highly stratified society by

... acknowledging the contributions of diverse voices and communities on earth to the collective enterprise of shaping a non-alienated global ecumene. In this way the ideal of a transformative knowledge in the services of social justice and popular freedom for practitioners of the humane sciences... becomes more accessible [10].

Gramsci envisions the inclusion of working class into the loop of cultural production-and-consumption, for they are in a position to authenticate the relevance of the studies being undertaken by culture critics and intelligent analysts. If no substantiation from the proletarians takes place, the latter would run the risk of vanishing into empty rhetorical discourse lacking in deeply-felt authenticity. To allow the workers to gain entry into the production loop of national literary history would be a way towards rectitude and self-validation of their works; for then they shall witness the narrative recounting of the works of semi-literate workers not from the sidelines but from within streams of consciousness.

VI. CONCLUSION

A cultural alliance would not only mark a new stage in the development of literary history but arouse hopes among the marginal groups to find a voice. No one particular group or class of people should dominate literary production; its consumption should not be confined among members of the same context in which the work was produced without handing it over to the situations, cultures, and ideologies and the whole ensemble of culture and people that made the work possible. Gramsci himself provides the model:

The premise of the new literature cannot but be historical, political and popular: it must work towards the elaboration what already exists... What matters is that it sinks its roots in the humus of popular culture as it is, with its tastes and tendencies and with its moral and intellectual world, even if it is backward and conventional [11]

Unlike epic heroes, the working class did not choose their fate: extremity descended upon them – but still they possess of indomitable power agency that needs to be tapped and activated. Their stark tales could show that there is no aspect of Philippine life that cannot be faithfully depicted in local literature [12]. Philippine literary and cultural studies shall confer it with a holistic, more enriched understanding of how successful a class struggle can be.

VII. REFERENCES

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Jennifer Bermudez graduated from the University of Santo Tomas and Ateneo de Manila University, Philippines with a degree of BS Education and MA Literary and Cultural Studies. She is a member of the Foundation for Professional Training, Inc. and a faculty member of the Humanities Department of Philippine Science High School Quezon City, Philippines.