

Generating a Transformative Mass Movement for Entrepreneurship

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In this paper I will attempt to show how I am generating a revolutionary mass movement for entrepreneurship among overseas Filipinos worldwide as well as among the broad masses in the Philippines. This mass movement has been launched for the purpose of eradicating the culture of corruption that has seeped down to the masses from its elitist historical origins, and the culture of poverty that has been with the masses since the advent of the culture of corruption because it was brought about by none other than this culture of corruption.

The interlocking of the culture of corruption and poverty will be explained in the process of demonstrating how a mass movement for entrepreneurship is being generated.

The theoretical basis of this effort to generate a revolutionary mass movement for entrepreneurship is my Mindanao initiative, expressed in the paper "Grasping the Principle of Revolutionary Mass Movements," published in the Mindanao theoretical journal **Talamdan** in January 1978, and now made available on my website, http://www.mda.ph/essays/building_mass_movements/.

In bringing to mind the theoretical basis laid down in my Mindanao paper, I am emphasizing, first off, that the generation of a mass movement depends on the existence of what I have called the three concentric circles of any mass movement. The first concentric circle consists of an organization of believers in a broad and far-reaching vision for the nation. This concentric circle constitutes the core of the mass movement. Without this concentric circle, this organization of firm believers, the mass movement cannot take place.

Without the requisites of organization and firm belief, no core can be built and no real movement can take place. And by real movement I mean a mass and a revolutionary movement.

We will discuss later how this firm belief can be built, and therefore how this organization can arise.

The second concentric circle consists of groups that carry relatively the same vision for the nation, but may not be as well organized as the core of the mass movement. They are the ones with farthest reach among the masses, however; without them, there can be no real mass movement either, there can only be a lot of noise generated by a few thousand dedicated souls.

And the third concentric circle consists of the broad masses themselves, who, having been infected and affected by the vision set by the core organization and the groups

that believe with it, move massively towards this vision, as if it were their guiding light. They may not know the full vision nor its historical and theoretical bases, but they can instinctively see that it will redound to their full benefit, and therefore they move towards it in the most creative ways, using whatever means are at their disposal.

Since, as I have told you, the building of the core organization is the most important first step in the generation of the revolutionary mass movement to eradicate the culture of corruption and poverty through entrepreneurship, let me concentrate on that now.

The Vision

What does it take to build a core organization? It takes, first of all, a vision of what we want to achieve. That vision should be long-term but attainable. Without this vision, people will not move of their own accord, they will not have the initiative to do things by themselves, they will need to be told what to do every step of the way, they would rather have others do the hard work for them. In other words, they will just not move, period.

But envisioning a goal is not possible without looking back to the past. Why do we want to go to the future, in the first place? What is it in the present that we have to correct? How did we get to this present state? What is the history of our woes and problems that makes us what and where we are today, so that we would want to get out of where we are, as quickly as we can?

If we are already in heaven, why would we want to move out of it? We want to move forward precisely because we have a problem with the present, and the present problems we have are a result of our specific history as a people. Therefore, in envisioning a future for our people, we cannot help but look back to the past.

That is the kind of envisioning I have been doing with OFW and Philippine-based organizations that I have been meeting up with, whether physically or via the Internet, since 2003.

It is not a scattered envisioning, without targets. Since 2003, I, and the group that is presently with me, have been targeting Christians for our core organization. Christians meaning born again Christians, Protestants, Catholics, evangelicals, Pentecostals, and whatever other denominations may believe in Jesus Christ as their Lord and Savior.

Why Christians? First, because they constitute the majority of Filipinos all over the world today. The majority of Filipinos are not atheists, nor Muslims, or Buddhists; they are Christians. Without this Christian majority, nothing much can be done in terms of national transformation. Second, because this majority, as long as they hold their beliefs sacred, *basically* (and I say *basically* in italics) maintain a sense of right and wrong, no matter what sins they have committed in the past and continue to commit up to the present. And third, because I have been a born again Christian since 1990; I know both the Spirit and the language of the Bible thoroughly, and therefore the Spirit and the language that moves Christians, particularly Filipino Christians.

Having said all these, let me then tell you what kind of a vision I have been promoting to these Christians. Let me try to describe the PowerPoint or Keynote presentation I discuss with them for at least three and a half hours within the next few minutes. It will not be very easy, I tell you, but if you will invite me to present the 3½-hour discussion to your group, you will be able to more fully understand and appreciate what I have to tell you now in capsule form.

The title of the presentation is “Birthing Lupang Hinirang.” I start off by asking participants what Lupang Hinirang means. Lupa certainly means land, but hinirang? Most people don’t know. Hinirang simply means “chosen.” The Philippines is chosen land. Who would choose it? Certainly not us, for we can choose neither our parents nor country of birth. Only God can choose the Philippines.

And so why does it have to be birthed, if it already exists? Those who read the news know the answer: it has to be re-birthed spiritually, because corruption and crime are rife all over the land.

And so I go on to the next slide, which says:

GOD HAS A PURPOSE FOR OUR NATION.

Filipino Christians understand this immediately, whether they are born again or Catholic. Many of them have been through Rick Warren’s book, **Purpose-Driven Life**, and so appreciate what it is to be a purpose-driven nation.

Born again Christians, as well as GK Catholics, have also seen Cindy Jacobs’ five-minute prophecy for the Philippines, which I can show to your group if you’ll schedule me to speak before it.

The *raison d’être* for our nation can be shown in the three main things God laid down when he created what later became the Philippines:

First, the mountainous, riverine land and the seas around it;
Second, the vast resources He placed on these islands, rivers and seas, all of which are meant for this age, the technological age;
And third, the basic characteristics He gave to the heterogeneous people who came to settle in these islands.

I cannot elaborate on these now, because the discussion of this part alone already takes some two hours.

The sum of the history of what became the Filipino people is that Spanish colonization created the twin evils of class and corruption, American occupation did not stop these for its own purposes, and so with so-called Philippine independence, and further on into the Marcos dictatorship and the present regime, the culture of corruption and poverty has reached such depths that we find it difficult now to claw our way up the mire into sunlight.

Our economy today could at best be described as a rent-SEEKING economy, its manifestation in politics being the use of government position for private financial gain.

My main thesis is that this rent-seeking economy, this twin culture of corruption and poverty, can be offset and upset only by an entrepreneurial mass movement. Targeting the rise of one million medium-scale entrepreneurs in the next three years, we can hope to check the corruption that presently infests not only the government but our people from the richest to the poorest in all corners of the land.

But before we can reach such a goal, we have to build a core of believers in a purpose-driven nation, a core that is driven enough to create wealth out of whatever raw materials they can lay their hands on, and uses their hands diligently and tirelessly to create wealth, both for their families and for the nation.

That is what I am trying to do today, as I have been trying to do these past few years: build that core of believers.