



THE DEADLY ANGELS AND THEIR JUNGIAN REDEMPTION, A TALE OF A SOUTHERN MILITIA

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Abstract:

Becker (1996) said that militias are right-wing populist movements that form from frustrations, in particular when the economy is poor. Outwardly, unrest fuels paramilitary forces, the unconscious incarnation of its hero-myths, and the accompanying symbols in the racial unconscious. Here, heroes are born out of necessity, specifically by some who rose above poverty. Using the Jungian model, Frye proposes the seasons as the phases where a hero follows the seasonal narratives from birth to tragedy, death and rebirth. Here, the Angels, a paramilitary force, reaches the pinnacle of their achievement, the Redemption of their identity via all four phases, fully vindicated in the memories of their survivors despite their pejorative origins. After furtive sessions with the survivors, the deepest unconscious embedded in Jungian archetype of the collective psyche was discovered. The undertones were deeply religious and arresting to discover that the militia provided for the needs of the townsfolk for immediate relief and basic needs such as food, shelter and clothing which explains the positive impression of those who have survived the phenomenon.

Keywords: collective unconscious, Jung, militia, archetype

1. Background of the Study

The Amnesty International delegation received extensive allegations about the activities of The Angels, a paramilitary group based in Tambis in the Dimata(sic) mountain range in Agusan del Sur in Mindanao. According to the information received by Amnesty International, its strength is about 250: about 15 are regular PC officers and men and the remainder are convicted military and civilian criminals and deserters. The group secured a number of economic activities in the locality including gold panning, illegal gambling and fish and meat supply. Members of The Angels have also reported acted as the security force for an 8,000-hectare palm oil plantation in Agusan del Sur, owned by a

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corporation, NGPI, jointly owned by the government-owned National Development Corporation and the British-owned, now Malaysian-owned Guthrie Plantations, Inc. According to the British Manager of the plantation, The Angels facilitated the purchase of land from indigenous Manobo tribesmen and settlers from the Visayas, and the recruitment of labor (Ocampo, 1982).

Here the author attempts to record the impression of those who have survived the 'onslaught of these Angels' thirty to forty years ago.

2. Scope of the Study

The study will involve survivors of The Angels in San Francisco, Agusan del Sur. A Glaserian approach to grounded theory will be the lens of the study.

2.1 Objectives of the Study

- 1) To seek explanatory models upon which to design intervention;
- 2) To generate a theory from the range of the participants' experience;
- 3) To recommend peace initiatives to community development practitioners, national agencies, and government offices that would serve as a basis for peace programs to alleviate the plight of the people in the community.

3. Literature Review

From a Jungian perspective, myths are the *"culturally elaborated representations of the contents of the deepest recess of the human psyche: the world of the archetypes"* (Walker, 1995). Jungian analytical psychology distinguishes between the personal and [collective unconscious](#), the latter being particularly relevant to archetypal criticism. The collective unconscious, or the [objective psyche](#) as it is less frequently known, is a number of innate thoughts, feelings, instincts, and memories that reside in the unconsciousness of all people. Jung's definition of the term is inconsistent in his many writings. At one time he calls the collective unconscious the *"a priori, inborn forms of intuition"*, while in another instance it is a series of *"experience(s) that come upon us like fate"* (Lietch, 2001). Regardless of the many nuances between Jung's definitions, collective unconsciousness is a shared part of the unconscious. To Jung, an archetype in the collective unconscious, as quoted from Leitch (2001), is *"representable, but has effects which make visualizations of it possible, namely, the archetypal images and ideas"*, due to the fact they are at an inaccessible part of the mind. The archetypes to which Jung refers are represented through primordial images, a term he coined. Primordial images originate from the initial stages of humanity and have been part of the collective unconscious ever since. It is through primordial images that universal archetypes are experienced, and more importantly, that the unconscious is revealed.

With the same death-rebirth myth that Frazer sees as being representative of the growing seasons and agriculture as a point of comparison, a Jungian analysis envisions the death-rebirth archetype as a *"symbolic expression of a process taking place not in the world*

but in the mind. That process is the return of the ego to the unconscious—a kind of temporary death of the ego—and its re-emergence, or rebirth, from the unconscious” (Segal, 1998).

Frye's work breaks from both Frazer and Jung in such a way that it is distinct from its anthropological and psychoanalytical precursors. For Frye, the death-rebirth myth, that Frazer sees manifest in agriculture and the harvest, is not ritualistic since it is involuntary, and therefore, must be done. As for Jung, Frye was uninterested in the collective unconscious on the grounds of feeling it was unnecessary since the unconscious is unknowable which cannot be studied. How archetypes came to be was also of no concern to Frye; rather, the function and effect of archetypes are his interest. For Frye, literary archetypes “*play an essential role in refashioning the material universe into an alternative verbal universe that is humanly intelligible and viable, because it is adapted to essential human needs and concerns*” (Abrams, 1993). The seasons are associated with narrative parallels:

- Summer – romance. The birth of the hero.
- Autumn – tragedy. The movement towards the death or defeat of the hero.
- Winter – irony or satire. The hero is absent.
- Spring – comedy. The rebirth of the hero.

As the Logos, Son of the Father, Rex Gloriam, Judes Mundi, Redeemer, Savior, Christ himself as God, All-embracing totality (like the Godhead) is expressed iconographically by the circle of the mandala. Here Christ symbolises the integration of the kings and prophets of the Old Testament and as a shepherd, he is the leader and center of the flock. These mythological statements, coming from within the Christian sphere as well as from outside it, adumbrate an archetype that expresses itself in essentially the same symbolism and also occurs in individual dreams or in fantasy-like projections upon living people) transference phenomena, hero-worship, etc. The most important symbolical statements about the Messiah archetype are those which reveal the attributes of the hero's life (Jung, 2014):

- 1) Improbable origin;
- 2) Jehovah and his attribute names: Divine father, Miraculous deeds;
- 3) Hazardous birth, Rescue in the nick of time, Precocious development;
- 4) A tragic, early end, significant manner of death with postmortem effects (reappearances, signs, marvels, etc.);
- 5) Conquest of death or rebirth.

4. The Role of the Past in Peace Development

Peace development is understood through the vestiges of the past. When the past is understood, it is hoped that peace development comes next. Freud himself postulated that behavior is determined by experiences from the past that are lodged in the unconscious mind. Here the author wishes to unfold such a past via a phenomenological approach to bring out that which is hidden. So, the story goes: if one must resolve persistent warlords and land disputes, one must look into the role of private armies hired to eject legitimate landowners and of those who survived their onslaught.

5. Through the Lens of the Jungian Archetype

Unlike Freud, the role of the archetype is not conducive to psychology but congenial to literature. Here, the cadence of the storylines and their accompanying rhythm reverberates in the lenses of Carl Gustav Jung's creation of the myth, known as the archetype which plays a vital role in finding out the reason why the colonel has endeared the hearts of its constituents.

For security purposes, I had to tone down the rhetoric of the 'Angels'. Below is a Jungian reading of those who have survived the onslaught of The Angels also known as the The Angels in San Francisco. My references are limited as the incident happened in the 80s, but, they were, as one unified whole, the phenomenon in this part of the world. To achieve a clearer view than usual, let me quote a literary piece starting with Shakespeare (*from Macbeth, spoken by Macbeth*):

*"Tomorrow, and tomorrow, and tomorrow,
Creeps in this petty pace from day to day,
To the last syllable of recorded time;
And all our yesterdays have lighted fools
The way to dusty death. Out, out, brief candle!
Life's but a walking shadow, a poor player,
That struts and frets his hour upon the stage,
And then is heard no more. It is a tale
Told by an idiot, full of sound and fury,
Signifying nothing."*

6. Methods

This study is a qualitative design. Strauss' qualitative descriptive phenomenology will be used as it seeks individual lived experiences and feelings of persons. It also employs a grounded theory approach, and data will be from the fieldwork results (Creswell, J.W., 2017), which may utilise a cross-sectional survey research design. According to Lavrakas (2008), cross-sectional surveys can be conducted using any mode of data collection, which includes telephone interviews, mailed questionnaires, face-to-face interviews, and a mixture of data collection styles. Interviews, observing social interactions by listening to what informants say about themselves and others were also conducted. The selection of participants and other data sources as a function of emerging hypotheses was used with the sample size considered as a function of theoretical completeness (Baker, Wuest & Stern, 1992). The researcher utilised primary data, acquired through face-to-face interviews at Barangay Karaus and Barangay 5, San Francisco, Agusan del Sur.

Due to the nature of the paramilitary forces, names and even places of interview were withheld. Purposive sampling was done individually on three respondents (2 males and 2 females) who are above 40. Before the study, the researcher secured the approval of the respondents in a private manner.

7. Narratives and Discussions

7.1 Charlie's Angels

The Charlie's Angels phenomenon is quite unique and a 'quiet phenomenon' in the Philippine islands. The Charlie's Angels were founded with the purpose of fighting Muslim secessionists and the communist guerrillas of the New People's Army. One news source says their mission was to search and destroy the enemies of President Ferdinand Marcos. In fact, Charlie's Angels were reported to be very successful in killing rebels and the military highly valued their record. But like Charlie in the TV series, the colonel was unidentified in official channels.

At the outset, the very purpose of Charlie's Angels here was problematic because there is no Muslim separatist present in Agusan del Sur, hence, the need to justify their existence using the New People's Army. But this purposelessness led to their mission henceforth. The whispers of its existence: the abduction of the son of the colonel, the intervention of a mayor from Davao, and his subsequent release without fanfare, can only mirror the extent of their power and excite the mind of the sleepless observer in this marshy land of the continued flooding and gold-rich Agusan del Sur.

7.2 Angels in The Land of Promise

Known as the "Land of Promise," the island of Mindanao experienced a major rush of corporate investment in the 1960s by agricultural giants like Dole, Del Monte, United Brands, Goodyear, and Firestone Rubber. There were a number of palm oil plantations in operation by then, including the Menzi Agricultural Corporation, established in the 1950s, but it was in 1980 that the British-, and later Malaysian-owned, firm Guthrie Plantations Inc. partnered with the Philippine government's National Development Corporation (NDC), which allowed the joint-venture to [circumnavigate constitutional limitations](#) on foreign land ownership. It was under the atmosphere of impunity created by the 1972-1981 period of martial law, imposed by President Ferdinand Marcos, that Guthrie started doing business in Mindanao (AFRIM, 1985).

The myth of the high-grade gold in the mountains of Agusan, particularly, Mt. Magdiwata has not escaped the wish-fulfillment of the local community. Reminiscent of John Steinbeck's *The Pearl*, the effect of finding the biggest and most expensive pearl in the world has brought the Indio community into a stupor like the walking dead and in this case high-grade gold at the sacred mountain:

"In the town, they tell the story of the great pearl-how it was found and how it was lost again. They tell of Kino, the fisherman, and of his wife, Juana, and of the baby, Coyotito. And because the story has been told to them so often, it has taken root in every man's mind. And, as with all retold tales that are in people's hearts, there are only good and bad things and black and white things and good and evil things and no in-between anywhere. If this story is a parable, perhaps everyone takes his own meaning from it and read his own life into it. In any case, they say..."

Similarly, on these mountains of Agusan del Sur, The Charlie's Angels evolved into a medieval mimetic version of the flagellants willing to fight for the greater glory of God. As 'Charlie's Angels', they were born to save the world like medieval knights or jihads of old. They are also known as PGMs or Pro-Government Militias, (n.d.). The Angels or Pro-Government Militia aka Charlie's Angels was formed in 1975 in Agusan del Sur in Eastern Mindanao. Another source refers to the group already in 1973.

Although the colonel's sons have since left and faded in San Francisco a decade ago, their lost clout is still felt and uttered in the silenced nuances of a people's body language and the accompanying excitement in their eyes of a long-lost memory of fame, glory, and fear. This is the story of the Charlie's Angels etched in the memories of the survivors who have witnessed their ascent into power and their eventual downfall. What contributed to their rise is found in the guilt of those who were silenced when they spoke of glory, of shame and surprisingly, their survival.

After the initial interviews, the conclusion was that events were equivalent to Instagram and anime-worthy stories in full color with the common folk as willing victims to play the residua and purgation of the collective conscience of the times, hence, the central theme of the Charlie's Angels phenomenon: *"The Charlie's Angels is a Greek tragedian family affair, a mimetic rendition of the Ilaga in South Cotabato without the Muslims but Mindanaons as victims themselves."* Recently, however, a village head ordered the banishment of Muslims in the locale for fear of the Ilaga-Moro repetition in the area of Agusan del Sur (names are withheld and specifics are changed to preserve the identity of interviewees).

7.3 The Crucifixion

The quest for the messiah myth has been pervasive in the Philippine setting. As such purgation, the cleansing of the soul, is deeply rooted in the norms, celebration, and culture in the soul of the summer Indio. But with the advent of Martial law, the Indio is lost. After the war, the Indio is no longer a slave. He is neither the cross-conquered nor the subject of an American governor-general. He is repentant, poor, and lost, that a power vacuum is imploding in his being, unrelenting yet ashamed, Christian yet savage. For whom does he toil and where does he find his triumphal entry? Thus, the only avenue: The Holy Week summer celebration where guilt-driven penitents literally crucify themselves to achieve forgiveness abound in this only Catholic country in Asia. This is where Indio, now a penitent, finds salvation on a very limited basis. In this quasi-salvation, the saved becomes the savior by necessity by a direct inverse of the concept of the one savior yet perpetuating the myth available to anyone willing to be hanged on a cross in some unique parts of the archipelago. This is the same story with The Angels here.

With the advent of martial law, the New People's Army had every reason to create the discourse of saving the Philippines from the nouveau-riche dictator who tortured thousands of Filipinos. Just as the wife of the dictator who conquered the world through her Imeldific structures as first lady with her handbag diplomacy, the Ilonggos from Iloilo need to find a new territory to conquer with equal measure, to arrive at his Jerusalem, a

prophet-warrior who must find a place to accept him thousands of miles away from his impoverished Iloilo hometown, away from the familiar and limiting, preeminent carpenter's son whose identity is a typical bookcase, a familiarity of a self-loathing next door neighbor just like any vaquero.

The Leyte story was a way out because it provided a story of redemption to some members of the Philippine Constabulary who needed the right time to find salvation. The Charlie's Angels neutered the so-called New People's Army created in Django, the nephew of the colonel, the PC soldier turned Charlie's Angels, into a sensation able to save Leyte. Along with him and his talent like dirty Harry, came the vaqueros, the carabao caretakers of Iloilo, to take on the same nerve and impulse that culminated in the establishment of a quasi-kingdom in the town of San Francisco, Agusan del Sur, the seat of the informal government of the Colonel, the little god aka the 'overall' authority. Little did the international community know the colonel would be annually adored for decades via the triumphal streets leading to the foot of the sacred mountain of gold, his newfound home where the Magdiwata mountain peacefully rests waiting to be conquered by his army of gold panners.

7.4 The El Dorado, Mt. Magdiwata In San Francisco

This is the second piece I wish to quote by Edgar Allan Poe to adequately understand the verve of the vaqueros:

"El Dorado

*Gaily bedight a gallant knight
In sunshine and in shadow
Had journeyed long
Singing a song
In search for El Dorado*

*But he grew old
This knight so gold
And o'er his heart
A shadow fell
As he looked for El Dorado*

*Where could it be?
This land of El Dorado?
Over the mountains of the moon
Down the valley of the shadow
If you seek for El Dorado."*

"It was near dusk when the sacred mountaintop spring glimmered to its fullest, its luminous treasures dancing in the waning sun. I had to tell the news...gold was everywhere." (Lola B, personal communication, May 9, 2022).

So, the locals heard of it. Fresh from victory in the Leyte slaughter of the communists, the good colonel, had to expand his horizons and settle with his notorious minions in the high-grade, gold-rich Agusan del Sur.

7.5 The Vaqueros of Iloilo and Their Newly Acquired Citizenship: "Angels"

"You do not fear. You display courage. Where cruelty is present, there is fear and therefore, respect" says the colonel. This is how a carabao vaquero from Iloilo transforms himself into a new creation of himself. From the lowly farm animal caretaker, he exalts himself and becomes the ever-powerful gun-toting extension of the Charlie's Angels in this new province where he assumes a different yet powerful identity (Manong K. personal communication, May 10, 2022). *"You transform yourself when you come here or you go home in shame."* True to the image of avoiding the weather-beaten man, the now Charlie's Angels exuded extravagance and abundance that canopied the town. Their power invaded the female students in a dorm well-funded by The Angels for their exclusive sexual purpose like a royal harem. At that time, no parents would dare refuse or if they have the means, send their kids to San Jose-Recoletos or other universities in far-flung Cebu.

7.6 The Initiation Rites of Passage, The Valley of the Shadow of Death

"He whom the gods want to destroy, they make mad." (Anonymous)

The San Frans Public Market was the seal and seat of power. It was the public hall where the discourse of dominance was publicly held like a Roman coliseum where Caesarean carcasses lay dead and onlookers quietly submit to such a sight while enablers cheer on. It was not only a marketplace but also a viewing room in San Francisco where the dead victims of those who resisted or were caught unawares of the power the Charlie's Angels have held for years strung the town like a marionette and its surrounding vicinity like Wasian and Tambis, another gold-rich locale. It was the capsule time machine where unsuspecting small-time gold panners were allowed to process gold and later robbed for the 'harvest' as a perfect example of those who threaten the system. Years later, it was also the same site where Django, the leader of over a hundred Charlie's Angels was killed by a soldier in the army in an unfortunate twist of event. This time, Charlie's Angel's underling was exposed to vulnerability beyond the uncle-colonel could imagine. The army was fighting back and the threat was imminent. The colonel had to raze *Daday store*, part of the public market to the ground as a prelude to his burning of the whole town of San Francisco if his nephew's Army killers were not executed. He gave three days for a national figure to solve the death of Morito. The mission was successful:

"[Do not worry. I will solve the 8IB...They were eleven...all annihilated. It took them three days]."

"For successfully abating San Francisco being razed to the ground, a national figure 'received a golden crown designed by Grandcorp Davao as a gift for avenging the death of his nephew.'" (Manong K, personal communication, May 10, 2022).

7.7 The Birth and Revenge of the Warrior

Imagine a place ripe for planting and harvesting fit for agricultural tilling of the soil and new hope for tomorrow, an offer to huramentado-weary Ilonggos offered by the town of San Francisco in the person of Mayor Paquito Fuentes, also an Ilonggo and a lawyer, to battle-weary and tired Cotabato folks who have experienced Mindanao conflict during the martial law. The stretches of the marshy land were endless with no jihad warrior or huramentado in sight. *"We will no longer lock our doors when eating dinner,"* a common practice of locking up entries while eating at night is a common safety procedure to Cotabato survivors of the conflict and the huramentado.

Little did they know some folks also from the Visayas are coming to repeat the same historical mistakes without compunctions. This time, without the Muslims but fellow townspeople raped, tortured and killed by Ilonggo newcomers themselves who initially wanted to escape from their hand-to-mouth existence in Iloilo to find gold and in the process become goons themselves. Says one interviewee: *"The Charlie's Angels came in droves asking us threatening questions. But, they sensed our Ilonggo accent. Our grandparents were from Iloilo before moving to Cotabao. We felt genuinely protected by the Charlie's Angels soon after as they realised we were paisano."* (Lola A, personal communication, May 9, 2022).

Four years after the creation of San Francisco, in honor of Gov. Francisco Cataylo, an Ilonggo mayor ascended into office, Atty. Paquito Fuentes, saw it fit to distribute the swampy land to willing settlers. The Ilonggos hailing from Cotabato benefited from such land distribution early on as landed town settlers (Panganiban, 2017).

7.8 The Shepherd, the overall

"The thief comes only to steal and kill and destroy." (John 10:10)

To understand the context of the whispers of its townsfolk, it is important to redirect thoughts to its biblical similarities if not in literary pieces using the Jungian archetype. If the thief comes only to steal, kill and destroy, it is important to note that "Charlie" never intended to do these things. This also means that through the colonel's efforts, the townsfolk were provided for in times of need by the graces of the "overall" lord. His mien demeanor, gentle character and countenance have been pervasive in the oral tradition of community local lore. This is overwhelmingly irrefutable as all interviewees consistently say so.

The colonel as a savior shepherd to take care of the sheep is one of the pervasive celebrations available to the 'karaans' or "oldies" of San Frans or the old townspeople.

He could never be the destroyer because he has sent children to school, salvaged the wounded, prepared the burial of those who lay dead even those who died by a freak accident, disease, or some other reason, and even constructed houses for ordinary workers to live in. He was the epitome of the abundant life, the precursor of one who prepares heavenly rooms for the everyday man as he built their dwellings by supplying them with the needed timber, the consummate wedding planner and host, the messiah-provider of the forgotten south, the sinless among drunkards; *"The colonel is kind. It is his minions who are abusive. The man with the pink fingernails, meek as a lamb."* (AFRIM, 1985).

7.9 The Messiah Dispenses Justice, Feeds the Thousands

Can anything good come out of Bethlehem? or Jerusalem? This was the classic case of a neighbor questioning a carpenter's son's credentials with the *"government will be upon his shoulders"*. Isaiah 9:6

"The overall's Bethlehem was his paternal side. They were poor" (Manong K personal communication, May 10, 2022). So, he was always able to understand the plight of the poor. He defends them. One injured man came to his residence to complain about the injuries he sustained after being robbed by The Angels. His biggest mistake was to ferry the perpetrators to their abode by allowing them to board his vehicle. There, they did not pay up but also robbed the driver instead. So, he went to complain to the overall. The overall made all his men line up for the driver to identify them. At first, he started punching them, then, later asked the driver to do the same thing. The driver refused at first, but, he was warned that if he would not do so, he would get punched instead. The driver changed his mind out of fear and started punching his perpetrators. In a few hours, he was able to leave the city with money from the colonel. He was banished in perpetuity but achieved his share of justice though reluctantly (Manong K. personal communication, May 10, 2022).

Even the mayor was powerless, a centurion at the mercy of the messiah's disciples. The police were also the errand boys of The Angels and had to endure acting as delivery boys for the lunch of their mistresses stationed in dorms while angels (formerly farm errands themselves, vaqueros) played *"hantak"*, a toss coin gambling pastime. When the overall ruled then, even the town mayor of San Francisco was his puppet (Interview with Manong K., May 2022).

7.10 The Overall and His Triumphal Entry

The town fiesta is one of the pervasive celebrations in the Spanish era that lived up to this day. In honor of a town saint, fiestas elevate the saint and his image in three days. The overall has supplanted the town fiesta in this regard. His three-day celebration starts downtown, through the labyrinth of streets lined up with the latest F-150 pickup trucks, a testament to their affluent heritage as the nouveau-riche in the 80s. The pageantry culminates at the foot of the sacred mountain of gold, Mt. Magdiwata where the overall's abode rests in triumph (Manong K. personal communication, May 10, 2022). *"They had to transport roasted pigs to deliver to farm folks annually. The overall shares. He was never greedy."*

All the town officials lined up to him but they were inconsequential. Even the mayor of San Francisco was inconsequential."

7.11 The Death of the Overall, An Apotheosis

Apotheosis, also called divinisation or deification, is the glorification of a subject to divine levels and, commonly, the treatment of a human being or any other living thing or an abstract idea in the transformed likeness of a deity. This is primarily the reason why the youthful mien of the colonel has always been the epitome of innocence, purity, and kindness. He was never condescending as his face shone like one sent from heaven. He was not only a handsome mestizo. He was also hypnotic. Because of this, it is safe to assume that his men pedicured themselves to pinkness while those who could afford took the cue to visit surgeons to achieve the desired effect of facial smoothness, pinkish-quality of ruddy, eternal youth: *"They regularly visit a surgeon to stay young."* (Interview, Manong P., May 2022).

Even the status of the colonel was unidentified in the official channels. This is because his archetype as the hero was not only messianic in nature but also transfiguration-ready. As the glorified messiah, he could no longer be identified after his descent into the underworld. There were whispers about him not being seen as he succumbed to a disease in his later life. In the minds and myths of the folklore, he was and will always be the ruddy youth almost like the perfect David of Michelangelo, symbolizing independence and strength in the perfect image of youthful beauty, a symbol of the Renaissance and a representation of the heavenly city itself.

Like the image of Enoch who did not die but was taken up to the heavens, Charlie of the Charlie's Angels, the lord overall, refused to be mourned. He was able to successfully etch in the minds of his flock that he could never die. As in the movie of the 70s and its countless versions, he was never seen in his death in contrast to the triumphal entry of his annual birthday fete. He has become Apo, the apotheosis of that which was passing but never left. He has joined the ranks of the deity as one rising above his circumstance. He was never a victim of martial law or the ruling class. He created for himself a niche that protected him and his angels and spread magnanimity on his own terms by refusing to play the victim in the midst of a hungry nation under Martial Law desperate for a messianic king and his streets of gold.

8. Conclusion

The quest for the messiah myth has always been pervasive in all cultures. In the midst of the chaos of Martial Law, a man was able to rise above all common men and betrayed the MNCs by providing basic humanitarian services they themselves loathed to give. On the one hand, the colonel was their lackey, but, the colonel was the "lord overall" on the other, interestingly dispensing justice and providing for the poor. This savior refused to be categorised, defined and subjected with a resounding Foucauldian success. Says Carl Jung:

“The divine primordial power is blind since its face has become human. The human is the face of the godhead. If the god comes near you, then plead for your life to be spared, since the god is loving horror. The ancients said: it is terrible to fall into the hands of the living God (Jung, 2020).

This perverse, sadomasochistic schismatic quote found in the preceding sentence is a classical interpretation of the ones visited by the gods who become gods themselves and ‘become mad’, and as such cannot be subjected to the theories outside their known universe. Although one may accuse them of their *“failure to be angry at injustice”*, (attempting to quote Nussbaum and Sen) at the very least, it was the amoral world they themselves successfully created. It was the world they only have now retrieved in the fragments of whispers and fears, with their treasured songs of creative survival. It could have been ours if we were not so lucky.

9. Recommendation

Actionable commitments emerging from The Bellagio Initiative Summit include:

- 1) Creating a centre of excellence that is a training centre and repository for philanthropic organisations, covering topics such as the legal environment, taxation, advocacy, governance and collaboration between philanthropy and development.
- 2) Convening working groups for new philanthropists on specific topics raised in the Summit, including sharing due diligence, guidelines for funders and NGOs in building partnerships, and governance and management tools for new country-level non-profit organisations.
- 3) Providing workshops on philanthropic infrastructure, development priorities and collaboration for high-net-worth philanthropists from Asia and Africa.
- 4) Developing supportive peer networks of high-net-worth philanthropists in countries where they do not yet exist.
- 5) Convening a follow-on event from a civil society organisations (CSO) perspective, building on the development and philanthropy focus of the Summit.
- 6) Convening a follow-on event hosted by a major international development organisation to deepen the Bellagio Initiative focuses on the role of development organisations within a complex ecosystem of actors.
- 7) Forming a time-bound Project Team to develop and implement a research project on power/ideology in the evolving system of actors.
- 8) Exploring people-centred innovation value chains, starting with existing work on innovation value chains to determine if any are relevant for well-being and development; and if people-centred innovation value chains do not exist, writing a brief with recommendations on how a funder could launch a research project on this theme.
- 9) Conducting background research and scoping for a Volunteer Impact Assessment to analyse the return on investment and long-term impact of volunteering in

development and CSO, for organisations giving their employees compensated time off, receiving organisations investing time and resources in hosting volunteers, and the volunteer.

- 10) Supporting expansion and greater quality of philanthropic endeavours in China through writing about the Bellagio Initiative experience for a Chinese audience (in Chinese) and potentially hosting a Bellagio Initiative Summit for China-based philanthropy.
- 11) A research project on how philanthropic, development and CSO can more effectively use evaluation results in their communications strategies.
- 12) Expanding ideas such as Ipaidabribe.com or publishing school and clinic budgets on-site, and developing applications that can be used on mobile phones.
- 13) Developing tools for philanthropies to better understand their own risk tolerance and to construct portfolios of grants and projects that reflect a mix of risk (rather than gravitating toward the lowest level of risk for all projects).
- 14) Developing case studies for combining local philanthropic giving with international philanthropy, overseas development aid and national-level social spending to create financial sustainability for projects.
- 15) Developing formal recommendations for how foundations can use their convening power and external consultants to better engage communities in the early definition of problems and mapping of systems of actors (rather than only engaging communities after solutions have been drafted).

Regarding specific programs, Procter and Gamble is a model for the greatest employment benefits all over the world, hence, the quality of life enjoyed by their employees is astonishing. In the same manner, to contribute to national and local growth, all LGUs and GOCCs contribute a portion of their gross income for women, senior citizens, and PWDs to comply with a legal requirement. The new model proposed by Prahalad (2005) proposes a totally different view, a better approach that involves partnering with the poor to innovate and achieve win-win scenarios where the poor are actively engaged and, at the same time, the companies providing products. Here are the five interrelated and mutually reinforcing organizational elements MNCs must build to address opportunity at the bottom of the pyramid (Prahalad, 2005):

- 1) Local base support system. The entire value chain managed by Khira District for India to become the world's largest producer of milk despite its village-based production where villagers own two or three cows. In the case of NGPI, small-scale owners enjoy the fruits selling palm fruits/kernel to the oil company;
- 2) Reorienting R&D to focus on the needs of the poor. Ex. The silk from China and how the technology was stolen, transferred and reinvented by Hangzhou;
- 3) Forming new alliances. Ex. The far-right joins the left, bamboo coop joins the academe and so on;
- 4) Increasing employment intensity ex cheap Ruf & Tuf of Arvind vs. Levis jeans;
- 5) Reinventing cost structures ex. Balut in the mall using vendo machines, Salvaro driveway, Bukidnon Milk, Bukidnon Brew, Monk's Blend, etc.

10. Lessons Learned

The lenses through which we perceive the world are colored by our own ideology, experiences, and established management practices. Each one of the groups that are focusing on poverty alleviation—the World Bank, rich countries providing aid, charitable organizations, national governments, and the private sector—is conditioned by its own dominant logic. All of us are prisoners of our own socialization. The lenses through which we perceive the world are colored by our own ideology, experiences, and established management practices. Each one of the groups that are focusing on poverty alleviation—the World Bank, rich countries providing aid, charitable organizations, national governments, and the private sector—is conditioned by its own dominant logic. The poor, in fact, are vulnerable due to lack of education (often they are illiterate), lack of information, and other economic, cultural and social deprivations. A person's utility preferences are malleable and shaped by his or her background and experience, especially if he or she is disadvantaged (Sen, 2000). It is not appropriate to assume that the poor's expressed preferences are truly in their self-interest. We need to look beyond their expressed preferences and focus on people's capabilities to choose the lives they have reason to value. Amartya Sen (2000: 63), the Nobel Prize winning economist, eloquently states: *"The deprived people tend to come to terms with their deprivation because of the sheer necessity of survival, and they may, as a result, lack the courage to demand any radical change, and may even adjust their desires and expectations to what they unambitiously see as feasible. The mental metric of pleasure or desire is just too malleable to be a firm guide to deprivation and disadvantage. ... Social and economic factors such as basic education, elementary health care, and secure employment are important not only in their own right, but also for the role they can play in giving people opportunity to approach the world with courage and freedom."*

Chambers (1988) talked about an indication of the acuteness of the crisis that can be foreseen is the misery and pressure on services implied by projections for urban growth. The Brundtland (1987) Commission estimates (WCED 1987:16) that the Third World urban population will rise from 1 billion in 1985 to one and three-quarter billion by the end of the century. Much of this increase will stem from rural to urban migration. Many millions of others will be driven to seek livelihoods in fragile environments. The policy question is, then, how these pressures can be restrained, how many more people can be enabled to find adequate, secure, decent and sustainable livelihoods in rural areas. The record of organised migration and settlement, in Indonesia and elsewhere, has been quite dismal. The true and main challenge is to see how more people can gain such livelihoods where they are already, without having to migrate to towns or other rural areas where they so often suffer and aggravate already bad conditions for others. An indication of the acuteness of the crisis that can be foreseen is the misery and pressure on services implied by projections for urban growth which was supplied by the Angels from hospitalization, mortuary services and timber for dwellings.

A central informing pattern is the exodus of the Angels from Leyte to San Francisco and Cotabato to San Francisco. These migrations alone complicate the land ownership of the Manobo tribes in Agusan del Sur. This even became more complicated

with the arrival of the Boholanos and then the MNCs who have the potential to embrace all groups. MNCs, therefore, should look at globalisation strategies through a new lens of inclusive capitalism. For companies with the resources and persistence to compete at the bottom of the world economic pyramid, the prospective rewards include growth, profits and incalculable contributions to humankind (Prahalad, 2005). They should include the poor, not, plan outside them or worse hire militias that look after the interests of some poor from their own tribe. Bruntland (1987) asserts that although sustainable development is not a fixed state of harmony, as a process of change in which the exploitation of resources, the direction of investments, the orientation of technological development, and institutional change are made consistent with future as well as present needs. We do not pretend that the process is easy or straightforward. Painful choices have to be made. Thus, in the final analysis, sustainable development must rest on political will.

Political will here means the sincerity of all parties apart from outward appearances. Peaceful ownership of the land and fiscal autonomy of small land owners to enjoy the fruits of farmer labor free from demands by leftist revolutionary tax collectors and emancipation from the financial pressures created by local warlordism both of which are still unresolved today despite the seemingly successful distribution and titling of lands recently reported by DAR in 2022. Unto this day, this present impasse left by the Robinhood qualities of the Deadly Angels towards small-time miners/workers is the complete inverse of the five hydras (from one cooperative to five) who have succeeded the Angels as the now competing and free enterprising cooperatives the integrity of whom have always been suspect like any *laissez-faire*. *“There was protection and order by the Angels and we prefer those days than the present”*, says Manong Y. Interview (2023). Sen (1999) could not help but agree: Our world is grossly unequal. Some people have more than enough food to eat, access to education and health care and are involved and included in society. Others are marginalised, oppressed and struggling for survival. They are trapped in poverty and this is extremely unfair. Development means standing against this inequality and injustice to allow [freedom](#). Despite the vilification of foreign media and foreign governments, the Angels played a redemptive role in the martial law predicament as reflective of communities getting together to fight for equality (Clifton 2012) to achieve self-realization and dignity (Chang, 2009). The stories of those who survived the Angels have clearly detailed such a fight for equality, self-respect and self-realization led by the “Deadly” Angels whose unexpected, archetypal mission of redemption was completely etched in the memories of those who ‘survived’ them.

Conflict of Interest Statement

The author declares no conflicts of interest.

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The author is the President of St. Clement Academy of San Francisco, was the Founding President of the Household Small Entrepreneurs of Agusan and an Incorporator of a foundation that empowers women and other minority groups in the Philippines. His

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