Prosperity, Poverty, and the Purpose of Business

What Can This Relationship Tell Us?

Annotated Bibliography

Pati Provinske, Research Associate for the Koch Endowed Chair in Business Ethics, created this Annotated Bibliography (AB) to support the Poverty Project: Prosperity, Poverty, and the Purpose of Business.


Miscellaneous Notes:

- For some materials, only those chapters or sections that refer to poverty have been annotated.
- Encyclical entries identify passages (§) annotated.
- Spelling appears as it does in source material (e.g. Globalisation in lieu of Globalization).
- Some entries show more than one link to provide options for articles only available through subscription.
- Indented blocks of text appear without opening and closing quotation marks.
- An attempt has not been made to reconcile numbers or to define parameters (e.g., those living in extreme poverty; those living at the bottom of the pyramid; those living on a particular dollar amount per day; and so on). Although knowing the numbers and measuring them provides value, the materials annotated here focus on the relationship between prosperity, poverty, and the purpose of business.
- Several links were updated on August 16, 2017, including the link to this Annotated Bibliography.
Overview

The works in this Annotated Bibliography (AB) focus on the relationship between prosperity, poverty, and the purpose of business—words that may not seem to fit together—yet, they do. This narrow focus does not intend to ignore the broader picture (often presented with heartbreaking pictures, numbers, and stories) or the conflicts that exist within it. Instead, this focus shows instances where business contributes a positive impact on those in poverty—integral members of the community—who can also contribute positively to the community.

For example, Michael Matheson Miller’s work with PovertyCure looks at business to give rise to entrepreneurs, saying, “Business is the best way to create prosperity.” In an “Academic Minute” on “Self Worth and Recidivism,” Patricia Werhane refers to “poverty of self” and discusses a program called “Fresh Start” at Michigan’s Berrien County Jail. This program addresses the importance of meeting people where they are so they can make their way into the business world. Mike Rose’s materials explain why work matters—to the person—which echo words from John Paul II in his encyclical *Laborem Exercens* (“On Human Work”).

Although these annotated works do not provide an exhaustive list, they reflect a broad brush:

- Several contributors shed light via case studies (Eder and Öz; Wankel; Werhane, Kelley, Hartman, and Moberg)
- A number of authors discuss entrepreneurship (Bornstein; Miller; Wankel)
- One author lists innovative opportunities for business to engage (Snyder)
- As Emmons looks at global poverty and asks “Is It Any Business of Business?”—Kennedy explains that “the business system is not a zero-sum game” (15) and relates how Catholic social teaching provides a foundation for business to be good and to do good

In closing, the materials annotated here illustrate only a small window into the complexity of poverty. Although some materials express contrasting views—which may call for looking at poverty through a frame that uses different words and questions the numbers—they signal the importance of realizing the positive impact business can have in creating opportunities to develop meaningful relationships with those in poverty. Focusing on business should not overshadow the good that nonprofit ventures have done and can do. One party cannot resolve the multi-faceted aspects related to poverty; however, partnering can lead to progress and to successes. Further, although words and numbers can help explain the story, they are not the story. These works reflect the value of learning from incremental steps and even failures—and they let those in poverty know they have not been forgotten. When given the opportunity, they, too, can contribute to their well-being and the well-being of others and the community.
Annotations

http://davidbornstein.wordpress.com/books/how-to-change-the-world/

Bornstein explains how social entrepreneurs address social change ideas. As innovators, they “focus on creating new solutions—new ways to do business, new ways to alleviate poverty, new ways to attack a host of social problems . . .” One of the advantages they have relative to governmental effort relates to this frame: Government responds to the election cycles whereas “entrepreneurs think in terms of building great companies or organizations over many decades.” In other words, entrepreneurs focus on the long-term in lieu of two or four-year short-term cycles.

In profiling stories of entrepreneurs, Bornstein wants to “demystify their success: to show how seemingly ordinary people and ordinary efforts, over time, can produce extraordinary results.” For those who may have reservations regarding whether “big problems can be solved,” Bornstein says, “The most important aspect of the social entrepreneurs is simply that one walks away after hearing their stories with the conviction that big problems can be solved.” He listens to their stories and he writes about them in his book.

In addressing a question about whether anyone “can change the world,” Bornstein points to “the main quality they [entrepreneurs] share . . . a belief that they can make a difference.”


Bornstein discusses why Grameen Bank (“village bank”) “switched from banking primarily with men to banking primarily with women. [. . .] According to Yunus, the main reason for the shift was that a woman was a ‘better fighter’ against poverty than a man. A woman, he said, went to greater lengths to improve her children’s nutrition and health and educate her daughters. Simply put, she used the loans more effectively.”

Bornstein recalls this story, noting that these women are “not just poor, but extremely poor.”

Eighteen years ago, I interviewed one of Grameen’s board members, a woman named Manjira who, years before, had lost a young son to a sudden illness. She told me that her most painful memory was the day before her son died. He had asked her for an ice cream that cost one taka (about 2 cents) and she did not even have that to give him.

A few years later, with loans from Grameen, she had become a successful seamstress, but she would never forget what it was like to have nothing. Over the years, the bank has had

Boteach, Stegman, Baron, Ross, and Wright look back to January 8, 1964, when President Lyndon B. Johnson declared “unconditional war on poverty in America,” and then state on January 7, 2014, that “The War on Poverty has not failed us, but our economy has” (2). Their work appears here to acknowledge two ways that policymakers define and measure poverty. Further, they address the impact of anti-poverty policies—not only on the measures but also and more importantly on the way these policies impact people. They comment on some of the programs that came out of the War on Poverty (e.g., Medicare, Medicaid, SNAP, Head Start, and an expanded Social Security)—saying that “These and other programs with roots in the War on Poverty have kept millions of families out of poverty . . .”


Eder and Öz present an actual case that encompasses an informal market in Turkey. In addition, they describe several variables that affect businesses in these informal networks. In some cases these factors help individuals step out of poverty; in other cases, they leave people on the edge (because of volatility and fragility); some conditions drive these business
operators into poverty. The authors illustrate their understanding based on a perspective drawn from both the literature and from their personal experience (e.g., a photo they took of the shuttle traders on a street in Laleli appears on page 132). They state a point implied elsewhere in these annotations: “Measuring and defining poverty in any country has long been problematic, and Turkey is no exception” (127).

In analyzing the literature, they note: “The presence of those who ‘made it,’ in other words, does not change the fact, that there are numerous others who do not” (139). Not all of the stories they tell result in a “heart-warming outcome” (145). One shuttle trader comments, “We live by the single day” (142).

The authors include this definition of “poverty” from the “Joint Report by the Commission and the Council on Social Inclusion” (appearing on page 127 in the authors’ case, and on pages 7–8 in the Joint Report). The Report—footnoted as follows, states, “These definitions are intended to complement and reinforce the understanding of poverty and social exclusion which is reflected in the common objectives and commonly agreed indicators which underpin the open method of co-ordination.”). Definitions for social exclusion and social inclusion appear here to provide insight into the dilemma.

**Poverty:** People are said to be living in poverty if their income and resources are so inadequate as to preclude them from having a standard of living considered acceptable in the society in which they live. Because of their poverty they may experience multiple disadvantage through unemployment, low income, poor housing, inadequate health care and barriers to lifelong learning, culture, sport and recreation. They are often excluded and marginalised from participating in activities (economic, social and cultural) that are the norm for other people and their access to fundamental rights may be restricted.

From this definition, the Report indicates that poverty leads to disadvantages. It follows then that “certain individuals” experience “social exclusion” which compounds the dilemma.

**Social exclusion:** Social exclusion is a process where by certain individuals are pushed to the edge of society and prevented from participating fully by virtue of their poverty, or lack of basic competencies and lifelong learning opportunities, or as a result of discrimination. This distances them from job, income and education opportunities as well as social and community networks and activities. They have little access to power and decision-making bodies and thus often feeling powerless and unable to take control over the decisions that affect their day to day lives.

The Report then illustrates how the process of “social inclusion” combats poverty and “social exclusion” so that individuals can participate in those aspects that affect their lives.
Social inclusion: Social inclusion is a process which ensures that those at risk of poverty and social exclusion gain the opportunities and resources necessary to participate fully in economic, social and cultural life and to enjoy a standard of living and well-being that is considered normal in the society in which they live. It ensures that they have greater participation in decision making which affects their lives and access to their fundamental rights (as defined in the Charter of the Fundamental Rights of the European Union).


The authors close with this thought: “Just the reverse, the degree of vulnerability at the beginning and at the end of the chain in our case example is striking, and the difficulty of breaking this negative loop is rather obvious. This is exactly where the systemic nature of the problem and the necessity of government action in the form of a targeted social policy to correct the imbalances inherent in the prevailing system become most evident” (146).


Emmons opens with a description of the conditions at Payatas—a “dumping ground” . . . a municipality on the edge of Quezon City, the Philippines. These conditions reveal “thousands of people . . . sleeping amid acres of rotted food and industrial detritus.” He cites a statistic for those living in poverty at the bottom of the wealth pyramid (BOP)—an estimated 2.8 billion people according to the World Bank. With this number in mind, Emmons refers to the potential for business to “pursue its own self-interest in opening and expanding the BOP market [whereby] business can make a profit while serving the poorest of consumers and contributing to development.” He refers to research by Harvard’s Global Poverty Project (GPP), indicating that “Business, once viewed by many critics as part of the problem, is increasingly being called on to be part of the solution.” He refers to several actual cases: Nestle’s “milk-district model” (India); CEMEX’s “program of affordable payments and materials” (Mexico); and Kodak’s “no-frills camera/film packages” (Brazil).

Emmons quotes Michael Chu, ACCION International, an organization involved with microfinance: “Poverty can only be truly addressed if you meet four conditions.” These include scale, endurance, effectiveness, and efficiency.

Citing some of the problems that had occurred when the economy collapsed, Gold discusses the Economy of Communion (EoC), which emerged in 1991. According to Gold, in an EoC, “businesses share a portion of their profits and promote a culture of giving.” She indicates that when businesses embrace EoC, they become communities, and that they then become part of the bigger community—the global community. Further, several people in the video comment on the importance of the human person—in business—and how acknowledging this premise influences business decisions. For example, Donald Lawlor, Trend Technologies, describes EoC this way: “economics as if people matter.” He says important business decisions should “keep people at the forefront”—including those people within the business (employees) and others (customers, suppliers, partners, and so on). Gerald Mulligan, Human Resources Director at Ovation, describes the process his organization experienced (from 1993) as “a journey.” They built a mission statement whereby people and relationships form the DNA of the company. Roisin Lynch, General Manager of Black Box Network Services, refers to the EoC as an entrepreneurial model whereby people, using their gifts (talents in creating a business), can feel as though they are contributing to the community and to their customers.


Heifer follows the “teach a man to fish” philosophy by providing “not a cup, but a cow” to people experiencing poverty—a thought that Heifer’s founder, Dan West, had in 1944. Regarding prosperity, Heifer’s Website posts this: “We empower families to turn hunger and poverty into hope and prosperity—but our approach is more than just giving them a handout.” As donors provide cash in various amounts toward gifts in Heifer’s Gift Catalogue (e.g., a llama, a knitters basket, a flock of ducks, and many other options), this circle emerges: recipients will have food; they can generate “reliable income, as agricultural products such as milk, eggs, and honey can be traded or sold at market”; they agree to give back to the community to help others as they have been helped (i.e., Heifer calls Passing on the Gift® the core of its model—it creates opportunities for people in poverty to share success).


Giving someone a goat (or a sheep, llama, water buffalo, tree, chicken, and so on) . . . is like giving someone a small business . . . because all of those products (of the animals mentioned earlier) such as milk, wool, and eggs . . . turn into income . . . for medicine,
school, clothing, a better home, a sustainable livelihood . . . that results in training . . . and soon, you’ve helped to lift a whole community out of poverty . . . resourcefulness . . . and suddenly, hope happens . . . it’s the power you have to make the lasting change happen . . . starting with one gift to Heifer International . . . a gift that grows . . . which becomes a recipe for lasting change.

Heifer’s Fact Sheet highlights these numbers: “Since 1944, Heifer has helped more than 20.7 million families, in more than 125 countries” (69.RPFST2014).


Kennedy asks, “What is a good business?” and reflects on a lesson the Industrial Revolution taught: “. . . that wealth can be created and that the business system is not a zero-sum game” (15). Later, he defines good business as follows: “Nevertheless, a business that is not aimed at an authentic human good cannot, by definition, be a good business” (68–69). Moreover, he writes, “We can speak about good businesses in different ways, as when we say that a profitable enterprise is a good business or that a well-managed company is a good business. In the discussion here, however, we mean good in the deepest sense. A good business is one whose activities truly serve human needs in every important respect” (68).

By drawing on St. John Paul II’s encyclical, Laborem Exercens (“On Human Work”), paragraph 9, Kennedy provides insight into an example of the good that business does (71):

> Work is a good thing for man—a good thing for his humanity—because through work man not only transforms nature, adapting it to his own needs, but he also achieves fulfillment as a human being and indeed in a sense becomes “more a human being.”

In acknowledging the “problems of poverty and inequality,” Kennedy writes, “The world little needs more wealthy men and women; what it does need are more men and women who can create abundance and prosperity. This is preeminently, if not uniquely, the function of good businesses” (66). Kennedy identifies the criteria a business must meet to be a good business by describing the goods and services it produces, the goals it works toward, the wealth it creates, the way it enhances the common good, and the conditions of operation it establishes—“that fully respect human dignity” (74, 82).

https://www.stthomas.edu/media/catholicstudies/center/ryan/conferences/2015-manila/SantosBackgroundFINA.pdf


Referring to the developing world, Miller says, “Business is the best way to create prosperity.” He examines changing the framework to focus on business, not foreign aid. Instead of looking at “What causes poverty?” he suggests asking, “What causes wealth?” From this perspective, he refers to what can occur when those in poverty are given the opportunity to act as entrepreneurs: They can “rise up to create value and jobs.”

Miller sees markets as “networks of human relationships where people get together and solve the problems that are closest to them so that they can solve the problems to create prosperity that allows them to live their lives with dignity.” In this example, Miller cites subsidiarity—one of the principles in Catholic social teaching—whereby those closest to a situation provide the best insight into ways to address their needs.

Miller is a Research Fellow at the Acton Institute and the Director of Poverty, Inc. He is the Director and Host of the PovertyCure DVD Series. Accessed January 5, 2015. http://michaelmathesonmiller.com/about/


This first annotation looks at the extended preview of PovertyCure’s six-part DVD series as it appears on the PovertyCure Website. An annotation of the DVD series follows.

Miller presents this premise:

What all people in the developing and the developed world need are the foundations to allow them to live out their freedoms and live out their responsibilities, to fail and to succeed. And if you give people that foundation, then they’re going to create success, they’re going to create wealth that no state could ever create.

He emphasizes, “People, created in the image of God, aren’t the problem. People are the solution.” Several contributors in the preview video echo Miller’s sentiment as they present their thoughts on enterprise solutions to poverty; democratized access; the shift from aid to production . . . from poverty creation to wealth creation . . . from existing to living; and the
benefit of being empowered. To counter the consequences of NGO-aid that in some cases can cause harm, they discuss creating opportunities—which, to those experiencing poverty, can lead to positive outcomes. For example, Ebow Graham, Program Manager at Hopeline Institute, Ghana, states, “If I’m empowered to work and to take care of my family, I can pay for health services . . . and school . . . and move out of poverty.” Peter Greer, CEO of HOPE International, refers to the complexity involved in helping the poor and acknowledges, “There are no easy answers.”


Miller travels to the developing world and “focuses on what creates wealth rather than what causes poverty.” He does this to examine why, “after the developed world has sent more than two trillion dollars in assistance to poor countries, . . . a billion people around the world live in extreme poverty” (PovertyCure booklet 3, 4). He asks questions and listens to people who have found their way out of poverty as entrepreneurs creating their own destiny (e.g., through microfinance, noted below). Miller, along with business people, scholars, and representatives from charity and religious organizations share insights by looking at charity, entrepreneurial calling, justice, the Gospel, and more.

He distinguishes between crisis situations that call for immediate and short-term aid (e.g., an earthquake, a tsunami, and similar disasters), and non-crisis times, such as those when heartfelt intentions have hurt those needing help. These occasions occur when aid organizations offer free goods (e.g., food, software programs, and so on)—which interfere with the efforts of individuals and small businesses to produce and sell their respective goods to support themselves. Miller describes how this economic domino can devastate spirits, efforts, and businesses—which can perpetuate poverty and interfere with opportunities to achieve prosperity.

The importance of seeing the person—in the image and likeness of God—represents a main focus throughout the series. Individuals show that they are skilled and capable of doing work, learning, and engaging in activities to create, build, and sustain businesses. Muhammad Yunus and others explain how microfinance (which generates small incremental loans) offers those with little to no money an opportunity to do this. Education and training also play an important role in their success.


Page 2 of the Collection includes thirteen categories with active links (e.g., cases, journal articles, books/book chapters, non-academic articles, videos and films, research, and so on) to a descriptive matrix (e.g., applicable course level, learning goals, experiences, contact information). Examples of cases include the following:


Rose states his purpose as follows:

My purpose in writing the book, then, is to provide an alternative lens on everyday work, to aid us in seeing the commonplace with greater precision. I believe that such a change in perception could contribute to a more accurate portrayal of the full world of work, and
could help us think more effectively and humanely about education, job training, and the
conditions in which so many people make a living. (xxxii)

Writing as the son of a waitress, he describes vividly not only her work but also the work
done by hair stylists, plumbers, carpenters, electricians, construction workers, welders, and
others. He refers to the intelligence of those “not only in the boardroom but also on the shop
door” (216). He gains his understanding by observing some of them do their jobs. He listens.
He asks questions. He explains also how he followed up by checking the literature on various
studies and consulting with practitioners “to validate or revise my findings” (220).

In “Praise for the Mind at Work,” Howard Gardner reflects on Rose’s work:

In the era of the ‘symbol analyst,’ too many of us peer right through waiters, hair stylists,
handymen and other ‘manual workers.’ Thanks to Mike Rose’s impressive eye, the
accomplishments of these workers are now visible.

As vividly as Rose describes the detail of the work, almost to a level where readers can hear
dishes clatter, his conclusion captures the essence of subsidiarity: people “seek some
expression of self, some agency, some small way of saying, I am here” (196).

Note: This annotation also appears in Provinske’s Annotated Bibliography on “Subsidiarity.”


In his Op-Ed, Mike Rose expresses the sentiment he writes about more extensively in his
book, The Mind at Work: Valuing the Intelligence of the American Worker, released as a

Focusing on young adults in his Op-Ed, Rose looks beyond economic aspects to highlight the
importance of work in a person’s life, as follows: “it will shape who they are and what they
can do in the world. They are desperate to be somebody, to possess agency and competence.”
He goes on to say, “I’m often struck by the value and hope they place in securing a solid job
that will engage them. [. . .] They want work that draws on their talents and teaches them new
skills. They hunger for what we all want from our work.” Earlier in the piece, Rose refers to

Note: This annotation also appears in Provinske’s Annotated Bibliography on “Subsidiarity.”

Rose shares stories relating to workers and work in this two-page commentary about his book, The Mind at Work. The workers he refers to include carpenters, welders, hairdressers, day laborers, and others. He describes “. . . the nature and meaning of work and the connection of work to one’s identity . . .”

To illustrate, Rose recognizes the contribution of labor by waiters and waitresses: “Through a combination of physical and social skill and the ability to think on their feet, they support families and put kids through school or pay for their own school, or help aging parents.” And, while yes, “They make restaurants function at the point of service,” moreover, he writes, “They contribute to the social fabric of the neighborhoods where they work.” He draws similar examples with other areas of work and points to their “massive web of skill that makes our country function, that maintains and comforts and, at times, rescues us.” Thinking back to his reference to the connection of work and identity, although, “. . . their skills are taken for granted, and at times slip out of sight,” Rose concludes, saying, “I wrote The Mind at Work to document their ability and pay homage to it.”


The title of Rose’s article, “The Stories Numbers Can't Tell,” reflects that although economists convey a story—he aims to tell other stories that bring in the humanness aspect.


In Think and Act Anew, Father Larry provides a list of extensive resources and innovative programs (89–112), and talks of poverty vividly and passionately—as someone whose work brings him face-to-face daily with those experiencing poverty. Throughout, he acknowledges the dignity of each person. He refers to the parables of Jesus, excerpts from Scripture, and passages from the encyclicals of several popes. These include Pope Benedict XVI (Caritas in
Veritate) and Pope Pius XI (Quadragesimo Anno). He also comments on the “list of eight levels” of charity in the work of Moses Maimonides, summarizing the eighth as follows:

And the highest of giving is to strengthen the person by, for example, becoming a business partner, or helping her find employment, or offering an interest-free loan that will lead to self-sufficiency (50).


Father Larry quotes Franklin D. Roosevelt in his April 7, 1932, radio address—as Roosevelt refers to “the forgotten man at the bottom of the economic pyramid” (67). Father Larry then relates this to studies by Professors C. K. Prahalad and Stuart L. Hart on the “base of the pyramid” (68). Their work looks at the market exchange between those in business who create products and the poor who need them—with the potential to help both parties in their exchange. Where these exchanges look at the poor as consumers, Father Larry also refers to others who view the poor as producers—thus giving them employment opportunities. Further, he discusses the work of Muhammad Yunas in the areas of microfinance and microsaving. He presents a number of business models such as the Economy of Communion (71–72) and Benefit Corporations (73–74). Acknowledging the difficulty to “engage the business community,” he lists various opportunities for them to do so (106–107). Before closing with examples of additional “innovative and effective programs” (112)—and citing the importance of “sharing innovation,” Father Larry reflects on statistics, writing, “We owe it to these people, who are our brothers and sisters in Christ, to treat them as more than nameless and faceless numbers” (75).

Note: Father Larry Snyder wrote this book when he was president of Catholic Charities USA. On February 1, 2015, he became Vice-President for Mission at the University of St. Thomas in Minnesota. In leaving Catholic Charities, he comments on his twenty-three years working in that network: “That work will go on, reducing poverty one life at a time.”
  http://catholiccharitiesusa.org/letter-fr-larry-snyder/


Video Stream: https://www.youtube.com/watch?v=FtUQodGuEXxg&feature=youtu.be

The Higher Calling Series is a collaboration of the Habiger, Veritas, Ryan and Murphy institutes, and the departments of Entrepreneurship, and Justice and Peace Studies at the University of St. Thomas. See annotations for three works by Michael Matheson Miller, the Speaker for this Series.


doi:10.1016/j.worlddev.2012.03.012


In an “Academic Minute,” citing variables related to and resulting in recidivism, Werhane uses a word that may not seem to fit the context: success. Her awareness came through talking to female inmates in Michigan’s Berrien County Jail and learning about a program developed by Berrien County commissioner, Marletta Seats: “Fresh Start.” Although this program comes up against what Werhane refers to as “poverty of self” (i.e., “a poverty of self-esteem and self-worth”), it has achieved success. In effect, it “helps inmates develop a strong sense of self” while working to secure financial instruments to help provide jobs and independent living.” Werhane notes that “the cycle of recidivism can be broken by addressing the key issues outlined in our research.” These include “factors such as lack of family or legal support, social class, education, religion, culture, and discrimination.”

This video provides a glimpse of the program mentioned in Werhane’s “Academic Minute” (“Fresh Start”) and it includes comments from Marletta Seats: http://vimeo.com/29625465


Werhane, Kelley, Hartman, and Moberg introduce their work with this thesis: “. . . poverty can be reduced, if not eradicated, both locally and globally” (1). The authors qualify this premise, writing, “. . . . only if we change our shared narratives about global free enterprise, and only if we recalibrate our mindsets regarding how poverty issues are most effectively addressed” (1). They argue that “. . . the contention that poverty alleviation is best achieved only by aid or philanthropy is flawed” (1). They illustrate the model they advocate—one that creates profitable partnerships (their emphasis)—with specific examples (65).

Chapter headings include broad topics such as “narratives of multinational for-profit enterprises and corporate social responsibility; public–private partnerships and other hybrid models for poverty alleviation; future prospects for profitable partnerships; and more.” As they present vivid narratives on how people experience poverty and its impact, they emphasize that, “. . . the way in which one describes the problem and frames the data shapes how one envisions the solution and allocates resources” (11). They depict their understanding by comparing and contrasting narratives from both a bird’s-eye-view and an up-close view. They convey their understanding with terms such as moral problem (20–21); moral imagination (25); moral duty (39, 55–57); and moral risk (91–95).

In their closing chapter they explain how business can deliver a positive effect, saying, “. . . well-run multinational enterprises (MNEs) can fulfill a vital role in alleviating poverty in developing nations” (124). To underscore their argument, they describe Nike’s impact in
starting a Microcredit (MC) program in Vietnam and a “circle of reliance” (123) that goes beyond MC group members to include suppliers and contractors. They conclude, noting, “If we have done our job in this book, you are aware that your previous perspective on the role of business in addressing global poverty may have been incomplete. . . . MNEs tap into this reservoir of solidarity when they pursue projects at the BoP” (137). They credit C. K. Prahalad and Stuart Hall with the reference to the “Base of the Pyramid” (BoP) (1). In addition to a list of references, the authors include materials for further reading.


According to Werhane, “Our purpose [in creating what eventually became the series] was always to record real-world, sustainable actions that are alleviating poverty, suffering and injustice.”

http://depaulmagazine.com/2014/02/28/big-questions-seeks-big-answers/
http://www.askingbigquestions.com/
http://resources.depaul.edu/distinctions/featured-stories/Pages/big-questions.aspx