

Academic Social Entrepreneurs Can Change the World: NGO Cases and Methods for Education and Global Innovation

Warner Woodworth, PhD

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Abstract: This paper suggests how action research courses in university settings may be harnessed to teach social entrepreneurship and build new, small, innovative Non-Governmental Organizations (NGOs) to mobilize students and other people in combatting human suffering. In contrast to huge, complex programs to carry out international development efforts, the focus here is on methods to 1) First, to dig into the literature about social change in college courses; 2) Second, to then design new strategies in which students learn ways of implementing their projects; and 3) Third, to eventually turn them into ongoing, programs, that is, practical partnerships as NGOs in impoverished regions where developing nations struggle. Ten cases are described and analyzed. Types of students are summarized. In one's courses, after the theoretical literature is highlighted, strategies for implementation are designed by university teams in the author's classes, and then comes implementation and evaluation.

Keywords: teach social entrepreneurship, Academic Social Entrepreneurs, mobilize students, Global Innovation.

1. INTRODUCTION

Several years ago, while working with an NGO in India, I had the privilege of visiting several leper colonies where there were three generations of people struggling as “undesirables.” Meeting with elderly people who had suffered over decades was a heart-rendering experience. Playing street soccer with young male teens was great fun, as I felt compassion because of their isolation from the outside world. The most meaningful experience was listening to the aged men I talked with in the dusty village square about their long lives of having many challenges from what is called Hansen's Disease (CDC, 2022), the technical term for leprosy. Ultimately their nurses and caregivers asked if I could assist by donning latex gloves, washing their feet, and finally rubbing oil on their legs, backs and feet to provide a bit of comfort. At that time, I became acutely aware of ways we academics can move beyond theory and/or data in college social science laboratories by taking action and implementing values. Such work is consistent with Pinker's book (2011) that suggests humans can find “The Better Angels of Our Nature” in which we humans progress in building a more meaningful world. To me, education and social policy were somewhat diminished during my years of “traditional teaching.” But gradually, I began to see a better, more exciting and meaningful way to cultivate students as better human beings.

Like many business school professors, I was originally immersed in sources of social science constructs in order to develop research papers and earn academic tenure. Early on, my teaching theory was to aid my students in obtaining successful jobs in American society. But this was becoming insufficient, at least to me.

Over time, the efforts of my courses changed beyond lectures in Organizational Behavior and Human Resources. Classes with titles such as Management Philosophy, Corporate Consulting, Team Building and others were not as exciting as my career and life evolved. Instead, I gradually began to feel my career to be a “calling.” Instead, I began to make my courses more relevant, the readings more practical, and the outcomes more beneficial to society. In doing so, I unknowingly at the time was following the suggestions of the well-known corporate expert, Peter Drucker, in a gradually evolving career. As the so-called “Father of Modern Management,” he switched from doing books on for-profit business to non-profits. From

making more money, to providing service to others. His late classic in the *Harvard Business Review*, titled “Managing Oneself,” advocated that professionals gradually evolve from their focus on corporate “success,” big money, fancier homes and cars, to preparing for “second careers” as social entrepreneurs” in service to society (Drucker, 2005). His plea was for we professionals to begin volunteering and doing other things by changing the kind of work we do so as to contribute more fully to our communities. Among the concepts Ducker taps into are the notions of social entrepreneurship and societal change.

Having begun shifting my educational priorities from traditional business management in the mid-1980’s, toward helping my students become change agents and social innovators, the transition for me was easy. Finding Drucker’s wisdom a decade-plus later simply helped accelerate my objectives.

With college students, other professors, schoolteachers, MDs and nurses, business associates and others I’ve labored for approximately four decades to apply social science tools in bettering the poor. Collectively, we “invented” small projects that became fully established NGOs utilizing various social innovations, carried out by thousands of volunteers in recent decades as either approaches to global development or humanitarian service. Transformation has occurred, women have been able to stand and walk on their own two feet carrying heavy 4-gallon cans of water back to their tiny shanties. Children could drink clean water. Natural disasters were rebuffed, and villages were constructed anew. So, it remains. Whether it’s the Black Plaques of ancient Europe or the current Coronavirus pandemic of 2020-2021, suffering abounds, and we as educators and international policy experts must act. Whether the horrors of war in the Middle Ages or the ruthless carnage of Putin’s hate of Ukraine today, we can and must work for peace. Whether it’s the scourge of U. S. racism and resentment against minorities, women, and others in recent decades, or today’s politics of hate and denial, we can and will reverse the suffering of millions.

There primary dimension of my education work that I focus on in this article is known as Social Entrepreneurship that can be defined as one who conceives, establishes, and operates a nonprofit enterprise. The literature on this movement includes Bornstein’s *How to Change the World* (2007), Dees and Others (2001) and my own writings (Smith and Woodworth, 2011).

2. TERMINOLOGY

A range of cases includes a mix of terms, illustrated below. Let’s first spell out some definitions many of us use:

- *Social entrepreneur* (a person who seeks to design programs to improve society, using business methods, not simply charity)
- *Social impact* (the seeking of funding that leads to major economic results, not merely charity but also long-term innovation)
- *Civil society* (sectors of a country’s social problems and challenges, sometimes referred to as its “social sector” or “third sector,” or other terms. In contrast to the traditional arenas of the private sector, such as business and for-profit enterprises, and/or public sector systems like federal, state, regional, and city governments; schools; and so forth)
- *Humanitarianism* (the belief and practice of regarding lives as individuals perform benevolent treatment of and offer assistance to others in need, to improve their living conditions)
- *International development* (usually implies large-scale government programs focused on alleviating poverty, fostering economic expansion, and improving living conditions in poor nations around the globe)
- *Microcredit* (tiny loans or microloans to the very poor)
- *Microenterprise* (a very small income-generating activity or family business)
- *NGO* (a nongovernmental organization or nonprofit that may provide a range of humanitarian and development services, such as literacy, healthcare, education and schools, crisis response and aid, computer skills, village progress aid, agricultural help, and women’s empowerment, as well as microcredit itself)
- *INGO* (an international nongovernmental organization)
- *PVO* (a private voluntary organization, the term some countries prefer over NGO)

With the above terminology clarified, below are short summaries of some of the Social Entrepreneurial (SE) NGOs my students and I have established through the years. Each is briefly highlighted with references for readers to pursue further, learn about their strengths and weaknesses, and more.

3. HIGHLIGHTING TEN SE PROGRAMS

The descriptions below will each serve as case synopses describing how university students and I have succeeded in empowering the global poor. We will simply scan various initiatives, but not dig into the what, how, why, and where of these organizations. Essentially each offers a brief vision of such work as programs were designed and rolled out from course projects to long-term NGOs. Hopefully, they will give readers a glimpse of ways educators and policy makers can design and implement humanitarian outreach programs. They are but a few mini examples, some with a paragraph of explanation, others with more information of a page or two:

Choice Humanitarian: The Center for Humanitarian Outreach and Intercultural Exchange grew from the Andean Children's Foundation in 1988 which was started by my students and friends to help indigenous communities, especially in Bolivia and Peru. It evolved into CHOICE (2022) as a nonprofit organization that sponsors "volunteer expeditions" in which families, organizations, groups of associates, or single persons (either trained or previously untrained) "work side by side with the rural poor to develop projects which the villagers request and will be able to sustain after the expedition departs." CHOICE volunteers have expanded into Mexico, Nepal, Guatemala, Kenya, Ecuador, and the Navajo Nation. With indigenous staff hired to manage each program, the NGO develops water supply systems, greenhouses, schools and literacy, and has provided health and medical assistance.

Unitus: This nonprofit organization was established by me with some graduate students and a few wealthy business colleagues to accelerate the global expansion of microfinance. Raising tens of millions of dollars in its first several years, its impacts have continued to grow. Unitus (Woodworth, 2021, Unitus) works to find permanent solutions to poverty among the very poor. It is called Unitus (pronounced 'Unite-Us') because of a believe that unity is a key to eliminating poverty. Its founders believe that greater global unity among people will motivate and enable more people to get involved in helping their brothers and sisters in lasting ways. Unitus fulfills its mission in a variety of ways including primarily a comprehensive sponsorship of innovative new MicroFinance Institutions.

HELP International: HELP was established in 1999, in the aftermath of Hurricane Mitch when Honduras was essentially set back 50 years according to the United Nations. I began teaching MBAs in a new semester and asked the question as to whether a big American university was relevant to the destruction and suffering in Central America. In response, we mobilized more students as volunteers, spent a semester training them to become social entrepreneurs and spend the summer laboring to rebuild the small nation. The mission of HELP was to assist the poor of the Third World to improve their quality of life while developing competent U.S. student and community leaders for tomorrow's continued fight against poverty. By working in conjunction with other microfinance institutions, HELP continues to grow while providing students a hands-on experience working with microcredit. Volunteers are also given the opportunity to create, implement, and sustain their own humanitarian service projects, microcredit programs, and other development projects in the Third World.

We ended up deciding to go to Honduras because it was the hardest hit country and the damaging results were fairly incredible. We ended up with forty-six volunteers from my school, BYU, as well as the University of Utah, Stanford and others who joined us in that venture. Instead of just a few thousand dollars, we were able to raise \$116,000. With that money we were able to start forty-seven communal banks, mostly groups of women who gathered together and we trained them in how to become self-reliant, how to be a social entrepreneur, how to be a microentrepreneur. Many of them had lost husbands and jobs. Roughly speaking we helped to create new micro businesses, microenterprises, consisting of about 800 jobs benefitting on average five people per family which means about 4,000 family members were blessed with the loans that we were able to provide to them as we started these communal banks.

In addition to microcredit and microfinance and microenterprise, our volunteers throughout that next summer of 1999 gave about 20,000 hours of community service. They delivered babies out in rural medical facilities. They shoveled mud out of schools and rebuilt the schools, plastered the walls, disinfected the damaged areas, sanded and painted the walls, rebuilt houses, mentored street children, started family gardens and trained families on how to become square foot garden experts and grow enough produce to feed themselves nutritious vegetables throughout the year. Others taught in schools after we got them reopened. Others provided computer training skills. We took down supplies from religious congregations in six different U.S. states that gave materials for newborn kits for babies and their mothers, hygiene kits

for refugee families that had lost everything, school kits supplies and basic materials for children. We took stuff down in extra suitcases and organized the kits in country. We brought supplies we needed with cash we took to the country and were able to bless the lives of many school children. From that humble beginning, HELP has continued to grow and thrive. We've expanded throughout our beginnings in Honduras, and are still going strong over two decades later, having worked in all of Central America, plus much of South America, Asia and Africa (HELP, 2022).

American Indian Services: AIS began in 1958 to provide scholarships and other needed services to Native Americans through a my school, Brigham Young University's Indian education department. Later, in 1989 it moved off campus and was established as a private charitable 501 (c) (3) foundation so that it could expand its reach to Native Americans throughout the country. Its mission is to assist Native Americans in developing their human and natural resources in order to help them make a contribution to society without detracting from the culture and background from which they have emerged. AIS does this by providing scholarships, leadership and motivational seminars, agricultural projects, humanitarian projects, educational projects and Christmas projects delivered to Native American reservations(American Indian Services, 2022).

Eagle Condor Humanitarian: This is a 501(c)(3) nonprofit corporation working mostly in Peru and Bolivia. The foundation works with local civic and religious leaders through projects that will empower impoverished villagers to acquire for themselves what they need, and even want, so that they will raise their own standard of living and have a more fulfilling life. With a variety of projects, volunteers work in several areas including agro-industry, education, health, hygiene, housing, water, family gardens, small enterprises, microcredit, job and vocational training, English and computer classes.

Eagle Condor was launched in one of my courses I taught for the master's degree in public administration in the late '90s. We started doing humanitarian work in the Sacred Valley of the Inca between Cusco, which was the ancient Inca capital and Machu Pichu and the site of their most historic ruins. And down in the valley between them in this Inca valley we began to work with several villages as well as some going up higher into the mountains.

My Peruvian student returned to his homeland and lived for a number of years setting up schools, providing microcredit, establishing health care systems and anti-HIV AIDs training, agriculture, etc. Hundreds of volunteers spent weeks or months there as community volunteers.

The mission of Eagle Condor is to enrich family life and to empower people and build self-reliance. Its purposes include employment opportunities, ways of raising the standard of living, offering humanitarian charity, building an ongoing, perpetuating organization that would improve the lives of the meek and the humble in Peru. Lifting the sorrow and suffering of those who are in distress is made possible by U.S. supporters who give financial and other resources such as skills and talents that come from people's generosity.

These values became the driving motif of Eagle Condor Humanitarian. The structure of this NGO is basically that of having a board here in the United States with twenty-two board members and two paid employees here, and then a board of six in Peru with four paid employees working up in the urban areas of northern Peru and then a variety of volunteers.

Eagle Condor organizes expeditions of North Americans as humanitarian tour groups who each pay their own way, take donated goods such as tools or books or clothing or medicine and computers, and spend ten to fourteen days laboring among the poor, providing labor and skills in building houses, schools, in offering teaching, in doing microenterprise training, in stocking libraries, in some cases with professional skills such as medical or dental, services are provided, agriculture, etc.

Eagle Condor is much different than most microfinance institutions in Peru because it offers training and consulting and credit, meaning loans, as well as workshops, libraries, and it has created a microenterprise incubator of which groups of impoverished Peruvian microentrepreneurs can gather together and help each other and share best practices in a region where sixty percent of the country is unemployed (Woodworth, 2021, NGO Innovation). Eagle Condor takes its clients through a series of training opportunities including extensive workshops based on business idea generation and evaluation. Then more hours on topics like how to design a business plan, ways to obtain funding to implement one's business plan, as well as learning rudimentary skills for regeneration, refixing, and redesigning, so that these microenterprises can really get up and get going and have a maximum possibility of being successful.

The consequences of our work in Peru have led to considerable financial support from Americans, and news stories lead to more attention which in turn has led to many new recruits as volunteers, and more.

MicroBusiness Mentors: MicroBusiness Mentors was founded in the Marriott School at BYU in my public management course back in 2002 to address economic challenges, mostly of refugees and immigrants from Latin America entering the USA. Operated by graduate and undergraduate students from several regional university campuses, MBM, as it is known, offers business training, mentoring, and microloans starting at \$500 to individuals seeking to become economically self-reliant. It provides tools and skills to assist Latino families, primarily, in enjoying a better quality of life.

An implication for me from this mini case is that we don't have to go overseas to do this kind of work. I've had the great opportunity of collaborating with my students who each semester in the courses they take with me are required to do a literature search to come to understand microfinance and social entrepreneurship rules and methods, and then as they get the theory and the concepts and the literature under their belt they then are to design some kind of field project, some kind of hypothetical or realistic case (MBM, 2017).

And that little effort has been going now for two decades since we realized that among the very poor, especially Latino immigrants, they have a very tough time. We found in our studies that that these communities, in particular, had a huge level of unemployment. They had financial stresses. They weren't able to get loans from banks to start their own businesses. They couldn't get jobs with lots of companies because their immigrant status was uncertain. They didn't speak the language. They couldn't get welfare benefits. They couldn't get medical assistance when they needed it. And so this group of impressive MPA students in their Masters in Public Administration program, decided to launch a project to address some of these concerns. We saw many of these families moving two or three or four times a year from one rental unit to another. From one apartment to another. From one neighborhood to another. Their kids had no stability in school. Many struggled in school. The parents were under tremendous amounts of stress. In their neighborhoods among the poorer sections of the community there was much higher crime. Many of the older kids didn't graduate from high school, and even if they did, hardly any of them went on to college. And so, we designed a four-pronged approach, four pillars, for helping generate economic sustainability within the local Hispanic community.

The first was that we provided a series of training programs for folks as we could recruit them to help them learn business skills and we'd do this all in Spanish. We would next help form groups that would work together and share ideas and plans with each other. We would have trainers do the training, and then facilitators would facilitate group processes so our impoverished clients could design new business startups here in the Utah area.

Next, after they graduated from the training, we would assist folks to develop a solid business plan and gain support from their peers. Then we helped our clients form "solidarity groups," or social collateral groups, and would then provide loans, \$500 loans. Then, as they graduated and got a loan and started their business, each client would be assigned a mentor from the community. Often, he/she was a local business person who spoke Spanish, perhaps had lived a while in Latin America, someone who loved the people, who would be patient, who also was an entrepreneur and had their own business here in Utah Valley. Thus, they could really help coach Latino clients and provide their own real-world experience as these immigrants tried to set up their own little start up enterprises.

This MBM program has become quite successful. It's been operating as a kind of classroom laboratory for my students for some years in which, as part of a regular course, they will work on this project.

Ouelessebouyou Alliance: The Alliance (OA) was begun in 1985 by a Utah group to develop a long-term socio-economic relationship with a group of villages in Mali, a West African country that was the third poorest nation in the world. OA undertakes projects requested by the villagers, who define their own needs, contribute labor to projects, and provide their own leadership according to field research (OA, 2017). Projects include constructing wells, fencing gardens, providing basic healthcare training, teaching literacy, establishing a village bank along with various microenterprises and producer cooperatives.

Charity Anywhere Foundation: This Christian nonprofit based in Idaho has the goal of arranging service projects to anyone and anywhere that has a real need for charitable relief. CAF (2020) offers a variety of projects including service trips to Mexico and Nicaragua as well as domestic service opportunities. It is always looking for people that have ideas for service projects but don't know how to get started, or volunteers for its current projects.

Mentors International: Founded in 1990 by a few of my students and myself, Mentors is a human development foundation designed “to build self-reliance and entrepreneurial spirit within those who struggle for sufficiency in developing countries.” Working first in the Philippines and now expanding to nine countries in Latin America, Africa, and Asia, Mentors works with indigenous staff, building increased self-reliance. Efforts are made to charge for consulting services based on ability to pay, transforming the donor-receiver dependency relationship into a character-building, consultant-client relationship. A nonprofit, tax-exempt organization, primary interventions include training, consulting, walk-in services, professional referrals, and access to microcredit loans. Mentors International (2020) depends on individual, foundation, and corporate donations to achieve its goals. So far, as of early 2022, it has raised more than \$172 million to train and provide loans to establish more than one million new jobs benefitting some five million poor people in the developing world.

Sustain Haiti: This student-managed NGO arose after a massive 10.1 earthquake wreaked havoc on the island nation of Haiti in the Caribbean Ocean in 2010. From my social entrepreneurship course, dozens of MBA, accounting, social science, economics, and other majors for students were organized and trained to travel as volunteers beginning in spring 2010 to help rebuild communities with construction skills, microfinance, business plans, family agriculture, environmental strategies, water purification technologies, orphanage support, and more. From our early efforts following the devastating earthquake, the work has continued (Haiti, 2010). Teaching health and hygiene, as well as providing education in schools, while also rebuilding damaged orphanages were all vital programs. U.S. teams raised funding in the states and sent summer volunteers, while the indigenous Haitian staff managed multiple programs on the ground in Haiti. The organization has collaborated for a decade with other NGO partners to assist the people of Haiti in regaining their lives and livelihoods.

4. IMPLICATIONS

With each of these brief illustrations, as I designed and launched projects with my students, friends, and family, I still remember talking with school administrators, one who said that I’d be lucky to get five students to go volunteer in the developing world for a summer. They assured me that without compensation, doing physical labor in hot tropics or deserts, not even earning college credit hours, my little projects had no viable future. As a business school dean averred: “These are students. They don’t have time and money and energy to go do something. They need internships in corporate America.” When I first tried raising some project funding, one of my business department colleagues counseled that I should focus on academic research and journal publications, or I was wasting my time. A department chair advised me: “You’ll be fortunate if you get \$5,000 because these are poor kids and middle-class kids. They don’t have the skills to fund raise and they don’t have the capability of really making a difference.”

But I felt that such criticisms were not valid and that hands-on education and practical social policies had the potential for making significant change in the world. I knew we could do a lot. I believed we could exceed our own expectations. Happily, several months ago in early 2022, one of those doubting deans came up to me with thanks and congratulations. He said my energy and amazing students had yielded much more than he or other bureaucrats ever anticipated. Thankfully, I’ve enjoyed multiple awards and academic admiration from not only my university base, but also from other schools, scholarly and humanitarian institutions such 2022’s Maria Montessori Award for Education from the EURASIA Institute. My efforts and our NGOs have been recognized by the Distinguished Service Award of the Utah Academy of Sciences, Arts and Letters, Acton Institute for the Study of Religion and Liberty, *Fast Company* Magazine, The Clinton Foundation, a Skoll Award of the World Forum at Oxford University, the Red Cross Global Award, and dozens more.

With the mini cases described above, we now turn to my observations regarding students trying to become social entrepreneurs. The process is not easy, especially while people are quite young. But below is a perspective.

5. STUDENT SOCIAL ENTREPRENEURS

Let me attempt to contrast those who do this SE work as one of two kinds of people who have paid jobs or volunteer for a summer trying to “do” social entrepreneurship by spending a few months in the field. There are those who passively wait for natural social change to occur through churches, governments, and businesses. This type merely hopes, dreams, or prays. The other type are those taking action, not awaiting the Second Coming of Christ nor a big solution instituted by a billionaire like Bill Gates or Elon Musk. In the column on the left Traditional Volunteers are those who mostly hope, dream, or pray. They want big, easy, solutions as they work. On the right, I summarize those who are becoming social entrepreneurs, those most likely to spend their efforts implementing small scale initiatives that yield real impacts.

Below is a paradigm contrasting the two types of students seeking to become social entrepreneurs through their university volunteerism and community service. Folks I've worked with during my 3-plus decades of this work. They suggest the contrast between somewhat traditional volunteers versus the more effective "movers and shakers."

Traditional Volunteers

- Do what they're told
- Low energy spending lots of time in the NGO offices
- "If it ain't broke, leave it as is"
- Focus on bureaucratic stuff: hours, pay, and other benefits, etc.
- Avoid the sweltering heat in developing nations by mostly work in an office enjoying air conditioning
- Fit in the system
- Are assigned tasks by management
- Endure lots of meetings and planning
- Run copy machines
- Cautious/Focus on lists in their Franklin-Covey planners
- Hearers of God's word
- If paid staff, the emphasis is on a salary and perhaps earning college credit
- Work in dull, boring assignments from 9:00 am to 5:00 pm, and then be done
- Shun responsibility
- Conform to organizational demands
- Operate having routine, traditional, conservative personalities

Social Entrepreneurs

- Do what's needed
- High energy/work in the field
- "If it ain't broke, break it"
- Focus on society's major challenges: poverty, illiteracy, poor nutrition, etc.
- Work in poor villages, coping with the sweat and dust while laboring in poor communities and their hardships
- Alter the system
- Design new tasks with partners
- Enjoy laboring in the real world with peasants
- Run people-centered projects
- Risk-takers/Focus on societal issues such as joblessness and hunger
- Doers of the word
- The primary focus is God's children, to transform human society
- Engage in exciting, unpredictable work, often late into the night
- Thrive on responsibility
- Free spirits who initiate new programs
- Operate as wild radicals out to change or overthrow the world

This typology is perhaps too stereotypical, but I'm hoping to suggest that attempts to change the world take high energy, gumption and risks. In other words, Passion is of the essence. This kind of work is a labor of love, and it can't be "trained into someone." As the famous Oprah Winfrey (2018) declared, "If you can find what is your passion, if you find what you love, you never get tired ... and you would do it [what you love] for nothing." That's certainly been my experience engaged with thousands of people in this work for over four decades.

To achieve the collaboration of others in our programs and outreach, I've sought to apply the concepts of self-efficacy in those who may be interested in helping make a difference. It means to try and instill a belief that they *can* help make the world a better place (Smith and Woodworth, 2011). It's a theoretical construct used in social science that I've found useful and applicable in mobilizing others who want to learn about our work. It helps them move forward with an open mind and open heart.

To illustrate, below are a handful of anonymous comments and feedback from my friends, donors, professors and college students whom I've recruited, trained, and mobilized to labor among the poorest regions of our planet. They suggest a mix of reflections as they sought to empower the poor, whether on the Navajo Nation's reservation in Arizona, the flooded and wrecked villages of Mozambique in Africa, or in the leper colonies of India in Asia.

"This has been life-changing . . . I am new in the social entrepreneurship world, although I feel that I was born for it."

"Having the opportunity to put my skills to practice by organizing our own projects will be perpetually beneficial. I will never forget the things I have learned."

"I've made way too much money and never knew what to do with it. Now I see it can be used to bless the lives of those who struggle."

"The (NGO design experience) helped me to look at the world differently and look at myself differently."

Social entrepreneurship "fulfills everything I have truly wanted to do with business and with my talents, and has helped [me] realize that I can do what I have always wanted to do."

"I'm looking for my life's mission and calling and this(experience) really helped point the way there."

6. CONCLUSION

The mini cases in this research on social entrepreneurship offer the reader glimpses of ways academics and students can embrace the values of social innovation and nonprofit entrepreneurship, as Peter Drucker admonished. Of course, in so doing, we must reject the "greed is good" rhetoric in the Oliver Stone movie, "*Wall Street*," (1987) in which corporate raider Gordon Gekko declares that money, power and societal success are the only things that matter. Of course, his was merely a quote in a Hollywood film. But later, a real life, power-hungry American, Donald Trump, fully embraced this idea when he declared, "My whole life I've been greedy, greedy, greedy. I've grabbed all the money I could get. I'm so greedy" (Klein, 2016).

Social entrepreneurship is hopefully an antidote to greed and corruption as we seek to build a better world.

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