Jennifer Beckett, Danielle Chmielewski, Krzysztof Dembek, 2020
Taking Time to Understand Time at the Bottom/Base of the Pyramid

Abstract

This article examines the question: *How do local organizations deal with competing temporal dynamics when building and implementing BoP initiatives?* Time has been neglected in the BoP literature to date, yet, addressing poverty in a developing country requires a complex perspective of time. An analysis of 21 semi-structured interviews with locally-based organizations implementing BoP initiatives in the Philippines revealed that the organizations had an ambitemporal perspective. In particular, we discover that they harmonize multiple *temporal pacers* by making strategic decisions about the best *mechanism of entrainment* to utilize in order to move their community and any stakeholders to a long-term *temporal horizon*. We find that organizations manage this process by generating what we term a third time via a process of push-and-pull entrainment between the communities, the business, and the different temporal pacers. This article develops a conceptual framework for helping organizations to harmonize competing temporal dynamics to generate a bespoke third time for each community they work with.

Keywords
BoP, Time, Poverty, Strategy, Developing Countries

Seventeen years ago, Prahalad and Hart (2002) introduced the concept of the Bottom/Base of the Pyramid (BoP), proposing that companies could both profitably serve the poor whilst alleviating poverty. Since then, the concept has evolved considerably from a more short-term consumer-based model (Prahalad & Hart, 2002) - where BoP initiatives were often just "small or simple solutions of typical Western products" (Schrader, Freimann, & Seuring, 2012, p.282) - to one with a longer-term focus on sustainability and the incorporation of the triple bottom line (Cañeque & Hart, 2015). As we argue in this article, this longer-term focus on sustainability necessitates a multi-faceted view of time (Slawinski & Bansal, 2012) and adjustments to the business models and processes of actors operating in the BoP space (Schrader et al., 2012).

This shift in thinking has been driven by scholars from diverse backgrounds who have all brought their own lens to examinations of BoP frameworks, including, but not limited to: supply chain and operations management (Reficco & Márquez, 2012), business models (Seelos & Mair, 2007), strategy (Garrette & Karnani, 2010), marketing (Santos & Laczniak, 2009), innovation (Halme, Lindeman, & Linna, 2012), mutual value (Dembek & Sivasubramaniam, 2019), and a development, public policy lens (Roxas & Ungson, 2011). Another lens that provides "a powerful way to view organizational phenomena" (Reinecke & Ansari, 2015, p.618) and yet is one that has been neglected in the BoP literature to date despite its importance, is a temporal one.

While time plays a key role in the successful implementation of any business venture, we argue that it takes on even greater complexity and importance within the BoP context. Time itself represents a "sociotemporal order which regulates the structure and dynamics of social life" (Zerubavel, 1981, p.2), and "does not follow a linear trajectory" (Reinecke & Ansari, 2015, p.639). At the BoP this is further complicated by the multifaceted nature of the central issue — 'poverty'— and by the complex business ecosystems surrounding many BoP ventures and markets. These ecosystems include different cultural outlooks, bureaucratic difficulties, infrastructural challenges, and differing notions of time, feeding into what Faria and Hemais

(2017, p.217) conceptualize as a "pluriversal world in which many worlds, knowledges, and histories could coexist". Given these conditions, this article seeks to come to an understanding of time at the BoP as multi-faceted, rather than as a simple function of two competing timelines – Business versus Society or West versus East (Bansal & DesJardine, 2014).

Not taking the time to understand time within contexts as challenging as the BoP is not only highly likely to come at the expense of achieving long-term goals for more complex social problems (Ordóñez, Schweitzer, Galinsky, & Bazerman, 2009), but will also lead to suboptimal outcomes, if not to outright failure for the business. This contention is underscored by current scholarship in the field, which points to more examples of organizations struggling in their attempts to address poverty alleviation and profit generation goals simultaneously (Arora & Romijn, 2012; Dembek, Sivasubramaniam, & Chmielewski, 2019). We join with Hart, Sharma, and Halme (2016, p.411) in considering BoP ventures as ones that "[call] for endurance, imagination, patient capital, and a willingness to build new skills and capabilities."

But how does one harmonize temporal dynamics in such a complex environment with its multiple timeframes and cultural *understandings* of time? To begin to answer this question, this article looks at how local organizations operating in the Philippines have understood and sought to address this issue in building and implementing their BoP initiatives. Through a qualitative, five-phase, hybrid coding process and analysis of semi-structured interviews (Saldaña, 2016), we found that, for these organizations, harmonizing time required a multi-layered, complex perspective of time (Slawinski & Bansal, 2012) and the ability to work ambitemporaly (Reinecke & Ansarai, 2015), acting "in coordination but [subscribing] to differing temporal orientations" (Bluedorn & Denhardt, 1988, p.307). The organizations generated what we term the third time via a process of push-and-pull between the communities, the business, and the different temporal pacers. This article develops a conceptual framework for helping organizations to generate the

third time and shows how organizations can manage and balance the competing temporal demands of business and community.

By bringing together literature around understandings and uses of time – in particular, the concept of entrainment – with existing BoP thinking, this article contributes to a greater understanding of the role of time in strategy building at the BoP. It points to the way in which the organizations studied take an approach favoring long-term community sustainability over short-term profit, prioritizing "social goals more so than maximizing short-term profits" (Roxas & Ungson, 2011, p.12). In so doing, we also answer calls in the literature (Reinecke & Ansari, 2015) to explore how time can be used to further our understanding of models such as the BoP.

Literature Review

Bottom/Base of the Pyramid (BoP)

When Prahalad and Hart (2002) introduced the concept of the BoP, the idea of finding a fortune and alleviating poverty sounded very appealing to multinational corporations (MNCs) facing stiff competition, stagnated markets and trust issues, as it opened up previously unconsidered and potentially lucrative markets (Prahalad & Hart, 2002). In order to tap into this market, many MNCs began repackaging their consumer goods in small, single-serve formats in order to sell them to the poor (Arora & Romijn, 2012).

This practice indicated a simplified understanding of poverty as an absence of material welfare, reducing its complexity from a systemic issue to a lack of income (Roxas & Ungson, 2011). This approach to the BoP business model garnered considerable criticism (Mason, Chakrabarti, & Singh, 2017; Roxas & Ungson, 2011) as scholars argued that BoP obscured unequal power relations (Arora & Romijn, 2012), and questioned the ability to align profit maximization goals with poverty alleviation (Bonsu & Polsa, 2011).

Additionally, entering and developing markets at the BoP was easier said than done, as in reality they presented several traps, including: overestimating the purchasing power of the poor; trade-offs between cost and quality; underestimating the costs of distribution; the risk of multiple objectives distracting the organizations, and; a misunderstanding that unmet needs do not necessarily constitute markets (Garrette & Karnani, 2010; Karnani, 2007). These issues largely arose because poverty is "experienced at the local level, in a specific context, in a specific place, in a specific interaction." (Narayan, 2000, p.230).

In answer to these criticisms, the BoP 2.0 concept evolved a few years later (London & Hart, 2011). In contrast to BoP 1.0 in which the poor were considered primarily in their role as consumers, BoP 2.0 saw the poor as business partners and entrepreneurs who participated in the co-creation and commercialization of new products. The BoP 2.0 approach required ventures to include "market creation: a process that requires exploring strategies to enhance consumer demand, reduce transactions costs with suppliers, and facilitate the development of public goods" (London & Hart, 2011, p.22).

More recently, a third iteration of BoP (3.0) has been proposed that takes a more nuanced view of poverty, focusing not only on profits and poverty alleviation, but also on environmental sustainability (Cañeque & Hart, 2015). Such an approach "[seeks] a greater conceptual shift, away from singular solutions of poverty alleviation to understanding how wider innovation ecosystems and engagement through cross-sector partnership networks can be developed" (Mason et al., 2017, p.267).

BoP research has indicated that alleviating poverty through business activity is complex and challenging in many ways and succeeding both financially and socially is difficult to achieve (Dasgupta & Hart, 2015). Studies in the field tend to focus mainly on marketing, management of ventures, and strategy, all of which predominantly investigate business aspects such as consumer loyalty, advertising, partnerships, profitability, and development strategies (Dembek et al., 2019;

Kolk et al., 2014). Important to our research is the noted tension between the non-linear and elongated timelines associated with operating in the BoP space and the Western organizational mentality we typically see in strategic decision-making (Reinecke & Ansari, 2015). Creating BoP ventures requires time, and researchers have indicated the need to protect these initiatives from traditional business performance measures focused on short-term financial returns if they are to survive (Simanis & Hart, 2008).

Time, therefore, is an important aspect at the BoP, however, its influence and complexities are missing from much of the BoP research. We are seeing a shift away from this type of thinking, as illustrated in the recent work by Sharma and Jaiswal (2018). They uncover the tensions between simultaneously trying to fulfil business and social goals in BoP projects, showing that managers shifting from long-term to short-term decision-making horizons in order to attempt to maximize profits was associated with project closure. This suggests that time is a decisive factor in the success of BoP initiatives. Hence, it is important to address the lack of knowledge about the impact of time and how to navigate it at the BoP in order to fulfil both the social and business goals associated with BoP initiatives. The research presented in this article builds on this new consideration of the importance of time at the BoP and begins to build a bridge between the literature on time, discussed below, and that of the BoP.

Time

Time is the invisible or silent language (Khavul, Pérez-Nordnedt, & Wood, 2010) that orders our lives in multiple ways. It is how "people make sense of, regulate, coordinate, and account for their activities" (Orlikowski & Yates, 2002, p.686), and how time is understood necessarily varies quite dramatically across cultures due to its multi-faceted nature. Within business literature, the study of time is seen as a mechanism whereby workplaces can be made more efficient through an understanding and manipulation of the different rhythms of time in the

workplace (Ballard, 2007; Khavul et al., 2010; Rubin, 2007). Clock time or standard or Western time is the dominant time orientation we see in an MNC business context, where time is seen to be readily quantifiable, continuously flowing, and easily broken into relevant chunks (Slawinski & Bansal, 2012). In this context, pressures from financial markets, investors, consumers, schedules and deadlines have pushed organizational planning horizons shorter (Ancona & Waller, 2007; Dyllick & Muff, 2016; Sonnentag, 2012), with organizations often competing for "the shortest 'time to market'" (Sonnentag, 2012, p.361). The notion of "speed (time is money)" is in fact seen as a key contributing factor to competitiveness (Rubin, 2007, p.532). The problem with emphasizing standard or clock time is that this can lead to fixed time horizons, which may come at the expense of achieving long-term goals for more complex problems (Ordóñez et al., 2009). This can blind the organization "to important issues that appear unrelated to their goal" (Ordóñez et al., 2009, p.8) and result in the pursuit of a less than optimal course of action, or even leading to greater problems in the long-term (Laverty, 1996).

Clock time has also been criticized for failing to account for differences in the "perception and value of time across cultures" (Barkema, Baumm, & Mannix, 2002, p.919), which is a key point to consider when operating in the BoP space where there is a cultural collision of "temporally asymmetric worlds" (Zerubavel, 1981, p.60). This is evidenced in the perception of time in developing nations and other non-Western areas such as Arab countries, South America, and South Asia. These countries view time as flow, encompassing a series of events where time is more malleable, flowing from one event to the next without specified timeframes (Brislin & Kim, 2003; Reinecke & Ansari, 2015). As a result, many of these cultures also value effectiveness over efficiency (Brislin & Kim, 2003), pursuing the optimal course of action even where that extends business timelines. This means that setting up BoP initiatives can follow "an indeterminate trajectory" (Reinecke & Ansari, 2015, p.623), which presents challenges for

organizations operating in this space when it comes to making and controlling any strategic plans.

Present vs Future Oriented Cultures

Brislin and Kim's (2003) concept of past, present and future oriented cultures provides us with another mechanism to understand how cultural outlook can lead to shorter or longer timelines. Western cultures have a present focus, often leading to short-term goal setting rather than longer-term thinking. We see this play out in a myriad of ways, from government policies to infrastructure planning where long-term needs and outcomes are not properly taken into consideration. Future focused cultures, on the other hand, take a long-term perspective where "people routinely do things expecting future returns" (Brislin & Kim, 2003, p.376) much further down the track. Importantly for our research, this type of thinking also leads to stronger relationships and a great deal more work in *"pre-preparation"* (Brislin & Kim, 2003, p.376), again elongating business timeframes.

Present-oriented cultures, on the other hand, focus on the here and now, which is what leads to the shorter and more fixed timelines noted above. We argue in this article, as do Bansal and DesJardine (2014), that economic short-termism in organizations needs to be balanced with a more long-term perspective to bring benefits to both organizations and society over time. Further, clock time needs to be bridged with the more cyclical and open-ended event time and other temporal frames and outlooks, such as community time, that make up local time (Bluedorn & Denhardt, 1998) to allow organizations to better understand – and thus work with – the different perceptions of time of their various stakeholders (Chmielewski, Dembek, & Beckett, 2018). This is especially pertinent for organizations operating in the BoP space, as this context differs markedly to the typical MNC business context. It requires organizations to reconcile certain elements of MNC management frameworks – such as the pursuit of economic efficiency

through "short-term profit interests, business unit based incentive structures, and uncertainty avoidance" (Halme et al., 2012, p.743; Reinecke & Ansari, 2015) – with the unique socio-cultural practices, rituals and limitations of BoP communities to develop market-based approaches to poverty alleviation (Chmielewski et al., 2018).

To navigate through cultural and sociological differences in time scapes, organizations have developed ways in which to map time or undergo what is known as "time-reckoning" (Munn, 1992, p.102). This is done to understand how "different times are likely to come together and move apart in defining a business process" (Halinen, Medlin & Törnroos, 2012, p.217) and to plan accordingly. While such temporal wayfinding is not a new concept within the business management literature, it takes on new importance when we consider the range of complexities that organizations operating in the BoP space must deal with (Mason et al., 2017).

We would argue, as does Munn (1992), that temporal wayfinding must also take into consideration the temporality of the process itself, or the time taken to understand time, when considering how time works at the BoP.

Entrainment

One of the outcomes of temporal wayfinding is an understanding of the temporal cycles and pacers found within organizations. To manage these, the business management literature has pointed to the concept of entrainment (Ancona & Chong, 1996; Ancona & Waller, 2007; Ballard, 2007; Khavul et al., 2010; Rubin, 2007). Originally a term used in the biological sciences, entrainment is essentially a process whereby the "activity cycles of one system synchronize to those of another, more dominant system" (Khavul et al., 2010, p.106). In this article we use Ancona and Waller's (2007, p.117) definition of pacer as "the event or activity that provides the rhythm that determines the pattern of change". Pacers in setting the pace can then be viewed as actors or agents of the dominant temporal system. In a business context these can include

environmental factors such as the time given to complete a specific task, business hours, or reporting cycles; for communities these include factors such as harvest cycles, rituals, or cultural norms.

In general, MNCs have tended to impose Western or clock time onto the local communities with whom they work. In effect, they seek to entrain these communities to "'modernist' temporal values such as planning [and] scheduling efficiency" (Taylor, Soro, Roe, Hong, & Brereton, 2017, p.1). This imposing of temporal "hierarchic power and governance" (Munn, 1992, p.109) often leads to failure as it does not take into consideration the layered and varied temporal dynamics these communities inhabit. Importantly to our research, not taking into consideration these social aspects of time tends to lead to more fragile relationships (Zaheer, Albert, & Zaheer, 1999).

Weaker or more fragile ties with communities has implications for trust as relationships are not properly developed and nurtured over time (Brislin & Kim, 2003; Zaheer et al., 1999), meaning communities can end up feeling used and abandoned (McKnight, Cummings, & Chervany, 1998; Zaheer et al., 1999). In the long-term, this lost trust can cause problems for organizations looking to run future BoP projects as communities are less willing to participate in the business and more likely to disengage when they do.

To develop a framework for helping businesses to overcome the issues above and to build more successful BoP ventures, this article seeks to understand the following question: *How do local organizations deal with competing temporal dynamics when building and implementing BoP initiatives?*

Methodology

This study examined approaches to time within Philippines-based organizations implementing local BoP initiatives. Local organizations were selected, as it is often "local enterprises that are best suited" to operate in and explore opportunities in the BoP space (Karnani, 2007, p.96). In relation to country, whilst India accounts for the most studied country in the BoP literature (see Kolk et al., 2014; Nielsen & Samia, 2008), recent 2015 figures from the World Bank Group highlight that the national poverty line figures for the Philippines are at very similar levels to those in India (21.6 percent versus 21.9 percent, respectively)[i]. Despite this, very few BoP studies have focused their attention on the Philippines (Nielsen & Samia, 2008). Hence, the Philippines was chosen as the context of the study.

Sample and Data Collection

An online keyword search was initially used to identify a range of organizations involved in local BoP initiatives. In addition, we sought referrals from highly networked professionals such as local impact investors, bankers, and managers of co-working spaces. Both for- and non-profit organizations were included in the sample as they play an equally important role in poverty alleviation initiatives (London & Hart, 2004). The final sample size was 21, with organizations coming from a range of sectors: Manufacturing (12), Services (4), Transport (2), and Agriculture, Trade, and Education (1 each). Although these organizations are local to the Philippines, they were in fact outsiders to the communities with whom they worked. Please refer to Table 1 for more details about the organizations.

TABLE 1 ABOUT HERE

The data were collected through in-depth, semi-structured interviews and observations during four visits to the Philippines. The study also involved secondary data such as websites, press articles and organizations' internal documents. Key decision-makers — founders or top executives (whoever was available) — from these organizations were interviewed. Semi-structured interviews were used for data collection as they allow for consistency across interview subjects, as well as offering space for further avenues to be explored as they emerge during the course of the interview (Charmaz & Belgrave, 2012). The questions explored the view of poverty in the organization and the ways chosen to address it. In particular, respondents were asked about the actions undertaken, how these actions were structured and who performed them, as well as who was affected by them and how, and what costs and income streams were involved. The respondents were also asked about the success factors and obstacles they encountered and how they tried to overcome these obstacles. At the end, interviewees were prompted for any relevant additional ideas and topics. Appendix 1 contains the interview protocol.

All interviews were conducted by one co-author and lasted approximately 1.5 hours and were recorded and transcribed verbatim, providing a total of 483 pages of transcripts (approximately 23 pages per respondent). Initially, the interview and observation data were triangulated with secondary sources, which provided ample context for understanding the dynamics of how these organizations addressed poverty.

Data Analysis

We treated each organization as a case and conducted a within and between case analysis. Case studies allow for the integration of a variety of evidence and sources (Yin, 1984). For each case we first triangulated the interview data with data from observations and secondary sources (Wallendorf & Belk, 1989) to obtain a good understanding of the contextual dynamics and nuances of each organization's approach to poverty alleviation.

Interview transcripts were entered into NVivo for analysis. There were five phases to our data analysis process: (1) inductive coding of transcripts; (2) deductive coding of the time theme; (3) inductive coding of the other category within the time theme; (4) conducting a between-case analysis; and (5) categorization of codes. The full coding process is shown in Figure 1.

FIGURE 1 ABOUT HERE

The initial phase involved inductive coding to draw out themes across the cases. In a similar vein to the studies of both Reinecke and Ansari (2015) and Sharma and Jaiswal (2018), our original intention when commencing with our study was not to investigate the impact of time at the BoP. Rather, time emerged as a key theme, despite no explicit questions about it being asked during the interview process (see the asterisked questions in Appendix 1 for a breakdown of pertinent questions in the interval protocol). Given this, we were prompted to further investigate the time theme during our analysis.

For phases two and three, a hybrid coding approach was taken (Saldaña, 2016), incorporating both deductive and inductive coding. In phase two, data within the initial time theme was deductively coded using the following terms: bureaucratic, socio-economic, the natural environment, and cultural - with additional data coded as other. These four codes were drawn from the work of Munn (1992) and Lewis and Weigert (1981), as well as the development and poverty literature (Garrette & Karnani, 2010; Roxas & Ungson, 2011). In phase three, the other category was inductively coded to draw out additional codes. To make sense of the other category, we again drew on the poverty and development literature as well as that on time in organizations (Ancona & Chong, 1996; Orlikowski & Yates, 2002; Taylor et al., 2017).

In phase four, the researchers conducted a between-case analysis of the studied organizations. This involved looking for patterns in the data to understand similarities and differences among the approaches to time and related activities undertaken by the organizations, resulting in three additional codes. Finally, in phase five, the researchers organized the codes into three categories: temporal pacers, temporal horizons and entrainment mechanisms.

Coding was completed by the two researchers not involved in the interview process, with contextual input from the third researcher where necessary. Codes were determined via a process of discussion and consensus, as well as moving between the data and the literature to ensure completeness and accuracy (Wallendorf & Belk, 1989). Through this process we were able to develop a conceptual framework that summarizes the different approaches and strategies taken by the organizations, as discussed in the next section.

Results

Our analysis revealed that the notion of 'local' time is more complicated when operating in a BoP context. In contrast to the common BoP approach to time, where communities are more likely to be entrained to the linear, present-focused timeline of Western business, in this article we find that our organizations have an understanding of time as "collective and entangled" (Lindley, 2015, p.1448).

This more complex understanding of time led the organizations to take a more phenomenological approach to time (Husserl, 1964) in which time is felt (Latour, 1993). This approach feeds into Reinecke and Ansari's (2015, p.640) "agentic notion" of time where time is "always potentially malleable and subject to multiple interpretations and manipulation". This led to organizations harmonizing multiple temporal pacers to create a unique temporal symphony with each of the communities they worked with that was neither business- nor community-centric, but rather moved among the temporal pacers as required. Similar to Ancona and Waller's

(2007, p.115) notion of "the dance of entrainment", our organizations in effect used temporal improvisation, to combine Husserl's (1964) analogy of time as musical notes with that of organizational improvisation (Crossan, Cunha, Vera, & Cunha, 2005), to create a third time, a notion similar to that of coffee chain Starbucks' promotion of itself as a third place, neither home nor work. In effect, this is what Taylor et al. (2017, p.1) have referred to in their work as the "Situational When", an approach that: "accounts for the relationship between the community's time practices and social protocols, knowledge, and the environment … the 'Situational When' is culturally situated, particularly [around] value judgements about "ideal" and "real" situations, and how situations can intersect with linear, cyclical, and multidimensional temporalities."

Harmonizing the Third Time: A Conceptual Framework

In approaching time in a manner consistent with Taylor et al.'s (2017) notion of the Situational When, we found that the organizations we studied did not impose a single business-focused temporal pacer on the communities they worked with. Instead, they worked ambitemporaly (Reinecke & Ansari, 2015), inhabiting multiple temporalities at once. This approach enabled our organizations to shift the *temporal horizon* of the communities they worked with from short-term to long-term, enabling both the community and the business to grow. To do this, they needed to harmonize multiple *temporal pacers* — bureaucratic pacers, cultural pacers, natural environment pacers, socio-economic pacers, and geopolitical pacers ─ which they did through what we call *mechanisms of entrainment* — working with, working around, and working to change ─ the different temporal pacers.

In other words, our organizations were required to improvise around temporal obstacles (pacers) in order to generate a third time that allowed for the growth of both the business and the community. From our data analysis, we have developed a conceptual framework for undertaking

this temporal harmonization within the BoP context, helping organizations to undertake this process in the future.

Figure 2 below sets out a visual interpretation of this framework, indicating how organizations can harmonize temporal pacers and mechanisms of entrainment to move from a short-term business horizon at one end of the horizontal lines towards the long-term horizon at the other, the result of which is a third time. For example, by working with communities to build trust and strong relationships and by offering financial training, organizations are able to move communities away from economic short-termism as a result of poverty (e.g., spending whatever money they earn immediately) to longer-term financial stability (e.g., saving) via the mechanism of *working to change*. This in turn benefits the businesses as it helps with worker retention in quieter times, leads to higher quality work, and more consistency in the supply chain. We turn now to a discussion of the elements of the framework.

FIGURE 2 ABOUT HERE

 Temporal Horizons
All our organizations took a long-term view of the business and the community, which had implications for the way in which they understood time and the decisions they made around it. Importantly, for the most part, it meant shifting communities and other stakeholders, where appropriate, from a short-term temporal horizon to a long-term one, as discussed below.

(i) Short-Termism. Our analysis showed that many of the organizations found their communities were unable to think in the long-term as they battled the daily effects of their poverty. This meant that members of their community who were employed by the organizations were vulnerable to predatory recruitment practices, as "*they are drawn to instant cash*" (Anthill) and these agencies promise quick and easy money.

Whilst this short-termism posed challenges to the organization's ability to manage, plan and navigate activities over time, they accepted their community's short-term mindset as being a function of their poverty and understood that it would take an investment in time, patience and training on their part before this short-term mindset started to change:

> *"...it takes some time and some training to learn the skills of producing our products so, if I don't have work for them, sometimes they look for other work and I don't stop them."*
> (Domesticity)

(ii) Long-Termism. All of the organizations we studied took a long-term outlook in not just setting up and establishing their business, but also had a long-term vision for their communities and themselves. This is in sharp contrast to the economic short-termism that currently prevails in MNC-led BoP ventures (Halme et al., 2012). The organizations accepted that this was the reality of setting up businesses where local BoP communities in the Philippines play a central role. This commitment to the development of the local communities and the broader region, as well as the investment in time and patience this took on the part of the organizations, speaks to a very pragmatic view of time, as exemplified in the following quote:

> *"The idea is to be able to create a visible impact in the region, so, not just in The Philippines, but different parts of Southeast Asia. So, if it's going to take us five years to get there or ten years to get there, it is what it is."* (Four Eyes)

Long-termism in this context is also a reflection of the desire for most of the organizations to establish self-sustaining and self-reliant communities, which meant that they were prepared to accept, work through or around to overcome many of the obstacles and challenges that they

faced. This often involved taking an inside-out, bottom-up approach to developing their businesses and implementing their market-based poverty alleviation initiatives. In other words, they were there for the long-term, and not just looking for a quick fix, as emphasized in the following quote:

"In the long run, my objective is to slowly release them so that they can do what I'm doing on their own. Again, it doesn't happen overnight. It takes years. Three years to wait for their coffee, then probably one and a half years to train them on the proper processing, if they get it." (Coffee For Peace)

Temporal Pacers

Our study found that determining local or community time involves seeing time "through a socio-cultural lens that includes differences in priorities and practices" (Chmielewski et al., 2018, p.14) and that these included five temporal pacers: (i) *bureaucratic pacers;* (ii) *cultural pacers;* (iii) *natural environment pacers;* (iv) *socio-economic pacers;* and (v) *geopolitical pacers*. These are represented by separate timelines in Figure 2 along which individual events might occur. While these temporal pacers emerged from our data, they are consistent with the common factors (or agents) discussed in the field of poverty and in the development literature (Garrette & Karnani, 2010; Roxas & Ungson, 2011).

   (i) Bureaucratic Pacers. A common thread running through all the interviews was the issue of "unreasonable bureaucratic rules and requirements" (Narayan, 2000, p.81) that impeded business decisions and overall made it difficult to get even simple things done. The result of this bureaucracy meant that the organizations often felt like they were running in place. Many commented that one layer of the bureaucratic process often had no idea what the next layer required, leading to replication of work, such as completing and submitting the same forms over

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and over again to different agencies. For example, Klik Eskuela - whose mission is to provide alternative delivery methods for education (including mobile education) for young people unable to attend a normal school or for adults who lack a basic education, was required to obtain permits to make their schools legal. They recounted to us the difficulties they experienced to get these permits:

> *"It's a circular reference; you go to national, they will tell you to go to the region. You go to the region, they will tell you it's national... So, I speak to a USEC. We had an assistant secretary who gets someone on the phone who says yes, so, I'm thinking, okay, I'm going to go there tomorrow 8:00 AM, I'm there thinking everything is okay, and it's not right... I've submitted [the requirements] three times already. Circular reference because they can't seem to figure anything in between a traditional school and home school."* (Klik Eskuela)

The level of governmental bureaucracy was so convoluted, that some organizations were also required to lobby the government to simplify the processes and procedures involved in obtaining permits in their industry. For example, CMCC-NTFP, who work with forest-dependent communities and indigenous artisans and assist them in obtaining the necessary permits, did exactly this, seeing it as a fundamental part of their business:

> *"That's another work that we do aside from enterprise development; we work with the government and work on the policies... And simplifying the rules... if you're into business also you need to work with governments and advocate for... simpler rules."* (CMCC-NTFP)

(ii) Cultural Pacers. An analysis of the results revealed that cultural pacers comprised cultural practices, norms, rituals, gender issues and attitudes to work that the organizations had to respect and abide by. Given that research has shown that these factors are embedded in the local value systems of communities (London & Hart, 2004), these can significantly elongate business timeframes and create organizational conflict (Reinecke & Ansari, 2015), whilst also generating additional social and economic costs (Karnani, 2007). In fact, Narayan (2000, p.35), in his book *The Voices of the Poor*, emphasizes that the significance of cultural pacers "cannot be overstated: for many poor people, social solidarity is one of the most important assets available to them".

For example, many of the organizations discussed the highly patriarchal nature of the communities they were working with and the challenges this brought about, namely that the men were more likely to spend all their income on drinking rather than on feeding their children or on basic household necessities. This created problems for some of the organizations who relied on the women in the community to weave or work for them; these women were forced instead to get quick-paying jobs just to put food in the mouths of their children, as per the following example:

> *"So, it really depends on the cultural practices. There are communities that were highly patriarchal where the men have control... over the income so that's why we have a problem. The women complain the part or the share in the income that goes to them is used for the family needs but the men, they use it for other purposes...* yun *drinking or* sugal. *We're not gender experts. We are still working on the income utilization but if it's the women who handle the money then we have no problem."* (CMCC-NTFP)

The analysis also revealed that a deeply entrenched poverty mindset in communities posed a significant impediment to setting up and running businesses. This mindset was often the result of communities lacking self-belief and being extremely insular, meaning *"[they didn't] have a*

perception of life outside the village. Everything's so alien to them." (Akaba). Oftentimes this made it difficult for the organizations to help communities build the necessary resilience required to overcome setbacks and develop a sense of pride in their work or culture. This was important as without these foundations, the organizations experienced issues with labor supply, quality and supply chain management, as Habi Footwear discuss:

> *"It's hard for them to try again without someone telling them that yes, you can try again, to get them to learn their helplessness, their emotional and mental side of poverty, it's what is the hardest to penetrate, 'cause it's embedded in them."* (Habi Footwear)

The final component to cultural pacers incorporates the respect and navigation of cultural rituals and heritage. Factoring these elements in - for example, consulting with community elders - was essential before proceeding with product design or business development. For many organizations, cultural considerations became the central tenet in product development decisions:

> *"It's not just weaving for the sake of earning but linking it to their culture. So, even us here in CMCC, when we talk of CMCC, when we do product development, it has to be consulted because we don't want to veer away from their own culture. So like, for instance, the patterns. Do they agree with these patterns, are they acceptable to their culture? So if not, we don't do that... That we're not only producing for the market, but also ensuring the integrity of their own weaving tradition, their own culture."* (CMCC-NTFP)

(iii) Natural Environment Pacers. For organizations working in areas requiring natural resources, these pacers can make planning, production and supply more difficult to both manage

and forecast as it can be less predictable. There are two components to this: (i) being at the mercy of the weather, and (ii) fixed natural environmental boundaries. Turning to the first aspect, the Philippines is a country with a tropical climate, with some areas prone to constant rainfall or subject to heavy, lengthy wet seasons, monsoons or typhoons. The unpredictable and turbulent weather patterns often disrupted either the production or the supply process for the organizations, as experienced by GKonomics:

> *"Some of the traditional weaves that we make because we want to preserve those traditions in the communities… by the time they finish, boiling the leaves to get the dye because we don't want to use synthetic dye because that's part of their tradition; and by the time they finish weaving…, forty-five days has passed and the rains come and they're not able to dry it."* (GKonomics)

The second component - fixed natural boundaries - reflects the fact that the organizations also had a strong commitment to environmental sustainability. In some instances, this led to them taking a slowly, slowly approach to the supply chain model, elongating timeframes and/or, rejecting customer orders where necessary:

> *"On the third year they attempted to give us another purchase order, but we declined because we have already used up the resources from the forest. So, we decided to stop. The community and CMCC agreed that we cannot accept the order anymore because we need to regenerate. So, we need to ensure that our resources are not denuded because of the order. Even if we earn millions out of that community, we have to stop."* (CCMC)

(iv) Socio-economic Pacers. These had a constant and significant impact on the time it took for the organizations to set up and establish their businesses and start implementing their poverty alleviation initiatives. They included a diverse range of day-to-day issues such as a lack of basic infrastructure, access to utilities, as well as the remoteness of many of the villages their communities lived in. All of these have been noted to compound poverty and confound poverty alleviation efforts (Narayan, 2000). For example:

> *"Their village is cut off from [the] main routes for public transportation, so, it's either they walk three or four hours a day, or they have to rent out a tricycle, which is probably two days' worth of income for them. They don't have access to water as well. Electricity is a shared resource; they only have one line for the entire village. What else… yeah, basic healthcare is basically non-existent."* (Akaba)

Even opening a bank account for the community members into which the organization could pay their salaries posed challenges and took far more time than expected:

> *"One thing I was hoping to do was probably open an individual account for all these employees where we can actually just deposit their salaries. But the fact is, they are different, there were so many factors that prevented us from doing this because our farm, the community, is very far from the city."* (Domesticity)

(v) Geopolitical Pacers. Our results showed that this final category of pacers incorporated a range of issues, such as government and big business corruption, that created an unstable (and sometimes unsafe) environment for the organizations. This has had a significant impact on the

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work of *Coffee For Peace,* in particular their establishment of coffee-growing communities in the Mindanao Province where, for example, one community:

> *"bought 18,000 pesos worth of seeds and they were the ones who bagged it and formed their nursery near the place where they would plant that. That was in 2012. So, 2015, it's supposed to be this harvest season, we should be harvesting already from them and selling it. But then last May, they phoned me that this big company were given permits by our government to mine and log in the area. They bulldoze all the trees that were planted by this tribe."* (Coffee For Peace)

Geopolitical pacers also incorporated territorial conflict leading to organizations being intimidated and even threatened with violence when establishing their business. In the case of some this was around breaking into industries controlled by cartels, as was the case with electric Jeepney business EVEEi, or in extreme examples working with communities and setting up businesses in war and conflict zones. Either way, these circumstances posed a very real threat to the security of some of the organizations and community members, perhaps none so difficult as those recounted by Coffee For Peace:

> *"They immediately went to the place of the guard house and [the guard] said, "Don't get near because we're running after the rebels,"*
> *And they said, "Where's my brother?"*
> *"Oh, he got killed by the Rebel." That's all they said.*
> *And they said, "Okay, we want to get his body."* (Coffee For Peace)

Entrainment Mechanisms

One of the key findings of our research is that the organizations and the communities they work with experience time as "flow" (Halinen et al., 2012, p.218), leading to a focus on events rather than on chronological or clock-based units of time. More importantly, time itself is enfolded into the work processes these organizations undertake within communities and leads to strong ties and networks between both. This means that, as Halinen et al. (2012, p.218) discuss, the organizations and the communities are "in a constant state of becoming".

Within our framework, we see the manner in which this becoming occurs via different entrainment mechanisms: (i) *working with* (ii) *working around,* and*; (iii) *working to change*. As we have seen in the examples used above, organizations often chose to *work with* a pacer, entraining themselves to it rather than seeking to overcome it. This mechanism was most likely to be used for cultural or natural environment pacers.

The second mechanism is for organizations to circumvent the temporal obstacle by *working around* it. This was most frequently found within the bureaucratic pacers, as Klik Eskuela show in their approach to keeping the wheels of the civil service moving as governments shift and change:

> *"And if we go to the top level, they feel that okay, that person on the top is just here until next year. Next year they are all gone. A new president will put in the new people while we down here, protected by civil service are still going to be here. So, deal with us. So yeah, I go there with little, you know, donuts, ensaimadas, donuts every visit. Whatever it takes. … Yeah. Donuts always work."* (Klik Eskuela)

Finally, we found that some organizations took additional time to challenge the temporal pacers, *working to change* them. This was particularly the case for socio-economic, bureaucratic and geopolitical pacers, as these could pose long-term issues for the organizations. Electric

jeepney company EVEEi is a case in point, in which the success of their business was the means for change in government policy around employment agreements between drivers and jeepney organizations:

> *"The only objective we wanted was to prove [to the Department of Transport and Communications] that the use of electric vehicles in public transport in the Philippines context is profitable."* (EVEEi).

This change then allowed them to generate further change from within the jeepney business where they are working towards creating a more environmentally and economically sustainable transport system long-term.

Similarly, organizations strategically deployed training to fill gaps in community competencies, helping to shift the community onto a longer-term horizon. In the initial phases of the business, much of this is training around production and in basic business skills. Given these organizations are working within the context of poverty alleviation, which brings additional complexities (Narayan, 2000), training is also strategically deployed around life matters such as personal financial literacy, health and, in some instances, family planning. Skills deficits in these areas not only have a negative impact on the communities themselves but can also hinder the development and sustainability of the business.

As communities became more developed, we found that the organizations' training strategies moved towards identifying and training community leaders. For some, initiatives were put in place to train younger generations through skills transfer programs, such as Anthill's "*Master and Apprenticeship Program*" where master weavers are given an *"additional 20% of their income with the requirement that they teach a younger generation of weavers or crafters"*.

Initiatives such as this also benefit the business in the long run, in this example by ensuring a consistent supply of skilled labor on which the business depends.

In some extreme instances, additional training was required to even give the organization an opportunity to establish a business. For example, Coffee For Peace, who aim to help break down the violent conflict in the Mindanao province of the Philippines, first give training in peace and reconciliation processes to potential coffee farmers before moving on to business focused training:

> *"So, once a month, two to three days, for six months. Four months will be focused on Peace and Reconciliation skills, and other things. Then, one month will be coffee plantation management, and the sixth month would be financial budgeting, financial education."* (Coffee For Peace)

In the next section we discuss the contributions and implications of our conceptual framework for BoP initiatives.

Theoretical Contributions and Practical Implications

> *Time horizons appear to be continuously shrinking despite the increasingly long-term impacts of decisions and the many public commitments to sustainability. (Moffatt, 2014, p.209)*

Time as a construct plays an important role in strategic decision-making and there is now a greater awareness of the need to incorporate time into organizational research (Sonnentag, 2012). Despite this, considerations of time are largely absent from any of the BoP literature on strategy. This article has two key theoretical contributions. The first is in filling a gap in the BoP literature

by bringing literature on time into the important discussion already emerging about the way forward for BoP (Cañeque & Hart, 2015; Mason et al., 2017). In particular, we respond to Reinecke and Ansari's (2015, p.640) suggestion that "time may be the missing link" in furthering our understanding of models such as the BoP. Our study has shown that the conceptualization of time by the actors participating in the BoP space can directly influence the planning and implementation of market-based poverty alleviation initiatives that have a long-term impact and are potentially life-changing. Secondly, this article contributes to the BoP literature through the proposal of a conceptual framework (Figure 2) that provides guidance to organizations operating in the BoP space on how to work within temporally complex contexts. This is highly relevant to the development of BoP 3.0, particularly as it relates to temporal tensions inherent in questions of sustainability (Slawinski & Bansal, 2012).

Our analysis showed that organizations forged an ambitemporal relationship with each of the communities that they worked with that was neither business- nor community-centric, but rather was a unique, fluid combination of both. This had to be negotiated based on the particular circumstances of each community and required "ongoing change, adaptation, and learning" (Reinecke & Ansari, 2015, p.639), leading to the generation of what we have termed a third time. The third time is thus a result of an ambitemporal mode of operation and our conceptual framework helps to guide organizations through the process of developing the third time unique to their situation. This situated approach to time is consistent with Taylor et al.'s (2017) concept of the Situational When that "privileges social and relational aspects of time practices" (p.9) by taking into consideration "a set of circumstances that come together to form "the time" for something to happen, with particular consideration of the "right" and "wrong" times" (p.10). There are several practical implications for managers that stem from this framework.

During the course of the interview process respondents were asked to define success. In each instance, they indicated that their key objective was to see the communities they worked with be

able to stand up on their own (i.e., become self-reliant), seeing this as intrinsically linked to the long-term financial success of their business. This future-oriented way of thinking (Brislin & Kim, 2003), what we call a long-term horizon, along with the community first attitude (Chmielewski et al., 2018) of the organizations we studied necessarily impacted their business timelines. It also had broader implications for stakeholder management and managing stakeholder expectations, in that external stakeholders (such as wholesalers, retailers and distributors) themselves had to adjust to this long-term horizon. Ultimately, our research demonstrates that developing BoP initiatives that focus on generating self-reliant communities and increasing their organizational capacity "is a long-term process that may take 10 to 20 years. It requires long-term financing, trust, and flexibility" (Narayan, 2000, p.225).

Our findings point to the fact that organizations are required to harmonize several temporal pacers to generate a bespoke third time, which they use to take the community and other stakeholders on a journey towards a long-term time horizon. To do this, they must first identify the temporal pacers that affect the community they are working with, for example rituals around harvesting, and those that affect the organizational side of the business, such as the need to obtain permits. In this framing, time itself is considered an integral element of organizational strategy (Munn, 1992), meaning organizations need to make a significant investment in time and patience when setting up their BoP initiatives. All the organizations we studied spent, and continue to spend, a great deal of time just being in the same space as their communities. Notably, much of this time is spent learning about the different understandings of time (Ballard, 2007). This is an important learning for any BoP initiative where cultural divides exist.

Once an organization has come to an understanding of how each of the relevant temporal pacers are set, they can begin to consider how best to mesh them into a third time (Ballard, 2007). In our findings we identify the mechanisms of entrainment used to achieve the push- and pull- model used by the organizations in this study, i.e., *work with*, *work around*, and *work to*

change. Yet, knowing which of these mechanisms to use and when in relation to the temporal pacers can be tricky, requiring an investment in trust and relationship building with the community and relevant external stakeholders. This is the second practical implication of our findings.

Trust and relationship building are essential to this process of harmonizing time, as they allow organizations to take an ethnographic approach to building a business *with* a community rather than simply for a community. This allows organizations to determine any blocks or barriers to change; if there are any cultural events that must be respected, such as rituals; or, indeed, how the natural environmental flows play into the daily life of the community and impact business outcomes.

Given that the temporal horizon of many of these communities must also be shifted from the short- to the long-term, deeper trust is needed to make this possible. This trust and relationship building work can add significant time. In the context of our study, for example, garnering the trust of the community was necessary before organizations could even start to build their business, sometimes taking up to three years. While the existing BoP 2.0 Protocol (Simanis & Hart, 2008) does include trust and relationship building in its "Opening Up Phase", there is still an element of instant trust thinking around these. As Zaheer et al. (1999, p.726) have pointed out, this leads not to deep trust, as is formed in our communities, but rather to "fragile and limited trust". Indeed, without this deep trust, none of the entrainment mechanisms we identified in the results can be used successfully.

Strikingly, the organizations we spoke to indicated that previous experiences with organizations who had built fragile trust had in fact led to a sense of trust burnout, as communities developed a sense of abandonment as a result of previous failed or short-term poverty alleviation initiatives. This led to a reluctance to even begin working with the business on the part of the communities, pushing out timelines even further. This points to the necessity

for BoP organizations to not only build trust, but to prove to communities that they are there to stay.

Deep trust, or what Zaheer et al. (1999, p.726) refer to as "resilient trust", requires organizations to have an ongoing presence in their community, especially in situations involving complex challenges such as poverty alleviation (Narayan, 2000). This enables them to put the mechanism of entrainment they have chosen into action and forms the basis for our third practical implication for managers, the need to invest in relationship maintenance, which aligns with Brislin and Kim's (2003) findings about future-focused cultures, where additional time is allocated to relationship maintenance. Strong relationships allow organizations to accomplish tasks in a collaborative manner (Brislin & Kim, 2003), whether they are *working with*, *around* or *to change* the relevant temporal pacers. Organizations looking to implement BoP-based poverty alleviation initiatives in the future would be well-advised to take steps to ensure that they incorporate relationship maintenance activities into their strategic decision-making process.

Our research also provides insights for economic development policy-makers by foregrounding the complex temporal structures involved in setting up BoP initiatives. It also assists in pointing out how previous decision-making has led to trust burnout within communities, increasing the likely downfall of future efforts. Future policy should, therefore, incentivise the creation of stronger, and long-term, relationships between organizations and communities with a focus on locally-led and place-focused projects.

Limitations and Future Research Directions

Despite the identified contributions of our research, we note some limitations to our study and offer some possible avenues for future research. First, as the study focuses on a single country (the Philippines), this raises possible generalizability questions. It would be worthwhile to

replicate the study in other BoP contexts (for example, in Africa or South America, or even amongst First Nations people in developed countries). This would allow us to determine if organizations implementing local market-based poverty alleviation initiatives in these contexts also have an ambitemporal perspective that requires a push-and-pull between the communities, the business, and the different temporal pacers. Future research could also identify if the same — or other — temporal pacers were in play in different contexts and would lead to the forging of diverse temporal relationships with the community at hand. On this note, the primary purpose of this article was to understand *how* local organizations view and harmonize time when setting up BoP initiatives with local communities. Further investigation into the *intersection* between the pacers (i.e., what occurs at these intersections? What does this mean for the organizations and their business models?) could be another fruitful and interesting avenue for expanding our understanding of the temporal issues and challenges organizations need to deal with when setting up local BoP initiatives.

Second, this study was cross-sectional in nature. Time is a long-term, dynamic continuous variable, whilst poverty is a complex, multidimensional and multigenerational problem (Narayan, 2000). A longitudinal study may reveal a deeper insight into how organizations implementing local BoP initiatives are able to successfully navigate the complexity of the business ecosystems of BoP markets with the competing notions of time they constantly come up against, for example, in the interplay between local community and business demands and in the face of temporal tensions engendered by different stakeholders (Reinecke & Ansari, 2015; Sharma & Jaiswal, 2018).

Finally, our study focused on Philippines-based organizations implementing *local* BoP initiatives. When Prahalad and Hart (2002) first introduced the concept of the bottom of the economic pyramid as a potential new market and source of profit, the focus was predominantly on how MNCs could simultaneously build their fortune at the BoP whilst alleviating poverty.

However, existing literature in this field has repeatedly shown that MNCs struggle to meet the dual goals of poverty alleviation and growth in business profitability (Arora & Romijn, 2012; Dembek, et al., 2019). Perhaps one of the reasons behind this failure is that MNCs, in line with standard business practice, take a quicker, more short-term outlook on new ventures (Ordóñez et al., 2009; Sonnentag, 2012), and prioritize increased income or profits first and foremost over the formation of a balanced ecosystem between business and community. This then leads to a less than optimal course of action (Laverty, 1996). A promising avenue for future research would be to determine if the framework developed in this study could be successfully applied to and used by BoP projects implemented by MNCs to help them improve and manage the process and tensions of pursuing both business and social goals simultaneously, thus increasing their chances of success.

Conclusion

The purpose of the conceptual framework we propose in this article is largely to help organizations move all stakeholders onto a longer-term temporal horizon; such a change can also impact on how value is perceived and interpreted (Dembek & York, 2019). This has important implications for BoP business models as their core purpose is to create and deliver value (Zott & Amit, 2010). A distinctive implication of time and shifting all stakeholders towards a long-term horizon for a business model is the need to incorporate structures that allow all stakeholders to sustain the value they receive (Dembek & York, 2019). For example, scholarships and mentor/mentee programs allow communities to continue to benefit from their involvement with organizations over the long-term.

For strategists at the BoP, this article shows that it is no longer sufficient to focus on a specific business horizon, entraining communities to temporal pacers that fit this. Instead, BoP initiatives

need to harmonize multiple pacers across the community, the business and external stakeholders,

creating a third time.   34

Appendix 1 – Interview Protocol

Interview guide and questions

Greet the interviewee, introduce the project and its requirements and goals. Inform them about data collection and analysis and sign documents.

1. **Introduction**– ask the interviewee to present himself/herself, ask about the history of the organization and how the interviewee got involved in it and what he/she does.

2. ***Problem addressed**– ask about the problem the organization addresses, what it looks like.

3. **Motivation**– ask why the interviewee decided to address the problem.

4. ***How problem is addressed**– ask about how the problem is addressed (ask about the details of activities that address the problem, what they are, who performs them etc.), prompt information about collaborations if this has not emerged yet.

5. **Finances and profits**– ask about the finances of the organization – how it earns money, what are the costs and income streams, is the organization profitable, if this is not clear, prompt information on how addressing the problem influences finances etc.

6. ***Trade-offs and tensions**– if not clear yet, prompt information about the potential tension the organization experiences, any difficult decisions to be made?

7. ***Value capture** (stakeholder + value capture mechanism) – If not clear yet, ask about how the communities and different stakeholders benefit over time (pay special attention to the mechanisms that ensure the communities and other stakeholders benefit from being involved in the organization).

8. ***Definition of success**– ask about the definition of success in the organization. Pay attention to the timeframe of success.

9. ***Measurement and outcomes**– ask whether there are any measures of success in place and whether and how the organization measures its success (what indicators are used – ask for an example) what are the outcomes so far?

10. **Examples of what worked and did not work**– ask for examples of what worked really well and what did not work and why.

11. ***What is needed to achieve success**– prompt information about success factors and obstacles.

12. **Additional details**- ask whether any important details were omitted and ask if the interviewee wants to add or change anything?

   * These questions yielded the most data about 'time'.

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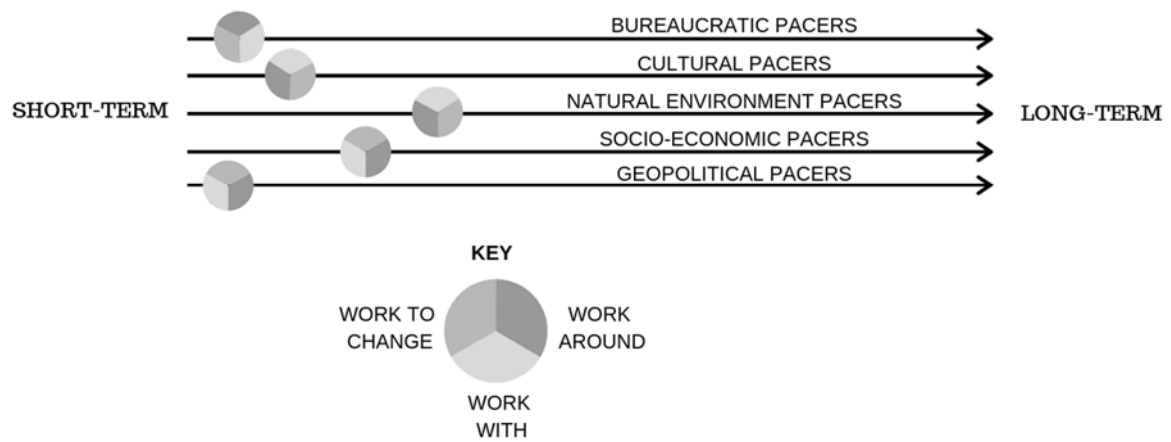
Figure 1: Data Analysis Phases

Figure 2. A Conceptual Framework for Harmonizing Pacers to Generate the Third Time

Table 1. Organizational Information

Organization	Website	Key activity areas	Magnitude of operations involving communities at the time of study	Community contexts in which the organizations worked at the time of study
Akaba	www.akaba.co	Manufacturing and trade – textile (bags and backpacks)	Local (multiple communities)	Rural, remote, indigenous
Anthill	www.changemakers.com/fabricofchange/entries/anthill-fabric-gallery	Manufacturing and Trade – textile	Local (multiple communities)	Rural, remote, indigenous
Bambike	https://www.bambike.com/	Manufacturing bicycles, Services tourism	Local (multiple communities)	Urban/rural
Bayani Brew	http://bayanibrew.com/	Manufacturing – Beverage	Local (multiple communities)	Rural
Build Change	www.buildchange.org	Services – Construction	Philippines and other countries	Urban/rural
Centre for Community Transformation (CCT)	http://www.cct.org.ph/	Services – various (health, education, finance)	National	Urban/rural
CMCC	www.cmcrafts.org	Services – marketing	National	Rural, remote, indigenous

Organization	Website	Key activity areas	Magnitude of operations involving communities at the time of study	Community contexts in which the organizations worked at the time of study
Coffee for Peace	www.coffeeforpeace.com	Agriculture, manufacturing, services – food and coffee	Regional (Mindanao) - (multiple communities)	Rural, armed conflict zone
Domesticity	www.mydomesticity.com	Manufacturing – homeware	Local (multiple communities)	Rural
Electric Vehicle Expansion Enterprises Inc. (EVEEi)	www.eveei.com	Transport – Electric Vehicles	Regional (Manila)	Urban
Foundation for These-Abled Persons	http://fti2009.com/index.php	Manufacturing – Furniture and other wood products	Regional	Urban/Rural
Four Eyes	https://foureyes.com.ph	Manufacturing and Trade – Eye ware	National	Urban/Rural
Getevee	https://www.getevee.com/	Transport – Electric Vehicles	Regional (Manila)	Urban
Gifts and Graces	www.giftsandgraces.com	Manufacturing, trade – textile, and other products	Local (multiple communities)	Urban/Rural
Gkonomics	www.gkonomics.com	Trade – wholesale and retail artisan products	National	Urban/Rural

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Organization	Website	Key activity areas	Magnitude of operations involving communities at the time of study	Community contexts in which the organizations worked at the time of study
Habi Footwear	www.habifootwear.com	Manufacturing and Trade – textile and footwear	Local (multiple communities)	Urban
Klik Eskuela	www.facebook.com/klikeskuela3	Education	Local (multiple communities)	Urban
Mabuhay Restop	www.mabuhayrestops.com	Services tourism, Retail trade, hospitality	Local (multiple communities)	Urban
NTFP	https://ntfp.org	Manufacturing – non-timber forest products	Philippines and other countries	Rural
Sidlakpinoy	https://sidlakpinoy.business.site	Manufacturing – construction material	Regional	Rural
Vesti	https://www.facebook.com/vestifashion/	Manufacturing – Textile (bags and apparel)	Local (multiple communities)	Rural, remote, indigenous

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[i] http://povertydata.worldbank.org/poverty/country (accessed June 25, 2019)