

The war on wonga: the church of england's campaign against payday lenders

[Business](#)



WONGA COMPANY Question Wonga. com app that is available for smartphones gives the user the immediate access to a loan. Do you think this is smart business from Wongas perspective? Or unethical. Why?

It is my humble submission and thought that the business is a good move for Wonga as micro credit institution or avenue. For instance, a person get to be loaned money in a very short period of time without security or collateral requirements that other banks and finance and credit institutions require. In brief, they have ventured into the chance and opportunity to make a business where there was a market gap in the society. It is smart business because they give loan on the basis of free will and mutual agreement with the customers. At the long end they make profit which is the primary ad basic reason for any business thus from their perspective it is good business move and idea.

Question 2. Do you think these commercials are geared towards children? Why/why not.

I am of the opinion that the advertisement are not geared or aimed at children in any way. The fact the grandparents' question how the grandchildren are doing and how they are making music or their source of funding and loans does not imply they are being targeted. If anything the loans could only be taken by people who are either in the working class and not children. In retrospect, there is no functional relationship between the advertisement and any enticement directed poor focused towards children. It is just a simple commercial which aims to appeal to all people in the society, the elderly and the young (Nosowski & Łosiewicz 2013).

Work Cited

<https://assignbuster.com/the-war-on-wonga-the-church-of-englands-campaign-against-payday-lenders/>

Nosowski, A., & Łosiewicz-Dniestrzańska, E. (2013). Identification of critical success factors in short-term lender companies in Poland—a business model analysis. *Prace Naukowe Uniwersytetu Ekonomicznego we Wrocławiu*, (316), 90-102.