Middle-East
JOURNAL OF BUSINESS

Editorials

From the Editor

Professor Muhammad Yunus listens to some of Grameen Bank's borrower-owners at a local Center meeting.

This issue deals with positive themes and one of the most positive projects in the world of business has been that of the Grameen bank, set up in 1976 by Nobel Laureate Professor Muhammad Yunus then Head of the Rural Economics Program at the University of Chittagong, who launched an action research project to examine the possibility of designing a credit delivery system to provide banking services targeted at the rural poor. The Grameen Bank Project (Grameen means "rural" or "village" in Bangla language) came into operation with the following objectives:

extend banking facilities to poor men and women;
eliminate the exploitation of the poor by money lenders;
create opportunities for self-employment for the vast multitude of unemployed people in rural Bangladesh;
bring the disadvantaged, mostly the women from the poorest households, within the fold of an organizational format which they can understand and manage by themselves; and
reverse the age-old vicious circle of "low income, low saving & low investment", into virtuous circle of "low income, injection of credit, investment, more income, more savings, more investment, more income".

In my opinion the biggest and most important aspect of their success is the 'social contract' described by author Dewan Mahboob Hossain, Department of Accounting & Information Systems, University of Dhaka, Dhaka, Bangladesh in his article in this issue of the MEJB - as what good is economic success in its own right? It has to have a positive influence on society or else business just becomes about taking money out of someone's pocket and putting it into another - hardly an advance for human society, as one of the gravest concerns through the history of human kind is the constant barrage on local, national, regional and global society whereby a single person or a small group of people try to take all 'riches' for themselves. Human history has been a constant battle for ordinary global citizens against the non-benign. I personally believe this is non-history, this war of personal economic advantage. It is the conduct of the non civilised against general humanity. Pursuit of power and wealth is not a history we can be proud of, rather real history is made by ordinary humans trying to advance **all** society and the Grameen bank is a rare success story.

In theory democracies try to provide parity but generally they elevate some people above society and there have been very few examples where power has not corrupted and absolute power has not corrupted absolutely.

Grameen is a real advance with real positive societal outcomes. You could say that the whole project was based on Emotional Intelligence (EI).

Our associate editor Dr Eric Van Genderen explores the topic of EI further in his editorial and rightly outlines the importance of Emotional Intelligence (or good communication skills, in the literal sense (communication = the successful conveying or sharing of ideas and feelings (Oxford dictionary) and is this a two way process). Perhaps the problems of the current world with its power struggles and inequities is because EI has not been used or promoted, rather lack of EI seems to be the cause of many problems and inequities.

Our 'hero story' on the life and work of Professor Atifa Shuaib also showcases emotional intelligence. Those who have EI may not be the richest members of society - in financial terms - but tend to achieve far more positive outcomes than all others.

EI should be the basis of 'good business' on all levels.
Lesley Pocock (Editor)

Emotional Intelligence, Communication, and Technology: Defining the New Professional

Eric Van Genderen

Correspondence:
Dr. E. Van Genderen MBA MIM ADipC DBA FRSA
Professor of International Business/Strategic Management
Institute of Management Technology FZ LLC
UG-02, Dubai International Academic City
P.O. Box: 345006 , Dubai , United Arab Emirates
Phone: +971 4 3604844 ext.125 Fax +971 4 3604838
Email: *ericvg@global.t-bird.edu*

1. Introduction

"I wish people who have trouble communicating would just shut up."

(Tom Lehrer, former mathematician, Harvard University). As crass as this statement may seem, many will both appreciate and sympathize with its message, especially those of us who have suffered from interactions with those lacking effective communication skills.

Upon a recent visit to the University of Texas, at Austin, I noted within the course syllabus of a communication course, required of all doctoral students, the following statement, "Of the many skills that contribute to professional success, none is more important than the ability to communicate effectively in front of a group of people." The author agrees wholeheartedly with the University of Texas as to this increasingly recognized point. Communication and interpersonal interaction are grounded in one's ability to effectively exercise high levels of emotional intelligence (Goleman, 1995; 1998).

This paper offers both self-directed learners as well as facilitators of personal development, a clear, concise, and logical approach to utilizing and fostering their emotional intelligence and communication skills - simultaneously; the fostering of one can have profound effects on the other, as they are so closely related (Goleman, 1998). Furthermore, this article purports the added value of technology, when employed appropriately, to support the communicator and/or the communication process.

2. Emotional Intelligence and Cognition

Following in the footsteps of Socrates and Plato, sometimes it is appropriate to approach the understanding of what something is by first recognizing what it is not (i.e. Plato's Republic). Professor Paul Edwards (2002), of the University of Michigan's School of Information, shared the following illustration:

"The speaker approaches the head of the room and sits down at the table. (You can't see him/her through the heads in front of you.) He/she begins to read from a paper in a soft mono-tone voice. (You can hardly hear. Soon you are nodding off.) Sentences are long, complex, and filled with jargon. The speaker emphasizes complicated details. (You rapidly lose the thread of the talk.) With five minutes left in the session, the speaker suddenly looks at his/her watch. He/she announces - in apparent surprise - that he/she'll have to omit the most important points because time is running out. He/she shuffles papers, becoming flustered and confused. (You do too, if you're still awake.) He/she drones on. Fifteen minutes after the scheduled end of the talk, the host reminds the speaker to finish for the third time. The speaker trails off inconclusively and asks for questions. (Thin, polite applause finally rouses you from dreamland.)"

Prof. Edward's illustration of poor speaking helps to highlight the critical nature of effective communication in our lives.

Goleman (1995; 1998) proposes that the emotional intelligence (EI) competence "empathy" is the enabler (or disabler) for successful interpersonal communication, and furthermore, that EI is the most critical determinant of one's success in all interactions with others - far more than the traditionalists' overvaluation of the contribution of IQ (cognitive ability) to one's success in life. The following section presents a background to IQ, EI, and interpersonal communication.

3. Cognition (IQ), Emotional Intelligence (EI) and Interpersonal Communication

We live in a world that has embraced, and therefore is largely driven by cognitive ability (IQ) i.e., our traditional Western academic model, aptitude tests including university entrance exams and graduate emissions tests. It was during the early 1900s that the first IQ tests were researched, designed, and implemented as superior selection tools; e.g., used to diversify between the "smart" and the less so, resulting in the former being granted opportunities to ascend to leadership positions. Gardner noted that during the Great War, two million US soldiers were sorted into different skill levels, according to their IQs: as measured by the original self-assessment instrument, developed by Terman, a psychologist at Stanford University (Goleman, 1995).

Gardner claims this to be the origins of the heyday of IQ, marked by the belief that "people are either smart or not, are born that way, and there isn't much one can do about it, and that tests can tell you whether you are one of the smart ones or not." (Goleman, 1995, p 38). Intelligence Quotient tests measured a person's capacity in the areas of verbal and mathematical acuity.

In order to understand the study of reason; intellect assumed such a "rational" and non-feeling identity, it

is critical to provide the origin of its influence, and the accepted underlying philosophy. During the middle of the 20th century, the Skinnerian behaviorist approach was established as the precursor to the study of academic psychology (Goleman, 1995).

Skinner maintained, as Goleman relates (1995), that only behavior that can be studied from the outside, can be observed objectively, and therefore be accepted as being scientific; realistic, valid, and true. Inner feelings do not meet this requirement, and as such, cannot be accurately measured. This "zeitgeist" of psychology was sustained for several decades, well into the "cognitive revolution" sparked during the 1960s; how the mind registers and stores information, as well as the nature of intelligence.

However, even with the tremendous influence of Skinner and the behaviorist view on the investigation of emotions, inferences were made during the age of intelligence, which was later revisited, and that contributed significantly to the discovery and establishment of emotional intelligence (EI) as a field unto itself; albeit within the broader field of academic psychology.

Thorndike, a strong proponent of IQ during the early 1900s, published an article concerning the existence of what he termed "social intelligence"; the ability to understand others and act wisely in human relations, and argued that social intelligence was an important part of IQ. Although Thorndike's approach of subsuming the social component of emotional intelligence into IQ has been rejected by the founders of emotional intelligence, his acknowledgement as to the existence of non-cognitive intelligence raised interest decades later.

Sternberg (1985) was one such re-searcher who revisited Thorndike's conclusion about social intelligence. Research of his own culminated in his agreeing with Thorndike that:

"Social intelligence is both distinct from academic abilities and a key part of what makes people do well in the practicalities of life. Among the practical intelligences that are, for instance, so highly valued in the workplace is the kind of sensitivity that allows effective managers to pick up tacit messages." (Sternberg, 1985; in Goleman, 1995, p 42)

Several of the forefathers of emotional intelligence (e.g., Bar-On, Sternberg, Salovey, and Mayer) have broadened their view of the concept beyond that of Thorndike's, Gardner, et al. Rather than studying EI through a cognitively filtered perspective i.e., focusing on cognitions about emotions and feelings, as opposed to the broader approach of identifying the role of emotions within intelligence(s), and within the holistic framework of success in all of life's facets, Howard Gardner, an Educational Psychologist at Harvard University, also questioned the importance of IQ in predicting success in life, and moreover, proposed that human beings have multiple intelligences, IQ being only one type.

Goleman, on the other hand, should be credited for popularizing EI and presenting the concept to the world in a clearly defined categorical manner. Goleman initiated a lot of attention and interest to the field, and motivated a myriad of research involving EI with his statements that: (a) emotional intelligence was more important than IQ in all aspects of life; even as much as twice as important; (b) EI was a reliable predictor of success in all areas of one's life (1995).

The definition and explanation Goleman provided was based on Salovey and Mayer's 1990 definition; which subsumed Gardner's. Goleman adapted the definition to focus on motivation, social relationships, as well as other capacities, skills, and characteristics (Goleman, 1995; Mayer, 2001).

i). Knowing one's emotions (Intrapersonal). Self-awareness - recognizing a feeling as it happens

- is the keystone of emotional intelligence. The ability to monitor feelings from moment to moment is crucial to psychological insight and self-understanding. An inability to notice our true feelings leaves us at their mercy. People with greater certainty about their feelings are better pilots of their lives, having a surer sense of how they really feel about personal decisions from whom to marry, to what job to take.

ii). Managing emotions (Intrapersonal). Handling feelings so they are appropriate is an ability that builds on self-awareness. People who are poor in this ability are constantly battling feelings of distress, while people who excel in it can bounce back far more quickly from life's setback and upsets.

iii). Motivating oneself (Intrapersonal). Marshaling emotions in the service of a goal is essential for paying attention, for self-motivation and mastery, and for creativity. Emotional self-control - delaying gratification and stifling impulsiveness - underlies accomplishment of every sort. And being able to get into the "flow" state enables outstanding performance of all kinds. People who have this skill tend to be more highly productive and effective in whatever they undertake.

iv). Recognizing emotions in others (Interpersonal). Empathy, another ability that builds on self-awareness, is the fundamental "people skill". People who are empathic are more attuned to the subtle social signals that indicate what others need or want. This makes them better at callings such as the caring professions, teaching, sales, and management.

v). Handling relationships (Interpersonal). The art of relation ships is, in large part, skill in managing emotions in others. These are the skills that under-gird popularity, leadership, and interpersonal effectiveness. People who excel in these skills do well at anything having to do with

interacting smoothly with others; they are social stars.

Suddenly, a world that had attempted to use IQ (cognitive ability) as the definitive criterion for success was faced with the challenge of EI, and its logical link to managing one's self and others through: self-awareness, self-regulation, motivation, empathy, and social skills - including communication.

4. The Role of Communication

Communication is at the epicenter of interpersonal interaction. The human being first learns to listen, then speak, followed later by reading and writing respectively. Research has shown that in our everyday lives, listening constitutes approximately 45% of our daily communication, with speaking at 30%, reading 16%, and writing at 9%. Oddly enough, most Western models of education spend the most time teaching writing skills, followed by reading, with speaking and listening trailing well behind (Lyman Steil, in Gudykunst, 1994).

This point is of even more concern when one becomes aware that as much as 90% of interpersonal communication is nonverbal, and constitutes emotional transmissions (Rosenthal et al., 1977; Mayer and Kirkpatrick, 1994; Goleman, 1995), with empathy being the vehicle to understand and properly respond to such messages e.g., emotional intelligence. Perhaps the foremost expert on nonverbal communication is Professor Robert Rosenthol, at Harvard University, who developed an empathy measurement tool - the Profile of Non-verbal Sensitivity (PONS).

"Much evidence testifies that people who are emotionally adept - who know and manage their own feelings well, and who read and deal effectively with other people's feelings - are at an advantage in any domain of life... picking up the unspoken rules that govern success in organizational politics. People with well-developed emotional skills are also more likely to be content and effective in their lives, mastering the habits of mind that foster their own productivity; people who

cannot marshal some control over their emotional life fight inner battles that sabotage their ability for focused work and clear thought." (Goleman, 1995, p36) And Goleman further explains "Many people with IQs of 160 work for people with IQs of 100, if the former have poor intrapersonal intelligence and the latter have a high one. And in the day-to-day world no intelligence is more important than the interpersonal." (Goleman, 1995, pp. 41-42)

The evidence is most compelling as to the vital role of emotional intelligence in communicating effectively and being successful in interpersonal relationships of any nature, which should be borne in mind, even though this paper shall continue with more of a focus on effective communication - specifically.

5. The Aristotic Art: Ethos, Pathos, and Logos

The classical theory underpinning the successful delivery of "rhetoric" stems from the teachings of Aristotle, who insisted that in order to be effective and convincing, a speaker (or writer) must be able to appeal to the audience's "Ethos", "Pathos", and "Logos". Aristotle advocates that these three elements inspire confidence in the rhetorician's own character; the three elements induce the audience to believe something without any tangible evidence of it - namely - good sense, good moral character, and good will (Henning, 1998).

In Aristotle's time, ethos was established through the preservation of a family's "good name". Families worked hard to maintain their status of being pillars of the community, and the reputation following such diligence was inseparable from the family name. Today, such credibility is more often gained by way of a person's position and/or title within the community i.e., judge, doctor, lawyer, professor, etc... (Henning, 1998) Certainly EI competency areas: self-awareness, self-regulation, motivation, empathy, and social skills (Goleman, 1998) are often times exhibited by such individuals, if not expected of them by the community in which they live.

Pathos, according to the Aristotic tradition translates into "persuasion", which can be achieved through various approaches. For example, a speaker might achieve pathos from an audience through empathy for his cause. Perhaps this empathy is gained by way of sharing injustices done to the speaker, or shared interest. Essentially, persuasion from pathos is achieved through the manipulation of the audience's emotions, strategically enticing the audience to support the speaker's point of view. Having said that, Aristotle makes it clear that the context of ethos, pathos, and logos, is embedded in good will and strong moral character, therefore not affording to persuasion of an immoral or unethical nature (Henning, 1998).

Once again emotional intelligence underpins one's success (or failure) in obtaining "logos" from an audience. Empathy has already been noted as an important factor of the emotional intelligence framework, whilst influence is one of eight competencies listed within the broader EI category of "social skills" (Goleman, 1998). Logos is the appeal to logic and "good sense". Appealing to the audience's sense of logos can be achieved either "in-ductively" or "deductively"; although modern logic tends to be grounded in the former - inductive reasoning, often times referred to as the Socratic or "scientific" method.

A more contemporary perspective on effective communication can be illustrated as follows: 1). communicate your arguments and ideas; 2). persuade your audience that they are true; and 3). be interesting and entertaining (Edwards, 2002). Often times people become too focused on being persuasive and neglect any attempts to be interesting or entertaining. Others scorn the idea of entertaining, viewing it in parallel to being shallow. Yet another group believes that "being interesting" automatically follows being persuasive. However, these perspectives are seriously flawed.

The author agrees with Edwards (2002) who argued that "it is impossible to communicate and persuade effectively without entertaining as well. Keeping

Table 1.1 Recommendations for Effective Speaking

Recommended	Not Recommended
Talk	Read
Stand	Sit
Use visual aids i.e., slides	Speak with no visual aids
Move	Stand still
Vary the pitch of your voice	Speak with a monotone voice
Speak loudly and clearly; towards the audience	Mumble facing away from the audience
Make eye-contact with the audience	Avoid eye-contact with the audience; looking at notes, the podium, etc...
Focus on main points	Get lost in details
Finish your talk within the designated timeframe	Run overtime
Rehearse your talk	Don't rehearse
Summarize your main points both at the beginning and end of the talk	Offer no introduction or conclusion
Take note of the audience's emotions and respond appropriately	Ignore the audience's emotions; or respond inappropriately
Try to emulate competent speakers	Follow your own style, regardless of its ineffectiveness

(Adapted from Edwards, 2002)

your audience interested and involved - entertaining them - is essential, because in order to communicate your work and its value, you need their [the audience's] full attention. The author would further add that in order to keep an audience interested and involved, one must have strong interpersonal skills, thus allowing one to "read" the nonverbal feedback the audience displays; in short, high levels of empathy e.g., emotional intelligence. There is no set rule that can be successfully applied to all circumstances, but Table 1.1 offers several recommendations that work most of the time

. In the view of the author, the acquisition of good communication skills requires, in addition to emotional intelligence and sound recommendations, exposure to varying standards of communication, the opportunity to critique such communication, and extensive practice (and feedback). Commercial products are available, offering slick presentations, but they usually lack genuineness and depth of content; the latter being a logical result of the former. Opportunities to observe real and purposeful communication (both good and poor), usually provides a more valuable baseline for the learner.

However, in the final analysis, Krzanowski (1998) states it well: "The myth of a 'natural born speaker' does not necessarily apply in the case of presentation skills. Natural abilities may help here, but a lot depends on hard work, perseverance, and willingness to learn the new skill [or improve it]." As this paper argues for the use of technology in communication, the next section focuses on recommendation three (Table 1.1).

6. Technology as an Aid to Presenting

"The end of the 20th century has witnessed the rapid development of presentation standards. Recent years have brought in the use of multimedia, digital equipment, video, data projectors, and - first and foremost - the use of the [Microsoft] PowerPoint presentation package." (Krzanowski, 1998) Most definitely, the development of technology, especially the home computer/computer software technology, has presented speakers (and listeners) with the opportunity to communicate far more efficiently and effectively.

The Microsoft PowerPoint program is well-organized, simple to use, and offers many parameters of support and creativity. However, as Edwards points out, "dynamic" PowerPoint presentations can become more detrimental than supportive in communicating one's message. "Microsoft PowerPoint - now standard issue in many presentation settings - can be a great tool, not least because its default presentation formats encourage brevity. But beware, PowerPoint's fades, transitions, backgrounds, sound effects, and so on can be a real pitfall. Preparing glitzy presentations can be a real time sink for you. Worse, they can give your audience the impression that you care more about surface than substance." (Edwards, 2002)

Recent research carried out at Carnegie Mellon University (Bitter and Pierson, 2001) has produced some rather insightful findings. The research evaluated a multimedia software system that included text, graphics, animation, and simulations. This "dynamic" approach was compared with a control environment that presented equivalent information, but that only employed text and a few carefully selected still images.

The findings revealed that:

1). there was no evidence that the dynamic presentations had enhanced student learning of the information in the lessons;

2). left to their own devices, students did not take advantage of computer-based technology made available to them (even given the most highly competitive nature of the students and the university);

3). there was no distinct preference by students between the dynamic and control approaches; 4). merely using animation and simulation capabilities does not in itself guarantee increased learning - a well-designed text and still graphics approach can be just as successful; 5). the dynamic approach showed no superiority even given learning distinctions between end-product knowledge transfer and process transfer.

Using slides (and other visual supports) requires remembering exactly that - the technology is there to support the speaker - not vice versa. The use of simple slides, in an outline format, with high contrast between dark text and a light-colored background, combined with very limited use of special effects, is highly recommended by the author.

In line with maintaining a clear distinction between the visual support and the source of the communication, one should also avoid becoming what the author refers to as "technology dependent". The essence of this state of dependency is the inability to communicate with others (usually groups) without significant technological support. Whether one has reached this incapacity through a subtle but ever-growing reliance on technology over time, or by way of conscious use of technology to remove the focus of the audience from one's self, on account of a low level of self-confidence in communicating, the end result is highly undesirable - a serious deficiency in interpersonal communication skills.

To become a competent communica-tor, one must build self-confidence and competence in the area, which takes time, effort, willingness, reflection, and the fostering of the ever important EI competencies of: communication, self-assessment, self-confidence, self-control, conscientiousness, achievement drive, commitment, optimism, as well as other more indirect EI competencies.

7. Conclusion

"Think like a wise man but communicate in the language of the people." (William Butler Yeats; 1865-1939)

Not all audiences react the same way to communication; as not all cultures communicate in the same way i.e., level of contextualization and non-verbal factors (Claes, 1998). Even within a given national culture, depending on the level of homogeneity as well as other factors, audience-response may vary.

Claes (1998) expands on this point, maintaining that:

"The effect of different cultures on the style of presentation is significant. The British business and academic culture may be perceived as monochromic, pragmatic, explicit, inductive, punctual, specific, precise, and writing-dependent. This certainly affects the shape of presentations, which tend to be concrete, linear, thorough, planned, signposted, short, and limited, with reduced body language and strict time management. By contrast, many other cultures (including Mediterranean ones) can be seen as polychromic, ideological, implicit, deductive, flexible, ambiguous, and very oral. As a result, presentations in such cultures are likely to be non-linear, indirect, 'assumed', digressive, somewhat unstructured, full of anecdotes, with rich body language and fairly flexible time management."

Within this paper examples and recommendations have been provided, but they all require adaptation to a personal style, which will enable the communicator to appeal to the ethos, pathos, and logos of the audience. Emotional intelligence competencies underpin one's capacity to succeed, through 'hard work, perseverance, and willingness to learn and develop' (Krzanowski, 1998). Technology, such as projectors, video players, visuals, and certainly computer-based presentation packages can greatly enhance and simplify communication - when allocated to a supportive unobtrusive role

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Islamic Banking Reinterpretation of the Stakeholder Theory (August 2013)

Fahad A. Al-Shamali (1)
Amir Sharif (2)
Zahir Irani (3)

(1) Fahad A. Al-Shamali, Director of Corporate Division,
Al-Salam Investment Group, Kuwait
(2) Amir Sharif, Vice Dean, Brunel Business School, Brunel University, London
(3) Zahir Irani, Dean of Brunel Business School, Brunel University, London

Correspondence:
Amir Sharif, Vice Dean, Brunel Business School, Brunel University, London
Email: Amir.Sharif@brunel.ac.uk

Introduction

When observing the Middle East, religion is a key factor in shaping not only people, but also society as a whole due to it being deeply imbedded in social norms and mentality. By studying the stakeholder theory and comparing it with the Islamic banking system, there is room for new possibilities. However, this does not refer to the dismissal of this understanding, it refers to covering a larger range and how they apply to different geographical locations and different ways of life, especially in the setting of Kuwait, where the banking industry is dominated by specialized state owned and private banks (Al-Shamali, 1998).

Literature on the subject of stakeholder theory has largely concentrated on Western settings, with little regard for Islamic banking. The argument raised in this study is that Islamic banking stakeholders management can be described as a means of considering all networks of stakeholders. The issues of hierarchy, gaining influence on the external environment and the Islamic banking industry being connected will be observed.

Stakeholder Theory Background

The stakeholder theory origins can be found in business science literature, and date back to Adam Smith's theory of moral sentiments (Freeman, 1984). The beginnings of stakeholder theory took place in strategic management (Clarkson, 1995; Freeman, 1984; Frooman, 1999); later on it developed in the field of organization theory (Donaldson & Preston, 1995; Jones, 1995; Rowley, 1997), and more recently in the field of business ethics (Starik, 1995; Phillips & Reichart, 2000). Stakeholder theory's focus on the topic of social responsibility has also made it a useful tool in the social issues in management areas (e.g., Wood, 1991a, 1991b). The theory has also begun to enter the topic of sustainable development (Sharma & Henriques, 2005; Steurer et al., 2005; Laplume & Reginald, 2008). It can be described as the method a firm implements to conduct business and the soul purpose of the firm.

As reviewed by Jongbloed et al. (2008), stakeholder's theory current ideologies were developed by the Stanford Research Institute, which used the term in 1963, but only in a sense so as to simplify and develop the concept of shareholders as a group that management should be aware of and concerned about. Twenty-one years later, Freeman (1984) claimed that business organizations should place more concern towards the interests of neglected stakeholders to better make decisions in a strategic and holistic approach. Freeman did not agree that the firm was developed sufficiently enough to address and explain the complicated communication between different stakeholder groups in firms. Freeman's iconic work, Stakeholder Management: A Stakeholder Approach, was the first of its kind to thoroughly present and explain the stakeholder framework. Freeman reviewed many different literatures to develop the stakeholder theory, which included corporate planning, systems theory, and corporate social responsibility. He developed a managerial view that identified four key stakeholder groups that consisted of owners, clients, employees and suppliers; proposing that management theories at the time were not suitable to tackle the issue of quantity and kinds of change which are occurring in the business environment (Freeman, 1984); which included new industrial relations and changes in communication.

More recently, the stakeholder theory has proved of great value with regard to literature in corporate social responsiveness and corporate social responsibility. This progression has assisted in the better understanding of moral visions and the relationship that exists amongst ethics and Islamic banking. With regards to stakeholder management, it has proven to become a constant topic of discussion both

in literature and in practice in Islamic banks, however, it is essential that it be re-examined and developed (Iqbal, 1997; Choudhury and Hussain, 2005; Aribi and Gao, 2011).

The motive of the study is to view concepts being discussed in the banking sector today and build a stake-holder relations structure to better suit the contexts of Islamic banking. Re-examination of stakeholder theory, as applied in Islamic banks will high-light what is of importance regarding the theory with the use of critical analysis, innovative thinking and observing developed terms from different perspectives, more specifically, from an Islamic banking stance. The majority of Literature regarding the subject of stakeholder theory has focused specifically on studies and concepts within "Western" based set-tings and have not been applied within the Arab context, in which this study took place.

Applying the Stakeholder Theory to Islamic Banks

With regards to application of the stakeholder theory in the Islamic banking context, two key points make it of significance. Firstly, there are a number of critical trends that have occurred and will continue to progress the banking industry with great influence. Altering older "Western" representations of the theory, with regards to the Islamic banking industry, is valuable to those who wish to enhance the banks reaction and flexibility in an industry that has proven to be quickly changing at a global scale and economy.

The increase of Islamic banks around the world represents significant and influential trends in the banking industry (Khan and Bhatti, 2008; Mellahi and Budhwar, 2010; Chazi et al., 2010). During the past ten years, the success and growth of Islamic banking and finance has increased significantly, especially for stakeholders investing in overseas Islamic projects (Devaux, 2005). Islamic banks, on a global scale, have been well perceived by stake-holders and their reputation continues to improve (Choudhury and Hussain,

2005). Global markets can expect more Islamic banks to appear in the future, with over 500 Islamic financial institutions around the world and with assets exceeding $1 trillion dollars; the industry is striving strong (Akram et al., 2001; Khalid and Amjad, 2012).

The second point arises from the con-cern regarding morals in the banking industry. The purpose of the stake-holder theory was to create awareness and responsibility that banks have towards both internal stakeholders and external stakeholders. Hence, the banks responsibility is not limited to the focus of increasing of annual revenues, but for the wellbeing of all stakeholders. Keeping this in mind, there is room for expansion. Many possible conclusions can be reached by substituting Western views with those of Arab views within the Islamic banking industry, which may place more attention on religion, culture and social norms.
Applying the stakeholder theory in an Arab context will be useful in aiding the study to better understand and represent the purposes and values with regards to the Islamic banking industry. Also, the application of the stakeholder theory in an Arab context should prove valuable and effective for a better re-flection of realities faced in the Islamic banking industry and in assisting banks that wish to develop the responsive-ness and flexibility of their bank.

Approach to Data Collection

An interpretive research paradigm with in depth interviews has been the method selected for conducting of this research. As expressed by King (1994), an adaptable method suitable to provide thorough data in a contrast-ing setting is the in depth interviews approach. This approach is effective in specific research that is facing a lack of knowledge (Hastings and Perry, 2000). The use of the in depth interview method is regarded as an appropriate technique when honest dialogue is used to extract detailed information (O'Donnell and Cummins, 1999).

In depth open ended interviews regarding the discussion of Islamic banks being connected bodies, needing control over external environments and the

implementation of hierarchies were conducted. All interviews were conducted with managers in Kuwaiti Islamic banks and prearranged with the five banks, which are listed in Table 1. All interviews took place in the setting of the managers' offices. The objective of this qualitative study, and the mentioned benefits of in depth interview, clarifies why this approach of data collection was chosen (Al-Shamali et al., 2012).

1	Kuwait Finance House
2	Al-Ahli Bank of Kuwait
3	Kuwait International Bank
4	Boubyan Bank
5	Warba Bank

Table 1: List of Islamic banks in which interviews were conducted

A Survey of Some Islamic Banks Tested for the Stakeholder Concept

Interviews conducted with the manag-ers of the Islamic banks covered the following three key issues, which have been examined and focused in order to better understand the stakeholder theory as applied to Islamic banks:

1. Islamic banks are connected with each other

2. Islamic banks should have influences or authority on their external environment

3. Hierarchies should be applied in the Islamic Banks

1) Islamic Banks are Connected with Each Other

The assumptions that the Islamic bank-ing industry is a connected industry will be examined. One of the reasons for this assumption being examined is the importance of relations regarding per-sonal freedom. Applying this in a bank-ing perspective is that banks are most suitable viewed by managers within the Islamic banks as being connected to each other, such as clients, business ventures, etc.

Stakeholders within the Islamic banks are those who can affect or be affected by the bank. The majority of bank managers interviewed did not view the stakeholders as important to the basic identity of the bank. This is apparent when observing literature on the stakeholder theory produced by some key authors, which consists of: Mason and Mitroff (1981), "Stakeholders are all those claimants inside and outside the firm who have a vested interest in the problem and its solution"; Thompson, "A stakeholder in an organization is (by definition) any group or individual who can affect or is affected by the achievement of the organization's objectives" (Freeman, 1984); and O'Toole (1987), stakeholders are "all the parties who have a stake" in the firm.

The literature agrees that the identity of the firm is not connected or influenced by the stakeholders of the bank. This is especially apparent in Islamic banks, as they are limited to Shariah Law, in which business must be conducted accordingly. This connects the Islamic banking industry in a sense that most business is conducted amongst each other and is not being affected by the wants of the stakeholders, but by the permission of the Shariah boards. This makes the Islamic banking industry a very connected industry due to the influence of the Shariah boards. Islamic bank managers interviewed view the industry as quickly developing and are currently moving towards more cooperation between Islamic and conventional banks with the approval of the Shariah board, of course.

2) Islamic bank should have influence and authority on the external environment

The second assumption is that Islamic banks should pursue influence and have authority on the external environment due to how rapidly changing the global banking industry is. Islamic banks should pursue having a certain amount of order so as to achieve stability and basic needs. This requirement for order is driven by when Islamic banks are faced with doubt, extreme situations and confusion towards ethics, products and services. Any situation faced that threatens Shariah regulations or creates difficult situations are viewed as unhealthy to the Islamic bank, in which the only rational sense of action is to find control in order to contain or adjust to the situation being confronted and bring stability to the bank.

The viewpoint taken by banking managers is that the individual bank approaches the external environment, which consists of multiple market forces and competitors that challenge and threaten the banks' ambitions for expansion and development. Only by achieving influence can the external environment be controlled and used to benefit the bank. If the bank chooses not to pursue control over the external environment, it will surely lead to lost opportunities, damaging market conditions, increase of government restrictions and decrease in profits. However, if the bank chooses to take action on having control over the external environment, it will be able to predict the activities and changes in the banking industry.

3) Hierarchies

Finally, hierarchies within the Islamic bank should consist of authority and power. The most apparent structure of this can be seen within the military, to name one of many organizations, which implement this particular structure (Andres et al., 1994). In this approach, employees are not considered as being creative thinkers; rather, they are looked upon and measured according to whether they are capable of finishing tasks appointed to them. Also, the bank implements a power distribution from tellers all the way up the ranks to the CEO of the bank where tasks are appointed to employees who most suit the task at hand, and Islamic banks are no different.

Not to be mistaken, rigid hierarchies does not mean a result in the reduction of creativity produced by employees. This approach to managing an organization is favored because it is viewed as simplifying tasks. Also, it functions clearly and it assists the bank in the organization of roles and duties, generating comfort in creating order and proportion. This approach is affective in appointing suitable employees to suitable tasks and ensuring that objectives are achieved. Also, hierarchies make it easier to find from where default issues are arising in the bank, due to the structure and straightforwardness of the hierarchy system.

Islamic Banking Views on the Stakeholder Concept

Arab understandings with regards to Islamic banking and how banks operate within these environments naturally have an effect on how the stakeholder theory also may be viewed. Though stakeholders all have unique identities, this doesn't mean they are completely independent or that language and culture have no influence on their views and thoughts. Looking at the stakeholder theory from an Arab perspective, when the identity of the Islamic bank is viewed, it can be seen that influence of different stakeholders declines and the identity of the bank is clear and communicated through a large body of networks both inside and outside the bank. As stressed upon by interviewed managers, the Islamic bank stakeholder's interpretation of Islamic bank can be extracted from this. Also, the high majority of managers have stated that Islamic banks consist of multiple networks that exist amongst employees, clients, communities, businesses and the Shariah board.

If managers within Islamic banks choose to maintain a remote position from their stakeholders and external environments, they will have put themselves and the bank at risk of being unable to function productively, as mentioned by the managers of the banks.

Islamic Banks Encountering Threats and Uncertainty

With regards to the Islamic bank stakeholders, it is proposed that factors that may have been viewed as threats and disadvantages, may now be able to become tools in achieving diversity, and creating multiple opportunities and innovations. This may be achieved from adjusting to change rather than resisting change. This reflects the importance of not viewing the bank and its managers as remote, but rather as interactive and not disconnecting themselves

from the external environment and unwilling to change, as stated by managers interviewed. Managers believe that evidence from the global banking industry supports that this point is of relevance and should not be taking lightly. Multiple organizational theorists state that interdependence continues to increase as change and interference is at a constant growth (Andrew et al., 1994). Interdependence is also critical for the growth of banks and the industries they operate in (Gray, 1989; Astley and Fombrun, 1983). Managers of Islamic banks mostly accept the fact that as time passes approaches and means to achieving success must evolve. Also, theories and approaches must be subject to flexibility to adjustments. It is essential for stakeholder groups to take full advantage of their interdependence, to advance and progress. Applying interdependence assists the bank in meeting changing needs and opportunities of each group with regards to communicating with the Shariah board. The Islamic banking industry, views this approach as unsuitable, when facing a global banking system in which making threatening decisions are the only choices made available.

Because of these Islamic banking stakeholder' views, it is preferred that a more reasonable approach be taken, whereby conflicts of interest can be adjusted into beneficial situations which create a more suitable and satisfying situation for everyone, to a certain extent. The majority of Islamic bank managers interviewed are confident that this is the strength in Islamic banking, where the interests of all parties are met, especially profit making for the bank and the following of Shariah law for the clients in which the bank and the stakeholders are satisfied.

Skills such as strong communications are vital in order to resolve conflicts and complications and turn these situations into successful collective actions, especially when stakeholder interests are conflicting and are leading to a crisis for the bank (Gray, 1989). This reinforces that placing great importance on these relationships makes communication a critical practice for the Islamic banking industry.

Communication is essential especially when relationships are required to work together in order to achieve mutual improvement. Promoting communication also has a positive effect when decisions are required to be made. As more and more banks embrace forms of cooperation, and collective action, managers are stressing on communication, as stated by managers from Islamic banks interviewed.

When banks are willing to give stakeholders a say in matters and a certain amount of authority over other stakeholders, it makes it acceptable for stakeholders to accept second-rate results. This is because the stakeholders are now exposed to each other and recognize differences, making them more accepting of issues they may not have favored previously. Also, this shows stakeholders that indeed their opinions are taken into consideration by the bank and also by the Shariah board. Avoiding acknowledging stakeholders will create a sense of appreciation and disregard from the bank towards the stakeholders. Hence, this will damage the relationship and prevents cooperation, and collective action and authority, which the bank requires in order to succeed.

Approaching Strategy as Unity

Conventional banking stakeholders may expect managers to make decisions based on "dictated by the numbers" or as "business decisions". On the other hand, Islamic banking managers stated that stakeholders expect decisions by management to be based on responsibilities and relationships they have with specific stakeholders' decisions made by the Shariah board.

Islamic bank managers believe that when in the process of identifying problems, instead of the Islamic banks limiting themselves to just considering topics such as science, statistics, and facts, Islamic banking stakeholders understanding would prefer it to be by beginning with making several stakeholders work through the process of fixing together their diverse opinions. For Islamic bank stake-

holders, topics regarding experience and religion should be greatly considered when creating a structure, in order to identify both problems and their solutions. This also highlights the diversity of stakeholders' perceptions involved.

It is encouraging that bank managers place less priority on achieving objectives and place more priority on the pursuit of unity and effective communication, as stated by the managers interviewed. With regards to the strategic direction of Islamic banks, profits should not be the motivation. Rather, stakeholders and their interests, desires, and needs should determine the strategic direction of the Islamic bank. Hence, there should not be a separation by the bank from their stakeholders into a remote position. It is stressed that numbers and abstract surveys are not the influencers of the strategic direction of the bank.

Conclusions

The argument raised in this paper is that Islamic banking stakeholders view stakeholder management as a means of considering all networks of stakeholders when building value. This can be achieved through the hierarchy approach, gaining influence on the external environment and building strategic direction by using constant communication as a key means. It is of highest importance that Islamic bank managers support and develop the networks of communication with stakeholders and employees, encourage creativity, authority and distribute power when faced with decision-making.

Developments of the stakeholder concept are evident because of how much significance is placed upon the stakeholders in order to address the most practical, ethical and religious issues. Similar studies should be conducted in order to better understand the functions and needs of all stakeholders involved with Islamic banks. Studies should not be limited to Arab countries, but also at a global scale regarding the issues of Islamic banks being a connected industry, having influence on the external environment, and the implementation of hierarchies..

It is suggested in this paper that there be movement in favor of Arab understandings of the stakeholder theory, while keeping in mind these multiple arguments raised which help, develop the current Islamic banking practices. Academics and practitioners are encouraged to carry this study out further in order to gather more data on Islamic banking management for a stakeholder, which currently lacks research. It is hoped that this paper puts forward an initial step.

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Social Capital and Microfinance:
The Case of Grameen Bank, Bangladesh

Dewan Mahboob Hossain

Correspondence:
Dewan Mahboob Hossain
Department of Accounting & Information Systems,
University of Dhaka, Dhaka, Bangladesh.
Email: dewanmahboob@univdhaka.edu

Abstract

The objective of this article is to examine the role of microfinance/ microcredit in poverty alleviation by applying social capital. In order to fulfill this objective, the research takes Grameen Bank, the most renowned microfinance institution in the world, as a case. Through several items of published literature on Grameen Bank, this research concludes that Grameen Bank follows a unique model of operation by building and utilizing social capital. This unique strategy, in many ways, has helped in improving the lives of the poor people - the target group of Grameen Bank loans. It also ensured the sustainability of Grameen Bank as an organization. This paper, by analyzing the mechanisms of operation of this bank, identifies how social capital is used in different layers in order to ensure the sustainability of this bank.

Key words: Microfinance, Social Capital, Grameen Bank, Poverty.

1.0 Introduction

The term 'microfinance' (or 'microcredit') is not uncommon to the world anymore. Over the last few decades this topic has remained as one of the most popular catchphrases for the people and the institutions struggling against poverty. Microfinance represents the distribution of small-scale loans mainly to the people who are living in extreme poverty and who do not have much access to the formal sources of finance. This is usually a kind of collateral-free loan. Shukran and Rahman (2011; 47) defined microcredit as 'a small amount of loan given to the poor to develop their standard of living'. It is expected that by getting access to this loan, poor people will gain economic sustenance through using this money for self-employment. Though there are huge debates on the topic as to whether this poverty alleviation strategy really works effectively in all cases or not, there is no doubt that there are a good number of examples that can be shown as evidence for the success of microfinance as a tool for poverty alleviation.

We can trace back the origin of microfinance in a Third World country named Bangladesh. It was introduced in this country in the seventies by an economist named Muhammad Yunus. Getting inspired from the success of this model, many underdeveloped as well as developed countries in the world, at this moment, are following this strategy to fight against poverty. There is an abundance of literature on the microfinance program of Grameen Bank. This credit program was evaluated from the economic, business and sociological perspectives.

The objective of this research is to identify the role that the microfinance programmes play in poverty alleviation by applying a particular concept - social capital. In order to fulfill this objective, this research takes Grameen Bank of Bangladesh, a microfinance institution, as a case. This is a case study based on the existing literature on the activities and performance of Grameen Bank over the years.

2.0. A Brief History of Grameen Bank

Bangladesh got her independence in 1971 after a devastating war. The post war economy was suffering from lack of infrastructure and massive poverty, especially in the rural areas. Government took several initiatives to improve the situation of the rural poor. For example, all the commercial banks were nationalised and the Government directed these banks to work in the rural areas (Dowla, 2006; 105). According to Dowla (2006; 105), the Government set a requirement of opening two rural branches against every new urban branch. Moreover, there was a specialised bank called Bangladesh Krishi Bank (BKB) that was working to meet the credit demands, mainly of the farmers. In 1986, another bank named Rajshahi Krishi Unnayan Bank (RAKUB) was opened to help the people of the northern area of the country with credits (Dowla, 2006; 105).

But many of these branches did not have commercial success and had to face the fate of being closed down by the Government. So, these credit initiatives implemented in order to improve the situations of the poor, proved to be ineffective in fulfilling their objectives. Commercial bank's initiatives for the poor people do not see success as 'the poor are usually perceived by the "profit-oriented" banks as high-risk borrowers' (Dusuki, 2008; 50).

In 1976, Dr. Muhammad Yunus, a then university Professor of Economics, started a project by lending an amount of $27 to forty two poor persons in a village named 'Jobra' near to his university. Just after the independence of Bangladesh, the postwar economy faced a massive famine in 1974. At that point of time, Dr. Yunus visited the villages near to his university campus and found the village people suffering from extreme poverty. Yunus found that in order to survive, these people used to take loans from the local informal money lenders with difficult loan terms. He was not in favor of charity and thought that if these people get access to credit, they might 'increase their profitability, or diversify their economic activities, in ways that would allow them to raise their incomes' (Hulme, 2008; 4).

Yunus made a list of these distressed people in that village and found that 42 people were in this condition and they needed $27 in total to survive. Dr. Yunus paid the money from his own pocket as no bank was ready to provide these poor people with loans as they were perceived as not creditworthy (Yunus, 2004; 4077). Yunus found these people creditworthy After that, Yunus appealed to a bank near the village of Jobra to make arrangements to provide these poor people with loans, but the bank officials refused that appeal. Later when Dr. Yunus wanted to be the guarantor of these people the bank agreed to provide them with loans on the basis of this guarantee. This became a very successful project. In the words of Yunus (2004; 4077):

"I gave money from my pocket. I did not

know that it would create an emotional counter response from the people who got the money. They thought it was nothing less than a miracle. I started giving loans to these poor people in Jobra and was pleasantly surprised to see that it was working perfectly. I continued to expand the program".

After several years, in 1983, this project was transformed into a formal bank called Grameen Bank. It was 'established as a specialised bank with its own charter to work exclusively with the poor' (Dowla, 2006; 105).

The huge success of Grameen Bank attracted the Governments and the NGOs of several countries around the world. This unique model was applied by many countries. Because of its huge success in the poverty alleviation in many countries of the world, Professor Yunus and his Grameen Bank jointly owned the Nobel Peace Prize in the year of 2006:

"It is credited with proving that 'the poor are bankable'; the Grameen model has been copied in more than 40 countries; it is the most widely cited development success story in the world" (Hulme, 2008; 3).

According to the official web-site of Grameen Bank(1), the total number of borrowers from this bank is 8.35 million and 96% of these borrowers are women. The bank operates through 2,565 branches in more than eighty thousand villages of Bangladesh. The loan recovery rate from these poor people is 97%.

Rather than using the financial collaterals, Grameen Bank believes in using social collateral (Bernasek, 2003; 372). Generally these loans are not given to individuals rather these are given to groups of five to ten members (Mainsah, Heuer, Kalra and Zhang, 2004 ; 4). This total process of loan providing and recovering depends on trust, relationship and network. In other words, Grameen Bank runs its activities through using a concept called 'social capital' (Dowla, 2006; 103). Khandker

(1996; 65) commented that 'by incorporating group-based lending, mandatory savings and insurance, repayment rescheduling in case of disasters, and similar other schemes, it has been able to minimise both behavioral and material risks of lending'.

The remaining parts of this article focus on how Grameen Bank used this social capital in their microcredit program and helped in reducing poverty of Bangladesh. The next section of this article gives an introduction to the theory of social capital. Then, the operating procedure of Grameen Bank is described. Lastly, the article highlights how Grameen Bank operates through creating relationships based on social capital. Though many researchers have worked on the success on Grameen Bank, very few of them highlighted the Bank's utilization of social capital in details. This research is an attempt to fill this gap. As social capital is the main mechanism that Gramen Bank utilizes to maintain its sustainability, a detailed discussion on this concept is needed and also its application in the Grameen Model needs to be analyzed.

3.0. Social Capital

According to Putnam, Leonardi and Nanetti (1993; 167), social capital represents the 'features of social organization, such as trust, norms and networks, that can improve the efficiency of society by facilitating coordinated actions'. It generally refers to 'trust, concern for one's associates, a willingness to live by norms of one's community and to punish those who do not' (Bowles and Gintis, 2002; F419). Fukuyama (1995; 10) defines social capital as 'the ability of people to work together for common purposes in groups and organizations'.

Social relation is the main source of social capital (Adler and Kwon, 2002; 23) and there are mainly two forms of social capital: structural and cognitive. Structural social capital which is 'relatively objective and externally observable' assists in 'information sharing, and collective action and decision making through established roles, social networks and other social

structures supplemented by rules, procedures and precedents' (Grootaert and Bastelaer, 2001; 5). On the other hand, cognitive social capital that is 'more subjective and intangible' includes 'shared norms, values, trusts, attitudes and beliefs' (Grootaert and Bastelaer, 2001; 5).

Social capital increases cooperative actions for problem solving, facilitates innovation, reduces information imperfection and promotes informal insurance/safety nets (Narayan and Prtichett, 1997). It is because:

"…networks of relationships constitute a valuable resource for the conduct of social affairs, providing their members with 'the collectivity-owned capital and a credential which entitles them to credit, in the various senses of the word" (Nahapite and Ghoshal, 1998; 243)

Adler and Kwon (2002; 28) also identified some benefits of social capital. Firstly, social capital facilitates information. Thus, people within the network get 'access to a broader source of information' that helps them to get relevant, timely and quality information (Adler and Kwon, 2002; 29). The second benefit is the benefit of 'influence, control and power' that helps people to 'get the things done' (Adler and Kwon, 2002; 29). The third benefit is that social capital can ensure solidarity and compliance through 'strong social norms and beliefs, associated with a high degree of closure of the network' (Adler and Kwon, 2002; 29). Social capital influences development through 'information sharing and a mutually beneficial collective action and decision making' (Grootaert and Bastelaer, 2001; 6). These benefits can be shown as per in Figure 1 (opposite page).

Social capital represents collectivity. It stands for networking that is dependent on norms, rules, values and trust. It represents a code of behavior for the group. It is expected that if every individual in the group feels a kind of trust and belongingness, and gets guided by the group norms and values, they can achieve greater benefits from the functioning of the group. Grameen Bank uses the same philosophy in order

to deal with the poor people and thus they run their microfinance programs.

4.0. How does Grameen Bank Operate?

In order to understand the operating procedure of Grameen Bank, it is important to understand their mission. According to Yunus (2004; 4077), Grameen Bank follows certain principles in its operation. Firstly, it believes that poor people do not create poverty rather poverty is generated by the institutions and the policies surrounding these people. So, there is a need for a proper change in these policies. Secondly, the bank believes that the problem of poverty cannot be solved through charity, rather charity creates dependency. In order to fight against poverty, the inner energy and creativity of human beings should be utilised. Thirdly, the bank believes that poor people have equal ability like any other people in the society. Their under-utilised capacity needs to be utilised. Fourthly, Grameen bank does not follow the traditional banking style where the people who have more, get more credits. In this bank, the person who has less, gets more credit. Fifthly, the bank has the trust that the poor people always pay back. Sixthly, it is more important to lend to women than to men as women can bring more benefits to the families.

According to this bank's philosophy, 'credit is a human right' (Yunus, 2004; 4078). Grameen Bank provides loan money to those people who, in the traditional banking system, are not considered as creditworthy. So, when these poor people get the loan not on the basis of any collateral but on the basis of trust, they feel more attached to the bank and become creditworthy:

"…no one has ever trusted them with these sums of money before. For this reason, they commit to pay back every penny" (Yunus, 2004; 4078).

The loan is not provided for consumption but to create self-employment. In general, three types of loans are given to the poor. These are, income generating loans, the housing

loans and the higher education loans for the children of the families of the borrowers (Yunus, 2004; 4078).

According to Bernasek (2003; 372), Grameen Bank follows a unique and innovative lending policy. In order to get the loan from the bank, the borrowers have to form a group, generally consisting of five members. This is called the group-based approach (Dusuki, 2008; 53):

"Group-based approach normally i nvolves the formation of groups of people who have a common objective to access financial services. One important feature of group-based lending is the use of peer pressure as a substitute collateral" (Dusuki, 2008; 53).

The group includes the peers of the borrowers and they have to take the loan jointly. So, as the loan is not given on an individual basis, there remains a 'joint responsibility for the repayment of the loans' (Bernasek, 2003; 372). Bernasek (2003; 372) mentions that 'access to credit in the future is conditional on the group members repaying their loans'. Thus, there always remains a high peer pressure among the group members to repay the loan installments, which is often weekly, in due time (Mainsah, Heuer, Kalra and Zhang, 2004; 4).

In order to take the loan, the members of the group have to rank their fellow members according to their financial strength and according to this ranking the neediest member gets the loan first. Mainsah, Heuer, Kalra and Zhang (2004; 4) mentions that 'the members of the group elects a chairperson, who receives her loan only after the neediest members of the group have met the terms of their loans, including the often weekly schedule for repayments'. Thus, if a member fails to repay the loan in due time, she remains responsible for the group's failure for being eligible for further loans. Thus, she loses prestige and reputation within the group. So, each member always remains very conscious about repaying the loans in the due time. Moreover, the group members also continuously
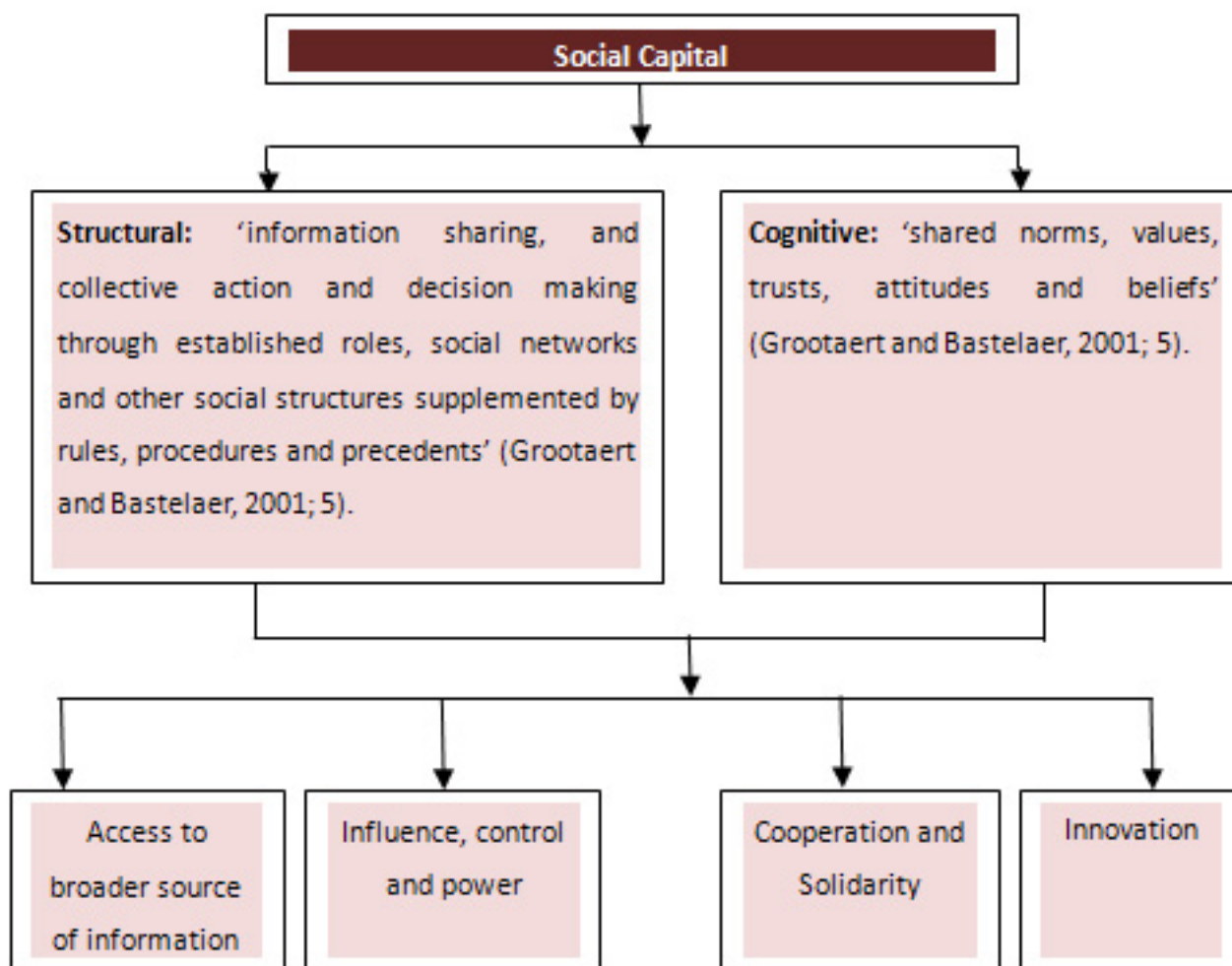
Social Capital

Structural: 'information sharing, and collective action and decision making through established roles, social networks and other social structures supplemented by rules, procedures and precedents' (Grootaert and Bastelaer, 2001; 5).

Cognitive: 'shared norms, values, trusts, attitudes and beliefs' (Grootaert and Bastelaer, 2001; 5).

| Access to broader source of information | Influence, control and power | Cooperation and Solidarity | Innovation |

Figure 1: The Mechanism of Social Capital

monitor each other so that the group may work properly and remain eligible for the loan. This mechanism serves in assuring the sustainability of the Grameen Model. As the poor people cannot provide the collaterals that are used in the normal banking system, this group dynamics based on monitoring and trust work as the 'social collateral'. Jain (1996; 79) commented that:

"....researchers have singled out the Bank's policy of replacing traditional financial collateral with social collateral, by making a group of five borrowers responsible for the repayment of each other's loan, as the most important determinant of its success".

According to Mainsah, Heuer, Kalra and Zhang (2004; 4) this group mechanism works as the first level regulation and there is also a second level regulation that is maintained by the bank workers. The highly efficient bank workers keep monitoring these groups. Again, this system is very unique in comparison to the traditional banking system. According to Yunus (2004; 4078), the bank 'provides service at the doorstep of the poor, based on the principle that the people should not go to the bank, but the bank should go to the people'. Once a week, a worker of the bank meets the group members of each center and in that meeting the loan payments are made. It ensures the monitoring and transparency of the lending process (Bernasek, 2003; 372). Moreover, the centre managers play a significant role 'in selecting borrowers, approving lending groups and supervising income generating projects' (Mainsah, Heuer, Kalra and Zhang, 2004; 4).

The bank's monitoring does not remain limited just within lending and collection of microcredit. The bank focuses on changing the lifestyle of the poor people. It believes that this credit should initiate a 'process of transformation' in the lives of the borrowers (Yunus, 2004; 4078). That is why, with the consent and the suggestion of the borrower-members of the bank, a 'social charter', reflecting the aspirations of these poor people, was developed. This charter is known as the 'sixteen decisions':

"The decisions include such things as sending and ensuring that children stay in school, committing to building a good house for oneself; keeping families small; taking joint actions to help the community; not accepting or not giving dowry at weddings; drinking clean water; growing plants and vegetables and; keeping their children and environment clean" (Yunus, 2004; 4078).

Thus we can see that 'microfinance emerged as an economic development approach intended to address the financial needs of the deprived group of the society' (Dusuki, 2008; 51). Additionally, the improvement of the life standard of the poor people also came under consideration.

5.0. The Grameen Model and the Social Capital

For the above discussions it can be understood that Grameen Bank runs its operation by creating some norms, rules and trusts with its clients. In order to be a client of Grameen Bank, the borrower has to abide by these rules and norms and it is expected that by following these his/her life standard will be improved. The bank also keeps its trust in the poor people and provides them with loans without collateral. This section of the article analyses how Grameen Bank uses the concept of social capital and remains sustainable in its microcredit program.

Grameen Bank builds and uses this social capital in three different areas: firstly, between the organisation and its employees, secondly, between the bank (along with its employees) and the borrowers and thirdly, among the borrowers themselves. These relationships are described here in Figure 2 (opposite page). Three different parties, the bank, its employees and its borrowers are tied in a relationship of norms and trusts.

5.1. Relationship between the Organization and its Employees

Grameen Bank is highly dependent on the employees who are loyal to the organisation and who have deep commitment in changing the fate of the poor people in Bangladesh. The recruitment process of this organisation is quite rigorous and thus, it is not easy to become an employee in Grameen Bank. The employee turnover rate of Grameen Bank is very low.

In order to become an employee of this organisation, the applicants have to go through a tough screening process involving 'a thorough process that entails interviews and tests' (Dowla, 2006; 107). Then these recruited employees have to go through a severe training program that is arranged by the bank. According to Dowla (2006; 107), the nature of this training program is so rigorous that almost half of the trainees fail to complete the program successfully. Woolcock (1998; 146) comments:

"Every effort is made to weed-out those ill-suited to the task during the 6-month training period, but having survived this, it is rare for a Grameen employee to be dismissed: once part of the 'Grameen family', every effort is made to retain them".

The bank keeps huge trust in its employees because 'the staff that are finally employed in the bank are imbued with a sense of pride and a genuine concern for the poor' (Dowla, 2006; 107). That is why, in many cases, the staff working at the branch level are given enough freedom to take necessary decisions even without consulting with the superiors. Thus, the bank actually follows a decentralised system where it 'delegates decision making power and authority to the lower level - zone offices, area offices, branches, centers and groups' (Latifee, 2008; 3). Here we can see the application of social capital. Following a decentralized process represents a great deal of trust that the Bank has in its employees. Because of this trust, the employees get enough freedom to perform the tasks and face the problems through applying their innovative ideas.

Each year, Grameen Bank goes through a performance measurement of the branches known as the 'five-star system'. The bank ranks its branches with the stars of different colours like green, blue, violet, brown and red. The lowest rank starts with the green star that represents a 100% repayment rate. The second rank is called the blue star and it is awarded to those branches that could show profitability. The third rank violet star is given to those branches where deposit has become greater than the loan. The brown star, the fourth level of ranking, is awarded to those branches that could ensure that the children of their borrowers go to schools. The highest rank is the red star and it is awarded to the branches whose borrowers could cross the poverty line as well as fulfill the ten requirements designated by the bank. Some of these requirements are 'having a roof over her head, sleeping in a bed, access to safe drinking water, access to warm clothing and having all children of school going age in school' (Main-

sah, Heuer, Kalra and Zhang, 2004; 5). Though these rankings do not involve any financial benefits to the employees, these are treated as matters of pride that ensure a healthy and 'friendly' competition among the branches (Mainsah, Heuer, Kalra and Zhang, 2004; 5).

Thus, it can be said that Grameen Bank builds the relationship with its employees in three ways:

a. Through a rigorous recruitment process the bank acquires skilled, loyal and committed human resources.

b. The bank keeps trust in the capabilities of the staff as they undergo a rigorous training process. That is why the staff are set free to take several decisions by not consulting the upper authority. In this way, the staff, through enjoying the freedom, become creative and remain motivated to do the tasks properly.

c. Through the five star performance evaluation system the bank creates a healthy competitive environment among the branches. The staff remain cautious about their performance and remain motivated.

Thus, the bank builds relationships with the staff through skill development, trust and motivation. This ensures the sustainability of the microfinance projects of Grameen Bank. Trust and cooperation are important components of social capital. These keep the employees motivated to perform the tasks efficiently and also it helps to develop a sense of belongingness among the employees with the Bank.

5.2. Relationship between the Bank and the Borrowers

The trained and committed employees of Grameen Bank maintain a close relationship with their borrowers. They remain connected with the borrowers on a regular basis as the objective of Grameen Bank does not limit itself only to loan disbursement and collection. The bank also concentrates on the improvement of
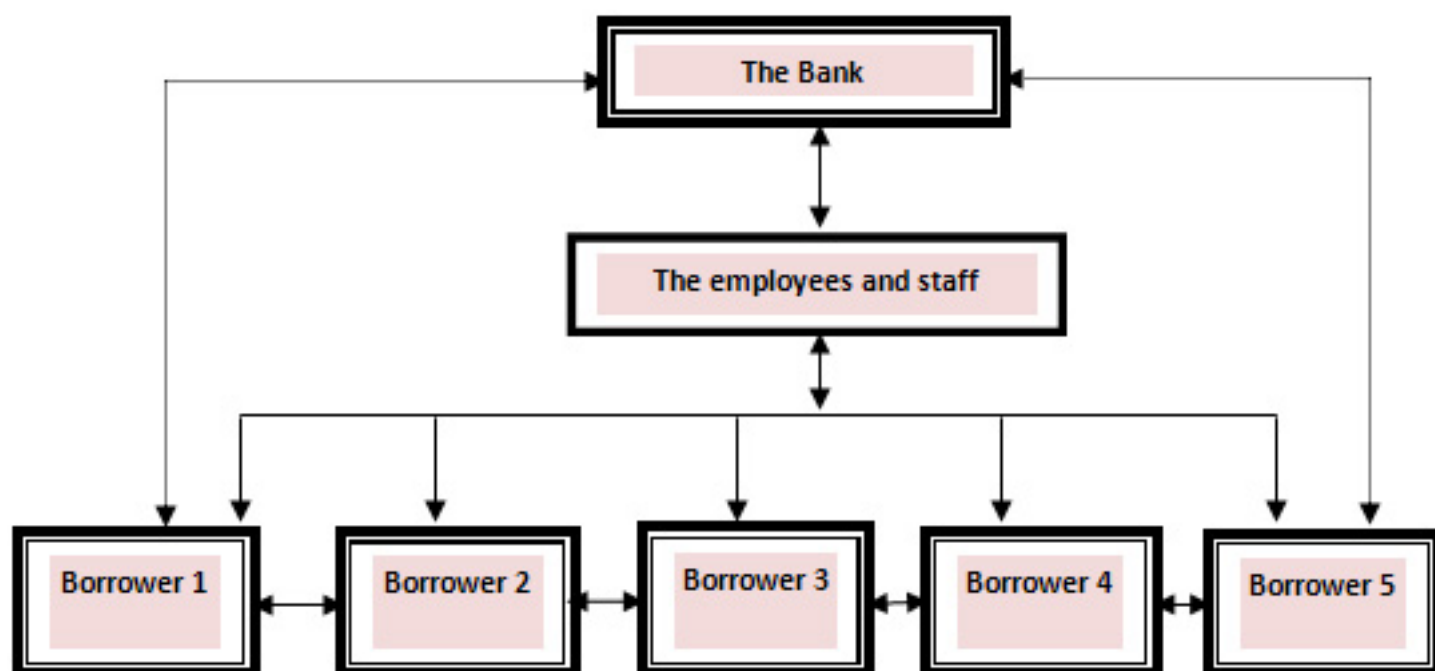
Figure 2: Building and Utilising Social Capital by Grameen Bank

the lifestyle of the borrowers. Moreover, the performance measurement system of the employees is tied to the improvement of the lifestyle of the borrowers. As mentioned in the previous section, in order to be recognised as a red star bank center, it has to ensure many matters that are actually related to the personal lifestyle improvement of the borrowers.

Moreover, in order to be a part of the Grameen microcredit programme, the borrowers have to commit themselves to the Grameen lifestyle and mission. As mentioned earlier, Grameen Bank has its unique sixteen decisions that were prepared with the help of the borrowers. It can be stated that when taking loans, the borrowers are not only committing to repay the loans but also they are promising to utilise the earnings from the investment of the loan money in such a way that ensures a better living standard for them.

According to Latifee (2008; 2), Grameen Bank has both loan and saving programmes: 'It considers savings mobilisation as an integral part of its lending program'. The bank has several savings programs like the Grameen Pension Savings, personal savings, double in seven years terms deposit, loan insurance saving funds, fixed deposit with monthly income etc.

(Latifee, 2008; 2). So, Grameen Bank encourages savings so that poor borrowers can use this money in future crises.

The loan programs include 'basic loan, housing loan, higher education loan for member's children, micro enterprise loan, loan for village phone, business loan for graduate students of Grameen families and loan for struggling members' (Latifee, 2008; 2). If we look closer at these loan programs, we shall be able to understand that most of these loans are actually provided with the motive of improving the life standards of the poor people. These loans not only represent a lump sum of money but also these loan programs inject a vision within the poor people that they have to utilise this money for the betterment of their lives. Grameen Bank also have life and loan insurance programmes (Latifee, 2008; 2).

One of the unique loan programs of Grameen Bank is the loan for the beggars. A good number of people in the extreme poor section of the Bangladeshi society make their living by begging. The beggars are not required to stop begging after getting this loan but they are encouraged to 'take up additional income-generating activities like selling popular consumer items from door to door, or at the place

of begging' (Latifee, 2008; 4). This is an interest-free program that involves providing then with very long term loans with a very small amount of loan repayment installments. These beggar members are eligible for life and loan insurance programs without incurring any cost. According to the official website of Grameen Bank (last updated on October, 2011), this particular loan program is actually introduced for encouraging the beggars to live a dignified life and also to send their children to school to get proper education.

As mentioned earlier, the employees of this bank remain highly committed in helping the borrowers for the personal development. These employees monitor the activities of the borrowers closely. The bank gives enough importance to the decisions of the borrowers. The employees of the bank or the center groups take the decisions through a group discussion with the groups of borrowers. In these discussion meetings they discuss several issues like the existing skill of each individual of the borrowing group, current position of the market and the profitability of the proposed projects (Bernasek, 2003; 373). The staff of the bank do these tasks meticulously as the success of the borrowers has an impact on the performance measurement of the staff as well as the branches.

Thus it can be said that the bank and its employees do not keep themselves only within the loan providing and collecting process, but also they focus on the improvement of the life standards of the borrowers. According to the expectations of the bank's mission and vision, the employees perform diverse activities that may not be seen in the traditional banking system. The branch manager does several unconventional tasks like 'marriage counselor, conflict negotiator, training officer, civic negotiator' etc. (Woolcock, 1998; 120). Dowla (2006; 107) mentioned that:

"Trust is accentuated whenever a staff member visits a borrower house, queries about the members' children's welfare and is the first one after a natural disaster to show up on the member's door-step……This suggests to the poor that the bank is genuinely interested in the well being of the members".

In this way, the borrowers feel a sense of belongingness with the bank and become a part of the Grameen family. These poor people start to have faith in the intentions and activities of the bank. They find that if they remain attached with this family, their life standard improves. Moreover, they get suggestions and help when they face any crisis. All these are actually the components of the social capital that Grameen Bank builds and utilises for the sustenance of their microcredit programme.

5.3. Relationship among the Members of the Borrower Group

Getting the loan from Grameen Bank depends on a collective effort. It was discussed earlier that these loans are not given to the individuals rather these are generally given to a group of five members. As a result, the loan repayment almost becomes a collective effort. Peer pressure acts as an important factor in this case. As mentioned earlier, the loan is given to the group and the member who is the neediest, gets the loan first. The group leader gets the loan at the end. A group can remain eligible for further loans only when their past repayment record is good. So, though each and every member receives the loans, the group

in total remains cautious about the repayment of loans and interests in due time. Thus, an intra-group monitoring system is developed in this case. As the negligent behaviour of a member may affect the future of the whole group, everybody remains careful about their own activities. Otherwise the defaulter person may lose his/her prestige in the group as well as in the society.

In general, the villages of Bangladesh have very closely-tied societies. Most of the people know each other and they have a social relationship with each other. That is why, the wrong-doing of one person can badly affect the reputation of that person in the society. So, these people remain cautious about their loan money utilisation.

Generally each group member knows the activities and the performances of the other members. In order to ensure the survival of the group, the group members may give valuable suggestions and share information so that every member can perform well and remain capable of repaying the loan money in due time.

Through this, two important benefits are gained. Firstly, the members remain cautious about their own micro-entrepreneurial venture so that it can ensure their economic survival. Secondly, through information sharing and group decision making, they can improve their living standards. Thus, over the years, these people cross the poverty line.

Moreover, this group system enhances the capabilities of the members to work in a group in a coordinated manner. They learn how to enhance group cohesiveness. As mentioned earlier, every group has its own leader. As a result, the leadership skills of some people also develop.

6.0. Benefits of Building and Utilising Social Capital

The most important benefit of utilising social capital is that rather than using the traditional collaterals, the bank can

use social collaterals. In general, the bank disburses loans to the extreme poor section of the society. These people are not capable of providing the traditional collaterals. By using social capital like trust, rules and norms, Grameen Bank has invented a new strategy of disbursing credits to the poor. Arrow (1974) argues that the existence of trust reduces the necessity of using costly safeguards and monitoring (Dowla, 2006; 108).

These poor people have never thought of getting formal loans from banks. So, when Grameen Bank trusts them with these loans, they remain grateful to the bank. They also remain cautious to repay the loan so that this mutual trust sustains. Poor people, after getting these loans, try to make the best use of them as they do not have many other sources to get money. In general, they invest this money for self-employment. Thus, Grameen Bank helps in entrepreneurship development among the poor population of Bangladesh.

Another benefit is that these networked relationships between the employees and the borrowers and between the group members help them in information sharing. Thus, the poor people come to know the strategies to develop their life standards. Through discussion and information sharing, they become innovative in meeting their needs. They also share the problems of their families. Thus, they become aware of the issues like children's education, birth control, dowry, sanitation, safe drinking water and others. Empirical research on Grameen Bank shows that the borrowers are aware of these issues and in many ways they have improved their lifestyle on these indicators. Grameen Bank educates these people with new norms, values and practices that are needed to be useful for living a better life.

In the research of Larance (1998), it was found that the center meetings helped the borrowers to extend their social and information network and it helped them in many economic and non-economic matters (Dowla, 2006; 116). These meetings help to build new networks that become helpful for these

poor people. In Larance's (1998) research a case was presented whereby using this new network a woman joined the mass education program of the Government and learned to read. Yunus (2004; 4078) claimed that:

"Today, almost all the children of Grameen Bank are in school. Studies show that Grameen Bank members have a higher adoption of family planning practices….Their housing is better and use of sanitary latrines is higher than the non-members. Their participation in social and political activities is higher than that of non-members".

Todd (1996), by making a comparison between the Grameen Bank borrowers and non-borrowers in a district of Bangladesh called Tangail, found that the rate of poverty was significantly lower in case of the borrowers.

Empirical research also highlighted that Grameen loans helped in women's empowerment. It was found that the women who borrowed money from Grameen Bank have a greater control over the loan activities and many of these women purchased lands in their own names (Bornstein, 1996 and Bernasek, 2003). Bernasek (2003; 379) commented that through empirical research it was found that the 'women who participated in the Grameen program were much less likely to be beaten by their husbands than women who lived in non-Grameen bank villages'. The use of contraceptives in family planning was also found to be higher in case of Grameen borrower women (Schuler and Hashemi, 1994; Bernasek, 2003).

Grameen microcredit programmes also have a positive effect on the health status of poor people. According to Bernasek (2003; 376), most of the houses of the Grameen borrowers are better because these have better sanitation systems, better ventilation and kitchen gardens where fruits and vegetables are grown. Todd (1996), in a comparative study between Grameen borrowers and non-borrowers found that the children of Grameen borrowers are much healthier than the children of the non-borrowers.

Thus, the microcredit programme of Grameen bank not only gives these poor people access to money it also helps them to expand their horizon by creating networks. These networks educate them in terms of entrepreneurship, health, empowerment, formal education and others.

7.0. Conclusion

Over its lifetime, Grameen Bank has faced both praise and criticisms. It was admired because of its unique functioning system that uses social capital as the main tool for operation. Though at the beginning the bank used donor funds, from 1995, it stopped taking any donation and any local or external funds. The deposits and the loan recovery rate were satisfactory and thus the bank could ensure its sustainability. It is a profitable bank and other than a very few years since its inception, it could earn profit in every year.

Over the years the Grameen model became very popular and was applied in many countries in the world. The greatest success of this bank came at the end of the year 2006 when both Grameen Bank and its founder Dr. Muhammad Yunus won the Nobel Peace Prize. It was the first Nobel Prize for any Bangladeshi. The bank's success in women's empowerment got huge attention from the international policy makers.

But in its own country, Bangladesh, the bank faced huge criticisms also. The bank was blamed for providing loans with interest to the extreme poor. The bank's policy was attacked by the Marxist critics as well as the Islamic critics for this reason. The Marxists complained that giving a loan to the poor and taking interest from them ultimately follows the oppressing model of capitalism. The poor people are getting exploited when they are made bound to repay the loan with interest.

Even the top level politicians of Bangladesh have criticised the bank's policy for taking interest from the poor people. Even then the Grameen model remained popular among many

economists and a part of the civil society. The international exposure of Dr. Muhammad Yunus helped the bank to deal with these criticisms.

The bank was also criticised by the religious leaders for empowering women. In Bangladesh, the rural society is relatively traditional where women have a backward position. Grameen Bank's emphasis on women made them powerful and important in many ways. Many rural religious leaders criticised this effort of Grameen Bank vehemently for this reason.

But even then, Grameen Bank remained a source of inspiration for all the people and the authorities who are constantly working for poverty alleviation. Seeing the success of Grameen Bank, many other Non-Government Organisations (NGOs) of Bangladesh have introduced microcredit programs and many of them are successful at this moment.

Over the years, Grameen Bank has become a huge organisation. It has expanded its operation throughout Bangladesh. Moreover, it has extended its operation in many ways by investing in several development projects. In fact, most of these projects proved to be very innovative and successful. Because of its constant commitment for fighting against poverty and helping the poor people, Grameen has become a brand name all over the world. Despite some criticisms, its success cannot be ignored.

Footnote 1 (page 13): www.grameen-info.org, last updated in October 2011. (visited on March 26, 2013)

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How to prepare and update your curriculum vitae

Mohsen Rezaeian

Correspondence:
Professor Mohsen Rezaeian
PhD, Epidemiologist
Social Medicine Department
Occupational Environmental Research Center
Rafsanjan Medical School
Rafsanjan University of Medical Sciences
Rafsanjan-Iran
Tel:03915234003
Fax:03915225209
Email: *moeygmr2@yahoo.co.uk*

Abstract

In the era of rapid information exchange, we should neatly arrange all our personal data into our Curriculum Vitae (CV). This helps others to better know us and better evaluate us for a specific position. This article provides advice on how to prepare and update your C.V.

Key words: curriculum vitae, personal information, evaluation

Introduction

We are living in an era of rapid information exchange. This means that there are huge amounts of diverse information around us and for a successful life, we need to be able to indentify, and become familiar with all those diverse repositories of information which are relevant and worthwhile in our life. Similarly, each of us also has a diverse network of information exchange which relates to our previous experiences in the domain of education, research, jobs and other personal experiences.

Therefore, we need to collect and arrange all our personal information into a concise curriculum vitae (C.V). This helps other people to know us better and in the era of rapid information exchange every decision must be supported by relevant, precise and up-to-date information. If people want to select someone for a new job or a new educational opportunity, they should be able to evaluate our personal data through our C.V. This article advises you on how to prepare and update your C.V.

Prepare the first draft of your C.V

1. Begin your C.V by including your very personal data including your first name and your family name. Give your other personal data including the date and the place of your birth. Add a recent personal photo and tell people how they can contact you via landline phone, cell phone and email. You may also mention if you are single or married or how many children you have.

2. After your personal data, outline details of your current job, if you are currently employed. Give the full details of the requirements of the current job and make it known when it is going to be terminated.

3. Now it is time to tell people about your educational history. There is no need to talk about your high school diploma, so begin with the first university degree that you have successfully completed. Continue with your second and third university degrees if you have them. Give the full details of each degree including its name, its date, the name of the university and your score. If you are currently doing a university degree you should also give its full details including when you estimate to finish it.

4. Now talk about your previous jobs if you have any. Give their full details. Outline how your previous jobs helped you to increase your personal and professional skills.

5. If you have already published an article or a book give the full details. Begin with your first publications and finish it with your most recent one. If you have been able to obtain any research grants give also their full details here. Similarly, if you have presented the results of your previous research in a local, national or international seminar or symposium provide the full details.

6. Now it is time to tell the reader about your academic and also personal interests. Which subject inspires you the most? Give full details. Besides this, what is your personal hobby?

7. You should finish the first draft of your C.V by introducing two persons as your referees who know you well and who may be able to represent you whenever they have to. These might be your supervisor at university or your boss at work. You should ask them in advance before adding their details' as the referees in your C.V. And finally tell the people how they should contact your referees.

Type and format your C.V

It is time to neatly and attractively type and print your C.V. Use attractive and readable fonts. Read your printed C.V carefully to spot any mistakes. Ask your friends or family members to critically read your C.V and provide you with constructive criticism. The final draft of your C.V should be comprehensive, easily read, attractive and without any mistakes.

Use and update your C.V regularly

On finishing the final draft of your C.V you will be able to use it whenever and wherever you need it. You can send your C.V together with a covering letter to any institutions, which advertise a new job or an educational institution for a post-graduate opportunity. However, be careful to update your C.V regularly. Add any new important information about yourself. If you publish a new article or attend a seminar or finish an educational opportunity you should add these details to your C.V.

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Professor Atifa Shuaib
A Divine Gift for Pakistani Thalassemia Major Patients

Manzoor Butt

Correspondence:
Dr Manzoor Butt
Family Physician, Researcher & Trainer
Rawalpindi, Pakistan.
Email: drmanzoor@ymail.com

It is quite an honor for me to write about my class fellow Atifa Shuaib, who is presently working as Professor of Pathology at Sheikh Zaid Medical College, Rahim Yar Khan. She is Clinical Hematologist, Thalassemia Consultant, University Examiner, Genetic Counselor, Interior Decorator, Painter, Adventurer and Social Worker.

Atifa was born in Gujrat in September, 1960. She completed her under graduate education in Rawalpindi from Presentation Covent School and F.G. Girls College. She did her M.B., B.S from Rawalpindi Medical College in 1985. She got her first position in her 1st professional examination with distinction in the subject of Anatomy. Again, she secured first Position in her 2nd Professional examination. She was declared best graduate of RMC for the session 1979-85 and was awarded four gold medals (President of Pakistan) for her achievements.

She did her one year house job/residency in Gynecology & Obstetrics at Holy Family Hospital Rawalpindi. In 1998, she qualified FCPS in clinical hematology from College of Physicians & Surgeons Pakistan.

She started her career as a Woman Medical Officer in 1987 from Rural Health Centre at Dhudial District Chakwal. A few months later, she joined Rawalpindi Medical College as Demonstrator and performed diagnostic work in hematology, histopathology, microbiology, chemical and clinical pathology departments till 1998.

In 1998, she was appointed Assistant Professor at Holy Family Hospital, Rawalpindi where she was in charge of the clinical hematology section. She became Associate Professor and in charge of pathology department at the same hospital in 2005. In addition to her diagnostic and research work as clinical hematologist and consultant of Thalassemia centre, she also performed administrative responsibilities of the pathology department. As a clinical hematologist, Atifa has performed more than 3000 bone marrow biopsies since 1998. She was promoted as Professor of pathology and transferred to Sheikh Zaid Medical College, Rahim Yar Khan on 14th June, 2013.

Atifa married her class fellow Dr Shuaib Khan in April 1987. They have three children. Their family life is very exemplary. Dr Shuaib is basically a health administrator and presently is working as Medical Superintendent of Rawalpindi Institute of Cardiology.

Managing Thalassemia Major Patients is her first and the utmost passion.

She is very closely associated with Thalassemia patients. She involved herself voluntarily and actively in its treatment after seeing the miseries of families affected by this disease. In addition to medical treatment, she also provides psychosocial support to the patients and their families.

She intends to do a lot for Thalassemia major children. She plans to establish a state of art center of excellence for management of hematological diseases, like one that the residents of Rawalpindi and Islamabad (the twin cities) have not seen. She plans to generate money from treatment of patients with hematological diseases and use that on Thalassemia major children. She is so sincere with this plan that she is even ready to scarify her carrier at its peak by taking early retirement in August, 2014. Thalassemia is her passion and she is a permanent volunteer blood donor since 1978 when she was only 18.

This would not be an easy venture but she has immense belief in God, herself, her husband, her friends, colleagues and well wishers. To achieve this, she needs a committed team and a lot of financial assistance. Initially, she will establish a hematology center at her lab very soon where all treatment for Thalassemics would be free.

For a very long time people have believed that the only treatment of Thalassemia is blood transfusion; many uneducated families still believe so but unless iron overload is treated simultaneously with regular blood transfusion the treatment is incomplete.

In 1999, she started a Thalassemia centre at Holy Family Hospital. According to Punjab government policy, blood transfusion services are separate and do not come under hematology department. She involved herself in blood banking as well but very soon was made to realize that she could not make changes. Thereafter

due to shifting of the laboratory further away from the blood bank it became difficult for her to go there every day.

For many years, she kept on managing patients randomly and used to give them iron chelation medicines purchased from charity money (on a small scale) but was not happy with this set up as the supply of medicines was not consistent and only a limited number of patients were being managed. She was unable to improve these services because of multiple reasons such as departmental resistance, politics, not having a team, working alone and failure of hospital administration to understand the need of iron chelation medicines.

It was only three years back when she was able to develop a team by getting PGs in the department. She gained confidence of hospital administration to get the hospital to purchase iron chelation medicines. During the next two years, approximately two hundred patients were registered and treated properly according to TIF guidelines. They showed excellent results but the number of patients could not be increased because of budgetary constraints. Unfortunately during the third year, administration stopped purchasing these medicines and at the same time she was transferred to a far city of province. The Thalassemia treatment has come to halt because of her going away.

Atifa believes that treatment of Thalassemia patients is not just blood transfusion or iron chelation; in fact prescribing medicines and labs are just a part of Thalassemia Major management. Her way of handling patients is very different. She is an excellent listener, gives time to her patients and develops a bond with the patients and their families. They are not only satisfied but also trust her and believe in her. Patients once seen by her always come back to her and refer other patients from their neighborhood to her. She is highly motivated and ambitious for her work and derives joy from it but feels extremely sorry for the state of affairs these patients have to face.

Atifa is a thorough professional Lady

Atifa is life member of the Pakistan Association of Pathologists, life member Pakistan Society of Hematologists, member Pakistan Society of Gastroenterology and Hepatology and corresponding member, National Blood Transfusion Program.

Atifa has actively participated in many national and international conferences. She has presented her papers on Hematology during many national conferences, seminars and symposia. She has more than fifteen articles published nationally and internationally. She was a prominent speaker at annual APSENA conference Chicago 2009 on Water borne Diseases and at the Year end conference on Thalassemia, Indonesia 2011 on Management of iron overload in Thalassemia Major Patients.

She is certified examiner for University of Health Sciences (Punjab), Quaid-e-Azam University (Islamabad) and College of Physician and Surgeons, Pakistan.

She has plans to set up a state of art referral hematology facility, both diagnostic and therapeutic in Rawalpindi/Islamabad. She is involved in imparting quality laboratory services to the public and is part of the lab standardization process started by General Manzoor Ahmed (a reputed pathologist of Pakistan). When she was working at Holy Family Hospital, she fought for referral of all tests to hospital labs instead of private labs in order to facilitate poor patients and break the mafia of private labs, "commission system". She owns a private lab but her ways of working and moral ethics are very different from the majority. She practices clinical hematology in her private setup only to the extent where no admissions are required although it is her wish and desire to do full clinical hematology.

Other passions

She is a very professional lady who is thoroughly committed to her work but yet she has other passions .She is a deep lover of nature and finds great peace in gardening, home decoration, pet keeping, bird watching and travelling to places where one feels extra close to nature and thus its creator, God.

She used to be a sports woman, played baseball, netball, table tennis, lawn tennis, cricket and volley ball. Atifa was in school and college teams of baseball, netball and table tennis. She received a pride of performance certificate in table tennis.

She is a very straightforward, honest and down to earth person who loves teaching. She believes in disseminating every bit of knowledge she has to others in need of it. She is a good listener so many people including doctors and patients end up sharing their personal problems, secrets and worries with her. She guides the youth on principles of morality and ethics.
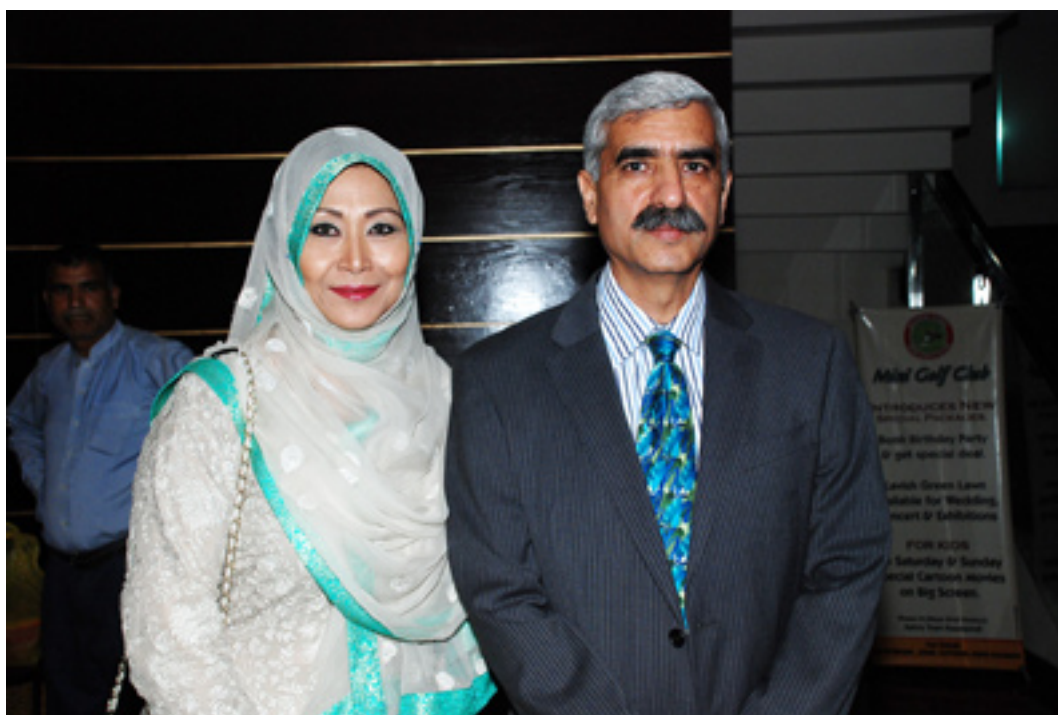
Professor Atifa Shuiab pictured with her husband

Professor Atifa Shuiab's children

Professor Atifa Shuiab pictured with her husband and daughters