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PROJECT CONTRACT FINAL REPORT

Community Economic Development Program
New Hampshire College

The Islamic Micro Enterprise Collective
"ISMEC"

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EXECUTIVE SUMMARY

WHAT WE STARTED OUT TO DO:

The Islamic Micro Enterprise Collective was initiated to develop a strategy to educate (what is it), motivate (get involved), train (learn how) and deploy (put into action) men, women and youth in the art and sciences of social economic development from an Islamic prospective. I wanted to develop an economic strategy that addressed the social economic issues relevant to the African American Muslim Community specifically, and the General Muslim Community at large.

WHAT HAPPENED:

During the development phase of the project the anticipated goals and objectives greatly exceeded the "real life" time frame that this project had to adhere to. In other words we started out to save the world, and soon realized that: 1- It doesn't matter how crystal clear you see the vision, it takes time for the people to embrace it. 2- Even when the people embrace the vision, everyone has their own agenda, and will try to incorporate their agenda into the vision. It is at this stage in the project cycle that the true art of CED takes place. If the facilitators have done their homework properly, this phase can be a smooth transition because the vision they will be articulating will reflect the vision of the people.

It was during this cycle of the project that the board of ISMEC realized that:

1) The mission statement of ISMEC profoundly expressed the needs of the people.

2) As a result of the shortage of qualified manpower, and the overwhelming CED needs of the communities we serve, we as an organization needed to re-focus our energies from

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developing new CED initiatives to helping existing organization meet their CED project goals.

Subsequent to the above a resolution was passed that states: If an organizations CED goals and objectives are in conformity with the mission and vision of ISMEC, if asked, we would lend our expertise to that organization to assist them in realizing their CED project goals.

LESSONS LEARNED:

Starting this project as a novice in CED project development, the lessons I've learned were innumerable, here are just a few:

1) Keep it simple stupid – only Superman can save the world, and Superman does not exist in real life.

2) Projects should be laid out in easily obtainable goals and objectives.

3) If possible those goals and objectives should be broken down into a series of "small successes" with timelines. This allows the project participants to gain confidence in themselves and in the project.

4) If the scope of the project is too vast, reduce the project into phases and follow steps 2 and 3 above.

HOW WOULD I DO IT AGAIN:

If I where starting this project over again today, I would reduce the projects goals and objectives to developing the Islamic "Faith Based" CED summit. The summit embodies the spirit of the mission and vision statements if ISMEC. The summit incorporates the true spirit of CED project development as it gets the people involved in the planning process of

their own CED destiny. The summit maps out a strategy of implementation, follow up, and

evaluation, all of which are key elements of a good CED project. Given the time constraints

of the CED project course, the goals and objectives of the Islamic "Faith Based" CED

summit would have been easily obtainable

PROJECT HISTORY

In the United States, researchers estimate the total Muslim population at somewhere between five million to eight million (Table A). The Muslim Population in the U.S. (American Muslim Council [AMC], 1992, pg. 11). Dart. J. (1994, December 10) reported Islam as the fastest growing religion in America, and projected that by the year 2000, its numbers would surpass those of the second largest religion, Judaism, The Los Angeles Times, pg. B-4 Metro Section. The AMC states that, two thirds of the American Muslim population live in 10 states, with cities in New York, New Jersey, California, as well as Boston, Houston, Detroit, Chicago and Washington, D.C. showing significant numbers (Table B). The Muslim Population in the U.S. (AMC, 1992, pg. 15). Within the American Muslim population one will find essentially three groups: (1) American converts to Islam (2) Immigrants (3) Those born as Muslims to one of these two groups. (Ibid, 1992, pg. 11).

For most new Muslims, conversion to Islam brings a complete lifestyle change as the religion addresses social, political and economic issues as well as spiritual affairs. Due to the differences between American society and a society based upon Islamic law, the framework for ideal Muslim communities in America has yet to be fully established and implemented.

The disparities between Islamic law and American social custom tend to place Muslim converts in a precarious position, somewhere between mainstream American culture and a slowly developing Islamic culture. In America, for example, men and women intermingle freely while Islam encourages gender separation. Qu'ranic injunctions regarding women's dress often prevent Muslim women in America from participating in various forms of social and economic endeavors. However, if one studies the history of Islam, one will find that women had a major

role in the development of Islam. To address these issues in the context of Islamic law resource centers must be developed that are sensitive to the needs of the Muslim community. As of 1994 there is estimated to be over one thousand Mosques/Islamic Centers and over four hundred Islamic schools to service the vast needs of millions of Muslims, Naji, A. A. (Ed.). (1996). Muslim Almanac. In reality, most Islamic centers can only facilitate religious services, as the resources needed to furnish vital social and economic services are limited or do not exist at all.

African Americans comprise about forty-two percent of the American Muslim population (Table C), The Muslim Population in the U.S. (AMC, 1992, pg. 16), which makes them the majority group in terms of Islam in North America. However, in terms of the overall U.S. population, African Americans are considered minorities, and all too often exist on the fringes of society. The choice of Islam as their religion may marginalize them even more. African American converts often suffer class, racial and economic discrimination at the hands of their own Muslim brothers and sisters from other countries. Additionally, the African American suffers from a variety of social, economic and cultural challenges, leaving the black community with a general sense of low self-esteem. This low self-esteem manifests itself through socio-economic problems such as unemployment, poverty, homelessness, a high incidence of psychological and physical abuse, a high divorce rate, and many single parent families. All too often, the fundamental causes of social decay remain unresolved. Therefore, the symptoms persist. In most instances, these problems are carried over when people convert to Islam.

As immigrant Muslims come to the United States they bring with them an established family culture and infrastructure. Additionally most Muslim immigrants are from the upper social economic levels of their societies. Therefore they are able to make an immediate economic impact upon the communities they migrate to. Most immigrants view the African American

through the eyes of the western media. Consequently as African Americans enter the fold of Islam they are often looked upon as underachievers, lazy, not trustworthy, gangsters etc. This adds an additional level of social and economic degradation to an already disenfranchised African American Muslim community.

Many African Americans entered the fold of Islam during the '60s and '70s as a statement of rebellion against the establishment. This hypothesis led to a series of misconceptions resulting in many adherents leaving school, their jobs, and in some cases dropping out of society all together. Some adherents sought to fight the system while others sought to milk the system. The end result was most of their families wound up on Social Service. The sad reality is that many African American Muslim Families have become institutionalized welfare recipients. With the advent of welfare reform these institutionalized families are now facing even greater challenges than their non-Muslim counterparts.

The African American Muslim youth is faced with a quagmire of dilemmas, in their social, spiritual and business lives. The African American Muslim community in general has failed to provide their youth with a socially acceptable environment that produces healthy well-balanced citizens. The results are increasing numbers of African American Youth are violently taking their frustrations out on the general public.

PROBLEMATIC OVERVIEW

PROBLEM STATEMENT

If no alternative strategies are developed, African American Muslims will continue on the path of social, moral, spiritual, and, economic frustration, which could have a devastating effect on American Society at large.

PROJECT PROBLEMS:

1) Islamic Law prohibits the giving or taking of interest (usury) (The Noble Quran 2-278). Consequently any Muslim seeking to advance his or her self through business ventures is immediately faced with the problem of interest bearing financing.

2) Muslims of African American decent in general don't have extended family support from which to call upon for social and or economic assistance.

3) As a result of the social/family upbringing of most African Americans there is a underlying feeling of distrust not found in other minority/ethnic communities i.e. no collective effort towards achieving the same goals, no collective buying or sharing of trade information etc.

4) In Islam the women is given the responsibility of raising the children. In American society most families are faced with need of a dual income. As more and more Muslim women are forced to seek employment outside of the home they encounter the following dilemmas:

   a) Islamic law establishes gender separation outside of family relationships, western ideology dies not support this viewpoint.

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b) Affordable childcare that supports their religious ideology

c) They are neglecting their religious duty to their children by working outside of the home.

5) The African American Muslim community specifically and the Muslim Community in general has not provided Muslim youth with the framework necessary to establish a viable Islamic society in America.

6) As a result of the high divorce rate among African American Muslims a foster parent or a single parent raises the majority of African American Muslim youth.

7) African American Muslim youth have very few African American Muslim entrepreneurial role models. Subsequently the majority of African American Muslim youth follow the path of their non-Muslim counterparts in expressing their entrepreneurial skills through gangs, drug dealings, street life, etc.

THE NEED:
To develop an economic strategy that addresses the social economic issues relevant to the African American Muslim Community specifically and the General Muslim Community at large.

PROJECT GOALS

GOAL STATEMENT:

The goal of this project is to develop a strategy to educate (what is it), motivate (get involved), train (learn how) and deploy (put into action) men, women and youth in the art and sciences of social economic development from an Islamic prospective.

PROJECT OBJECTIVES:

For the purpose of my CED project I will limit my objectives to:

1. Establishing the Islamic Macro-Enterprise Collective (ISMEC)

Results: ISMEC has not been incorporate to date. It was decided to wait until I finished school, so I could devote time and energy necessary to run the organization on a full time basis.

2. Finding and or developing alternative financing

Results: This is an ongoing process, we are currently negotiating with various lending institutions to develop a working model that is acceptable to both western and Islamic law.

3. Soliciting at least thirty ISMEC members

Results: Since the organization has not been incorporated, no formal membership has been implemented.

4. Developing think tanks that center on the development of alternative financing

Results: This collaborative effort has been established with various Islamic scholars, business entities, and individuals who share this common goal.

5. Developing buying clubs and merchant associations to increase the buying power of ISMEC members.

Results: This goal will be an output of the Islamic CED summit.

6. Developing summer youth training programs in computers, business development, and, international trade development.

Results: This goal was initiated at the CED summer camp and will be included in one of the workshop topics at the CED summit.

PROJECT PRODUCT:

An economic/business development strategy that addresses the social economic issues relevant to the African American Muslim Community specifically and the General Muslim Community at large.

Results: The Islamic "Faith Based" CED summit is the first in a series of events scheduled that begin to identify, outline, and develop this strategy.

EXPECTED OUTPUTS:

1. Buying clubs/merchant associations to increase buying power.

Results: This will be one of the workshops of the CED summit.

2. National and international Business entities that support the ISMEC philosophy.

Results: This is an ongoing process, currently the Muslim Business Association of Washington, DC, and the Islamic Technology Group of Maryland have signed on as associate members of ISMEC.

3. Strategies in economic development, business development, entrepreneurial development,

international and intercultural economic development, using information systems in business and as a business, alternative funding, economic strategies for low income communities, etc.

Results: All of these items will be incorporated into workshops at the CED summit.

4. Alternative businesses that can be run from home or in an Islamicly acceptable environment.

5. Affordable childcare for those women who must work outside of the home.

Results: The expected outputs 4 and 5 are incorporated into workshops of the CED summit.

6. Mentoring, work-study, and, training programs for Muslim youth.

Results: This expected output was first addressed through the Islamic CED summer camp, and will be a workshop topic at the CED summit.

EXPECTED INPUTS:

1. Commitment from the leaders (Imams) of five Muslim communities located in the Washington, DC area, to participate at the board level of ISMEC.

Results: We received the commitment from the five community leaders. We quickly realized however, that these leaders where inundated with the daily operation of their respective communities, and where unwilling or, unable to devote the time necessary to be a board member of an upstart organization.

2. Commitment from the members of the five Muslim communities to participate in the development of training programs for ISMEC.

Youth training programs where instituted through the CED summer camp, Adult classed will be an outgrowth of the CED summit focus groups.

3. Survey re: needs and resource assessments.

Results: The survey will be developed at the plenary sessions of the CED summit.

4. Commitment from at least one member of each of the five communities to serve as a volunteer for ISMEC.

Results: All volunteers are in place and are currently serving as volunteers for the CED summit.

5. Commitment from at least thirty Muslim businesses/entrepreneurs to join the ISMEC organization.

Results: ISMEC is not yet a legal entity so, no formal membership has taken place.

6. Time and money to cover the cost of labor and expenses, for research purposes.

Results: Funding sources have been identifies, pending the formal incorporation of the non-profit entity.

7. Negotiations with stakeholders, supporters, finance parties, etc.

Results: Negotiations are ongoing and, both the Islamic CED summer camp and the Islamic CED "Faith Based" summit are outgrowths of the negotiations.

8. Development of ISMEC as a 501 C 3 non-profit entity.

Results: The target date for incorporation is February 2001.

PROJECT RESULTS

As The Islamic Micro Enterprise Collective (ISMEC) has evolved, the word has spread about the organization's capabilities. During this evolution, it has become very apparent to the board of directors of ISMEC that our organization could be more effective in fulfilling its mission by

assisting other organizations in their developmental efforts. Subsequent to this the following events have taken place.

On May 7th, 2000, I was invited to attend a meeting of the Muslim Advocacy Commission Inc., of Washington, DC(MAC). Present at the meeting were, Imam Johari Abdul Malik, Imam of Howard University, and Muhammad Scercey Esq., both founding members of MAC. The meeting was called to discuss the involvement of ISMEC in the planning and facilitation of an upcoming seminar entitled "Bringing It All Together, A Plan of Action". The purpose of the seminar is to develop a comprehensive working plan that ties in the efforts of the leaders of local Masjids, academia, community activist, students, student organizations, and local businessmen into an organized strategic plan of action.

On May 12th, 2000, I met with the Shura (board) of Masjid Al Qawi of Washington DC. Present at the meeting were Imam Abdul Mubdi, Mustapha Ibn Blackman, Tariq Abdul Hadi, and Abu Saif Sadiq, all were members of Masjid Al Qawi Shura (governing board). The Imam stated that the Masjid would like to sponsor a summer youth camp, and asked if ISMEC would assist the community in developing it. The purpose of the camp is to provide a cultivating atmosphere where the spiritual, mental, and physical qualities of inner city Muslim youth are challenged, nurtured, and developed. The camp would provide spiritual training and, counseling, entrepreneurial training, and business development classes, physical training, and conflict resolution skills, community organizing, and building skills. These skills would be taught in an atmosphere that re-enforces the need to be spiritually based in all aspects of one's life, and will encourage the youth to apply their spiritual values to the skills learned at the camp.

On May 14th, 2000, the board members of the Islamic Micro Enterprise Collective (ISMEC) decided to hold its second quarterly performance/progress evaluation and review. Present at the meeting were Shaiykh Taalib Abdullah, Jamal Williams, Ibrahiim Houston, and Saadik Redd. All present at the meeting were in agreement that the mission statement of ISMEC captures the economic sentiment being expressed throughout the Muslim community. However as a consequence of all the requests we have received for assistance from established communities, organizations, individuals, and businesses, a motion was put forth to rethink our strategy of implementation. The board decided that at this point in the development of the organization, ISMEC could fulfill its mission, more effectively as a facilitator to other established organizations in reaching their goals and objectives, rather than developing new projects ourselves.

Subsequently the board unanimously decided to assist both organizations in developing their projects. Adapting this position has allowed ISMEC to utilize its expertise more effectively, and still maintain its focus on the original goals and objectives outlined in this project.

ISLAMIC "FAITH BASED" CED SUMMER CAMP FOR MUSLIM YOUTH

CAMP OBJECTIVES:

 1. Identifying funding sources

 2. Developing program curriculums (young adult/youth)

 3. Developing staff profiles (volunteer/paid)

 4. Developing a project budget

 5. Developing volunteer staff

 6. Developing staff job descriptions (volunteer/paid)

 7. Developing daily activities of the camp

 8. Identifying necessary equipment

CAMP PRODUCT:

To provide a cultivating atmosphere where the spiritual, mental, and physical qualities of inner city Muslim youth are challenged, nurtured, and developed. The camp would provide spiritual training and, counseling, entrepreneurial training, and business development classes, physical training, and conflict resolution skills, community organizing, and building skills. These skills would be taught in an atmosphere that re-enforces the need to be spiritually based in all aspects of one's life, and will encourage the youth to apply their spiritual values to the skills learned at the camp.

EXPECTED OUTPUTS:

1. A core group of Muslim youth educated in, and dedicated to community economic development.

2. Commitments from participants to implement the strategies developed at the camp.

3. After school classes and programs to follow up on the skills and lessons learned at the camp.

4. Apprenticeship programs for those participants who demonstrate the desire and ability to perform the required tasks.

5. The development of a magnet school that teaches and re-enforces the values and lessens learned at the camp

EXPECTED INPUTS:

1. Thirty Muslim youth ages 5-13, male and female

2. Thirty Muslim youth ages 14 and up Male and female

3. One program director

4. Four paid staff members

5. Ten staff volunteers

6. Commitment from local businessmen to participate in the on the job entrepreneurial training.

7. Time and money to cover the cost of labor and expenses, and research for the seminar.

8. Negotiations with stakeholders, supporters, funders, parents, etc.

PROGRAM DEVELOPER FOR THE MASJID AL QAWI SUMMER CAMP

a. Developing the project framework

b. Coordinating the various entities that comprise the project.

c. Establishing schedules, timelines, and meetings for those entities

d. Overseeing the development of the camp curriculum for both young adults and, youth.

e. Oversee the development of the camp training agendas

f. Develop staff profiles for both volunteer and paid staff

g. Oversee budget development

h. Coordinating volunteer recruitment

i. Coordinate the development of paid staff and volunteer job descriptions

j. Coordinate the procurement of camp equipment

k. Oversee the recruitment of businesses to assist in entrepreneurial, and apprenticeship training.

l. Coordinate the development and distribution of camp promotional material

m. Develop program monitoring and evaluation materials

OVERSEE THE CAMP MONITORING AND EVALUATION

a) Oversee the distribution and collection of daily evaluation survey

b) Oversee the distribution and collection of weekly evaluation survey

c) Oversee the distribution and collection of field trip evaluation survey

d) Oversee evaluation review board for the camp.

SUMMER CAMP STAFF PROFILE

All staff personnel must be:

1. Of good Islamic character

2. Sincere

3. Able to supervise students

4. Able to communicate with parents, other staff members, and camp participants

5. Able to provide educational instruction

6. Creative, and innovative

7. Must show initiative/be a motivator

8. Must possess team building skills

9. Program director must have all of the above qualifications, and must possess at least three years of experience in childhood development, human resources, or economic development.

STAFFING NEEDS:

1-Program Director (one)

Job description includes but is not limited to:

a) Overseeing the daily operations of the camp

b) Provide remedial solutions (second level) to any conflict between staff, camp participants, business participants, and, or, parents

c) Participate in planning and evaluation of camp curriculum

d) Participate in the evaluation of staff, and camp participants

e) Participate in the evaluation of the overall effectiveness of the camp in reaching its goals and objectives

f) Participate in the writing of the final evaluation report

2 - Paid staff members (four)

Job description includes but is not limited to:

a) Exhibit good Islamic character at all times

b) Coordinate daily activities of the camp

c) Provide daily instructions in the assigned areas

d) Provide (first level) remedial solutions/conflict resolution, to any conflicts between camp participants, business participants, other staff members, and, or parents

e) Act as chaperone during field trips

f) Distribute and collect daily, weekly, and field trip surveys

g) Participate in the evaluation of other staff members

h) Participate in the evaluation of camp participants

i) Participate in the evaluation of the overall effectiveness of the camp in reaching its goals and objectives

3 – Volunteer staff members (ten)

Job description includes but is not limited to:

a) Assist paid staff in coordinating daily activities

b) Act as assistant chaperones during field trips

c) Distribute and collect daily, weekly, and field trip surveys

d) (Young adult) report to paid staff or volunteer adult any conflicts or problems arising from daily operations of the camp, or any other activity that may result in an adverse situation

Masjid Jamaat Al-Qawiyy Youth Summer Camp

Schedule – Week One

	Monday	Tuesday	Wednesday	Thursday	Friday
9:00 am	Opening	Opening	Opening	Opening	Opening
9:15 am – 10:15 am	Arabic	Arabic	Arabic	Arabic	Arabic
10:15 am – 11:15 am	Salat Class	Salat Class	Salat Class	Salat Class	Salat Class
11:15 am – 12:00 pm	Quranic Recitation	Quranic Recitation	Quranic Recitation	Quranic Recitation	Quranic Recitation
12:00 pm - 1:00 pm	Lunch	Lunch	Lunch	Lunch	Lunch
1:00 pm - 1:30 pm	Salatul Zuhr	Salatul Zuhr	Salatul Zuhr	Salatul Zuhr	Juma
1:30 pm – 2:30 pm	Developing A Business: Why a Business?	Developing A Business: Sahaba's who had Businesses.	Field Trip-Boys Developing A Business: Girls: Suggestions for Final Project	Field Trip-Girls Developing A Business: Boys: Suggestions for Final Project	
2:30 pm - 3:30 pm	Discuss Final Project				Developing A Business: Finalize Plans for fin project.
3:30 pm – 4:30 pm	Karate/Boys Sewing/Girls	Karate/Boys Exercise/Girls	Girls: Cooking/Nutrition	Boys: Islamic Adab	
4:30 pm – 5:00 pm	Free Time	Free Time	Free Time	Free Time	
5:00 pm – 5:30 pm	Asr Salat	Asr Salat	Asr Salat	Asr Salat	Free Time
					Asr Salat
5:30 pm - 6:00 pm	Clean Up The Mosque Closing/Ayat Al Kursi	Clean Up The Mosque Closing/Ayat Al Kursi	Closing/Ayat Al Kursi Clean Up The Mosque	Closing/Ayat Al Kursi Clean Up The Mosque	Clean Up The Mosq Closing/Ayat Al Kur

Masjid Jamaat Al-Qawiyy Youth Summer Camp

Schedule – Week Two

	Monday	Tuesday	Wednesday	Thursday	Friday
9:00 am	Opening	Opening	Opening	Opening	Opening
9:15 am – 10:15 am	Arabic	Arabic	Arabic	Arabic	Arabic
10:15 am – 11:15 am	Salat Class	Salat Class	Salat Class	Salat Class	Salat Class
11:15 am – 12:00 pm	Quranic Recitation	Quranic Recitation	Quranic Recitation	Quranic Recitation	Quranic Recitation
12:00 pm - 1:00 pm	Lunch	Lunch	Lunch	Lunch	Lunch
1:00 pm - 1:30 pm	Salatul Zuhr	Salatul Zuhr	Salatul Zuhr	Salatul Zuhr	Juma
1:30 pm – 2:30 pm	Developing A Business:	Developing A Business: Businesses needed for an Islamic Community	Field Trip-Boys Developing A Business: Girls: Suggestions for Final Project	Field Trip-Girls Developing A Business: Boys: Suggestions for Final Project	Developing A Business: Advise on Choosing the Final Project
2:30 pm - 3:30 pm	Discuss last weeks' field trip.				
3:30 pm – 4:30 pm	Karate/Boys Sewing/Girls	Karate/Boys Cooking/Nutrition/ Girls	Girls: The Character of the Salaf	Boys: The Character of the Salaf	
4:30 pm – 5:00 pm	Free Time	Free Time	Free Time	Free Time	Free Time
5:00 pm – 5:30 pm	Asr Salat	Asr Salat	Asr Salat	Asr Salat	Asr Salat
5:30 pm - 6:00 pm	Clean Up The Mosque Closing/Ayat Al Kursi	Clean Up The Mosque Closing/Ayat Al Kursi	Closing/Ayat Al Kursi Clean Up The Mosque	Closing/Ayat Al Kursi Clean Up The Mosque	Clean Up The Mosq Closing/Ayat Al Kur

Masjid Jamaat Al-Qawiyy Youth Summer Camp

Schedule – Week Three

	Monday	Tuesday	Wednesday	Thursday	Friday
9:00 am	Opening	Opening	Opening	Opening	Opening
9:15 am – 10:15 am	Arabic	Arabic	Arabic	Arabic	Arabic
10:15 am – 11:15 am	Salat Class	Salat Class	Salat Class	Salat Class	Salat Class
11:15 am – 12:00 pm	Quranic Recitation	Quranic Recitation	Quranic Recitation	Quranic Recitation	Quranic Recitation
12:00 pm - 1:00 pm	Lunch	Lunch	Lunch	Lunch	Lunch
1:00 pm - 1:30 pm	Salatul Zuhr	Salatul Zuhr	Salatul Zuhr	Salatul Zuhr	Juma
1:30 pm – 2:30 pm	Developing A Business:	Developing A Business: Business Ethics according to Quran and Sunnah.	Field Trip-Boys Developing A Business: Girls: What is the Final Project?	Field Trip-Girls Developing A Business: Boys: What is the Final Project?	
2:30 pm - 3:30 pm	Discuss last week's field trip.				Developing A Business: What is needed to succeed in business.
3:30 pm – 4:30 pm	Karate/Boys Sewing/Girls	Karate/Boys Exercise/Girls	Girls: Cooking/Nutrition	Boys: Islamic Adab	
4:30 pm – 5:00 pm	Free Time	Free Time	Free Time	Free Time	Free Time
5:00 pm – 5:30 pm	Asr Salat	Asr Salat	Asr Salat	Asr Salat	Asr Salat
5:30 pm - 6:00 pm	Clean Up The Mosque Closing/Ayat Al Kursi	Clean Up The Mosque Closing/Ayat Al Kursi	Closing/Ayat Al Kursi Clean Up The Mosque	Closing/Ayat Al Kursi Clean Up The Mosque	Clean Up The Mosq Closing/Ayat Al Kur

Masjid Jamaat Al-Qawiyy Youth Summer Camp

Schedule – Week Four

	Monday	Tuesday	Wednesday	Thursday	Friday
9:00 am	Opening	Opening	Opening	Opening	Opening
9:15 am – 10:15 am	Arabic	Arabic	Arabic	Arabic	Arabic
10:15 am – 11:15 am	Salat Class	Salat Class	Salat Class	Salat Class	Salat Class
11:15 am – 12:00 pm	Quranic Recitation	Quranic Recitation	Quranic Recitation	Quranic Recitation	Quranic Recitation
12:00 pm - 1:00 pm	Lunch	Lunch	Lunch	Lunch	Lunch
1:00 pm - 1:30 pm	Salatul Zuhr	Salatul Zuhr	Salatul Zuhr	Salatul Zuhr	Juma
1:30 pm – 2:30 pm	Developing A Business:	Developing A Business:	Field Trip-Boys Developing A Business:	Field Trip-Girls Developing A Business:	
2:30 pm - 3:30 pm	Discuss last weeks' field trip	Who do you want to buy your product? Target group.	Girls: How to advertise your business	Boys: How to advertise your business	Developing A Business: Discuss progress on Final Project.
3:30 pm – 4:30 pm	Karate/Boys Sewing/Girls Free Time	Karate/Boys Exercise/Girls Free Time	Girls: Cooking/Nutrition Free Time	Boys: Islamic Adab Free Time	Free Time
4:30 pm – 5:00 pm	Asr Salat	Asr Salat	Asr Salat	Asr Salat	Asr Salat
5:00 pm – 5:30 pm	Clean Up The Mosque	Clean Up The Mosque	Closing/Ayat Al Kursi	Closing/Ayat Al Kursi	Clean Up The Mosq Closing/Ayat Al Kur
5:30 pm - 6:00 pm	Closing/Ayat Al Kursi	Closing/Ayat Al Kursi	Clean Up The Mosque	Clean Up The Mosque	

SUMMER CAMP EVALUATION

On July 15, 2000 I met with the planning council of the Masjid Al Qawi summer camp to discuss the poor enrollment from the community members in the camp, and to discuss any possible solutions. A survey was taken of the parents of camp age children in the community. Seven out of ten parents surveyed stated that the content and structure of the Masjid Al Qawi camp was preferred over the curriculums being offered at the other Islamic summer camps being sponsored in the area. The parents also stated that they would have chosen the Masjid Al Qawi summer camp if they had been given sufficient advance notice.

After studying the results of the survey, the camp planning committee decided to close the camp due to insufficient funding effective July 16, 2000.

LESSONS LEARNED:

Although seven out of ten parents surveyed preferred the Masjid Al Qawi summer camp to the four other Islamic summer camps being offered in the DC metropolitan area, inadequate marketing led to poor attendance, which resulted to the camps closure.

<p style="text-align:center">PROGRAM DEVELOPER FOR:</p>

<p style="text-align:center">**THE FIRST "FAITH BASED" ISLAMIC CED SUMMIT IN WASHINGTON, DC ENTITLED: "BRINGING IT ALL TOGETHER, A PLAN OF ACTION"**</p>

MANAGING ORGANIZATIONS:
The Muslim Advocacy Commission of Washington, DC (MAC)., and The Islamic Macro Enterprise Collective (ISMEC).

SEMINAR NAME:
'"Bringing It All Together: A Plan of Action"

SEMINAR LOCATION:
The Seminar will be held at Howard University's School of Divinity, Washington, DC on Saturday and Sunday October 28th and 29th, 2000

Results: The head of the office of Religious affairs of the District of Columbia, Reverend Robinson, took ill during the month of September and we where unable to get the support needed from his office to sponsor a successful seminar. Subsequently a planning session was held at Howard University's School of Divinity on November 2nd 2000. The planning session keeps the vision of the seminar alive and, involves a cross section of grassroots activist from the various topics covered in the workshops. The seminar itself is now scheduled for sometime in mid to late spring of 2001.

PEOPLE INVOLVED:

There are three initial members of the planning committee, and six volunteer staff members.

WHAT DOES THE SEMINAR DO:
The seminar develops a comprehensive working plan that brings together the efforts of leaders from local Masjids, academics, community activist, students, student organizations, local businessmen, housing developers, and individuals into an organized strategic plan of action. This plan of action will develop an economic strategy that addresses the social economic issues relevant to the African American Muslim Community specifically and the General Muslim Community at large.

FUNDING SOURCES:

The Islamic Society of North America (ISNA), and the Council of Arab Islamic Relations (CAIR), have both expressed interest in co-sponsoring and funding the event.

FUTURE FUNDING:

The success of the seminar will determine if this will be an annual event or a one-time occurrence.

AFFILIATE ORGANIZATIONS:

1. The Islamic Society of North America (ISNA)

2. The American Muslim Council (AMC)

3. Muslim Youth North America (MYNA)

4. Muslim Arab Youth of America (MAYA)

5. Society of Sharia Scholars of North America

6. Muslim Advocacy Commission (MAC) of Washington, DC

7. La Riba Ministries, Washington, DC

8. The Islamic Micro Enterprise Collective (ISMEC)

9. The Institute for Islamic and Arabic Sciences in America

10. CAIR of Washington, DC

11. Masjid Al Qawi (Washington, DC)

12. Masjid Bait Allah (Washington, DC)

13. Al Huda School (Silver Spring, MD)

14. Dar Al Hijra Masjid (Arlington, VA)

15. Muslim Students of Howard University

16. Muslim Students Association of the District of Columbia

17. Muslim Students Association of George Washington University

18. The Muslim Students Association of the University of Maryland

19. The Muslim Students Association of Morgan State University (Baltimore, MD)

20. The Muslim Students Association of Coppen State University (Baltimore, MD)

21. The Muslim Students Association of the University of Maryland (Baltimore, County)

22. The Muslim Students Association of Catonsville Community College (Catonsville, MD)

23. Lending A Helping Hand (Muslims Women's Shelter in Washington, DC)

24. The Tajarat Association Inc. (Philadelphia, PA)

25. Masjid Muhammad (Washington, DC)

26. The Muslim Community Center (Silver Spring, MD)

27. Prince Georges Muslim Association (Prince George, MD)

28. Masjid Mustapha (Alexandria, VA)

29. Adams Centers I & II (Herndon, VA)

SEMINAR HISTORY:

On Friday, April 14, 2000, I attended a faith-based conference on community economic development, sponsored by Mayor Anthony Williams of Washington, DC. At that conference, I networked with a group of Muslim community activists from the Washington, DC metropolitan area. We decided to pool our skills and resources to develop a plan of action for the Muslims in our area. On May 7th, 2000, I was formally asked to participate in the development and act as facilitator for the 1st annual seminar/workshop of the Muslim Advocacy Commission Inc., (MAC). The seminar is entitled "Bringing It All Together: A Plan of Action".

SEMINAR MISSION STATEMENT:

The mission of the seminar is to develop a comprehensive working plan that brings together the efforts of leaders from local Masjids, academics, community activist, students, student organizations, local businessmen, housing developers, and individuals into an organized strategic plan of action.

SEMINAR VISION STATEMENT:

The vision of the planning committee is to implement the outcomes of the seminar into a strategic plan for a national agenda of "Faith Based" Community Economic Development for inner city Muslims residing in North America.

GOALS OF THE SEMINAR:

1. Developing and facilitating the first Annual planning seminar of the Muslim Advocacy Commission (MAC) of Washington, DC, entitled "Bringing It All Together: A Plan of Action".

OBJECTIVES:

1. Identify funding sources

2. Identify project location

3. Develop workshop topics

4. Develop workshop agendas

5. Choose workshop moderators

6. Develop workshop budget

7. Develop volunteer staff

8. Develop volunteer job descriptions

9. Develop seminar promotional material

10. Identify necessary seminar equipment

11. Develop workshop promotional material

12. Distribute workshop promotional material

MY ROLE IN THE SEMINAR:

I will serve as the seminar coordinator and will act as facilitator for the housing workshop.

My duties include, but are not limited to:

I. Overseeing the development of the project framework

II. Coordinating the various entities that comprise the project.

III. Establishing schedules, timelines, and meetings for those entities

IV. Overseeing the procurement of the project location

V. Overseeing the development of the seminar workshop categories

VI. Overseeing the development of the workshop agendas

VII. Coordinating volunteer recruitment

VIII. Coordinate the development of the volunteer job descriptions

IX. Coordinating procurement of seminar equipment

X. Coordinate the selection and procurement of seminar moderators

XI. Coordinate the development and distribution of seminar promotional material

XII. Be a workshop facilitator

DEMOGRAPHICS:

The project will be held at Howard University's School of Divinity

The projected date for the seminar is October 28th and 29th, 2000

Results: The head of the office of Religious affairs of the District of Columbia, Reverend Robinson, took ill during the month of September and we where unable to get the support needed from his office to sponsor a successful seminar. Subsequently a planning session was held at Howard University's School of Divinity on November 2nd 2000. The

planning session keeps the vision of the seminar alive and, involves a cross section of grassroots activist from the various topics covered in the workshops. The seminar itself is now scheduled for sometime in mid to late spring of 2001.

INPUTS NEEDED:

1. Commitment from the Mayors office Washington, DC for the use of the facility, and staff personnel to participate in the planning workshops.

2. Commitment from the Islamic Society of North America (ISNA), and the Council of Arab Islamic Relations (CAIR) to co-sponsor the event.

3. Commitment from the local MSA's, CAIR, AMC, MYNA, MAYA, to furnish volunteers for the event. Twenty volunteers are needed.

4. Commitments from stakeholders, supporters, funders, etc., to participate in the seminar.

5. Time and money to cover the cost of labor and expenses, and research for the seminar.

OUTPUTS:

1. Commitment from the seminar participants to implement the strategies developed at the seminar

2. Working the plan, implementing the strategies laid out at the seminar, immediately, with incremental follow ups as outlined.

3. The outline for a national agenda of "Faith Based" Community Economic Development initiatives for inner city Muslims residing in North America.

RESOURCES NEEDED:

1. A facility that can hold up to 100 participants

2. Funding sources (2 identified)

3. Assembly Hall for opening and closing presentations

4. At least four rooms for the workshops

5. Dining facility for Breakfast, lunch, dinner, and banquet

6. Audio equipment

7. Flip charts/grease boards (8)

8. Desk top Computers (9)

9. Presentation equipment (1)

10. Graphic artist (1)

11. Printing services

12. Volunteer staff (20)

13. Food Caterer

14. Stenographers (8)

15. Historiographer (1)

16. Develop a mailing list for the seminar

THE SEMINAR WORKSHOPS ARE:

HEALTH
· Health Education, Drug Treatment & Rehabilitation
· Provision of Health Services
· Establishment of a Muslim HMO
· Establishment of Muslim Clinical Facilities

SOCIAL SERVICES
· Services for the Elderly
· Food Bank
· Establishment of Muslim Community Centers
· Family Services/Counseling
· Youth Development
· Cultural Development/Social Entertainment

EMPLOYMENT/ JOB TRAINING
· Basic Level Job Training
· Educational Rehabilitation (for adults lacking basic skills)

- Highly Skilled Job training
- Ex-Offender Job Training

HOUSING
- Rental Housing
- Housing Acquisition
- Restoration of Needy Muslim's Homes
- Muslim Habitat for Humanity
- Muslim Homestead program in D.C.

BUSINESS/ FINANCE
- Property Acquisition (for business/business startups)
- Establishment of Muslim Business Incubators
- Central Place of Muslim Commerce
- International Business (relationship development with Muslims world wide)
- Financial Counseling/Establishment of Financial Institutions
- Islamic Chamber of Commerce
- Establishment of an Islamic Pension Fund
- Fisheries/Farming

IMMIGRATION/ LEGAL SERVICES & ASSISTANCE
- Islamic Dispute Resolution
- Immigration Legal Assistance
- Juvenile Diversion Program

EDUCATION
- Religious Development/Education (all age groups)
- Education Development - Grades K-12
- Education Development – Pre School
- College/Professional Development

PROFESSIONAL SERVICES/ASSOCIATIONS
- Islamic Education Association
- Islamic Legal Association/clinic
- Islamic Medical Association/clinic
- Islamic Business Association
- Islamic Technology Association

PRISON SERVICES
- Prison Dawah (Ministry)
- Inmate Advocacy
- Post Release Reintegration Program
- Education Program (HS, College)
- Job Training

SEMINAR EVALUATION:

Each workshop participant will be issued a workshop survey. The purpose of the survey is to evaluate the workshop

content, effectiveness, the workshop moderators, and list any areas for improvement.

The seminar staff will each be issued a survey sheet. The purpose of the staff survey is to self evaluate their role(s) in the seminar process, and give their comments, and, or suggestions.

The seminar sponsors, as well as the Board of ISMEC, will evaluate the survey data to rate the overall performance and effectiveness of the seminar. This group will then develop the seminar summary report. The summary report will outline the findings of the surveys, and then give its own recommendations, and comments.

PLANNING SESSION RESULTS:
The planning session was held on Saturday November 2nd, 2000 between the hours of 10 a.m. and 3:30 p.m., at Howard University's School of Divinity in Washington, DC. Fifteen participants attended the planning session from the various categories outlined above. All of the participants expressed a sense of deep gratitude to the planning committee for taking the time to organize this historical event. Several other participants could not make the planning session but vowed to participate in the planning process as it moves to an online caucus format.

The survey below was e-mailed to the participants as a follow up to the seminar planning session:

As Salaamu Alaykum Wa Rahmatu Allahi Wa Barakatu

Dear Brother/Sister, may Allah Bless you all for attending the planning session for the first Islamic CED summit to be held in Washington DC. Your feedback is very important to us prior to moving into the online segment of the planning process. Please take a few moments to fill out the enclosed survey and return it to us A.S.A.P.

PLANNING SESSION SURVEY:

Question 1
I feel that a Community Economic Development Summit is:
   A) Very Necessary
   B) Necessary
   C) Not necessary At All

Question 2
Where there any workshop topics listed that you felt where not important
Yes___ No___
If yes please explain

Question 3
Where there any workshop topics that you felt should have been included
Yes___ No___
If yes please list

Question 4
Where there any areas in the planning session that needed improvement
Yes___ No___
If yes please explain

Question 5

How do you feel about moving the planning session to an online conference?
- A) Very good idea
- B) Good idea but, needs explanation
- C) Not a good idea

Question 6
Are you willing to participate in an online planning sessions?
Yes____ No____

Question 7
List three people that you feel should be invited to the online planning sessions that have expertise in one or more of the workshop topics.

1_____

2_____

3_____

Thank you very much for taking a few moments to fill out the survey, In Sha Allah you will be contacted within the coming weeks with instructions on how to access the online caucus.

Your Brother in Islam
Saadik Redd

The survey results have not been compiled as of this writing. The seminar planning sessions will continue via an online caucus. The objective of the online caucus is to develop a CED strategy for the Muslims in the Washington DC area in time for the CED summit, (early to late spring).

PROJECTED SEMINAR BUDGET:

ITEM	ESTIMATED	TOTAL	ACTUAL
FOOD: BREAKFAST X 2 LUNCH X 2 MAIN DINNER & BANQUET X 1 VOLUNTEER BANQUET X 1 Sub Total:	$12 X 100 $20 X 100 $14 X 150 $12 X 25	$1,200 $2,000 $2,100 $ 300 $5,600	
STENOGRAPHERS X 8	$ 15 pr. Hr. x 8 hr.	$ 960	
PRINTING/GRAPHICS	$ 1,000	$1,000	
FACILITATORS X 3	$1,800	$5,400	
MODERATORS X 8 AIR: LODGING: HONORARIUM: Sub Total:	$ 500 $ 200 $ 250	$4,000 $1,600 $2,000 $7,600	
COMPUTER EQUIPMENT Desk tops x 9 x 2 Days Computer Projector x 1 x 2 Days Sub Total:	$ 150 pr. Day $ 100 pr. Day	$2,700 $ 200 $2,900	
FLIPCHARTS/ GREASE BOARDS X 8		$ 100	
HISTORIOGRAPHER X 1	$ 500	$ 500	
AWARDS: SPECIAL X 5 VOLUNTEER X 20 Sub Total:	$ 150 $ 75	$ 750 $ 1,500 $ 2,250	

Total $26,310

Contingency 10% $ 2,631

Seminar Grand Total: $28,941