



FIFTY YEARS

at the service of the people





مؤسسات الإمام الصدر
Imam Sadr Foundation

Special consultative status
at the United Nations Economic and Social Council
(ECOSOC) – 2002

“The Lebanon we aspire to is a nation of justice and equal opportunity,
where people are valued and civilization is enshrined,
of Arab identity and a noble message to the world,
of freedom and upheld values”.

Imam Sayyed Moussa As-Sadr



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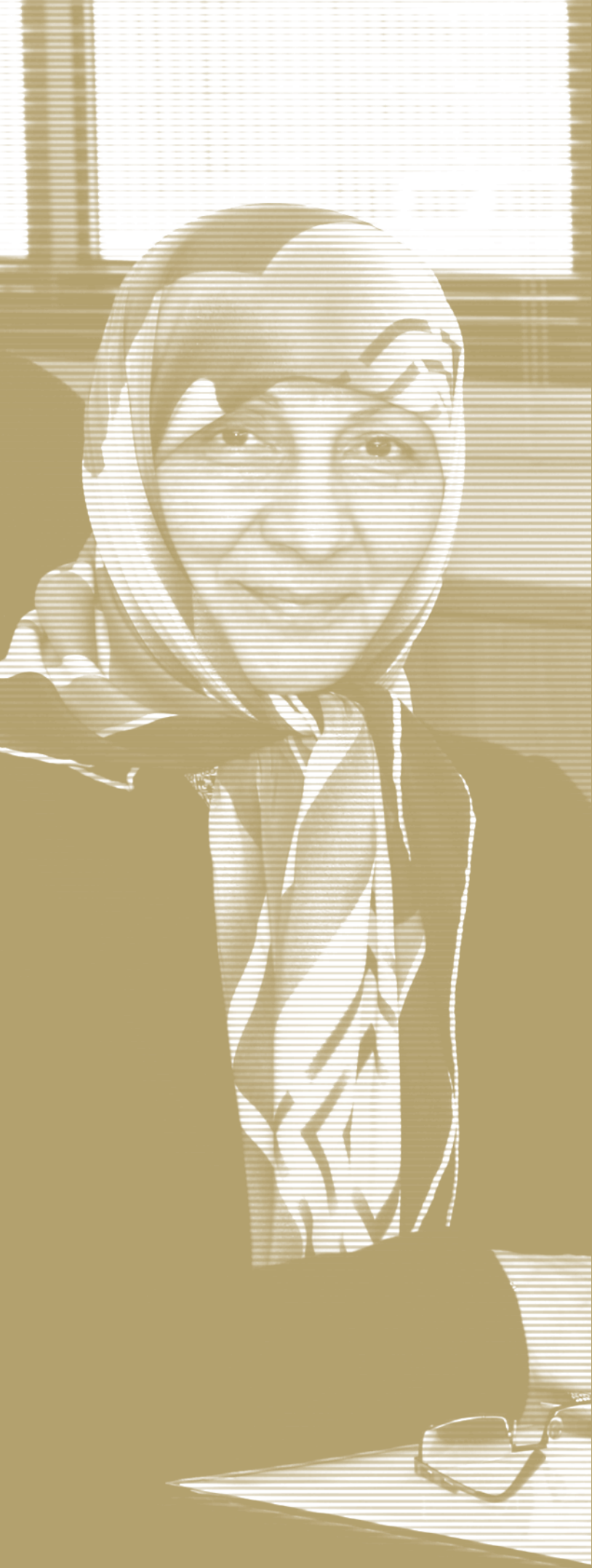


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Imam As-Sadr with the nursing school graduates, class of 1969



Foreword



In the name of God, Most Gracious, Most Merciful

For half a century, the Imam Sadr Foundation has been planting the seeds of good deeds in this most fertile land, growing hope in our promising fields, bearing the torch of Lebanon... always and forever at the service of the people.

For half a century, the voice of Imam Sayyed Moussa As-Sadr has been echoing in our hearts, stirring our souls to action, with the words he proclaimed at the Capuchin Church. "We have come here to serve humanity, for whom religions were created. They were one back then, preaching the good word to one another, having good faith in one another. Religions were one; they served one purpose, giving glory to God and ministry to the people."

Carrying high the banner of science, faith, and religious co-existence under one nation, Imam As-Sadr highlighted dialogue as the road to the country's salvation. He paved the paths of knowledge and enlightenment to banish ignorance and oppression. His primary role was to build people's capacities and to teach them, to raise people on believing in values and practicing these values in the community. "People are a physical resource who differ from other physical resources in that they enjoy freedom of choice, meaning that their actions are the product of reflection and will," he said.

This seedling would not have grown without such constant nurture, firm perseverance, and acute foresight, without all the women and men who dedicated themselves to bearing this responsibility. For fifty long years, they have offered the fruits of their labor, tireless as the farmer in the field, armed with the tools of success and excellence, striving to give comfort to an anxious little boy or relief to a suffering little girl.

On October 24, 2011, the 12th session of the "Kalimat Sawa" conference, organized by the Imam Moussa Sadr Center for Research & Studies, was held at Palais UNESCO, Beirut. The 2011 edition was titled "Socio-Political Change and Imam As-Sadr: Vision, Approach, Mission". Naturally, the conference featured the experience of Imam Sadr Foundation. Reputed for being at the forefront of the burning issues of the day in its choice of themes, the conference addressed socio-political change in these heated times of change and transformations. Therefore, it is only fitting that the report should tackle social change as its main topic, appropriately situating the notion in time and space, given that we are in the midst, rather than at the sidelines, of a sea of Arab change.

NGOs and voluntary associations have always been more closely attuned to people's real concerns. They are, thus, more suitably positioned to express these concerns and propose the desired social changes. For decades, the Sadr Foundation sought to build connecting bridges, common ground, and universal rights. But it remains, first and foremost, a playfield for children and a garden for their hopes and dreams.

While the waves of turmoil and the winds of change sweep through the region, this year coincides with the Sadr Foundation's golden jubilee. We are more responsive than ever to people's needs and the people are more involved than ever in our projects and actively engaged in diagnosis, dialogue, and solutions. This interactive climate helped boost our energy and determination to continue offering solutions and delivering change in keeping with our culture, resources, and aspirations.

For the people, by the people, and with the people, our work continues...

Rabab Sadr
Chairperson





Eid celebrations

Social change requires an array of factors including social development, mobility, progress, and revolution. Many believe that social change is closely linked to the nature of economic relationships. In this context, social movements and groups emerge and adopt their own approaches or center their actions on a certain issue, such as women's rights, environment, human rights, and civil society movements.

Historically, there has been a unidirectional shift from rural communities (agricultural, conservative, religiously-observant, censorial) to urban communities (industrial and services-oriented, tolerant of diversity, seeking to achieve emerging rights, with a tendency towards negotiation and compromise). Although theories vary, there are certain indicators of social change that signal a shift from one stage to the other, or to tangible development. These are: valuing individuality, the extent of change in social relationships, and how much existing authoritarian hierarchies are respected. More specifically, social change can be recognized through a number of characteristics, namely: demographic mobility and construction, size and employment of households, perception and status of women, perception of work, interdependency of individuals and groups, and finally, social values.

In exploring the means to achieve political, social, and economic change which would alleviate the suffering of the disadvantaged in Lebanon, Imam As-Sadr focused on a core element of change, that is his refusal of change through violence. He believed in Lebanon as a final homeland for all its people. Indeed, he saw Lebanon as the bearer of a civilizational message which should be upheld. He cherished the image of Lebanon as a model to other nations; not as an example of how to put out sectarian conflagrations but rather a model for a tolerant population whose mettle is inflammable. "Fire should not be wielded as long as democratic means are available in principle and the regulation of their use is possible and desired," he asserted. In another context, he reminds us of the identity of the nation which the Muslim Shiite denomination believes in: a unified and united Lebanon, final, sovereign, and independent, Arab, open unto the world, catering to the needs of the people as they are at the heart of its civilizational mission; Lebanon as a parliamentary, democratic republic, based on the respect of public freedoms, on the separation of powers, on social justice, and equal rights and obligations.



Activity with the social work division – 2008



At the foundation's cafeteria, having lunch together



In class, telling my friends a story – 2010

It is not an easy feat to choose the research tool which would help us describe and map Arab societies. If we were to take Lebanon as an example, we would observe the following:

- There are no clear lines demarcating the rural from the urban, other than the fact that migrants to the city preserve much of their traditional way of life, customs, and relationships;
- The shift of a portion of the workforce into the industrial and services sectors was not accompanied by the creation of active union, worker, and advocacy structures and entities;
- The overlap between what pertains to the religious and the civil, the doctrinal and the political, the Levantine and the Western;
- Social mobility makes permissible certain values and practices that are anything but moral and ethical, such as bribery and patronage (such practices become prevalent and entrenched, and soon turn into corrupt values: the terms craftiness and influence, and inconsistency in stances and roles).

Despite the variety of theoretical approaches, not to mention the murkiness of the Arab scene as it exists today and the influence exerted on it by external factors, the present report centers on the following issues:

1. General Context of Change (time period and location)
2. Imam As-Sadr: Reformer, Reactionary, or Visionary?
3. Imam Sadr Foundation: What Changes Did It Create and Is It Actually an Agent of Change?



Razan Ali Ridha – Rayan Kahlul



Ghadir Ajwad Al-Haf



Putting together the missing pieces...



Civil Defense Maneuver – 2010



Planting together (environmental activity) – 2011



Coloring our drawings



Ashura procession – 2010



Used books fair – 2011



Celebrating Adha – 2010





Children from the four corners of Lebanon



General Context of Change



For most of the 20th century, the Arab region underwent successive cycles of violence which caused the people to revert back to their original allegiances as members of a certain religious denomination, political faction, or community. It led them forcibly to abide by the directives of their leaders or to take refuge under the protective wing of their community by dint of a survival instinct against the threat represented by the opposing group. As a result, the bridges of trust and channels of communication were eroded, while the economy faltered and the poor and destitute grew in number which sustained their clinging to influential patrons – themselves responsible for perpetuating poverty – therefore making the need for patronage eternal. In addition to preserving old authoritarian relationships. Thus, we observe the breakdown of the family structure, the oppression of women, and the fomenting of vertical social divisiveness based on religious, denominational, and tribal affiliation, which serves to conceal the traces of the true struggle between the oppressors and the oppressed. As a consequence, the vicious circle of civil and arbitrary war outbreaks is perpetuated as well as the clash of denominations and tribes.

Long decades have passed in such cultural, political, and social stagnation which continued uninterrupted by anything other than a coup here, a civil war there, or a foreign invasion or two, not to mention compromising on the mother of all causes and the dismantling of a number of countries. As for social change worthy of its name, shaking structures and values from their depths...it never came. Arab societies still have enormous tasks ahead of them. Along with overcoming structural, social, and organizational hurdles, these societies must effectively address the issues of illiteracy, poverty, unemployment, environmental decline, and other critical challenges which must be faced or else any revolution is rendered pointless.

What about Lebanon? Where does the country stand vis à vis all the events taking place? What lessons can Lebanon share with its neighbors, and what lessons should it learn from them? Did Imam Moussa As-Sadr anticipate the advent of such an era? What about the experience of those striving to lay down another stepping-stone on the path towards a brighter future? What kind of social change should we expect from the efforts deployed by civil society? These efforts have been diligent, targeted, with reliable results. Yet, we are well aware of the enormity of the tasks awaiting Arab civil society organizations in terms of building peace among the disputing parties, and in terms of empowering the population to exercise democracy and accountability.



Summer activity with the children – 2008



Activity with kindergarten students on the anniversary of the Prophet's (PBUH) birth



Together, always, dearest Imam – 2011

Lebanon: Comparison and Contrast

Lebanon, by virtue of its structure, is one of the most vulnerable countries to outside influences. Lebanon is especially vulnerable to threats as it sits at close quarters to hubs of instability. Our prayer for our country is for it to be a model for peace and love to all humankind, but we have been so far destined to watch as it slips steadily towards the abyss of brutality and hatred.

Lebanon's geographic location on the eastern shores of the Mediterranean, as well as its mountainous topography, played a key role in shaping the events which were acted out on its stage and left an indelible mark on its population, affiliations, and structure. Lebanon became infamous as a result of the civil war which erupted in the country in 1975 and because of its combusive relationships with its neighbors.

The country is characterized by the diversity of its denominational communities, with 19 officially recognized denominations. The last population census was conducted over eight decades ago, but the latest estimations indicate that the population today exceeds 4.5 million, around 400,000 of whom are of Palestinian extraction, and another half a million of various other nationalities. Historically, Lebanon has witnessed two patterns of migration: 1) internally, towards the major coastal cities, and 2) emigration, whether temporary – to the GCC and Africa – or permanent, to the Americas. The services sector, including banking, accounts for 70 percent of the Gross National Product (GNP), while industry accounts for 20 percent, and agriculture for 10 percent. The working-age population accounts for 67 percent of the total population, and average economic activity, i.e. the proportion of economically active population to working-age population, is 50.4 percent. (25 percent for females, and 75.7 percent for males). Unemployment stands at 11.5 percent



Kindergarten students visiting a church – 2010

There has been a historical emigratory trend in Lebanon, with two major waves on record. The first occurred in the wake of WWI and the second came as a result of the civil war in the 1970s. According to a 2001 study conducted by the Université Saint Joseph (USJ), 13.4 percent of Lebanon's population left the country between 1975 and 2001. The study also shows that there is disparity in the population pyramid of the resident population in the 30-45 age bracket, where females clearly outnumber males. The proportion of male to female residents is low, with 87 males for every 100 females in the 30-45 age group. As for the reasons behind emigration, the study suggests that seeking employment opportunities prompted 41 percent of the cases, followed by reuniting with family members (21 percent), political and social reasons (17 percent), seeking higher living standards (11 percent), further education (9 percent), and war (5 percent).



Visit of Sayyed Muhammad Khatami – 2002

Lebanon has in place a liberal economic system, characterized by banking secrecy and the free circulation of money and goods. Public finance is plagued by the limited size of the tax base which barely exceeds 20 percent of the population. The country is also currently burdened by rising public debt, where the servicing of debt depletes a significant portion of the public budget. This adds pressure on investment allocations and securing social entitlements to the people, particularly the poorest and most marginalized among them. Moreover, exposure to socio-economic threats is frequent, whether due to structural distortions and the lack of an integrated social policy, to the violent tensions between Lebanese factions, or to the historic conflict with Israel and the invasions and destruction

it produces. As a result, the situation described above has led the public sector to assume the position of passive receipt and reaction. The void created in services and relief provision is filled by civil society, NGOs, and international agencies.

In any event, one can observe how the role of the government fades or how the government veers from the performance of its duties in governing public life and providing its citizens with decent living conditions. Faced with these realities, the Lebanese society produced civil and non-governmental organizations, associations, and networks which have had a long experience in delivering social, educational, and health services to preserve the minimal requirements for human dignity. They have succeeded to a large degree in rescuing the Lebanese social fabric from erosion and full-on breakdown. These organizations have begun seeking to advance their roles towards a new formula that would move their stakeholders from the passive receipt of services to empowerment, increased self-reliance, and involvement in sustainable production, social, and cultural institutions and systems.

We are convinced that this rich experience can and should benefit Arab societies, but what should the message of civil society be, and to whom should the message be addressed? Each part of this weighty question raises a subset of questions. One should first acknowledge the fact that Lebanese civil society is still divided. Indeed, it greatly identifies with “non-civil” society, so to speak. Distinguishing between the two is almost a purely theoretical or abstract exercise. In fact, many Lebanese parties and denominations have educational, healthcare, and services wings, whereas “unaffiliated” civil associations and organizations grow less independent in times of crisis as they jump on the bandwagon of this or that area or denomination.

Despite such structural and funding obstacles, one cannot ignore the fact that voluntary and non-governmental organizations are moving forward in terms of actively contributing to social change and in rallying and involving the people in the development process. Such associations have begun moving beyond their traditional roles of caring for the poor and assisting the victims of disasters and wars to more advanced interventions, notably in the areas of empowerment, training, and engagement towards social justice and sustainable development.





Imam As-Sadr delivers diplomas to graduates – 1974



Visionary Imam



a. Approach and Values

Some believe that Imam As-Sadr was the godfather of the Shiite mobilization in Lebanon. The fact is that he was the godfather of the mobilization of all disadvantaged people, no matter what denomination they belong to. It so happens (?) that the majority of Shiites are dispossessed under the tribal, discriminatory political system. Therefore, it was only natural that the base of Imam As-Sadr would be overwhelmingly Shiite. Moreover, we should always keep in mind how central policies failed to equally divide wealth among all denominations. Without illuminating Imam As-Sadr's vision in its entirety, we offer an overview of the context in which his discourse was crystallized. We will briefly reflect on his perception of social change as a mission, guiding principle, and goal before offering some details on the model inspired by the vision and approach of Imam As-Sadr, the model being the Imam Sadr Foundation.

Imam As-Sadr's vision focuses on the promotion of human dignity and ministry to the people to the glory of God. As such:

- He exerted immense efforts to bring Lebanese people of all backgrounds and beliefs closer together;
- His life was teeming with examples of his defending the vulnerable for whom he created dozens of institutes, committees, and associations.

Currently trendy development parlance features such terms as empowerment, participation, gender, increased access, etc. Although these exact terms were not used by Imam As-Sadr, their meaning and implications were present in the simple, straightforward, and transparent words which gave his discourse its impetus and effectiveness. There was latent energy in the words he spoke. What did he say? Did he offer us research methodologies and practical models which would lead to the resolution of development issues and the institution of justice?

1. People, by their very nature, tend towards perfection. Some



resign themselves to their situation, while others emigrate to seek education, a paycheck, or security. A third category refuses the status quo and desires change, but lacks the resources, so it lives on borrowed means. The fourth category is that which Imam As-Sadr called the Fourth World or the Faithful Revolution. One of his bold initiatives was to call on clerics to leave their sermonic ivory towers and walk among the people in order to understand their circumstances and livelihoods. He turned mosques into places of learning which everyone has the right to join based solely on their search for knowledge, because the faithful should be roused to take action. {If a faithful servant were to rise on Judgment Day with a seedling in his hand, that seedling he would have planted in his lifetime}, said the Prophet (PBUH).

2. "Society = the people + mutualism" is one of the simplest definitions of society, coined by Imam As-Sadr himself. He focused on what is even more important, "Fatima! Save yourself, your work will redeem you in the eyes of God." If Fatima without her work is unworthy of the Prophet's intercession on the day of final judgment, then who is worthy? The question is raised by Imam As-Sadr who answers with the following holy verse, {and that man can have nothing but what he does, and that his deed will be seen} (Surat Najm, 39-40). Imam As-Sadr goes on to illuminate the way to "reforming our circumstances", laying stress on the fact that what we do in practice is the scale in which our life is weighed and on the importance of self-sufficiency and working on ourselves to be role models for others, where he likens goodness to light to show its propensity to spread and illuminate everything



around it. He affirms that faith is being virtuous in deed, word, heart, and life. Faith should inevitably be deepened and linked to the process of change, especially since God gave us His message to create a world of unity and solidarity.

3. He borrows the image of a just and organized cosmos to explore the possibility of achieving rights and justice. He classifies education into four methods: education oriented directly towards action, that which moves beyond action to conviction, that which creates enabling contexts for justice and righteousness, and finally the cosmic stance where the cosmos is built on rights and justice. {And the heaven He raised and imposed the balance, that you not transgress within the balance} (Surat Rahman, 1-2).
4. The means is in no way less important than the end, as uprightness and virtuous conduct are fundamental to successful change. While it is good to arrive to a satisfactory result through a certain process, it is important to achieve that satisfactory outcome every time. This can only be guaranteed by learning the right way which leads to the right outcome.
5. Imam As-Sadr employed methodical, scientific principles at the service of social work. These may be summarized by the following:
 - Surveying and assessing socio-economic realities (statistics, research, etc.);
 - Adopting a strategic outlook and recognizing the ramifications of deprivation which affect both the disadvantaged and the affluent, plaguing them with social tensions and civil wars;
 - Stressing the importance of institutional organization as an essential condition for the success of any activity;
 - Ensuring an integrated framework for social change to prevent a schism that would undermine the entire process as a result of weakened foundations or components;
 - In particular, creating favorable conditions and contexts for the empowerment of women as contributors to socio-cultural prosperity.



Graduation ceremony, 97 nurses receive their diplomas from Imam Sayyed Moussa As-Sadr at the Supreme Islamic Shiite Council – 27/7/1977



b. Institutions and Structures

Imam As-Sadr travelled throughout Lebanon and carried the concerns of the country and the region to most capitals of the world. The social rallying which he spearheaded and the centers, bodies, and organizations he launched created a social and historical turning point, the outcomes and manifestations of which still reverberate and interact to this day. Poverty belts were plaguing the cities of the fat and prosperous sixties when Imam As-Sadr emerged on the Lebanese scene. The seeds of civil war had found fertile soil to grow in and had begun to bloom under various regional and global factors and conflicting interests. Those belts in particular were a stage for political, social, and developmental action for Imam As-Sadr who, early on, realized and warned about the dangers of the explosive conditions that were fermenting within them. Later years, and the suffering and turmoil they brought, would prove him right. He was the first in sounding the alarm about the consequences of such a situation on the people, the country, and civilization. Perhaps it was not “an accident of fate” that he was among the first to be carried away by the storm and many others did follow him as the storm wreaked havoc left and right.

Below are selected milestones of As-Sadr’s career, each of which was later revealed as a beacon or guiding light for those seeking social change:

- It all started in the city of Tyre and its suburbs in 1960 with programs to support and aid the destitute, and the launch of illiteracy and other programs;
- In 1964, Imam As-Sadr proceeded to collaborate with the members of the Lebanese Forum (An-Nadwa Al-Lubnaniya) in a groundbreaking bid to engage Muslim-Christian dialogue;
- In 1967, the Lebanese Parliament ratified the law on the institution of the Supreme Islamic Shiite Council based on the mandating reasons set forth by Imam As-Sadr the previous year;
- In 1969, he founded a kindergarten which he annexed to Al-Huda School. He also turned first-aid training sessions into a higher technical school for nursing which is still operational today;
- In 1970, he founded the Committee for Defending the South and called for a peaceful, nation-wide strike which

resulted in the creation of the Council for the South for the development of southern Lebanon and alleviating poverty in the country;

- In 1976, he contributed to the formulation of the Constitution and worked extensively towards ending the civil war which resulted in convening the Riyadh Conference and the Cairo Summit;
- In 1977, he proposed political and social reforms in Lebanon;
- On August 31st, 1978, the world lost contact with Imam As-Sadr and his two brothers, Sheikh Muhammad Yacub and Mr. Abbas Badr Eddine, on a visit to Libya, after having been officially invited by its ruler.

Outlining these milestones reminds us of the historical and geographic setting in which Imam As-Sadr worked during that period. Moreover, it is worth recalling here a few, miscellaneous points of his life which became a roadmap of sorts for the path we are now on.

There are numerous famous accounts about Imam As-Sadr, propelling him to the status of role model or inspiring nostalgia and grief for his loss from the Lebanese arena. With As-Sadr at its helm, As-Safa Mosque turned into a platform of jihad and a bold cry of refusal of civil strife. This site of protest became a pole of attraction drawing in thousands of officials, spiritual leaders, and citizens. As-Sadr did not end the sit-in until the siege was lifted from the villages of Qaa and Deir Al-Ahmar in the Beqaa. At another time and place, he learned that the Muslim residents of Tyre were boycotting an ice-cream vendor because of his confessional affiliation. Prompted by the incident, he culminated the Friday prayers with a popular march. The masses followed him, unaware of his intentions. He led them to the vendor and tasted his fare, and the rest followed suit.

In this broad context, one can trace and gauge the impact of the development projects created by Imam As-Sadr. Below are a number of his major accomplishments in terms of welfare and development. They are directly linked to the work areas of what will later become the Sadr Foundation, where the foundation in its present form is an extension of some of those very achievements, namely:

Social Issues and Healthcare:

- He eradicated the phenomenon of street begging in Tyre by raising funds to support the Charity Fund (Sunduq As-Sadaqah);
- Amending the internal regulations and reinforcing the offerings of Al-Bir Wal Ihsan charitable foundation;
- Establishing the Imam Al-Khoei orphanage for boys;
- Establishing Al-Zahra (PBUH) orphanage for girls;
- Founding Al-Zahra (PBUH) Hospital in Beirut's western suburbs;
- Establishing Beit Al-Fatat home for girls in Tyre.

Education, Employment, and Culture:

- Founding the Islamic Studies Institute in Tyre;
- Establishing Al-Zahra Cultural and Vocational City in Beirut;
- Creating a higher technical school for nursing;
- Founding the Association for Scientific Specialization;
- Establishing the Jabal Aamel Vocational School in Burj Shemali, Tyre.

Upon the disappearance of Imam As-Sadr in 1978, his life's project underwent changes in terms of location, size, sponsorship, and administration. None of this, however, caused any disruption in its ultimate approaches and goals, especially since the lessons gleaned from his personal experience in social work and in human development are still the richest and broadest compared to other individual experiences. From that tiny blossom which Imam As-Sadr planted in Tyre – Beit Al-Fatat – and whose administration he entrusted to his sister Rabab As-Sadr, a tree with a network of intricate branches grew into a full set of programs, services, and institutes.

The experience of the Sadr Foundation in Lebanon was crystallized through working with those cast at the margins of economic wrangling, with the disadvantaged. Soon, political factors, war, and sectarianism emerged, making the scene too complicated for a simple approach to be able to address the situation. Deprivation took on various aspects, including social exclusion, political oppression, and environmental degradation.

The following section is divided into two subsections. The first offers a historical background and an overview of the foundation, its programs, and its funding. The second provides an analysis and assessment of the impact and change generated by the foundation across four levels:

- Human Welfare in Lebanon: Experiences and Outlook
- Special Needs: From Identification to Inclusion
- Towards the Integration of Primary Healthcare Services
- Empowered Women, Lebanon's Future: The Women's Empowerment Experience





Laying the cornerstone of the cultural complex, Tyre – 1985
(Imam Sadr Foundation Cultural Complex)



Imam Sadr Foundation



a. Abstract

Inspired by the developmental and humanitarian vision of Imam As-Sadr, the Imam Sadr Foundation aspires to be a leader in the empowerment of Lebanese women and in guaranteeing the basic and social rights of the vulnerable by delivering services to those most in need, in innovative and advanced ways.

Imam Sadr Foundation is a non-governmental, non-profit organization launched in the early 1960s. It strives in its interventions towards a just society, free from ignorance, poverty, and illness, where everyone enjoys equal access, where the contributions of the capable respond to the needs and aspirations of the disadvantaged in a climate of dialogue based on participation and confidence in oneself and in others. The foundation is characterized by its social, cultural, and health interventions in the underserved areas of southern Lebanon and its delivery of services to remote areas through a network of permanent health and social care centers and mobile clinics. The foundation's response has proved to be highly effective in times of crisis.

The foundation strives through its local, regional, and international relations to share and deepen its knowledge and to foster discussion on the issues of relief and development in Lebanon. Therefore, it has acquired the status of special consultative status to the United Nations Economic and Social Council (ECOSOC) in a bid to raise its effectiveness and impact at both the local and international levels. The foundation is especially keen on promoting and strengthening dialogue and the meeting of different faiths and cultures in order to nurture interaction and tolerance in keeping with its open, national character.

Since its establishment, the foundation has set a track record of catering to women's issues and their educational, health, and professional needs. The foundation is widely esteemed in the female community, especially among the poor and those of limited resources, thanks to its efforts to provide social assistance and care for orphaned girls and to combat other social and economic challenges faced by southern women in dire circumstances.

The foundation began its work with a holistic care program primarily targeting orphaned girls and girls in critical social circumstances (extreme poverty, broken homes, victims of domestic violence). Given the growing needs of these groups, the foundation responded by creating a set of complementary services, namely a nursery, a kindergarten, and a primary and middle school, in addition to various cultural, social, and recreational programs. Girls at the secondary and university level are taught at the institutions of the area at the expense and under the supervision of the foundation. Girls wishing to pursue vocational training are offered, through the vocational programs, a wide selection of specialties, notably at the renowned nursing school whose graduates are easily assimilated into the job market, and the accelerated vocational training programs whose traditional specialties were supplemented with a groundbreaking department for training social workers accredited by the Ministry of Education. In 2010, a photography department was opened. It should be noted that labor market demands are taken into account when developing the vocational programs.

The scope of welfare services was broadened to include the remaining household members through the at-home care program for girls. The service delivers social assistance and counseling to girls' families and allows girls to benefit from all day services while returning to their families for the night.

The nature of the services implies that the outcomes of the foundation's activities are seldom material but rather aim to build human capacities (education and training programs) or ensure a higher quality of life (attending to the health and social circumstances of individuals). Cultural outcomes include the production of books (publications of Imam Moussa Sadr Center for Research & Studies, The Arabic Glossary of Development Terms, and miscellaneous reports and studies) and creating common spaces for rapprochement and dialogue.

b. Historical Overview

Back in the 1960s, Imam Sayyed Moussa As-Sadr adequately summarized the key issues of our time: “Some examples of the deprivation of freedom and the destruction of potential are oppression...tutelage and assuming that people are mentally deficient...adopting a policy of neglect to block people’s access and even deprive them of health.”

This statement is half a century old but is still a valid description of much of today’s suffering. The insight of the speaker is a fitting scale for measuring what the Sadr Foundation has achieved on the ground. Emphasis was laid on the latter part of the statement, namely on the protection of people’s right to health and on creating opportunities for them through training, rehabilitation, and education programs. With education and health as its wings, the comprehensive body took flight and grew to cover welfare, social, developmental, and cultural activities. All these activities aim to support the people in their struggle against economic, cultural, and educational pressures and to work with them on combating all forms of deprivation of freedom.

Between 1962 and 1978, Imam As-Sadr created dozens of centers, initiatives, and institutes. The foundation embodies but a few of the Imam’s ideas. He travelled all over Lebanon and carried the concerns of the people. The social rallying which he spearheaded and the centers, bodies, and organizations he launched created a social and historical turning point, the results and manifestations of which still reverberate and interact to this day.

It all started in the city of Tyre and its suburbs with programs to support and aid the destitute and local communities. Illiteracy programs were launched, public establishments were founded, and women were promoted and empowered by teaching them the arts of dressmaking, embroidery, and homemaking, and offering them first-aid training. He created a kindergarten which he annexed to Al-Huda School. He also turned the first-aid training sessions into a higher technical school for nursing which is still operational today.

Imam As-Sadr’s humanitarian interests took on a purely developmental dimension based on field surveys and extensive studies, while giving special attention to the political issues of the time. Although the disappearance of Imam As-Sadr on



Seedling dedicated to the soul of the martyr Zeinab Said Darwish, born in 1990 in Aynata, lost during the July 2006 Israeli offensive. She was a graduate of the accelerated vocational training program.



Inauguration of Al-Zahra (PBUH) orphanage, Burj Shemali – 1983

August 31st, 1978 halted his efforts to build the state and its people, his determination lives on and so does his concern for children, youths, and women, and their everyday and developmental needs, with an obvious geographic focus on South Lebanon, particularly its far edges bordering Palestine.

Within this broad context, one can trace and gauge the impact of the development projects he created. Any observer of his accomplishments in welfare and development can draw a direct connection with the work of what will later become the Sadr Foundation, as the foundation in its present form is a continuation of some of those achievements.

The 1980s saw the displacement of hundreds of thousands of civilians from border towns as a result of bloody military operations. The repeated Israeli invasions and the destruction of towns and villages up to the 1982 invasion which reached the heart of Beirut constituted a dire period in the modern history of the South and had consequential effects on the Sadr Foundation.

The foundation's facilities sustained their fair share of damages as a result of the invasion. All activities in Zahra City in Beirut were suspended due to plundering and destruction. Its students were displaced until the administration called them back through newspaper announcements and asked them to join the facilities near the Jabal Aamel vocational school in Burj Shemali, in the vicinity of Tyre. Prefabricated structures had been hurriedly installed on the site and equipped to be used as classrooms and accommodations for the girls. After the site was laid under siege, the administration proceeded to rent apartments in various locations in Tyre to provide the girls with dormitories and city schools were contacted to allow the girls to continue their studies.

The occupation withdrew from much of Lebanon in the mid-eighties. In parallel, relief, welfare, and medical activities began to be undertaken by the "Imam Sadr Foundation" by virtue of public notice of registration no. 19/a.d. in 1984 and arrangements were made to lay the cornerstone of its cultural complex on the coast of Tyre.



Inauguration of Al-Zahra (PBUH) orphanage, Burj Shemali – 1983



...More pictures from the inauguration ceremony – 1983



Al-Zahra (PBUH) orphanage building, Burj Shemali – 1983



(Imam Sadr Foundation Cultural Complex) 1986



Al-Zahra (PBUH) orphanage building, Burj Shemali – 1983



Al-Zahra (PBUH) City, Khaldeh – 1980

1984-85 Annual Report, p. 7

“By the grace of God, and thanks to the efforts of our sisters and brothers, we have signed a contract allocating 30,000 sqm of government-owned land in the heart of the city of Tyre, on the southern coast of the city, for the Sadr Foundation to establish a sizeable cultural complex which shall comprise the following buildings:

- | | |
|---|----------------------------------|
| 1. Secondary school for girls; | 6. Nursing school; |
| 2. Main conference hall; | 7. Orphanage; |
| 3. Professional orientation center for the families of martyrs; | 8. Kindergarten; |
| 4. Handicrafts center; | 9. Educational institute; |
| 5. Central administration offices; | 10. Girls vocational institute.” |

Today, with the exception of the main hall, the promise has been fulfilled. All the mentioned facilities have been completed, although some modifications were made to their function and purpose in keeping with the developing needs of the area.

The South in the 1990s was a fundamental partner to the rest of the country in shaping Lebanon’s post-civil war aspirations. It remained steadfast in engaging the most fearsome of all civil war chapters: resistance until liberation is achieved. Lebanon is still years away from restoring all that was destroyed in all manner of wars. While the last decade of the 20th century was sufficient to remove the physical, tangible imprint of war, two essential missions are still underway:

- Dismantling the narrow factional identities to build a unifying national identity imbued with an objective reading of the lessons learned from the war;
- Strengthening the internal and external resistances of the country against storms which threaten security, the economy, and sovereignty.

On the eve of the liberation, the foundation had managed to identify the key issues that should be addressed in the fight against threats; a combination of the outcomes of the arbitrary internal war and reflections on the critical confrontation with the forces of occupation:

- Poverty
- Hospitalization
- Persons with special needs
- Population pyramid distortions
- Displaced persons
- Child labor
- Unemployment
- Social and factional tensions

The opening of areas unto one another had a considerable impact on the foundation as it prepared to meet expectations. It embarked on a path of self-discovery and definition of its future roles. It sought to institutionalize administrative development and to attract competent individuals. The foundation's activities recorded a quantum leap in terms of geographic reach and number of beneficiaries, as well as in creating services and development initiatives built on the foundation's body of experience in the area of welfare and charitable work.



The girls of the orphanage plant a seedling at the start of the project



Mrs. Rabab As-Sadr with the students of Rihab Al-Zahra (PBUH) orphanage



At the foundation's cafeteria



...And, today, the tree they planted is 50 years old

No sooner had the South breathed the air of freedom than the Sadr Foundation proceeded to launch groundbreaking and vital projects. The foundation organized multiple uniting, national conferences (Kalimat Sawa, meeting of organizations and associations on the eve of the liberation, etc.). The foundation was also active through its representatives and delegates who participated in a great many relevant meetings and conferences. Furthermore, it ensured that the experience and suffering of the southern Lebanese population were heard across numerous regional and international platforms.

As for the internal organizational structure, the foundation put together a comprehensive, multi-disciplinary team where women play a crucial role in planning, administration, and implementation. The foundation staff worked hard to deliver welfare, healthcare, and educational services, as well as training and capacity building, with special focus on women's issues and the concerns of other vulnerable and at-risk groups. In order to implement its programs, the foundation established a number of institutes and centers across the South and in the southern suburbs of Beirut.

These areas were particularly affected by destruction, death, and displacement in the 2006 war which generated physical, organizational, and human losses that we would be hard-pressed to measure accurately. It was only natural that the entire staff and the majority of the student body and their parents would be affected by those circumstances and that these would have consequences on the performance and resources of the foundation in the short and medium terms.

During the war, normal operations were almost entirely halted. The only two centers that continued to provide services were located in Aanqun and Kafarhatta, relatively far removed from the shelling sites, not to mention the initiatives of a few members and employees who remained in Tyre and strove to support their municipality by delivering medicines for chronic and other diseases. In addition to the damages sustained by many foundation facilities in Beirut and the South, the war disrupted the agreements signed with government and international bodies. Timeframes and the nature of deliveries were reconsidered in light of the changes in the priorities of the targeted populations. Moreover, the social and living conditions of the staff were also under pressure as many lost their lives or were forced to leave to deal with the loss of family members, their houses, and property.



Construction of the Tyre cultural complex – 1985



Al-Zahra (PBUH) orphanage, Burj Shemali – 1983



Prefabricated classrooms



Laying the cornerstone of the accelerated vocational training building – 1997



Tyre complex entrance



Laying the cornerstone of the primary school building – 1998



Israeli offensive against the Al-Zahra (PBUH) City, Khaldeh - 1982



Southern children at the kindergarten

c. General Policies

The Sadr Foundation aspires to be a leader in the empowerment of Lebanese women and the promotion of their capacities and potentials in order to guarantee basic and social rights by delivering services to those most in need and most at-risk, in innovative and advanced ways.

Programs

1. The foundation strives to expand its reach to beneficiaries while maintaining the quality and effectiveness of its services, and while involving stakeholders in the process of design, follow-up, and evaluation;
2. The foundation employs the necessary tools to monitor its performance and to measure and document its impact. This includes applying appropriate standards, producing periodic and annual reports, and conducting an annual review to identify and highlight the best achieved outcomes;
3. The foundation encourages and supports internal initiatives that generate ideas and projects which foster progress and contribute to the production of knowledge, while investing the required time and effort to collect and analyze information. The foundation welcomes initiatives from the beneficiaries themselves;
4. The foundation operates within the broader societal context, meaning that it seeks to influence public policy relevant to its line of work by highlighting the successes achieved where it operates as well as the shortcomings that should be addressed whether through direct intervention or by motivating other actors;

Organizational Structure

5. Our organizational culture is built on the equality between volunteers and employees in terms of status, affiliation, capacity building, and commitment. Human resources have a sense of constructive criticism, are willing to assume responsibility and take the initiative, practice accountability, and be team players;
6. The organizational structure is built on participation, transparency, and competence. It adopts transparent general criteria in hiring, compensation, and promotion. Our priority in the coming years will be to attract the needed qualified individuals in IT and information management, special education, and social work to follow-up on the girls at home, as well as psychosocial intervention specialists and experts as needed;
7. Our staff adopts transparent general guidelines in their work, while taking into account specific criteria when carrying out certain assignments and tasks of a risky nature or under special circumstances. Such criteria apply to hiring procedures, wage scales, incentives, tasks, career advancement, and other relevant issues;
8. The foundation's capacities are distributed and its resources allocated in such a way as to guarantee the highest revenue at the lowest possible cost while continuing to build a solid administrative basis and to invest more resources in innovation, research, and development.



**We are the champions of the environment
(primary school students – 2011)**

Financial Policies

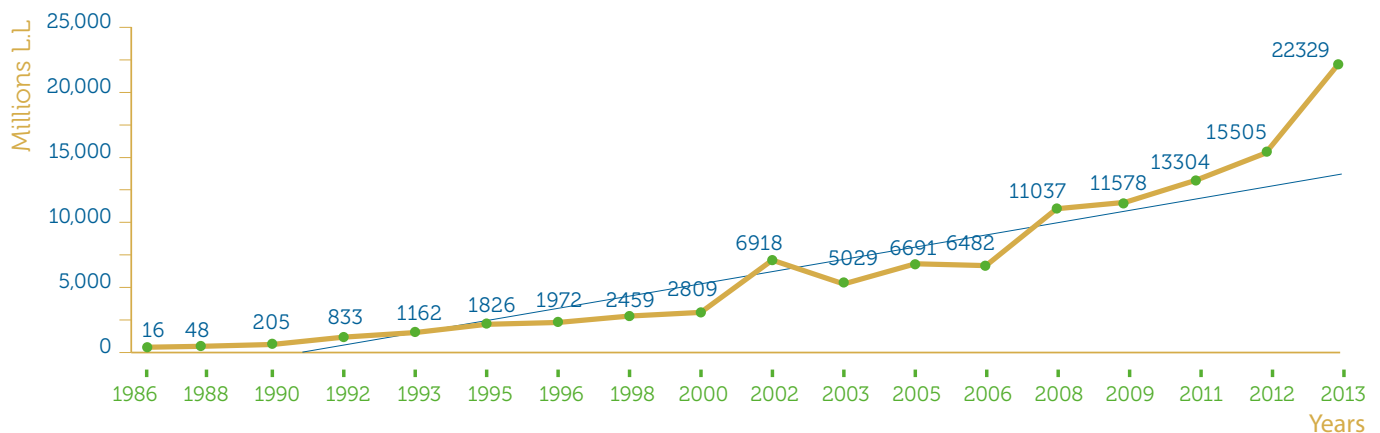
9. Expenses:

- a. The foundation's expenses are set by virtue of decisions issued by the board of directors.
- b. Each department, or each business unit, devises its own annual budget which is discussed and passed in the last month before the new financial year.
- c. Funds cannot be reallocated from one item to another without the prior consent of the board of directors.
- d. Incoming funds from donor/government contracts or other specific projects are held in a special account.
- e. When preparing the budget or allocating funds, the proportion of administrative and overhead expenses should not exceed 20 percent of the overall project or program cost.

10. Financial Revenues:

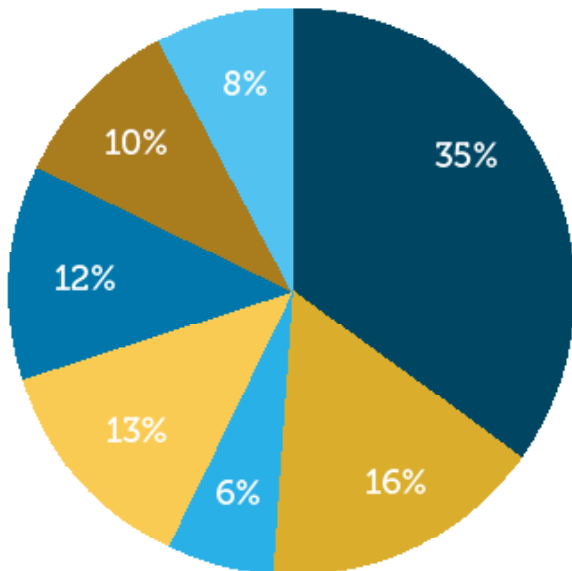
- a. Annual subscriptions: From employees and subscribing members.
- b. Incoming aid: Contributions from governmental/non-governmental entities or Arab/international organizations, and all other donations or grants authorized by the board of directors, in addition to entitlements according to Sharia.
- c. Beneficiary contributions: School tuitions, medical/testing fees, and other nominal contributions which are set in accordance with the social and economic circumstances of the beneficiaries.
- d. Contracts: The value of the contracts signed by the foundation with any other party in exchange for goods or services in keeping with the experience and mission of the foundation.

Budget Growth (In Million of L.L)



Financial and in-kind resources

(Percentage, average of the period 2001-2011)



- e. Income-generating projects: Revenues generated from the production units of projects which are run on behalf of the foundation, in addition to the sale of books, other publications, and training kits... Such revenues to the foundation's budget are growing steadily. There are plans to achieve 50 percent coverage of expenses through self-financing by 2020 as long as such projects fall within the scope of our experience and expertise and comply with our values and objectives.

The central project in achieving this goal is the "Dawha of the Future" project, which is characterized by the following:

- It is an educational project, meaning that it lies at the heart of the foundation's experience and is aligned with its track record and reputation;
- It is located geographically in Mount Lebanon which makes the project a common meeting ground for Lebanese people of all backgrounds and creeds, thus achieving our goal to build bridges, foster communication, and promote good citizenship across regions and denominations;
- Economic feasibility studies show the project's capacity to generate financial surpluses in a relatively short period of time.

Collaborations and Partnerships

Collaboration and partnership strategies are built on three fundamental pillars:

11. Building bridges between the constituents of the Lebanese society and bringing people closer without discrimination as to faith or affiliation by creating common ground at service centers and institutes, through dialogue platforms (Kalimat Sawa conferences), and by working together and sharing experiences. Moreover, the foundation partners with other organizations such as the Maqased Ismailic Foundation, Amel Association, the YMCA, Dar Al-Aytam Al-Islamiya, Al-Mabarrat Charitable Foundation, etc.

12. Building strategic partnerships with actors having a solid reputation in terms of experience, success, and credibility. For example:

- The Norwegian Aid Committee (NORWAC), 30 years of collaboration in the areas of education and health;
- Order of the Knights of Malta, 27 years, equipping and operating healthcare centers;
- Mennonite Central Committee, 17 years, capacity building and supply of volunteers;
- UNDP, 13 years, various areas;
- UNICEF, 9 years, maternal and child health promotion;
- UNIFIL, 6 years, various areas;

And the list goes on as the foundation has partnered with many entities on either one or more occasions throughout the fifty years of its operation, including: the World Bank, ESCWA, ILO, Saudi Red Crescent, AGFUND, Alwalid Bin Talal Foundation, WHO, Save the Children, Childhood Care, International Orthodox Christian Charities (IOCC), International Medical Corps, CARE, not to mention dozens of occasional and brief partnerships.

13. Strengthening integration with ministries, government entities, international organizations, networks, and umbrella organizations at all levels. Indeed, the foundation enjoys special consultative status at the UN ECOSOC, and is an active member of most relevant umbrella organizations and forums. The foundation coordinates with government departments and institutions according to their area of expertise. It follows official lesson plans and curricula in its primary schools and uses the lesson plans set by the Vocational and Technical Education Directorate-General in its vocational programs. Similarly, the foundation coordinates with the Ministry of Health on multiple health activities and services and receives assistance from the Ministry of Social Affairs in order to deliver its various welfare services. The foundation is keen on inviting officials to and hosting them at all its forums and events in a bid to exchange information and share roles.



Entrance to the complex premises in Tyre



Visiting the International Literature Festival in Iran, February 2011

d. Administrative Board

Our administrative board is comprised of an elite of women and men who are active in the social, economic, political, and university arenas and who contribute with their time and energy to shaping the foundation's policies and overseeing its evolution and proper functioning.

The administrative board comprises twelve members who are elected from the pool of candidates nominated for administrative membership. The administrative board handles the foundation's affairs and is entitled to undertake all types of actions except those for which the foundation's regulations stipulate prior authorization by the general assembly.

The current administrative board includes four ladies and eight gentlemen. Most members occupy high-ranking positions in academe, economic circles, and the humanitarian field.



Rabab Sadr



Hussein Hamadeh



Dr. Nazih Zeidan



Nemat Kenaan



Haifa Murtada



Talal Hamadi



Dr. Ismail Hajjo



Hassan Hamadeh



Wafa Fadlallah



Lubna Rida



Dr. Aasem Safieddine



Dr. Najib Issa

Former Members

The following gentlemen have also been former members of the administrative board:

HE Raed Charafeddine

HE Fawzi Sallukh

Dr. Kamel Abdullah

Mustapha Al-Hage

Malek Shamas

Dr. Sabbah Al-Hage

Samir Halawi

The late Ramzi Taher

HE Muhammad Bassam Murtada

The late Zein Al-Aabideen Sweid

Aatef Dagher

Hussein Charafeddine

Muhammad Ali Shahrستاني

Dr. Hassan Shelbi



Meeting of the administrative board on January 9th, 2013

e. Sister and Supporting Bodies

Volunteers

Volunteers constitute a significant portion of the foundation's workforce although to a varying degree based on the sector and department. The foundation's administrative board and resource mobilization positions are filled in full by volunteers, and to a lesser degree for the educational and nursing staff. Nonetheless, it is worth mentioning that nurses and teachers spend part of their time on voluntary activities outside working hours.

The foundation maintains its ties with local communities through a network of friends, gatherings, and committees which meet periodically to handle the functions they were created for. The foundation is in constant contact with relevant civil organizations, sharing with them information and volunteering opportunities. The foundation also receives numerous local and international volunteers, in addition to undergraduate and graduate students who join the foundation as interns or to gather information for their research.

Many friends directly contact the foundation to arrange their assignments as volunteers, while hundreds of others prefer to join intermediary bodies that handle their institutionalization and appointment to the tasks expected of them. Such bodies include:

The Lebanese Women's League, Tyre and Beirut chapters, is an independent legal entity founded in 1978. Its purpose is to support the Imam Sadr Foundation by organizing events and fairs, attracting volunteers, and providing the foundation with the needed information on the situation of villages and the socio-economic status of certain persons in need of the foundation's services;

The nursing institute alumni association, 1991, comprises the majority of the institute's graduates. Its aim is to safeguard their interests and develop their capacities through the exchange of information and continuous training. This is achieved in coordination and collaboration with the Sadr Foundation;

The Rihab Al-Zahra (PBUH) alumni association, 2008, and the accelerated vocational training alumni association, 2009. The objective of each of these two entities is to help the graduates in completing their studies, maintain contact between them, and preserve their relationship with the foundation through visits, counseling, and participation in specialized forums, training programs, and other events.

Sponsors and Donors

The orphans sponsorship fund (Sunduq Kafalat Al-Yatim) is a program that reaches out to charitable donors wishing to sponsor orphaned girls. The fund receives contributions



Visit of Mrs. Mona Herawi to the foundation, 15/3/1991



and Mrs. Mirvat Tillawi, ESCWA Executive Secretary, 2003

through full or partial subscriptions. In addition to monetary donations, orphans and their sponsors enjoy warm and caring connections where the program offers a wealth of activities and events which take sponsorship beyond its financial aspects to its spiritual and human scopes. Individual donors offer varying support to the foundation's projects but are joined in their common faith in its vision, mission, and performance. Dozens of well-to-do individuals constitute a fixture in offering financial support to the foundation while others pledge to a specific project or part thereof, such as donating a tract of land for the construction of a dispensary or vocational training premises. Others entrust the alms they are required to give as Muslims to the care of the foundation as it has been granted the authorization of many Muslim Ulama to receive various forms of contributions according to Sharia.

The holy month of Ramadan is a pleasant opportunity to bring together generous souls around the table of God, the Merciful, where the foundation is keen to organize Iftars in Lebanon and abroad. Fasters also contribute to supporting foundation projects through diverse monetary and in-kind donations. Two Iftars are usually held in Beirut, one for women and one for men, with two similar meals in Tyre, in addition to a third Iftar for the boys and girls of welfare organizations in Lebanon. This last event aims to create a common space where children, young people, and their teachers from all areas can meet. Iftars or gatherings are organized abroad in some African and GCC countries, bringing together friends of the foundation and those wishing to support its programs and projects.



Delegation from sister associations and organizations visits the complex – 2012



Daycare services for preschool children



Tae Kwon Do demonstration organized by the Korean contingency for the students of Imam Sadr Foundation – 2011



Joint event with UNIFIL – 2009

Umbrella Organizations

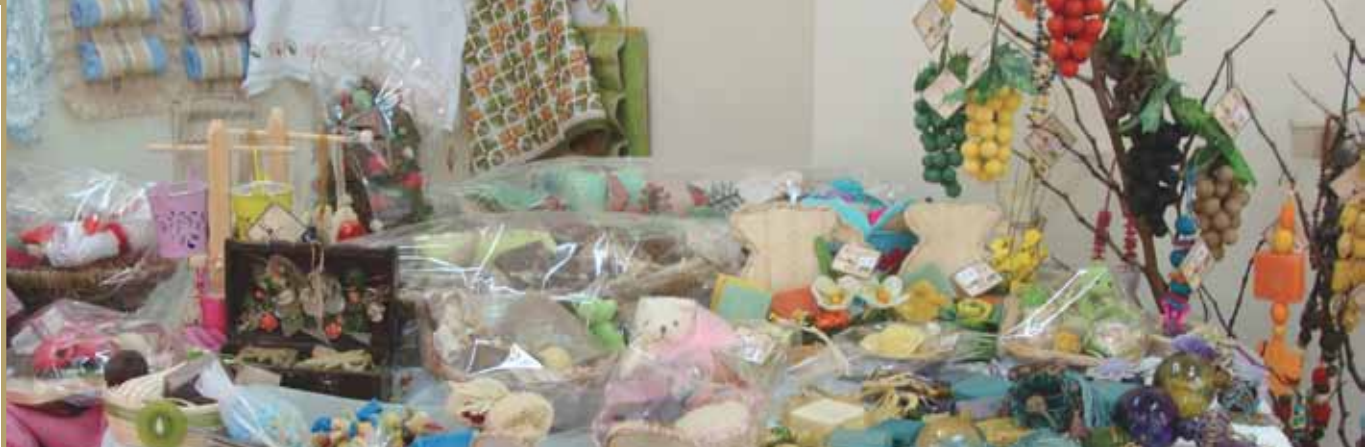
The foundation is an active member in many international, regional, and local umbrella organizations, networks, and councils. The foundation is keen to promote collaboration and cooperation with sister organizations and to participate in relevant conferences and forums. The foundation enjoys consultative status at the UN ECOSOC, it is also a founding member of the Arab Network for NGOs, the Arab Council for Childhood and Development, the NGO Forum, the Lebanese NGO Forum, the Lebanese Council for Women, The National Council for Social Services, and other local and international umbrella organizations.

International Chapters

The Sadr Foundation – US is a 501c 3 non-profit organization. The Sadr Foundation has a network of friends across the Lebanese Diaspora in such countries as Canada, UAE, Iran, Gabon, and many more. The Dearborn, Michigan Liaison Office was created in 2005 to facilitate contact with Lebanese expats in the area. The foundation also organized fundraisers to assist expats and others in need, and to support relief and development projects undertaken by the foundation in Lebanon. For more information, please visit: www.sadrfoundationusa.org.



HE Mr. Raed Charafeddine at the annual fundraising dinner organized by the Sadr Foundation – US



Crafts created by the vocational training program and Beirut vocational school students (pictures from the exhibits of sister organizations)



Delegations from sister organizations and associations visit the complex – 2012

f. Administrative and Technical Staff

Consultants

The foundation is assisted by consultants in the areas of business, law, and financial and administrative auditing. They offer their services as needed either as volunteers or through paid assignment. The auditor examines and verifies the foundation's accounts and financial statements, and assists in the annual inventory before it is presented to the administrative board. The legal consultant reviews the foundation's engagements and contracts with individuals and other entities and associations. The education consultant contributes to the development of educational policies and supervises the performance of the teaching staff. The foundation also benefits from the services of consultants in other domains, namely business, planning, and human resources.

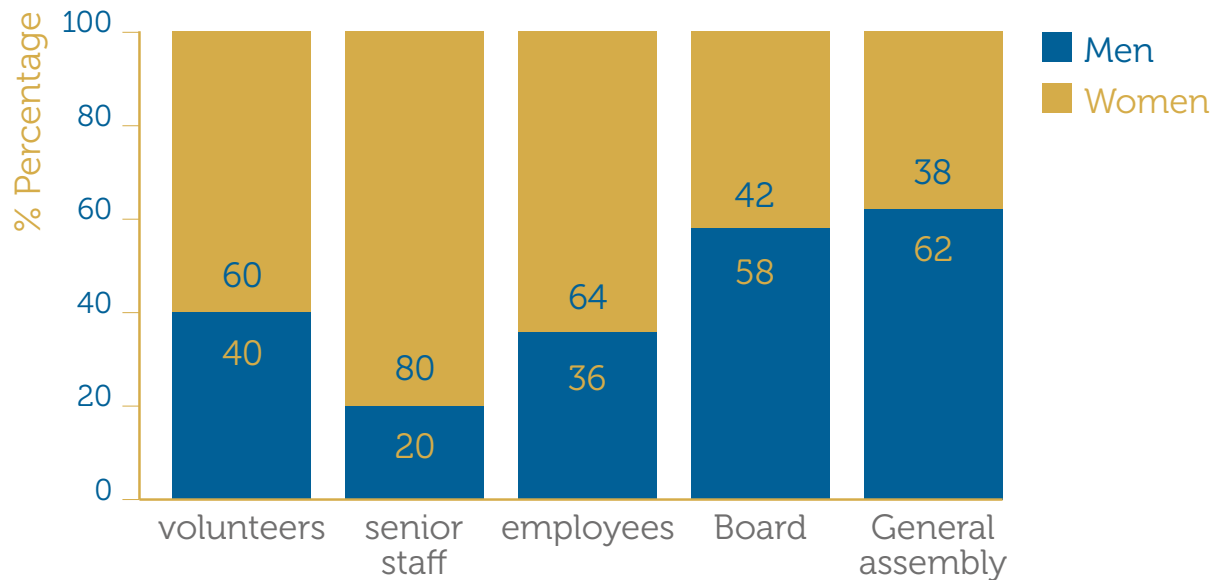
Consultants are entitled to attend the meetings of the administrative board to offer their advice on the issues raised upon request of the administrative board. The administrative board may invite NGO representatives to participate in the foundation's meetings as observers. The general assembly or the administrative board may offer honorary membership to those who have rendered distinguished services or donations to the foundation or helped achieve its purposes.



Foundation staff at the cultural complex – 11/11/2012

Human Resources

(Gender disaggregation)



43.2% **56.8%**

Administrative Services Staff

The administrative services staff is constituted of around thirty men and women. Its duty is to provide legal, accounting, administrative, and IT services. Members of the staff mainly hold university degrees in relevant fields (finance, accounting, public relations, communications, sociology, etc.) while some hold postgraduate degrees (masters' degrees and PhDs).

Doctors, Nurses, and Health Professionals

Their mission is to provide health and social services through a network of permanent centers and mobile clinics in the governorate of Nabatieh and the governorate of the South. Medical staff with contracts with the Imam Sadr Foundation include 63 male and female doctors in dozens of specialties (general practice, ophthalmology, endocrinology, dentistry, gastroenterology, ENT, neurology, urology, gynecology, asthma and allergies, dermatology, orthopedics, etc.). They are graduates of Lebanese and international medical schools and have adequate experience in their fields.

The nursing staff includes dozens of female nurses who are graduates of the foundation's nursing institute. They enjoy full BT or TS accreditation and undergo continual training, while some have participated in psychology courses designed especially for nurses. Other health professionals include laboratory technicians (4) and physiotherapists (2).





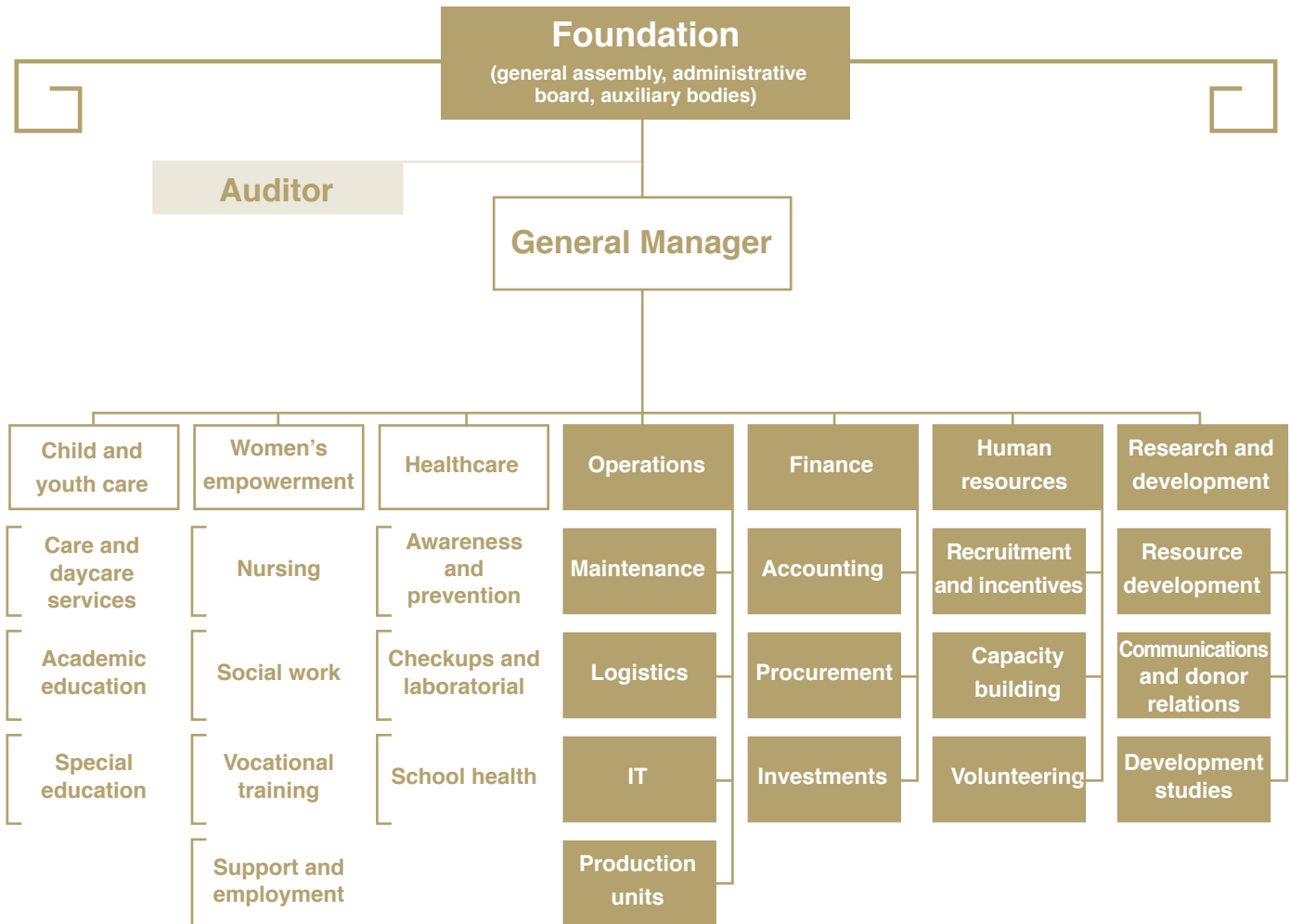
Teachers and Educational Professionals

The educational staff is comprised of 75 men and women (women constitute 90 percent of teachers) who perform educational functions at the kindergarten, primary school, and special education department. The instruction and training staff at the Afaq Institute for Development (nursing and vocational training institution) includes 65 men and women specialized in diverse fields, such as doctors, pharmacists, psychologists, sociologists, and artisans. Some are full-time employees at the foundation while others are contracted on a part-time basis and for specialized lectures. The team of female social workers provides welfare services at the orphanage and at the homes of girls enrolled in the family-based care program. The team features 25 women given that beneficiaries are all girls.

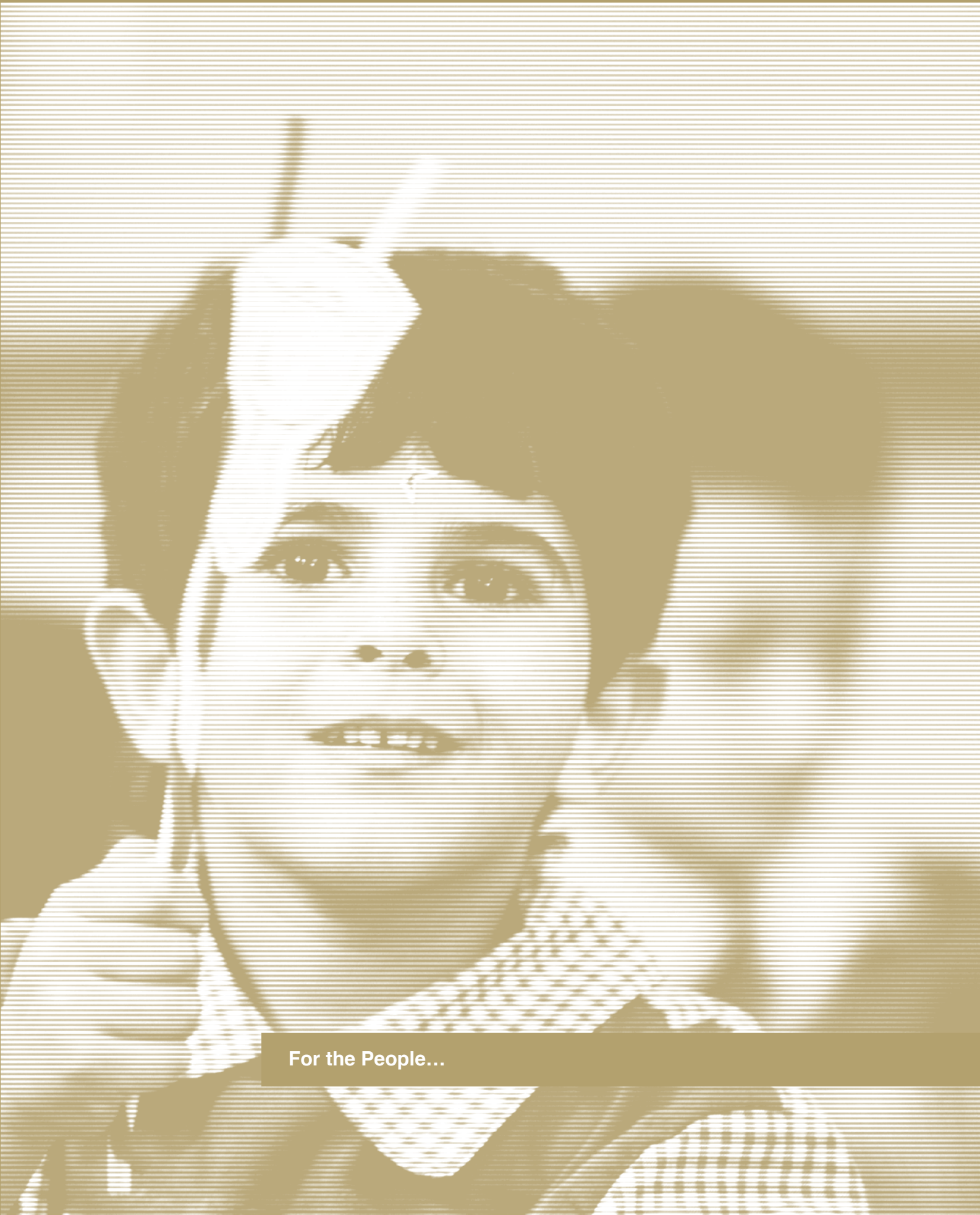
The social work department was established to train social workers. The majority of graduates were hired to fill in the newly-created positions at the foundation, namely for the abovementioned welfare services. Moreover, educational staff include some female teachers who had completed their university education while in the custody and care of the foundation and were recruited by the foundation after graduating.

Logistics Staff

These are the drivers, mechanics, electricians, gardeners, hospitality staff, and others (120 individuals in total) who are distributed across the production units, dressmaking ateliers, housekeeping services, transportation fleet, healthcare centers, gardens, and other foundation facilities. The staff handling certain functions (such as dressmaking and hospitality) are graduates of the foundation's training institutes, while the majority of other workers have been trained to perform their tasks on-site at the foundation.



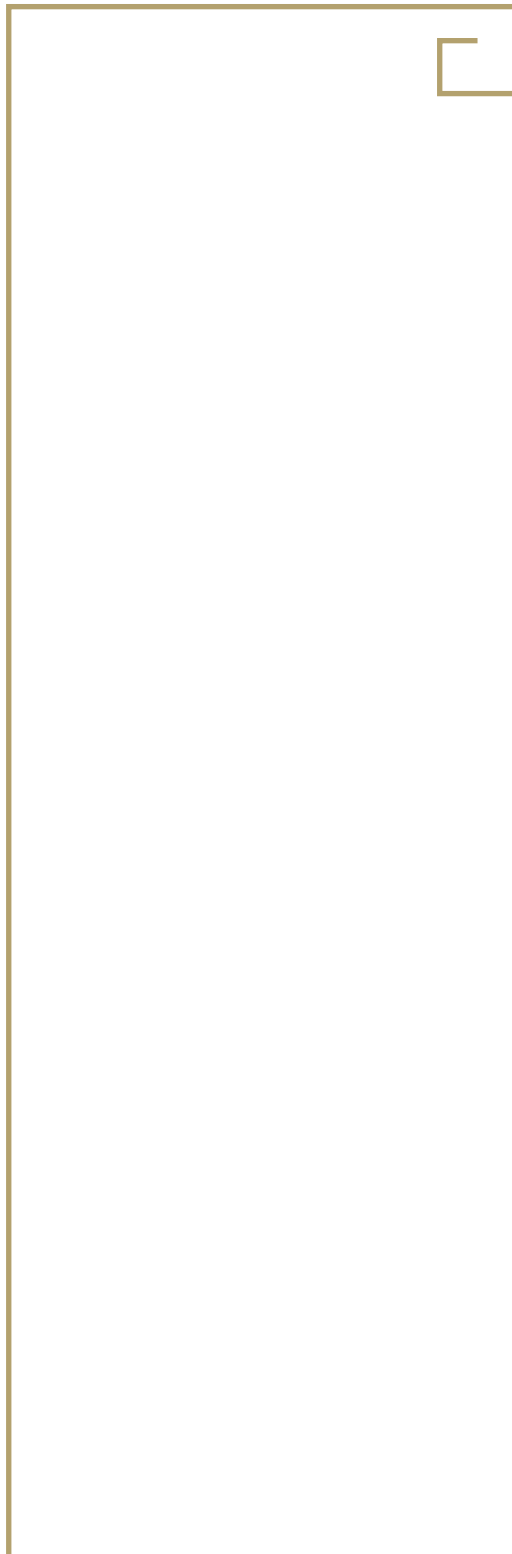




For the People...



Services and Programs



a. Educational Institutes

General education is handled by the Rihab Al-Zahra (PBUH) school at three levels:

1. Kindergarten (1969): A preschool for girls and boys aged between 3 - 5 years from all social backgrounds. Its purpose is to prepare children for schooling by unlocking their potential and developing their skills and capacities to allow them to represent the culture of their community and contribute to its development and progress. The kindergarten is characterized by its effort to stay updated on the latest scientific, educational, and technical advances in the area of childhood education. The preschool offers its services to children from all segments of society in exchange for flexible contributions taking into account the parents' financial circumstances, in a healthy environment of social and spiritual excellence.
2. Primary school (1981): Caters to Rihab Al-Zahra (PBUH) orphanage female students and other students from low-income local families. The school's mission is to develop the character of the students in all respects – physical, emotional, intellectual, spiritual, and social – through up-to-date curricula aligned with official Lebanese curricula. The school strives to alleviate the burden of the social circumstances of the girls and help them access their right to education and social betterment in a virtuous, modern Islamic environment.
3. Special education department (1997): A dedicated program offering special education for boys and girls aged between 5 and 12 years who have special educational needs due to mild to moderate learning disabilities and developmental/behavioral disorders. The program seeks to help them overcome those challenges and educate parents on the facts pertaining to the condition of their children thus allowing them to become independent adults, preventing isolation, and responding to their natural need for care and education. The department employs multiple techniques including occupational therapy, music therapy, psychological support, speech therapy, and physical therapy.



Nursing institute courtyard



Arts class – kindergarten



Fatima Al-Ashqar



Nur Shehab



Zeinab Saeed



Malak Najm – Aya Zeidan



Ghina Farah



Nur Jaffal – Nimat Qadduh – Zahra Badawi



Israa Mohsen



Hassan Al-'aaraj



Aabbas Zeidan



Mustapha Hajjo – Sylvia Rashid – Reem Abu Aatiq



Ru'a Hajjo – Khalil Faqih

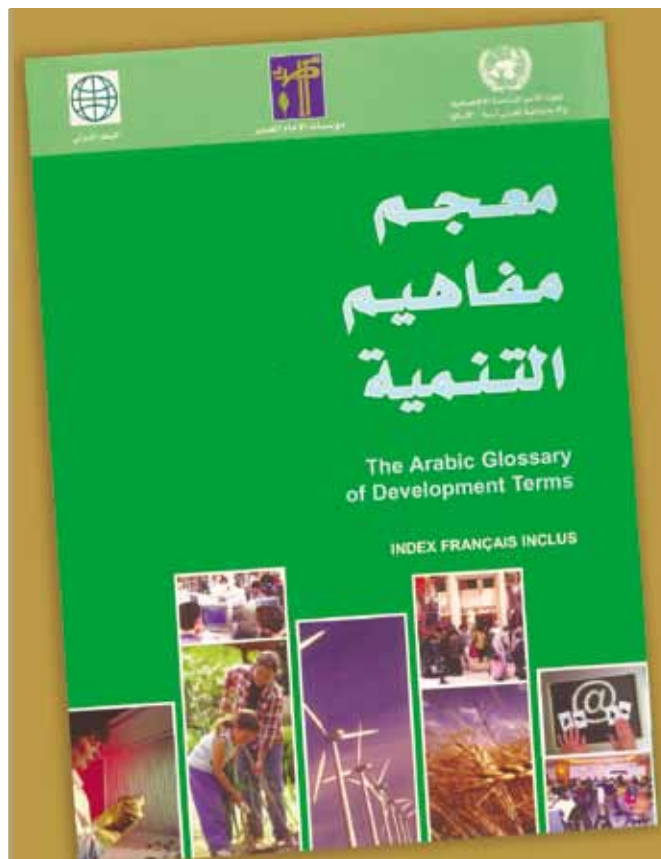
b. Capacity Building Institutes

Operated by the Afaq Institute for Development at two levels: the nursing school and the vocational training program.

The nursing school (1975)

A prestigious technical education institution that prepares its females students over three years of study and training for the official technical baccalaureate BT and the higher technical diploma TS, in addition to offering a newly-created program for mental health professionals. (Almost 1000 female nurses have graduated from the institute.)

It targets female students from the orphanage, from the South, and the Beqaa who are interested in the profession. The institute is known for its consistent record of student success since it started implementing the official diploma track. Graduates are distinguished by their professional competence and their faith in the humanitarian mission they are carrying out, inspired by the teachings of Islam and the legacy of our founder. In addition to the theoretical and practical components it offers, the institute strives to reinforce its ties to the community and constitutes a key link in supplying the health section of the foundation with nurses and follow-up staff. It should also be noted that graduates are easily assimilated into the job market and that the majority are able to secure career advancement in their workplaces.



The main reason behind launching The Arabic Glossary of Development Terms was to expand the base of stakeholders participating in the discussion about development by reinforcing their ability to engage in a clear and informed discussion towards identifying new options.



Nursing student at the Sheikh Ragheb Harb Hospital – 2008



Nursing students at the library



Imam Moussa As-Sadr at the female nursing students' graduation ceremony – 1977



Nursing students take their oath at their graduation ceremony (1993-1994)



...Preparing for their diplomas

Accelerated vocational raining programs (1998)

The foundation offers nine-month training courses in a variety of fields including secretarial studies, health services, child services, cosmetology, landscaping, hospitality management, photography and videography (1544 graduates).

The program targets girls and women who do not wish or are unable to pursue their academic studies. The program's core purpose is based on the statement of Imam As-Sadr that "we should provide the proper climate for the development of women's capacities to the service of society." The foundation believes that all development efforts ultimately fail unless they utilize women's potentials and reflect them in their legislations, customs, and culture.

The program is characterized by its responsiveness to job market demands and the aspirations and capacities of beneficiaries through the wide range of specialties it offers. The program goes beyond simply building the practical skills pertaining to the profession to include a variety of religious, social, and cultural courses aimed at the rights, social, and cultural empowerment of women.



Nursing students work in groups – 2009



Presentation by nursing students – 2011



Sayyed Moussa As-Sadr with nursing graduates – 1977



Jabal Aamel hospital – 2010



Practical training – 2008



First graduating class of the mental health program – 2010



Practical training – 2008



Graduates of the accelerated training program – 2010



Nursing students graduation ceremony – 1993/1994



Mental health graduates and Teachers – 2010

Social work department (2003)

The department trains female social workers to serve rural communities and low-income families by involving beneficiaries and institutionalizing their initiatives. The department offers the professional brevet BP and technical baccalaureate BT diplomas. This specialty is one of its kind in Lebanon and was accredited by the Vocational and Technical Education Directorate-General. The program trains social workers to work with groups and individuals of all ages towards promoting their participation in social life and improving their living and working conditions. The high rate of enrollment in the program reveals the thirst of the community for such services. From a mere 9 candidates joining the program in 2004, the number soared to 76 in 2007, and to 90 students in 2010.

Continuing education center "Taqat" (2011)

The center trains employees and volunteers and strives to enhance the skills of the staff of organizations, municipalities, and other bodies. The center also offers training to delegations from outside Lebanon. Moreover, the center hosts university students to fulfill their internship requirements prior to graduation. Center courses are set and posted at the beginning of the year and applications are accepted accordingly.



Social work students in arts class



Social work students at the computer lab



Crafts class



Vocational school building



Social work



Photography lab



Photography class – 2012



Drawing and crafts



At the women's beauty salon – 2012

c. Local Development Projects

Milk collection and dairy product manufacturing plant (2000)

Production at the plant began in 2001. The plant was created with the support and guidance of the International Fund for Agricultural Development (IFAD). The project aims to support small farmers from the neighboring areas by purchasing the surplus of natural milk produced by their cattle. The milk is collected in special containers then processed to make dairy products. In addition to its main objective, the plant constitutes a space for training the students specializing in the field. The produced bottled milk is offered to the male and female student body at meals to encourage them to consume natural milk instead of evaporated milk. The surplus is sold on the local market.

Southern female farmers empowerment project (2006)

The project aims to work with female agricultural workers in seven southern villages located around Aayta Chaab towards finding safer alternatives for the cultivation of tobacco. It strives to promote a participatory, gradual method of production beginning with the alleviation of working conditions in this traditional crop (i.e. tobacco) and introducing synchronous and parallel crops which could eventually become safer alternatives. The physical outputs of the project include the creation of a model greenhouse for training and the growing of seedlings, the provision of a vehicle for transporting workers and goods, in addition to the supply of some equipment and educational materials. It should be noted that the largest portion of the budget is allocated to building human capacities through trainings and workshops.

The initiative aims to contribute to improving the quality of life of the targeted group by empowering women. The project's overall goal was divided into several objectives:

1. Propose safe alternatives (agricultural and non-agricultural) that encourage the population to reconsider their agricultural and livelihood options;
2. Empower women with occupational skills that meet locally available employment opportunities;
3. Help find marketing outlets for local agricultural products;
4. Alleviate the working conditions of all tobacco farmers, especially children.

In addition to the long-term outcome of encouraging communities to come up with local initiatives and recognize the benefit of organized cooperative work, the project contributed to the creation of common ground for various Lebanese segments. Groups were formed based on mutual respect and the focus on the immediate goal of strengthening agricultural skills. They included a broad spectrum of knowledge, capacities, beliefs, and religious affiliations. The women were able to look beyond their differences and meet around their everyday concerns, showing a great desire and determination to search for better options. This gathering constituted an added motivation for the foundation to move forward with the community in strengthening and building on such promising trends in hopes of preserving them by generating successive opportunities for joint and ongoing collaboration.



The fruits of our labor



Aayta Chaab greenhouse



Patients at the Shehabiya center – 1990



Primary students plant trees under the banner
“Together for a Better Environment”



Training community and family health workers (2008)

In order to raise health awareness and promote the adoption of safe and healthy behaviors, the Imam Sadr Foundation trained 82 female health workers in a number of southern villages during 2008 with the support of UNICEF and in association with the Ministry of Public Health and the Maqased Islamic Foundation. The project published a detailed handbook on the basic principles of health, the community, the role of health workers, and the fundamentals of family and community health, as well as maternal and child care. The handbook concludes with a highlight of some illnesses and injuries resulting from accidents or unsafe practices (such as smoking, drug use, and other issues).

The project's distinguishing feature lies in the fact that the female trainees permanently reside in rural areas and volunteered to raise health awareness in their communities alongside their usual roles as teachers, nurses, or mothers.

In parallel, the Sadr Foundation implemented two complementary projects in collaboration with the WHO. The foundation conducted a pilot survey on reproductive health in the villages of Aayta Chaab and Rmeish. The foundation also targeted teenage boys and girls through a series of seminars and activities to educate them about reproductive health issues.

Networking and coordination hub

The Imam Sadr Foundation cultural complex constitutes a meeting space for annual conferences and workshops. The foundation also participates in a great many standing and ad hoc forums and umbrella organizations, at the local, national, and regional levels. The foundation coordinates its activities with sister civil society and non-governmental organizations and collaborates with government entities. It follows official curricula in its lesson plans and enjoys the support of the Ministry of Health in some health-related services, and that of the Ministry of Social Affairs, the Ministry of Education, and the National Employment Office in welfare, educational, and training services.



The foundation's kitchen



Summer activity facilitated by vocational students – 2009



The pastry division



Patients at the Aayta Chaab center – 2005



The foundation's cafeteria



The Beekeeper visits kindergarten students

d. Social Programs

Institutional care for orphaned girls and other social cases (1977)

Aimed to alleviate the stigma of orphanhood and raise strong individuals capable of overcoming the challenges of the past, the program is characterized by its comprehensive coverage of all aspects of life and by its sustainability up to the university level (with an average of 400 female matriculants per year). The program offers shelter, care, and education to orphaned girls as of the age of five. The girls remain in the custody of the program until the university level. The program meets all the nutritional, health, educational, and social needs of the students in addition to providing for wedding ceremonies, vocational training, and job placement. Meeting those needs calls for auxiliary facilities such as lavatories, cafeteria, dispensary, vocational training program, and much more.

The Sadr Foundation girls' orphanage has been operating for 35 years. It was founded to respond to an urgent need which soon became even more critical with the long periods of war

and growing number of casualties, including the loss of a father, mother, or both. It should be noted that the issue of orphanhood in the South is more severe than elsewhere in Lebanon as a result of the Israeli occupation and the suffering it created. As military clashes abated and charity foundations spread, the number of orphaned girls in need of such services decreased. However, given the dire circumstances of the population, and in order to alleviate the burden of care, education, and other needs, parents increasingly resorted to enrolling their girls (not orphaned) at the orphanage. As such, the proportion of those classified as social cases (i.e. not orphans) became close to 50 percent of the total number of program beneficiaries, whereas they only accounted for 2 percent at the outset of the program in 1977. This called for a radical change in the delivery of care from an institutional care to an at-home setting.

Number of graduates by institution

Cumulative number	Establishment	Institution
2260	1977	Institutional care
972	1998	Vocational training
6902	1975	Nursing school
5575	1981	Rihab Al-Zahra (PBUH) school
226	1997	Special education





Zahra Kalash



Amir Shueikh at the daycare



...Towards a brightly colored future



The needed balance!



Nur Qanso – Nur Ahmad – Salafa As-Sayyed

At-home care for girls (2002)

The girls return home to their parents at the end of each school day but still enjoy all other services and benefits which institutional care entitles them to. Such an arrangement allows the program to expand its reach to the parents with a range of services and constitutes an extension of the institutional care program. Its only distinctive feature is that girls spend the night with their families whenever possible with regards to distance and the availability of a family home. In addition to providing transportation for the girls, the program delivers assistance and counseling to the remaining members of the household through a team of female guidance counselors and social workers under the supervision of psychologists and sociologists. The program's chief offerings are counseling and social assistance to the parents via two parallel mechanisms: 1) direct at-home or in-office service and 2) group sharing and awareness sessions. As a result, parents benefit from the experiences of other parents and from the issues raised during discussion sessions.

Daycare service (1990)

The service cares for the children of mothers working at the Tyre cultural complex so that they can work without having to worry about their children given that they are a short distance away. The service also allows mothers to enjoy their natural right to breastfeeding and caring for their children in a safe and healthy environment.

Cafeteria (1988)

The cafeteria is fully-equipped to prepare meals for the male and female students as well as the staff of all the departments and divisions of the cultural complex. Pastry production and dairy product manufacturing units are annexed to the cafeteria. The facility also offers practical training to the female hospitality students of the accelerated vocational training program. It features an outlet for the sale of food products, pastries, and dairy products on the local market which contributes to operational expenses. For years, the cafeteria catered to the schools of liberated villages by supplying them with hundreds of daily meals in collaboration with the IOCC.



Aayta Chaab center



Eye exam at the Rihab Al-Zahra (PBUH) dispensary



Wedding ceremony of student Fadia Hadraj – 1994

Relief and emergency response

Such campaigns are conducted as needed and the foundation’s preparedness for emergency intervention extended throughout the periods of occupation. Two extensive campaigns were carried out in the wake of the liberation in 2000 and on the eve of the July 2006 offensive. The campaigns’ deliveries included medicine, clothing, food, cooking utensils, hygiene kits, and much more. The campaigns managed to reach tens of thousands of people over an interrupted period of weeks.

Charity Iftars and the distribution of food rations

These events have become a Ramadan tradition where hundreds of children from across Lebanon are hosted every year for a Ramadan banquet. Hundreds of food rations are also distributed to families in critical circumstances.



Summer activity – 2009



Batul Mhanna



Rihab Al-Zahra (PBUH) courtyard



At the foundation’s cafeteria

e. Healthcare Institutions

These institutions provide quality health and social care services to rural communities, especially those not covered by social security. The institutions adopt a holistic approach (as defined by WHO) in accordance with national strategies set by the Ministry of Health and in association with local and international partners.

Program policies and health services:

- Institutionalization and adoption of quality insurance systems across all health centers;
- Reinforcing the preventive health policy through community health programs;
- Promoting school health at the cultural complex;
- Managing the patients' health and social information through a database at all health centers;
- Networking with public and private hospitals and other health services to provide integrated services.

The construction of health centers began in 1985 at an average rate of one center every three years. The network of centers currently covers all the districts of Nabatiyeh and the South, in Jal Al-Bahr, Siddiqin, Shehabiya, Dirdghaya, Aanqun, Kfarhatta, Aayta Chaab, and Deir Siryan. Moreover, routine and specialized mobile clinics travel through remote villages and areas. The number of visitors has today reached 70,000 per year.

The need for the services of the centers grows during crises and emergencies. The services delivered under normal circumstances may be classified into six main categories:

Preventive health:

Includes awareness and educational campaigns, in addition to immunization, early diagnosis, periodic examinations, and routine check-ups;

Primary and reproductive health:

Primarily targets women and children in all areas of general health and maternal and child health;

Treatment of chronic diseases:

By distributing medicines according to special schedules and calendars which include visits to dozens of villages at specific dates to keep the patients under constant observation;

Hospitalization assistance:

These are special cases handled by the foundation which offers them financial and humanitarian support;

Laboratory and specialized services:

Whether at the foundation's laboratories or through contracts with more specialized centers. Specialized services include dentistry and ophthalmology;

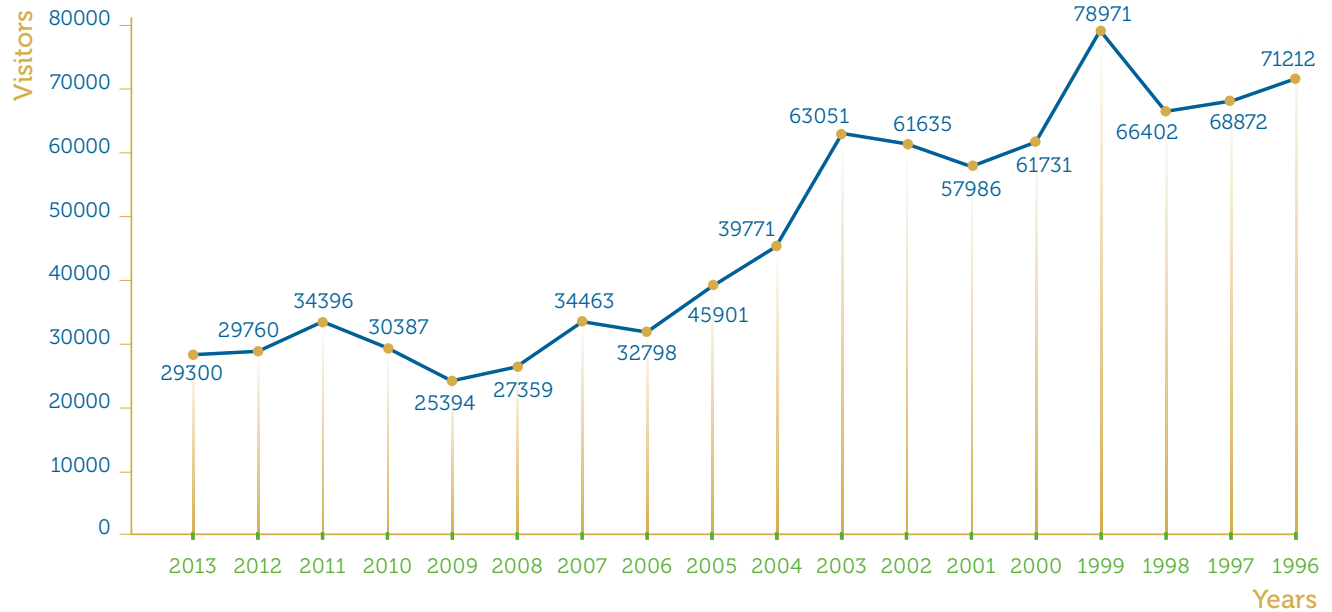
Mental health:

The services are delivered in collaboration with the International Medical Corps (IMC), in keeping with our holistic approach to health in both its mental and physical dimensions. These services are provided by a team of competent professionals trained by the mental health professionals training program which the foundation has been offering, in association with NORWAC, since 2008.



Physiotherapy – Dirdghaya

Health Center Visitors



Dirdghaya center – 1995



Dirdghaya center – 2013



Mental health – 2010



Practical training





Administration building – Tyre



Imam Mussa Sadr Center for Research and Studies



**“We have to begin whence the Prophet
(PBUH) began...with the written word.”**

Imam Sayyed Moussa As-Sadr

An independent, non-profit learning, cultural, and research institution

“Learning is the mission for which humanity was created.” In keeping with the above statement by Imam Moussa As-Sadr which eloquently reflects his aspiration for human betterment, the Imam Moussa Sadr Center for Research and Studies was established to contribute to the attainment of humanity’s ultimate goal: disseminating learning and knowledge and promoting their role in people’s lives in order to reinforce interfaith and intercultural rapprochement and dialogue given that “Lebanon will one day become a model and an oasis for human connection in the world.”

The institute was established in Beirut, in August 1995, by a group of friends and researchers interested in contemporary intellectual pursuits, under the patronage of the Imam Sadr Foundation, seventeen years after the disappearance of Imam As-Sadr and his two brothers. It was an assertion that Imam As-Sadr’s legacy and convictions live on and an attempt to disseminate his ideas and the principles he proposed. It was the fruit of our faith in the justness of their cause, and our keenness to commemorate its passing and to rouse people’s attention towards effective and responsible follow-up leading to their liberation and return to the country.

The institute gives particular attention to collecting, documenting, publishing, and making available the intellectual body of work of Imam Mussa As-Sadr to researchers and

interested academics, students, and teachers to be utilized in their scholarly and applied projects. The institute also sponsors intellectual and creative endeavors which embody Imam As-Sadr’s faith in the importance of the cultural process in cultivating civilizational ties between peoples. To achieve its purposes, the institute collaborates with researchers and similar institutes by producing books, studies, and papers, and by holding conferences and seminars in Lebanon and abroad. The institute also participates in such events and is keen on creating relevant websites and online content.

The institute’s activities are funded through donations that are neither conditional (nor linked to one or another of our projects). Donations are received from friends and sister organizations in Lebanon and abroad. Publications and events also help finance the institute.

In addition to participating in many of the foundation’s activities, the institute’s main activities are:



a. Following up on the issue of the Imam's disappearance

The institute monitors, on a daily basis, numerous media including newspapers, magazines, news agencies and websites, and radio and television stations, in multiple languages, to follow-up on the developments pertaining to the disappearance of Imam As-Sadr and his two brothers. This aims to amend errors appearing in the media and to supply media outlets and the public with accurate, documented material on the issue. It also serves to promote the issue in the media and in the community towards liberation.

b. Documentation

Recognizing the importance of documenting and disseminating the scholarly works of Imam As-Sadr, the institute collects books, articles, news, publications, documents, manuscripts, pictures, and audiovisual recordings and documents such material with the latest software and publishing tools. The institute launched the Imam Moussa As-Sadr website which holds all collected texts, articles, documents, and publications by Imam As-Sadr and about his legacy, activities, approach, and disappearance. The website is updated regularly.

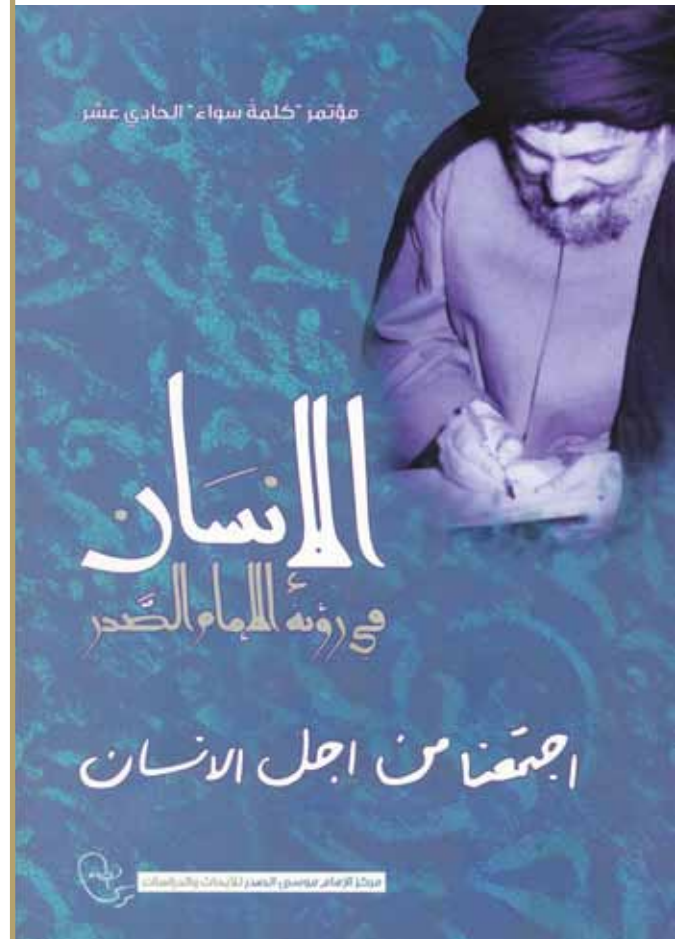


c. Kalimat Sawa Conferences

The Kalimat Sawa conferences attract a wide audience, including presidents, ministers, MPs, spiritual leaders, clerics, literary figures, scholars, researchers, media experts, students, and many more. The conferences constitute a meeting ground and platform for dialogue on current issues. Over the past two decades, the following topics have been explored in twelve editions of the conference:

- Islamic-Christian Dialogue: Imam As-Sadr and Dialogue (1996)
- The Family: Facts and Aspirations (1997)
- In Search of Human Rights on the 50th Anniversary of the Universal Declaration of Human Rights and the 20th Anniversary of the Disappearance of Imam Moussa As-Sadr and His Two Brothers (1998)
- Cultural Identity: Exploring the Cultural Dimension of Imam As-Sadr's Career (1999)
- Resistance and the Resisting Society: Exploring the Life of Imam Sayyed Moussa As-Sadr (2000)
- Intercultural Dialogue....We have come together for humanity (2001)
- The Self and Others in Modern Media (2002)
- The Case of Imam As-Sadr and His Two Brothers: Human, National, and Legal Dimensions (2003)
- The Role of Freedom in Reform and Modernization (2004)
- Human Development: Religious, Social, and Intellectual Dimensions (2005)
- We Have Come Together for Humanity: The People in Imam As-Sadr's Vision (2009)
- Socio-Political Change and Imam As-Sadr (2011)

The institute has also participated in a variety of cultural and social activities including local and international conferences, seminars, celebrations, and events, in Lebanon, France, USA, Australia, Iran, Africa, and the countries of the Diaspora. Such participations have served to enrich the institute's experience in the social and cultural spheres as well as in documentation and archiving.



d. Publications

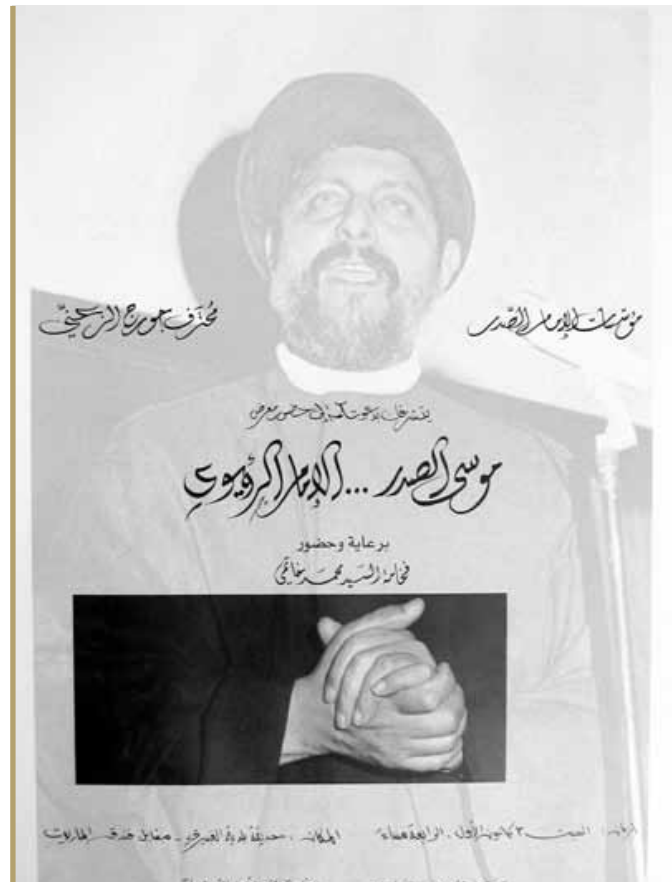
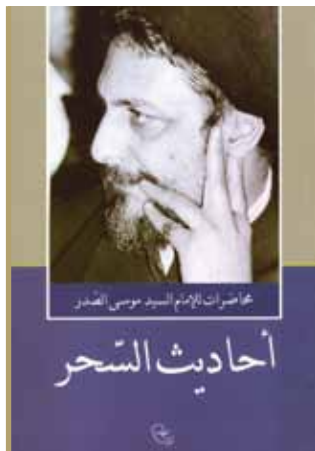
The institute publishes the proceedings of the Kalimat Sawa conferences in books of the same title. The institute also regularly publishes Imam As-Sadr's writings as well as his lectures and essays on Fiqh (jurisprudence), Tafsir (interpretations), philosophy, economics, politics, and religion. It should be noted that the institute is keen to offer previously unpublished works of Imam As-Sadr, particularly podcasts of his lectures. Furthermore, the institute produces special publications on the Imam's disappearance featuring the latest developments in this regard, in addition to other works about him.

e. Scientific Research

In order to promote scientific research, the institute offers assistance to researchers, professors, students, academics, and media experts to help them complete their research, dissertations, and documentaries. The institute also offers consultation services within the scope of its aims and objectives.

f. Book Fairs and Documentaries

The institute and its volunteers participate through publications, paintings, documents, and documentaries in various local and international cultural exhibitions and publishing fairs in Lebanon and abroad. The institute has also contributed to the production of dozens of successful documentaries in numerous languages.



The Imam Moussa Sadr Center for Research and Studies would like to express its gratitude to our teachers, students, brothers, and sisters who have contributed to the success of our endeavors. We ask God to bless our efforts as we complete ongoing activities and proceed with those that our limited resources have not allowed us to commence so far.

For more information, the latest news, and a comprehensive list of the institute's texts and publications, please visit: www.imamsadr.net

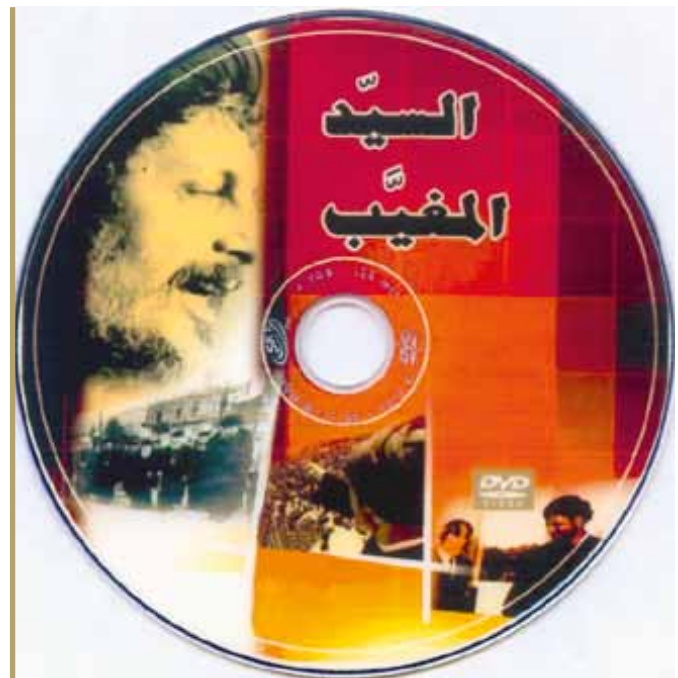
We thank you in advance for your valuable feedback and for providing us with the documents, pictures, books, magazines, articles, news, and audiovisual recordings that you have or know about relevant to Imam Mussa As-Sadr, our sole intention being to expand the body of knowledge about His Eminence and his legacy...

Please do not hesitate to contact the institute to request our publications and for all other inquiries at:

Tel: +961 1 454 521

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Childhood care is a right and a duty



Early Childhood Intervention Center (ECIL)



ECIL targets children with special needs between the ages of 0-3 years by offering them individualized therapy in which parents take part. ECIL's purpose is to broaden the access of such children to a decent life, reduce the cost of their care to society, and do its utmost to rehabilitate them no matter how late the intervention.

ECIL strives to build and strengthen the capacities of children (motor, intellectual, communication, social, emotional, and life skills). ECIL also works on enhancing parents' capacities by offering them guidance, support, and training. The adopted methodology is based on diagnosing the case by specialists followed by planning the intervention and mapping the types of support to be provided at ECIL and at home. Follow-up procedures and tools to measure progress are also defined, in addition to expenses and human resources involved in the rehabilitation process. It should be noted here that ECIL staff include psychiatrists, psychologists, educators, social workers, and various speech, psychomotor, physical, behavioral, and other therapists.

As for operation and sustainability, the funding plan reflects a fair partnership where government support is needed, individual donations are welcomed, and the contribution of the child's family is required in accordance with the scope and nature of the service provided, while taking into account the economic circumstances of the child's parents. Furthermore, there is growing national and community awareness of the importance of early intervention for children with special needs which translates into greater willingness on the part of many organizations and entities to support such projects. The same applies to the Lebanese public sector which is currently attempting to compensate for its past shortcomings in the area.

Likewise, the parents of beneficiaries can see the tangible progress of their children and appreciate the efforts expended by ECIL. Indeed, since its launch, ECIL's experience has been very encouraging and parents have shown a concrete willingness to contribute to the cost of their children's rehabilitation, each according to their own means. But their greatest contribution remains their gradual acceptance of their children's conditions and demonstrating a positive attitude by participating in trainings, being involved in their children's life, and working towards a dignified future for their children.

Project Characteristics

ECIL fulfills an urgent, nation-wide need. It features numerous characteristics, notably:

- Psychological support is provided to the parents of children with special needs as they, usually, have a hard time coping with the situation from the moment they discover the difficulties faced by their children;
- Comprehensive services are delivered simultaneously in one location thus increasing returns and facilitating procedures for a relatively low cost;
- The weekly home visit service allows the training of parents in dealing with their children, thus making them active partners in a process where they enjoy a sense of personal reward and responsibility;
- Availability of a team of specialists who undergo ongoing training to hone their skills;
- Research is undertaken in parallel to evaluate and adjust the service which contributes to the generation of knowledge;
- New graduates are trained in this field thus encouraging the creation of similar centers across Lebanon as a result of the availability of competent human resources.



Meaningful play tools



Waiting room



Play and "observation" area



Multi-use space





They are the future



A Better Future



Latest Foundation Endeavors

The Imam Sadr Foundation strives to identify and respond to people's needs. The last few years have witnessed many changes and developments. In order to assess the effectiveness of our performance and measure its impact on people and the community, the foundation commissioned in 2011 one of the most prestigious and experienced agencies, Booz & Co, to conduct, in the context of its social responsibility to civil society, an organizational structure and performance study at the foundation. The study compared the foundation to similar associations and organizations operating at the local, regional, and international levels and concluded with recommendations and suggestions the applicability of which was tested and which were transformed into prospects for the future and into an action strategy.



Preserving the environment – 2007



The new premises, 2012



...surrounded by green spaces



At the computer lab



Exploring the world around us



Using the SMART Board

Prospects for the Future

The Imam Sadr Foundation realized that the basic needs of the people of southern Lebanon are still an urgent priority and that addressing these needs required a strategic vision to invest the various interventions towards sustainable development. By containing illness, poverty, and ignorance, the elements of a just society abounding with equal opportunities for all can be weaved together:

- In terms of service delivery, the foundation believes in the need for direct intervention with beneficiaries while involving them in planning, decision-making, and evaluation in order to ensure the proper diagnosis of the actual needs of the communities. The foundation also deems it necessary to work within strategic partnerships with actors who share the foundation's vision and belief in transparency, equality, and the clear demarcation of roles.

As a result, the following is ensured:

1. Guaranteeing the right of the rural populations of the South to good health at all stages of life;
 2. Empowering women through education, training, and the creation of employment opportunities;
 3. Reinforcing people's access to lifelong learning.
- At a deeper developmental level, the foundation believes that its role should not be limited to that of an executive instrument but it should rather be a driver of change and a platform for dialogue between those who require the service and those who can provide it. The desired social change extends to various levels, namely:
 1. Eradicating all traces of discrimination based on creed or religious/communitarian affiliation;
 2. The roles played by men and women complement each other and should be more equitable;
 3. Broadening the options of all people by ensuring the responsiveness of the contributions of the affluent to the needs of the disadvantaged.



This is where I belong



Central administration building



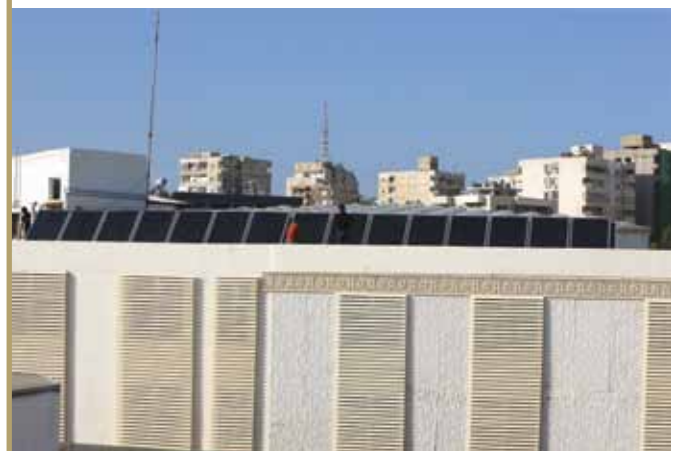
Physical and human resources...and an ancient tree



Palms surrounding the entrance



Music class



Solar panels at the complex



Well-deserved rest after hard work



Summer activity – 2009



More happy occasions

In the context of this vision, the foundation is keen on integrating service strategies and development strategies. The same applies to the formulation of our action mechanisms as the foundation's philosophy is to strive for ongoing learning through empowerment and capacity building. Organizational memory is maintained by documenting and reporting the foundation's experiences. The foundation also seeks to disseminate its knowledge and influence public policies and the external environment given its conviction that "the reward of learning is in spending it."

Our Strategy

Since its creation, the foundation has expended untiring efforts and service guided by its mission and principles which draw inspiration from the life and legacy of Imam Sayyed Moussa As-Sadr. The foundation implements good governance and methodological planning in respecting the culture of our community and with scientific advances as well as socio-economic developments.

As such, the foundation deemed it fitting to devise a plan for the three coming years where, by the end of the year 2015, it shall be a leader in the cultural, health, social, and economic empowerment of women. Indeed, the female graduates of the foundation, not to mention its female employees and administrators, shall set an example as women competently and responsibly participating in the social and economic lives of their families and community. Moreover, the foundation seeks to care for and educate children and youths in a safe and organized environment which guarantees social awareness and true learning for all. It hopes to provide them with comprehensive care within its cultural complex and at home, and offer them holistic primary healthcare while ensuring the quality and standards that meet the social, economic, and health needs of communities. The foundation aspires to deliver to each of the targeted family members the proper health care at the proper time and place to respond to the full spectrum of their needs.

Based on these set priorities enshrined in our organizational vision, the administration proceeded to formulate a clear and comprehensive executive plan aimed to achieve our vision while adopting the balanced scorecard (BSC) approach.

As a result, four strategic axes were mapped: women's empowerment, child care and education, primary healthcare provision, and good governance.

These axes comprise several strategic goals which will be met based on a causal model where the achievement of one goal allows the realization of another as a consequence.

The goals are distributed across four basic dimensions. The first is human resources, i.e. learning and development, through skills building and developing the educational, professional, health, infrastructure, and IT knowledge base. The staff will be subsequently able, through the second dimension (programs, systems, and internal operations), to develop vocational training, education, and specialization curricula for the targeted groups and to create a favorable national environment for the empowerment of Lebanese women, thus helping them achieve greater balance in their family, social, and economic life. Moreover, this allows for improved welfare and health services, increases the efficiency of the organizational structure, and promotes the image of the foundation in Lebanon and abroad.

At this stage, the staff is enabled, according to the third dimension which tackles financial resources, to reinforce the foundation's financial planning and supply other funding sources from outside the budget in order to better serve the targeted beneficiaries who are addressed in the fourth dimension, thus achieving a modern society that believes in social justice and is free from ignorance, poverty, illness, and violence.

The implementation of the strategy is set to commence in early 2013 and is expected to be completed in 2015. During the three intervening years, specific criteria will be applied to measure the extent to which the strategic goals have been fulfilled.



Sound body, sound mind



Joint activity with children from sister organizations – 2008



At the circus



Our Mission

The foundation seeks to build a modern society that believes in social justice and is free from ignorance, poverty, illness, and violence.

The foundation pledges to become, by the end of 2015, a leader in:

- Women's cultural, health, social, and economic empowerment, where the female graduates of the foundation, not to mention its female employees and administrators, shall set an example as women competently and responsibly participating in the social and economic lives of their families and community.
- The care for and education of children and youths in a safe and organized environment which guarantees social awareness and true learning for all, in addition to providing them with comprehensive care within its cultural complex and at home.
- Offering holistic primary healthcare while ensuring the quality and standards that meet the social, economic, and health needs of communities, and where each of the targeted family members receives proper health care at the proper time and place to respond to the full spectrum of their needs.

Strategic axes >>

Strategic goals ∨
∨

Targeted groups

Financial resources and use

Programs,
systems,
internal operations

Human resources
(learning and development)

Values >>

	Women's empowerment	Child education and care	Providing primary healthcare	Promoting good governance
	4.1 Reinforce women's role in work settings and decision-making positions	4.3 Promote success and excellence among students, including those with special needs	4.5 Increase community participation	4.7 Widen the reach of foundation programs
	4.2 Improve women's health	4.4 Empower parents and foster their participation in the educational process	4.6 Raise health and social awareness	4.8 Bolster voluntary action
		3.1 Develop financial resources	3.2 Enhance financial planning and the rationalization of expenses	
	2.1 Develop vocational training and specialization curricula for women	2.4 Upgrade the educational system at the Rihab Al-Zahra (PBUH) school	2.7 Align health quality standards with community needs	2.11 Promote the image of the foundation in Lebanon and abroad
	2.2 Create a favorable national environment for the empowerment of Lebanese women	2.5 Develop educational curricula	2.8 Advance preventive and curative health services	2.12 Deepen the foundation's understanding of community needs
	2.3 Reinforce the balance between women's family, social and economic lives	2.6 Improve care services		
	1.1 Build the capacities of human resources	1.2 Develop the educational, professional, and health knowledge base of the foundation	1.3 Upgrade premises, educational facilities, and health centers	1.4 Develop the IT infrastructure and increase computerization
	Human dignity	No discrimination on the grounds of beliefs, color, or affiliation	Quality and excellence	Collaboration and integration







Together for a better environment



Imam Sadr Foundation and Change



Special-Topic Conferences

a. Welfare Conference

In the context of our golden jubilee celebrations (1962-2012), and under the specialized scientific conference program, the Rihab Al-Zahra (PBUH) orphanage organized, in association with the educational departments, a conference titled “Welfare in Lebanon: Experiences and Outlooks”. The conference featured presentations on the experiences of a number of organizations working in the area of welfare in Lebanon and their aspirations for advancing their mission. In addition to the Imam Sadr Foundation, participants included Dar Al-Aytam Al-Islamiya, Deir Al-Mkhalles – Joon, and Al-Mabarrat Charitable Association.

The conference was held on Saturday, January 7, 2012, at the Tyre cultural complex, and was attended by many guests interested or working in welfare, social work, and education across Lebanon, particularly in the governorates of the South and Nabatiyeh.

Mrs. Wafa Qassir presented the experience of Imam Sadr Foundation in the area of welfare, proceeding from a general introduction of the concept of social work and the historical, global, and domestic evolution of the process. She then offered a list of welfare organizations working in the district of Tyre and briefly touched on the founding, types of beneficiaries, current scope of work, and the covered geographic area of each.

Launched by Imam Sayyed Moussa As-Sadr to offer care to the underserved and disadvantaged and to include them in the process of community change and development, the foundation was inaugurated in 1962 with the establishment of Beit Al-Fatat home for girls which strove to educate and empower girls and women. Due to political and security reasons, the foundation was forced to move its operations across many areas, from Tyre, to Khaldeh, to Sfeir, and finally returned to and settled in Tyre in prefabricated units at the Jabal Aamel vocational school in 1970.

In 1977, the Rihab Al-Zahra (PBUH) orphanage was founded in Tyre to respond to an urgent need which soon became even more critical with the long periods of war and growing number of casualties during the Israeli occupation and constant hostilities. As military clashes abated and charity foundations spread, the number of orphaned girls in need of such services decreased. However, the number of those in dire social circumstances grew as a result of deteriorating living conditions and the rising burden of care and education. The proportion of orphanage students from such backgrounds increased to 60 percent of the totality of beneficiaries in 2010, whereas they had accounted for a mere 2 percent when the program launched in 1977.



Representatives from Al-Mabarrat, Dar Al-Aytam, Deir Al-Mkhalles, and the Imam Sadr Foundation



Zeinab Hassan Nasser

The speaker then explored the growth in the number of beneficiaries and their classification into orphaned girls and girls in difficult social circumstances, alongside the reasons which prompted the initiative to adjust the type of care offered to girls from permanent, institutional care for all to the introduction of at-home care. The latter consists of offering the option of returning home in the evening to those students whose family situation allows it, while still benefiting from the entire range of welfare and educational services at the foundation. This approach permitted the extension of certain services to the remaining family members and gave parents responsibility in raising and nurturing their daughters. The approach had tangible positive impact on the emotional stability and educational attainment of the girls. The program was piloted in 2001-2002 with a small sample of 16 of the total 241 girls at the orphanage, i.e. 6.64 percent. In 2011-2012, 428 of the 450 students at the orphanage (95.11 percent) benefited from the at-home care program.

The speaker offered an exploration of the intervention mechanisms followed at the foundation in delivering social care to girls and their families, as well as the types of programs offered through educational, social, cultural, and health activities catering to their physical and mental wellbeing.

She concluded with the recommendations outlined in the research paper presented at the conference on the local and external challenges facing humanitarian work in Lebanon and the need to formulate a new nation-wide social contract. She asserted the importance of reinforcing the role of The National Council for Social Services as a platform for dialogue towards promoting and rationalizing social services, in addition to providing a series of detailed procedural recommendations relevant to the nature and challenges of humanitarian work in Lebanon.



Weekly clubs



Fun and games at the amusement park



During a visit to the circus

Conference Recommendations

At a time when communities and populations in the area are undergoing a wide-scale overhaul of their political systems and domestic, regional, and international relations, and while the world is preoccupied with and weighed down by our troubles, a number of local obstacles have surfaced, namely:

- Emergence of a distinct character for each denomination and the subsequent rise of auxiliary organizations, not to mention the disparity and discrimination exercised by the government through selective and biased policies;
- Weakened social protection and the resulting rise in the burden assumed by the non-governmental sector;
- Lack of clearly demarcated areas of work for NGOs and the overlap of their role with that of the government and private sectors.
- External obstacles may be summarized as those related to the globalization of the economy and perceptions, the terms imposed for joining the World Trade Organization and the European Partnership Agreement, as well as donor trends, and the implications of such issues on marginalized, vulnerable, and rural populations who lack the necessary education, skills, and social structures.
- In order to address these challenges, we call on each and every one of the stakeholders to take action relevant to their line of work and to carry out organizational and individual mobilization in order to devise a new social contract which factors in the two following premises:
- The need to adopt economic growth policies (to face the burden of indebtedness and deficit);
- The need to anticipate the consequences of such growth on overall social development and take the necessary measures to guarantee the rights of marginalized segments or those at-risk of exclusion.

The majority of welfare organizations working in Lebanon operate within frameworks or umbrella organizations enjoying legal and institutional status, such as The National Council for Social Services. Most of these organizations also have contracts with the Ministry of Social Affairs while a few have contracts with the Ministry of Education. As such, our organizational experience, as with all other foundations on the scene, can be summarized in mutual and joint ownership. The recommendations we propose are aimed to be implemented primarily in our own context and secondly at the level of existing actors and umbrella organizations which we hope will serve as platforms that will carry us all to success and brighter horizons.



Delegation from sister organizations and associations visits the complex – 2012



Weekly clubs at the welfare department

The National Council for Social Services should constitute a space for dialogue towards the promotion and rationalization of social work in Lebanon. It is one of the rare mechanisms joining the various social actors, i.e. the public, private, and civil sectors. The board, therefore, is an embracing umbrella for networking and activating social service interventions. As such, the following is expected:

1. Define a common and clear conception of social services;
2. Formulate a joint vision regarding the role of each social actor;
3. Contribute to building a civil society that is based on good citizenship and transcends denominational and area affiliations;
4. Support welfare organizations in developing their visions and becoming development-oriented organizations actively contributing to the process of social change. This includes capacity building and reinforcing planning and management skills.

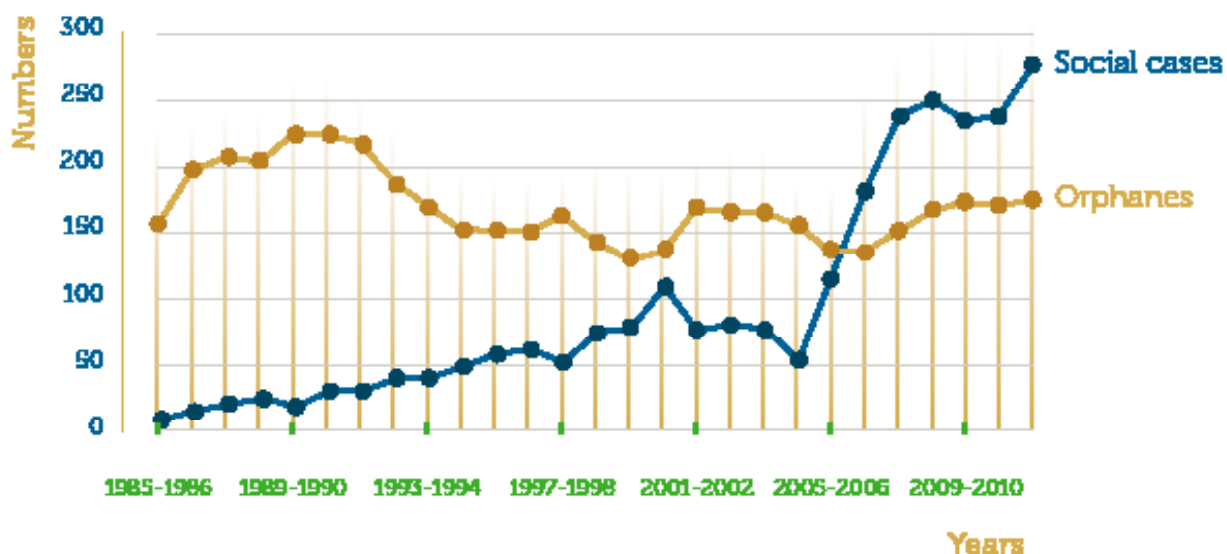
We also propose that the following be taken into account when devising intervention strategies with vulnerable and at-risk groups:

1. The Council should exercise its mandate to influence the government as the entity governing the roles of all relevant stakeholders;
2. Social responsibility should be included as a key component in private sector projects;
3. Welfare interventions should be based on the principle of empowerment and participation to prevent the emergence of dependency among service beneficiaries.

Last but not least, we offer the following procedures as points for discussion among actors working in the area of welfare:

Agree on a specific activity (activities) to be conducted by humanitarian organizations in each area to draw the attention of humanitarian staff to the fact that the child's "best interests" are the ultimate goal and the noble mission that we all serve.

Disaggregation of female orphanage students (based on the reason for joining)



Such an activity may feature a number of actions:

1. Staff sharing their experiences;
 2. Evaluating at-home care experiences;
 3. Promoting opportunities that bring together children from various welfare organizations (such as the Ramadan Iftars).
- Agree on a mechanism to lobby the Ministry of Social Affairs for the support and promotion of at-home care;
 - Seek care alternatives, i.e. more effective intervention approaches. One such alternative is supporting parents and conducting surveys on household circumstances and the opportunities for intervention and education;

- Focus on accelerated vocational training for girls and boys who have dropped out of academic schooling and widen the range of offered specialties;

Reinforce approaches adopted in caring for children with special needs. It should be noted that the definition of special needs should be expanded given that an accurate classification allows for more targeted interventions later. Our experience in special education is a good example of this, where each case is treated on an individual basis and calls for different intervention methods accordingly. Special needs is the theme of one of a series of special-topic conferences that the foundation is conducting on the occasion of its golden jubilee.



Presentations in class

Special-Topic Conferences

b. Special education Conference

In the context of the golden jubilee celebrations, the special education department at the Imam Sadr Foundation, in collaboration with the administration of Rihab Al-Zahra school, organized a conference titled “Special Needs: From Identification to Inclusion”. The conference featured a keynote speech by Dr. Ahmad Oweini, professor at the Lebanese American University in Beirut (LAU) and several presentations on experiences in the area of special needs care and education by Al-Turath high-school – Beirut, Hussam Eddine Hariri high-school – Saida, and the Imam Sadr Foundation – Tyre.

The conference was held on Saturday, February 18, 2012, at the cultural complex and was attended by a number of guests including NGO and private/public educational institution representatives, municipality officials, teachers, and educators.

Dr. Oweini presented the challenges facing special education in Lebanon and explored the most common cases in western schools including learning and communication disabilities, mental retardation, psychological disorders, hearing and visual impairment, and autism. He offered a definition of learning disabilities and the development of educational procedures



Speakers at the special education conference



My rights!



Drawing class



Right to education, right to an identity...



Music class



PE class



Arts class

for the diagnosis and treatment of such cases. He highlighted the challenges facing students with special needs and the organizations that support such students and their families given that Lebanon lacks an official body dedicated to special education and that standards for evaluation, treatment, and professional practice and ethics are still poorly defined.

Next, Mrs. Diana Sayyah, special education coordinator at the Sadr Foundation, gave a brief overview of the foundation's work with persons with special needs. Her presentation opened with the philosophical and moral background for catering to the needs of this group as inspired by the directives of Imam As-Sadr on the importance of truly believing in the intrinsic value of each person. She then introduced the special education department and the types of cases it handles, most of which are boys and girls with learning disabilities between the ages of 3 and 13 years. She reflected on the evolution of the department since it launched in 1997 with 9 girls who were students at the orphanage (orphans and girls in difficult social circumstances). Three teachers were assigned to the students following a year-long training at the FiSTA center in Beirut. There were 122 male and female students enrolled in the department in 2011-2012, distributed as follows: five preparatory groups whose study and training track is oriented towards vocational training later on; and five educational groups whose study track is directed towards inclusion in regular school classes.

These various cases are managed through a personalized educational plan customized to cater to the capacities and needs of each child. The programs are developed in collaboration with program coordinators and a diagnosis and special therapy team. These programs include holistic education, English language instruction, reading instruction, and using the computer as a writing tool, alongside crafts, music, physical education, and extracurricular activities.

She then highlighted the number of department graduates where 167 male and female students have received their diplomas between 1997 and 2011 as follows: special education, 62 students; primary and secondary education, 56 students; vocational education, 15 students; employed, 11 students; at home, 19 students; married, 2 students; deceased, 5 students.

She concluded with an overview of the future prospects for the special education project at the foundation in terms of offering early diagnosis and treatment for children in coordination with the foundation's ECIL center in Beirut. Moreover, the foundation plans to increase the number of classes and training/educational levels to the age of 18 years in order to prepare and educate students to become autonomous. Inclusion tracks will also be introduced and reinforced between the special and general education departments as well as promoting student's ability to go into accelerated vocational training programs at the foundation or elsewhere.



Fun trip in nature



Presentations in class



Beirut Marathon – 2011



Planting together



Sports activity – 2011



Together for a better environment!



Trip to the farmers' market



Concentrating on the target to win

Conference Conclusions

Investing in the maintenance and development of the capacities of persons with special needs generates socio-economic gains. This calls for timely investment in the means to attain this strategic goal, i.e. the staff, by seeking to build their skills and work approaches, which directly reflects on the educational acquisition of the target groups. We believe we have succeeded in planting the culture of lifelong learning among the majority of those working at the Imam Sadr Foundation, and also among some of those whose service with the foundation is short-lived.

A holistic approach should be adopted in programs after it was revealed, through follow-up and monitoring, that focusing on the learner is not enough regardless of the scope of the offerings and the variety of the available facilities and services. There was a missing link elsewhere. That, we discovered, was the family and community setting which is internalized by the students and may hinder their development and happiness. We moved into that area with a team of guidance counselors, social

workers, and psychologists to offer support to weary mothers and overwhelmed widows, to depressed fathers and worried brothers, and all manner of broken homes. The solution was to involve the family. This allowed us to capture and decipher many buried details which helped reduce the burden on students and had a positive impact on the members of their family by providing them with counseling, in-kind assistance, and employment.

A happy and beautiful space should be created while making arrangements for special and other needs and taking into account environmental considerations and economic feasibility. The purpose of managing our premises is to offer comfort, safety, and a place conducive to work for all members of the staff, students, and visitors. In addition to being special needs friendly, the premises are made green by our efforts to supply clean energy to the new buildings, by using solar panels, recycling paper, and much more.

Special-Topic Conferences

c. Primary Health Services Conference

As part of the special-Topic conferences organized by the foundation on the occasion of its golden jubilee, a health conference titled “Towards the Integration of Primary Health Services” was held on Saturday, April 14, 2012.

Speakers at the conference included representatives from a number of organizations and associations working in the area of primary health across Lebanon, particularly in the governorates of the South and Nabatiyeh. Speakers shared their experiences and outlooks for developing their services. The event also featured visual presentations by the Imam Sadr Foundation, the Order of the Knights of Malta, the Islamic Health Society, and the Maqased foundation’s health and social services division. A brief presentation was given on the inclusion of mental health in primary health services – a joint project between the Imam Sadr Foundation and IMC.

The Concept of Primary Healthcare

The Alma-Ata Declaration (1978) clearly called for social justice and the right of all people to better health in a climate of participation and solidarity. The WHO’s primary healthcare report highlighted four main categories of reforms for modern communities, namely those relevant to reorganizing care services around the assessed community needs, not to mention participatory leadership which is based on negotiation and meets the healthcare expectations of the people. In order to attain “health for all”, health systems must create leaderships that place people at the heart of healthcare, meaning that they should arrive at the best lifestyle aspired to by healthcare users for their community.

The WHO defines primary healthcare as “essential health care based on socially acceptable methods made universally accessible to individuals and families in the community through their full participation and at a cost that the community and country can afford. It forms an integral part both of the country’s health system, of which it is the central function and main focus, and of the overall social and economic development of the community.”



Integrated health services conference



Welcome!

Beginning with the first conference on primary healthcare in Lebanon (1991) and as a result of the comprehensive participatory evaluation of the network of primary healthcare centers with contracts with the Ministry of Public health (1996), a national strategy was created with 120 centers in 2007 (the number rose to 140 centers in 2011) which defines the demographic scope for each center at around 30,000 people and stipulates that the expectations of the beneficiaries should be taken into account and that the patients/users must be treated as adults whose dignity as human beings should be respected and who are entitled as customers to define their needs and demand their rights.

The dawn of the 21st century constituted a turning point for the Lebanese healthcare system as the Ministry of Public Health introduced the quality standards management culture and began to issue accreditation to hospitals. The primary healthcare sector followed suit in 2010 as it began to undertake reforms and shift towards a participatory, integrated approach with horizontal relationships between service providers and beneficiaries where both enjoy equal control. These

objectives are clearly established in the primary healthcare standards developed in association with Accreditation Canada International in 2010, where the client is a “customer” with rights and obligations and the focal point of the services which can only be integrated through full partnership between local communities and service providers. This allows quality standards to be met at each stage of all projects, i.e. planning, implementation, monitoring, and evaluation.



Siddiqin center



Dentistry clinic at the Deir Siryan center

Primary Healthcare Programs

The health division at the foundation is inspired by the life of its founder, His Eminence Imam Sayyed Moussa As-Sadr, as a spiritual guide and teacher given his respect for humanity and his goal to serve and accept people regardless of their beliefs or faith and to minister to the disadvantaged and vulnerable populations wherever they may be. The mission of the division which was created in 1985 is to ensure people's right to good physical, mental, and social health by providing quality services in primary healthcare, especially to disadvantaged people who lack social security coverage and who cannot afford private clinic and hospital services. The division strives for horizontal integration in its service provision by continually working to enhance coordination and networking with partners instead of competing with them.

Access to such health, rehabilitation, and social services as well as to health awareness programs is facilitated through a network of centers located across the villages of Jabal Aamel (from the district of Saida to the district of Bint Jbeil). Mobile clinics ensure the delivery of services to the southern areas which lack appropriate health facilities. The school dispensary at the foundation's headquarters, i.e. the cultural complex, is dedicated to all students in general, and particularly the students of Rihab Al-Zahra (PBUH) orphanage.

The health division adopts a scientific approach to its work based on field studies and statistical data. Such procedures are a necessary first step prior to the creation of a center or the launch of a project which require considerable investment and call for feasibility studies and initial surveys of the area of operation. This serves to identify the health and social conditions of the community on the one hand, and to pave the way for involving the local population and introducing them to the purposes and objectives of the project on the other.



Ophthalmology clinic at the Shehabiya center



Patients exiting the Aanqun dispensary

Activities:

1. Routine and specialized medical check-ups (gynecology, pediatrics, cardiovascular, endocrinology, dermatology, neurology...);
2. Dentistry (Siddiqin, Kfarhatta, Deir Siryan), state-of-the-art ophthalmology clinic (Aayta Chaab), laboratory (Siddiqin, Aanqun, Deir Siryan), ultrasound (Siddiqin, Kfarhatta, Aayta Chaab), physiotherapy (Dirdghaya center);
3. Treatment, such as delivering medicines for basic, chronic, and acute diseases (Ministry of Public Health program through the YMCA);
4. Preventive health campaigns (with medical testing) for chronic disease patients (diabetes, cholesterol);
5. Maternal and child care by implementing a reproductive health program, family planning, immunization of children;
6. Full and comprehensive treatment coverage for the students of the foundation's Rihab Al-Zahra (PBUH) girl's orphanage;
7. Implementing the school health program at several public and private schools within the health centers' area of operation;
8. Educational health programs that meet the needs of the communities around each center and comply with the educational health programs of the Ministry of Public Health, implemented in association with the WHO and other actors (such as the Ministry of Social Affairs);
9. Hosting social and developmental programs responding to local needs, such as women's socio-economic empowerment, agricultural development, summer activities for children, and other programs targeting marginalized groups, in collaboration with local and international partners;



Dentistry clinic at the Siddiqin center – 2010



Laboratory at the Aanqun center

Network of Health and Social Care Centers:

- Rihab Al-Zahra (PBUH) dispensary-Tyre, featuring a school health program;
- Siddiqin health and social care center, offers dentistry and panoramic imaging services since October 25th, 1985, maternal and child care, immunization, and laboratory testing since January 15th, 1991, medicines, social and health awareness, and a mental health program since December 30th, 1995; a mobile clinic was recently (2012) annexed to the center with the support of the Order of the Knights of Malta;
- Dirdghaya health and social care center, was accredited on April 14th, 1986 as a charitable dispensary by the Ministry of Public Health and the Ministry of Social Affairs under the permit number 5045/92; the center features a physiotherapy division created in 1989 with the support of NORWAC; the facility treats all types of paralysis, hip dislocation, peripheral neuropathy, spinal abnormalities, muscle disorders, etc.; mental health services were introduced at the center in 2012;
- Shehabiya health and social care center, established on March 3rd, 1987 in association with Doctors Without Borders, the center is accredited as a charitable dispensary by the Ministry of Public Health and the Ministry of Social Affairs under the permit number 5043/92; it joined the Ministry of Public Health’s primary health care centers network in 2003 and introduced a mental health program in 2012;
- Jal Al-Bahr health and social care center, accredited on August 13th, 1990 as a charitable dispensary by the Ministry of Public Health and Ministry of Social Affairs under the permit number 5046/92;



Dentistry – Siddiqin center



Pediatrics – Shehabiya center

- Kfarhatta health and social care center, accredited on July 2nd, 1993 as a charitable dispensary by the Ministry of Public Health under the permit number 152/94; the center joined the Ministry of Public Health's primary health care centers network in July 2006, and introduced dentistry to its routine primary services on July 6th, 1997; it launched a mental health program in 2012;
- Aanqun health and social care center, accredited on May 26th, 1994 as a charitable dispensary by the Ministry of Public Health under the permit number 1119/94; the center introduced a mental health program in 2012;
- Deir Siryan health, social, and medical care center, accredited on March 1st, 2003 as a charitable dispensary by the Ministry of Public Health under the permit number 9645/2002, the center joined the Ministry of Public Health's primary health care centers network in 2003; the center features a dentistry clinic and offers laboratory testing since June 19th, 2003; it provides emergency services and introduced a mental health program in 2012;
- Aayta Chaab health and social care center, offers since July 28th, 2003 traditional primary health services in addition to dentistry and mental health services. In 2007, a 800 sqm greenhouse was installed on the tract of land annexed to the center within the framework of a CDR project for local and community development; the greenhouse is currently operated by the agricultural cooperative of Aayta Chaab and its surrounding areas.



Physiotherapy at the Dirdghaya center

Conference Conclusions

The Quality Standards Management project, in association with Accreditation Canada International and the Ministry of Public Health, is the top priority of the health department's 2013-2015 strategy. The project will be piloted at the Deir Siryan medical center and generalized across all foundation centers. The initiative is part of our effort to institutionalize administrative systems and develop strategies that respond to emerging changes, cater to the needs and ensure the participation of rural communities, and guarantee networking with service providers in our work area. The strategic plan stipulates the implementation of various programs, such as: follow-up for chronic patients through home visits and a holistic approach to health; school health; social activities; and mental health services.

At the national level, we aspire for collaboration between all health system stakeholders towards a realistic implementation of quality standards and the integration of health services, rather than competition, through the sharing of experiences and of assessment findings. As a result, a joint health strategy can be developed by all actors in a particular geographic setting, free from political wrangling and denominational and sectarian tensions, thus guaranteeing "health for all" through the solidarity of all stakeholders towards the service of all people.

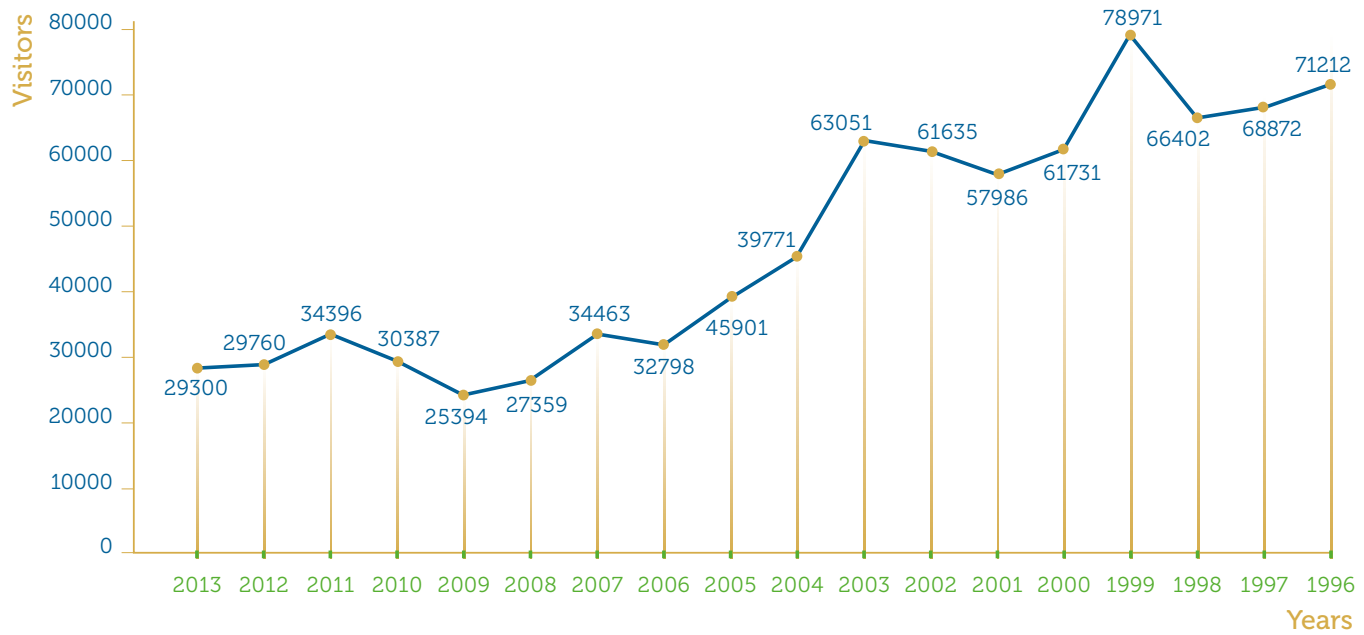


Physiotherapy at the Dirdghaya center



Inauguration of Jal Al-Bahr center – 1990

Health Center Visitors



Dirdghaya center – 1995



Inauguration of the physiotherapy center in Dirdghaya – 1997

Special-Topic Conferences

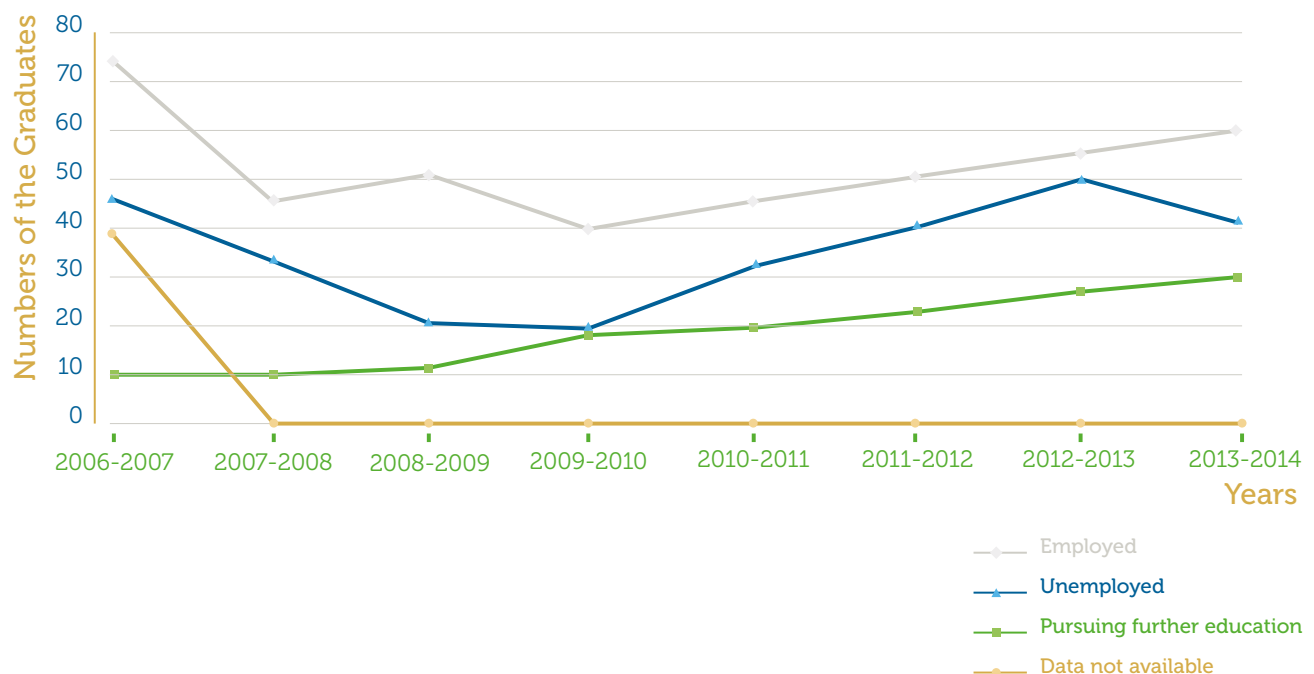
d. Women's Empowerment Conference

Why Focus on Women's Issues? Women and Development

Integrating women's issues in development calls for an array of perspectives and insights. Indeed, women are not only central to the future, but also to the present and past. How could they not be when all monotheistic religions and the laws of nature, as well as leaders and scholars, agree on the fact that women are the bedrock of society. Today, after long decades of failure in development, sociologists and economists agree that excluding women from such policies and programs is the main cause of error. They concede that success today requires restoring women to their rightful position, at the frontlines.

Many years have passed since the emergence of programs excluding women and dismissing their critical role. Women are supremely competent and skilled in capturing subtle societal details and thus creating the needed change. Therefore, the success of development hinges on defining the roles of women and men and the adoption of greater equality in work, perceptions, and legislations, as well as the broader way of life. Indeed, women have proven themselves to be highly capable of assuming responsibility and decision-making positions and of launching and running successful projects.

Graduates of the intensive vocational training programs in the job market



Certainly, attaining a better future is a hard, complicated, and long process. But it is possible and necessary. The desired changed is not driven by leaders and legislations alone, it is created, perhaps more importantly, at the grassroots level – at the level of households, neighborhoods, schools, and the media. In each of these arenas, women play a central role. Without them we would be recreating the status quo in all its weaknesses and shortcomings. In fact, the exclusion of women has always been the crux of the problems of all societies, whether rich or poor, primitive or modern. These problems manage to find their way to every cog and element of society, starting with children, on to men, and finally to women themselves who are weighed down by the largest portion of these challenges while their share of life’s assets and resources remains negligible.

In terms of the intrinsic characteristics of women, motherhood and the selflessness and sacrifices it involves are reason enough to promote the wellbeing of women, not to mention their lower predisposition for oppression (they better represent the principles of democracy), milder tendency towards possessive control (compared to men), and the lack of self-interest and opportunism in much of women’s concerns and activities. Moreover, many stay-at-home women have time to invest and may be attracted to community work and volunteerism.



Speakers at the women’s empowerment conference



Nur Beylun



Yara Al-Hage Hussein

The South, Women, and Youths

An honest appraisal of the roots causes of the deteriorating circumstances of women in the South cannot be achieved without examining the broader situation of women in Lebanon and the Arab region. Observation reveals that Lebanese women in general, and southern women in particular, are treated as second class citizens. Furthermore, there is an urgent need for empowering women to help them gain confidence in themselves and guarantee their economic independence and their active participation in public life. Empowerment also ensures that women own and control resources. Below is an overview of the status of southern women which is influenced by the ramifications of chronic turmoil and conflicts, poor human development/gender equality indices, and livelihoods dependent on rural agricultural activities.

A detailed diagnosis of the root causes of the problem in the South reveals the following:

- The prolonged conflict in southern Lebanon produced an overwhelming number of people living in critical social circumstances (widows, orphans, disabled persons, convicts, deserters, former prisoners of war, etc.), all of whom require sustained health and social care;
- Women were recruited to many overt and covert occupations, which resulted in greater responsibilities but was not accompanied by any significant change in women's participation in decision-making;
- Women's employment (within or outside the home) is underappreciated and undervalued;
- Customs and traditions play a significant role in preserving the subjugation of women and limit their capacity to own and control resources (real estate, loans, information, agricultural means, etc.);
- It is widely known that women are at higher risk of poverty and exploitation, especially those women who are the providers in their household (various cases where the male head of the household is absent due to conflict or immigration);
- Women who have returned to liberated territory face harsh conditions as they attempt to provide for their families in the absence of the necessary means of living;



Hayat Aawada – Hawra Mustapha

- The participation of women in public life is still very limited;
- Existing offerings and services targeting women are fairly traditional. Current programs – which are rare to begin with – are scarcely concerned with the need to promote women’s wellbeing and reinforce their participation in public life (inadequate vocational programs, nominal interventions and poor follow-up, limited to meeting immediate needs disconnected from strategic goals).
- The particularities of the South have left their mark on the situation of southern women, and the condition of the young is no less complicated than that of older generations. Women are often the most affected by conflicts, closely followed, in the case of southern Lebanon, by youths. The following are the most salient observations in this regard:
 - Israeli offensives against the villages of the South began in the early 1970s. As such, all people currently under the age of forty have spent their entire lives in a state of displacement, anxiety, injury, or as fighters, not to mention the countless martyrs who lost their lives in the flower of their youth;
 - Young people did not only sustain damages to their property, person, or their families, they also suffered losses in their education. Poor educational attainment or acquisition (critical thinking, skills, languages, etc.) is quite common even among those who were able to obtain high-level diplomas;
 - Many young people are taken out of school at an early age (30 percent of young people in Lebanon aged between 15-19 years are out of school), more than half of whom live in poverty. Vocational training rarely caters to job market demands;
 - The above is compounded by limited job opportunities (youth unemployment is close to 25 percent) under the current economic conditions. This has prompted young people to emigrate (55 percent of active youths wish to travel) at ever higher record numbers year on year;
 - Child labor is another extremely serious issue, indeed it is the most dangerous product of poverty. Children in the South work in the streets, in workshops, stores, and farms (particularly tobacco plantations which mainly depend on children and young people, especially young women) undermining their chances of education and empowerment;



At the science lab



Social work students give a presentation on the topic of the environment

Ramifications

The above factors – not to mention received ideas, traditions, and the complications of the present period – contributed to the specificity of the situation of southern women and youths in terms of the circumstances they have been exposed to. This creates numerous challenges:

- Difficulty for women to access and control resources which leads to poor levels of education and health;
 - Increase in physical and psychological violence and other forms of exploitation against women;
 - Limiting the opportunities available to women;
 - Rise in female illiteracy;
 - Poor standards of living for households;
 - Ongoing migration to cities and communities emptied of youths who search for employment abroad.
 - There is a systemic and long-term distortion of the social and family make-up given that displacement and emigration affected young men to a greater extent than young women and have undermined the chances of marriage and of starting a family. Singlehood is extending further and rises to record highs among women.
- The situation exacerbates collateral social vices, such as crime and drug abuse.

In short, one can conclude that the perpetuation of the situation as is will inevitably lead to two disastrous outcomes:

1. Further marginalization of women resulting not only in the replication of the patterns of underdevelopment but also in limping along (since society would be functioning with only half its potentials) in a fast-paced and fast-changing world;
2. Perpetuation of poverty and underdevelopment as a result of the neglect of young people and the exodus of the productive segments from the country (society expends efforts to raise and educate children who, once they reach young adulthood, emigrate from the country throughout their most productive years, only to return as senior retirees or dead). It is as if Lebanon in the age of globalization is bound to export its youths and import cheap, poorly trained labor to perform jobs that are culturally looked down upon or to perform domestic work and undertake nanny duties.



Women's Issues at the Imam Sadr Foundation

Since its establishment, the foundation has set a track record of catering to women's issues and their educational, health, and professional needs. The foundation is widely esteemed in the female community, especially among the poor and those of limited resources, thanks to its efforts to provide social assistance and care for orphaned girls and to combat other social and economic challenges faced by southern women in dire circumstances.

In addition to its local contributions, the foundation is a member of a network of national and international actors, particularly those organizations working on women's issues. As such, the foundation participates in local and regional conferences and forums, as well as activities and actions aiming to end all forms of discrimination against women. The foundation's official discourse clearly supports gender equality and women's participation in public life.

The empowerment of women is very nearly the *raison d'être* of the foundation given that we offer:

- Educational, psychological, and social empowerment by caring for and training orphaned girls;
- Health, psychological, and social empowerment through the maternal and child care program, dialogue and awareness sessions, and the services delivered by the health and social care centers;
- Professional and technical empowerment at the nursing school and the accelerated vocational training programs;
- Empowerment in terms of rights and policies to create deep social change by reconsidering the roles assigned to women and to men to ensure equality, foster dialogue, and combat all forms of discrimination;
- A reliable, institutionalized model for the active participation of women in decision-making and management as reflected by the organizational chart of the foundation.



Zeinab Murtada – Matheel Qassab



Mr. Raed Sharaf Eddine at the women's empowerment conference

The foundation was essentially created to empower women for the service of society (Imam As-Sadr). The foundation nurtures women since childhood, with special focus on youth, and offers them support throughout their lives. Although our work centers on young women, we believe in non-discrimination as to gender, age, or other factors given the reciprocal influence between men and women, and that they, together or separately, have an impact on children and youths.



Adha celebrations 2010

Conference Conclusions and Recommendations

The foundation contributes to the empowerment of young women through three adopted strategies:

1. Direct intervention, namely to guarantee the rights of young girls by providing comprehensive care to orphaned girls and the victims of harsh socio-economic circumstances, such as violence and armed conflict. The foundation strives to end the feminization of poverty by delivering education and vocational training to around 800 girls every year. The foundation also provides quasi-free healthcare through a network of health and social services centers;
2. Rallying and involving stakeholders by offering a wide spectrum of activities aimed at empowerment and raising awareness about human rights, social justice, environmental issues, and development. The foundation also seeks to institutionalize popular action through committees and networks to ensure the sustainability and reach of activities;
3. Finally, the foundation strives to make its organizational structure and culture a concrete reflection of its mottos and principles by ensuring equitable empowerment in access to and control of resources, decision-making, and accountability.

The obstacles here may be classified into four categories:

1. Obstacles related to employment in terms of timing and location. As already mentioned, the South has been for many decades the victim of armed conflict and offensives that have created a complicated set of circumstances, the burden of which has mostly fallen on women;
2. Cultural obstacles relevant to prevailing customs and traditions where much still needs to be done to change patterns and behaviors that are prejudiced against women;
3. Legislative obstacles given that Lebanon, despite ratifying the majority of international conventions and agreements, has expressed reservations on certain key provisions therein. Moreover, implementation still falls short of the spirit of the provisions and terms established in laws and instruments;
4. Institutional obstacles resulting from the limited number and effectiveness of competent bodies. The same applies to the modest share of women and youth representation in national institutions (Parliament, governmental bodies, municipalities, non-governmental organizations). Most civil society organizations suffer from distortions in their organizational structures as well as their cultures which reflect the status quo in terms of poor female participation. Furthermore, civil society action in rural areas is still at the embryonic stage.

The foundation's experience offers practical insights to overcome challenges and formulate procedures and initiatives for the future:

1. Special attention should be given to the supply and update of data and the development of realistic indicators to assess the situation of women and youths as well as indicators on the extent of improvement achieved. Such data should be classified and disaggregated by area so as not to dilute local specificities in the macro- and national context;
2. Promote initiatives that focus equally and simultaneously on women and men given that monochromatic and unidirectional bodies and projects are less effective than those working with and targeting both genders;
3. Identify the strategic needs of men and women and design projects catering to precise, everyday needs whose outcomes can be channeled into a long-term holistic vision;
4. Focus on actual and current special needs (women who are the providers in their households) and those that are latent and will surely escalate in the future (growing number of unmarried women);
5. A radical review of budgets is needed to ensure the fair allocation of resources and to preserve youthful potentials as drivers of sustainable development.

Finally, thousands upon thousands of studies with lofty goals and resounding rhetoric are published on women and youths. But actions will always speak louder than words.

Women and youths should not simply be the goal of development, they should also be its means. Indeed, development should not only serve the interests of such groups but should be achieved through them and with their participation. No municipal council, organization, or any other entity will successfully achieve development in their community in the absence of women and youths from their programs. More important still is the effective inclusion of these groups in such entities' organizational structures and membership.





A Colorful Burst of Color



Recognition for the Foundation's Work





21 شباط 2013

يسعدني تهنئة مؤسسات الإمام الصدر بمناسبة الذكرى الخمسين على انشائها. وكوحدت من المنظمات اللبنانية غير الحكومية، كان لمؤسسات الإمام الصدر إسهامها الذي لا يقدر بثمن، وذلك في قطاعات الصحة والرعاية الاجتماعية للمجتمعات المحلية اللبنانية. وعلى امتداد السنوات الماضية، كانت الشراكة بين «المؤسسات» ووكالات الأمم المتحدة قوية وشاملة. فبرنامج الأمم المتحدة الإنمائي - كونه المنظمة التنموية الأولى - عمل مع «المؤسسات» على توسيع الاستخدام وتوسيع الفرص في المؤسسات الصغيرة أمام العاملين عن العمل. كما تعاونت المنظمات في مجال التكنولوجيا البيئية، وفي دعم الأسرى السابقين في جنوب لبنان، وإعادة دمجهم في مجتمعاتهم. واليونيفيل - إحدى أكبر بعثاتنا لحفظ السلام - تتعاون مع «المؤسسات» في توفير العوت، والرعاية الصحية والتدريب، كذلك في تنظيم العديد من الأنشطة الاجتماعية والثقافية. وهناك وكالات أخرى للأمم المتحدة تتعاون مع «المؤسسات» في السنوات الأخيرة. نذكر منها الصندوق العالمي للتنمية الزراعية (إيفاد)، اللجنة الاقتصادية والاجتماعية لدول غرب آسيا (إسكوا)، ومنظمة الصحة العالمية. لعلنا كانت مؤسسات الإمام الصدر لاعباً أساسياً في تسهيل الجهود لمساعدة المجموعات المعزولة في جنوب لبنان، لا سيما في فترة التعافي بعد نزاع 2006. يومياً، تخدم مؤسسات الإمام الصدر فرقاً في حياة آلاف العائلات في لبنان. وعملها هو دليل على أن بإمكان مؤسسات المجتمع المدني أن تحسن الظروف الاقتصادية والاجتماعية للبنانيين، وأن تفتح آفاقاً جديدة ومشرفة للمستقبل. ويتصل هذا العمل مباشرة بالقيم والمبادئ الأساسية للأمم المتحدة، في لبنان وسحول العالم. أمل لهذه العلاقات الوطيدة أن تستمر وتتوسع في السنوات القادمة. بكل إخلاص روبرت واكنز النسق المقيم للأمم المتحدة في لبنان



ترسل لجنة المساعدات النرويجية (نورواك) أطيب تحياتها إلى مؤسسات الإمام الصدر بمناسبة مرور خمسين عاماً على تأسيسها. علماً بأن التعاون بين الطرفين كان مثمراً ومتواصلاً منذ ما يقرب من ثلاثين سنة.

لجنة المساعدات النرويجية (نورواك) هي منظمة إنسانية تهتم بشكل رئيسي في الرعاية الصحية. يركز عملنا على مبدأ التضامن والمساواة بغض النظر عن اللون أو الدين أو الانتماء العرقي.

بدأ التعاون بيننا في عام 1985 في مشاريع الرعاية الصحية. وتطور منذ ذلك الحين ليشمل حالياً برنامج إعداد عاملين في الصحة النفسية، وبرنامج ثقافة وتربية (مثل: X-art).

مؤسسات الإمام الصدر هي من الشركاء الرئيسيين لنورواك في لبنان. ويعود ذلك إلى الأهمية المشتركة وإلى القضية المشتركة، أي الأشخاص الأكثر تضرراً في جنوب لبنان. كلانا نتخذ من هؤلاء علة وجود له، لا سيما لأجل توفير خدمات العناية الصحية والبرامج الثقافية. على هذه المنطلقات المشتركة، ترغب لجنة المساعدات النرويجية في متابعة مشاريعها الجارية، وفي تطوير مجالات عمل جديدة تتعاون فيها معاً في السنوات القادمة.



20 شباط 2013

السيدة رباب الصدر شرف الدين، الرئيسة
مؤسسات الإمام الصدر

حسبونا علماً من التفاني في خدمة المجتمع. إنها لحظة يجدر الاحتفال بها. تمكنت مؤسسات الإمام الصدر خلال هذه الفترة من بلوغ درجة عالية في جودة تقديمها، وفي نفاذها إلى النساء والفتيات وإلى المجتمع ككل. لقد استطعتم كسب ثقة نظرائكم واحترامهم بفضل العمل المتنازل الذي تقومون به. لقد واكبت «المؤسسات» سكان جنوب لبنان في أوقات التدمير والحزن، وفي أوقات النمو والتطوير والاحياء. وعلى مرّ السنين، استطعتم تكيف عملكم بطرق مبدعة ومثالية، بحيث واكبتم تغير الحاجات في بيئة متغيرة. وما يشبه لجنة المنونيت المركزية، فإن دافعكم في العمل هو الإيمان والرغبة في العمل الصالح لكل الناس، لا سيما لمنفعة من هم أكثر عرضة. إيماننا يوجه عملنا، ولهنا لالتزام البرامج التي تضمن كرامة الناس، البرامج التي تمكننا من فهم معاناة الآخرين، والعمل مع الجميع للبهوض بجمعنا. نشكركم على كل ما تعلمناه من خلال العمل معاً.

أوقاتنا عصيبة إلى حد ما. هناك العديد من التحديات المثلثة أمام لبنان والمنطقة، والعائدات إلى التوترات في ما بين الأيديولوجيات والديانات ومراكز القوى العالمية. ولا يبدو أن الحلول البسيطة تصلح لمعالجة هذه التحديات. وفي أزمات كهذه، نحن نتمنون أن تكون مؤسسات الإمام الصدر موجودة. أتمنّى قدوة حسنة لكل الناس بفعل ما تراكم لديكم من الخبرة في تفهم الآخرين والإصغاء إليهم، وفي بناء الجسور وإشراك المعنيين.

لكم التهنئة بمناسبة مرور خمسين عاماً على انطلاق خدماتكم. ونسأل الله أن يبارك أعمالكم على الدوام.



«لا أسألك من عرقك أو لونك أو دينك، فقط دلني إلى وجهك» (Pasteur)

تطوّر منظمة مالطا هذه المبادئ في عملها الإنساني منذ ما يزيد على تسعة عقود. وفي لبنان، تتابع منظمة مالطا رسالتها في مساعدة المحتاجين عبر شبكة من المراكز الصحية-الاجتماعية، والمنتشرة على مساحة البلد. ويتم اختيار الأماكن لإنشاء هذه المراكز حيث يوجد سكان من شتى الطوائف. وهي سياسة تم وضعها للتطبيق منذ بدايات الحرب اللبنانية. تقع هذه المراكز في صميم رسالة المنظمة، كونها الملاذ لأولئك الذي خذلهم الحظ كالمريض، المحتاجين، المعوزة، المعوقين... وذلك عبر توفير الخدمات الطبية والاجتماعية لهم.

مركز صديقين هو التجسيد المثالي لهذه السياسة، إذ يُدار بالشراكة مع مؤسسات الإمام الصدر. وفي الواقع، تم إنشاؤه عام 1985، أي في ذروة الحرب. وكان ذلك عقب لقاء الأمير الراحل إدوارد لوكوفيتش، سفير منظمة فرسان مالطا ذات السيادة لدى لبنان آنذاك، مع السيدة رباب الصدر. لقد بارك كلاهما حقيقة أن رسالتهما وأهدافهما متشعبة مع وقيتهما الإنسانية والوجودية.

عندما، نشأت الشراكة بين مؤسسات الإمام الصدر ومنظمة مالطا في لبنان. وبتطور الوقت، اكتسبت هذه العلاقة أشكالاً جديدة مثل الدعم المتجدد للمعوقين في مركز حردغيا، وتنفيذ برنامج الرخوات الطيبة الفعالة. وهي العبادات التي تقصد السكان المعوزين في المناطق التي عانت من أضرار فادحة في جنوب لبنان عامي 1996 و2006.

والسياسة التي كان لها أثرها الإيجابي في ذلك الحين، ما تزال صالحة إلى يومنا هذا. إذ إن للمنظمة هدفاً آخر على ذات الأهمية وهو تعزيز التواصل والاحترام المتبادل بين مختلف المجموعات الدينية. والتعاون مع مؤسسات الإمام الصدر هو التجلّي الواضح والمباشر لرسالة منظمة مالطا في لبنان. أنه النموذج الأثمل على التسامح المتبع عنه من خلال «الصليب المسيحي» و«الحجاب المسلم» في تجاهها خدمة القيم الحقة، قيم الإيمان والمحبة والكرامة والعيش معاً.

بكل إخلاص،
ساره آدم
متملة اللجنة

بول صغيني
المنظمة اللبنانية لفرسان مالطا
بيروت، في 10 كانون الثاني 2013

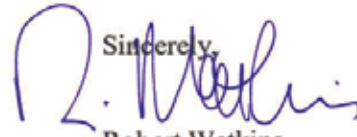


21 February 2013

I take this opportunity to congratulate the Imam Sadr Foundation on the occasion of its 50th Anniversary. As one of Lebanon's non-governmental organisations, the Foundation has made an invaluable contribution to the health, education and social welfare of families and communities around Lebanon.

Throughout the years, the partnership between the Foundation and the United Nations system has been wide-ranging and strong. The UNDP, our primary development organisation, has worked with the Foundation to expand employment and small business opportunities for the unemployed, to introduce green technologies, and to support the social re-integration of former detainees in the South of Lebanon. UNIFIL, one of our largest peace-keeping missions, has collaborated with the Foundation in the provision of relief, healthcare and training and in the organisation of numerous social and cultural activities. Other UN entities, such as the International Fund for Agricultural Development (IFAD), the Economic and Social Commission for Western Asia (ESCWA) and the World Health Organisation (WHO), have also worked closely with the Foundation in recent years. The Foundation itself has been a key partner in the wider coordination of assistance to vulnerable communities in the South, in particular during the period of recovery following the 2006 conflict.

Everyday, the Imam Sadr Foundation makes a difference in the lives of many thousands of vulnerable families in Lebanon. Its work is a tribute to the contribution that civil society organisations can make in improving the social and economic conditions of the Lebanese, and in creating new, brighter prospects for the future. This work speaks directly to the core values and principles of the United Nations in Lebanon, and around the world. It is my hope that our partnership may endure and expand in the coming years.

Sincerely,

Robert Watkins

United Nations Resident Coordinator for Lebanon



NORWAC sends all good wishes to Imam Al-Sadr Foundation on their 40 year anniversary. For more than 25 of these 40 years there has been a fruitful cooperation between the two parties

The Norwegian Aid Committee (NORWAC) is a humanitarian organization that works mainly with health care issues. Our work is based on the principle of solidarity and equality regardless of religion, race and ethnic belonging.

Imam Al-Sadr Foundation and NORWAC started to cooperate in 1985. The cooperation has since that time developed from mainly health care projects into today's cooperation on mental health educational programme and cultural educational programme (X-art).

Imam Al-Sadr is one of NORWAC's main partners in Lebanon due to the fact that we found a common platform and target group: the most vulnerable people of South Lebanon. Both Imam Al-Sadr Foundation and NORWAC wish to serve them with the best quality in health care services and in educational programmes.

On this common platform NORWAC wishes to continue our ongoing projects and to develop new areas of project cooperation in the coming years.



**Mennonite
Central
Committee**

February 20, 2013

Mrs. Rabab Sadr Charafeddine, President
Imam Sadr Foundation

Fifty years of dedicated service to the community is a milestone to be celebrated! The Imam Sadr Foundation, over its lifetime, has achieved a high quality of service and outreach to women, girls, and the entire community. You have maintained the trust and respect of your neighbors and peers because of the excellent work that you do.

The foundation has accompanied the communities of southern Lebanon, and beyond, through times of sadness and destruction as well as times of growth, development, and celebration. Over the years, you have adapted your work in creative and effective ways to meet the needs of a changing environment.

Like Mennonite Central Committee, your service is driven by your faith and the desire to work justly for the benefit of all people, especially the vulnerable. Our faith informs our work, inspiring us to undertake programs that offer people dignity, programs that allow us to understand the suffering of our neighbors and work together with all people to uplift our communities. We thank you for all we have learned through working together.

We are not living in easy times. Tensions between ideologies, religions, and global sources of power present Lebanon and the region with new challenges without simple solutions. We are grateful, especially at a time like this, that the Imam Sadr Foundation exists. Your 50 years of experience in creating understanding, building bridges, and engaging communities serves as an excellent example for all people.

Congratulations on 50 years of service. May God continue to bless your work!

Sincerely,

Sarah Adams
Representative

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ASSOCIATION LIBANAISE DES CHEVALIERS DE MALTE

"I ask not about your race, nor your color, nor your religion but tell me what is your suffering" (Pasteur)

The **Order of Malta** has been applying these principles through its humanitarian action for more than nine centuries.

In Lebanon, the **Order of Malta** pursues its calling of helping the needy through a network of Socio- Medical Centers (SMCs) that are scattered around the country. The areas chosen to setup these centers are home to populations of mixed and various religious beliefs, as per a policy that was put into effect at the beginning of the Lebanese War. These centers are at the core of the Order's mission, they offer a place of refuge to those whom life did not favor: the sick, the needy, the elderly and the disabled, providing them with social and medical services.

Siddikine Center is the perfect representation of this policy since it is run in partnership with the **Imam Sadr Foudation**. In fact, it was created in 1985, in the midst of the war, when the late Prince Edouard de Lobkowicz, Ambassador of the Sovereign Order of Malta to Lebanon at the time, met with Mrs. Rabab Sadr, they both appreciated how much their mission and goals were in line with their respective humanitarian and coexistential vision.

The partnership between the **Order of Malta** in Lebanon and the **Imam Sadr Foundation** was then born. With time, it took even more shape with further developments, such as the recurrent backup to the Center for the disabled in **Deir Dghaya** and more specifically, with the implementation of the **Mobile Medical Units (MMU)** program, targeting needy populations of areas that suffered mostly from extreme damages in South Lebanon following the wars of 1996 and 2006.

That policy which proved to have a positive effect at the time holds true to this day, as the Order's other and equally important goal is to nurture mutual respect and communication amongst the various religious groups. The cooperation with **Imam Sadr Foundation** is the most direct expression of the message of the **Order of Malta** in Lebanon. It is the perfect example of tolerance expressed by the "Christian Cross" and the "Muslim veil", joined together to serve the true values of **Faith, Love, Dignity and Coexistence**.


Paul Saghbini
Hospitaller
The Lebanese Association of the Knights of Malta

Beirut, the 10th of January 2013

Conclusion

The Imam Sadr Foundation has created a space where hope and freedom blossom, through which people can exercise their rights to life, sustenance, health, and education. Today, the foundation is seeking to expand its reach to the entire Lebanese social fabric. It strives for a real examination of society's weaknesses, shortcomings, and diversity and to weave back its frayed threads and ties through a consensual civil vision for the country. This implies the development of a civil code of conduct to assess the performance of organizations and associations in terms of their contribution to the creation of solutions and/or crises, a code of conduct built on respect, honesty, boldness, and constructiveness. Perhaps civil dialogue can succeed where military and political discourse has failed.

Civil society is built on several pillars, namely: voluntary action, institutionalization, and tolerance. The last is perhaps the essence of our mission. No other structure can replace civil society in creating solutions and instituting freedom and human dignity. Within the scope of civil society, people move and act willingly, freely, and consciously to serve their country and its population to the best of their ability.

- The foundation strives to present its experience as a valid model for replication. We will never be able to provide our services to all those who request or need them. What we aspire to is for people to adapt interventions to their own context and produce the needed services themselves through their own gatherings and organizations;
- The foundation works within the broader societal context, meaning that it seeks to influence public policy relevant to its line of work by highlighting the successes achieved where it operates as well as the shortcomings that should be addressed whether through direct intervention or by motivating other actors. Indeed, an active communication

strategy is developed with competent bodies and actors by shedding light on the efficiency and effectiveness of our interventions. Thus we strengthen our connections to and solidify their integration with ministries, government bodies, international organizations, networks, and umbrella organizations at all levels;

- As a result of collaboration, the foundation's facilities have become a site for training and a hub for conferences, meetings, and workshops bringing together hundreds of representatives from international, national, and community organizations and bodies. We are still in the preliminary phase as we prepare to make the foundation a recognized space for capacity building, networking, and development research;
- The foundation strives to channel and allocate its potentials in such a way as to achieve the best returns for the least possible cost. In addition to expanding and upgrading our facilities, we are investing in data storage/management systems, and communication media. We continue to build a solid administrative base while allocating more resources to development, research, and knowledge production.
- Success is measured by the deep and long-term impact we have on the world, in keeping with humanitarian conventions, including those that enshrine the rights of children, women, marginalized and vulnerable groups, and humanity in general. Monitoring our impact will remain at the top of the foundation's list of priorities in order to gauge the value added by its presence to the attainment of basic human rights and the empowerment of people towards a better life, wider choices, and utilizing their full potential in creating a brighter future.

Bibliography

Various sources and reports were consulted in the production of this book, notably:

- Internal statistics and previous reports;
- Archive documents;
- Proceedings of the special-Topic conferences held in 2012 as part of our jubilee events;
- Proceedings of the 12th edition of the Kalimat Sawa conference, “Social and Political Change”, especially the session delivered by Mr. Raed Charafeddine on the experience of the Imam Sadr Foundation relevant to social change;
- Conference and session recommendations pertaining to the work of the foundation and the role of civil society organizations in inducing change.





Its Light Shall Forever Shine Through – 04/04/2013



Afterword



A child I was,
Back then, not even five,
Time was ticking away.
A dark cloud, a great tragedy,
My father's journey cut short.
But you turned grief into hope;
Like Mary alleviating the pain of the suffering masses,
Miriam watching over her brother Moses on the river bank,
Zeinab wiping away the tears of orphaned children.
Back when we were known as Beit Al-Fatat, you were my
father, and the foundation my mother.
My brothers and sisters and I, we all came to you as small
children.
On mother's arms, trailing behind her, up the steps we skipped
to welfare services, social services, UNESCO.
And when rain poured down, her cloak gave us safe shelter.
Years passed, day after day, at times seemingly magnified. But
the unforeseen befell us.
Beit Al-Fatat shook itself, yelled, screamed. Its voice echoed
throughout the world's capitals.
Now with a new name, in the footsteps of Imam Sayyed
Moussa As-Sadr,
The foundation's repute spread wide and far.
It pledged to stay the course. Revamped...wider in reach,
It grew with the grace of God...greater...loftier.
But our pledge remains our mission.

Nijad Charafeddine
General Manager



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