
RUWWAD AND THE GENESIS OF COMMUNITY DEVELOPMENT IN THE ARAB WORLD

Dima Jamali wrote this case solely to provide material for class discussion. The author does not intend to illustrate either effective or ineffective handling of a managerial situation. The author may have disguised certain names and other identifying information to protect confidentiality.

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INTRODUCTION

Samar Dudin, regional director and head of programs of Ruwwad for Development, was deep in thought as she walked into her office on April 26, 2010. While trying to organize her thoughts, she realized that the Ruwwad board of directors (BOD) meeting was fast approaching. Dudin was worried about the potential diffusion of the Ruwwad model beyond its current location, Jordan, to a new context, Egypt. Dudin had just returned from a two-day trip to Egypt where discussions were in progress with key partners on how to replicate the Ruwwad model in a low-income Cairo community. She thought she needed to reflect more systematically on key strengths, weaknesses, opportunities and challenges that Ruwwad had encountered in its home operation and present a carefully prepared recommendation pertaining to expansion/replication of the model to the BOD later that week.

Dudin also wanted to discuss a plan of action to expand the scope and reach of Ruwwad's programs in Amman by strengthening the private-public-social partnerships permeating the model they adopted. While Ruwwad had been relatively successful in fostering a new dialogue with key sectorial representatives — including private-sector investors, government officials and civil society — Dudin still had doubts as to whether Ruwwad had managed to mobilize the power of the respective constituencies and maximize the partnerships forged in support of Ruwwad's mission and growing aspirations. She was fully aware of the need to draw more effectively on the complementary strengths of different factions in pursuit of community development objectives without compromising the independence and originality of the Ruwwad model.

Ruwwad for Development, or Entrepreneurs for Development, was an Arab foundation for sustainable community development, led by the private sector and entrepreneurs seeking to empower communities and overcome marginalization through education, youth activism and civic engagement. Ruwwad (Arabic for 'entrepreneurs') started in 2005 as a modest community development initiative in Jabal Al-Natheef, a severely underserved urban community of approximately 54,000 in the heart of East Amman, the capital of Jordan; the organization gradually grew into a thriving youth-centric community empowerment initiative.

Dudin had been involved with Ruwwad since 2006 as an active volunteer and had become gradually more immersed, assuming the position of regional director in 2009; hence she realized the need to take a step back at this point in order to reflect on how the model had evolved and how to maximize the success of its potential replication across the Arab region. She was hoping to use the upcoming BOD meeting to discuss the opportunities and challenges facing the Ruwwad model and its potential replication.

BACKGROUND — RUWWAD PURPOSE AND PRINCIPLES

Since its beginnings, Ruwwad was intended as a community empowerment initiative that helped disadvantaged communities overcome marginalization through youth activism, civic engagement and access to education. Ruwwad was also conceived as a partnering initiative, operating through a network of partnerships leveraging the strength and involvement of key stakeholders in pursuit of common development goals.¹ Fadi Ghandour, the founder of Ruwwad and chief executive officer (CEO) of Aramex, a leading global transportation and logistics company founded in Amman, conceived of Ruwwad as a platform for companies and individuals to practise good citizenship by engaging with their communities and mobilizing their time, effort and resources in the service of positive change and finding joint solutions to common challenges.²

Youth empowerment lay at the core of Ruwwad's purpose and mission. Ruwwad aimed at empowering youth to become agents of change in their communities, making civic engagement, activism and enquiry-based leadership central to their lives and the life of the community. Ruwwad's youth-centric volunteering approach translated into providing academic scholarships to underprivileged youth in return for their local community services. As activists in their communities, these youth were involved in volunteering and various community service activities as well as the planning, implementation and evaluation of many different initiatives. In addition, they benefitted from capacity-building sessions including free English and IT classes as well as enrichment programs for skills building run by private sector volunteers.

Ruwwad also centred on the importance of partnerships and the need to mobilize strong partnerships in the pursuit of sustainable development. Accordingly, the Ruwwad model expanded through various partnerships fostered between the private sector, the public sector (including ministries and relevant authorities), civil society, regional and international donors and, just as importantly, youth, volunteers, community institutions, families and social entrepreneurs at the heart of the community; Dudin referred to this network of partnerships as the "Ruwwad ecosystem."³ Ghandour explained this ecosystem "as a kind of public-private-civil society partnership or tri-partite partnership for development, which embodies empowerment and activism." The partnering element of Ruwwad was perceived as a mandatory step for creating shared value and leveraging partners' resources and assets in pursuit of common goals.

START AND EVOLUTION OF RUWWAD

Ghandour conceived of Ruwwad as a natural extension of the social investments and corporate activism that Aramex was engaged in. Aramex had a long history of championing corporate social responsibility (CSR) and sustainability across Jordan and the Arab World. In the inception year of Ruwwad (in 2005), Ghandour and his team therefore incubated Ruwwad in Aramex, using the company's resources and

¹ *Ruwwad Annual Report 2009.*

² *Ruwwad presentation.*

³ *Ruwwad Annual Report, 2009.*

leveraging its networks to support the creation phase. In 2006, Raghada Butros, Aramex CSR manager, was appointed as the first director of Ruwwad. Although Ruwwad gradually acquired its own identity, it continued to draw on Aramex and its visionary leader and employees for both technical and operational support. Indeed, Aramex senior staff members were actively involved in Ruwwad's daily work as volunteers themselves and were instrumental in restructuring the various operational systems of Ruwwad.

With these facilitating conditions in place, Ruwwad gradually crystallized into a full-fledged community development initiative. Samar Dudin, a social cultural activist, was a dedicated volunteer who worked with Ghandour in those early years. Her role at the time revolved around establishing Dardashat, a weekly youth forum that provided a free space and platform for the youth to express their opinions and voices. Dudin became gradually more involved with Ruwwad and formally assumed the position of regional director in 2009 with the mandate to develop the model and roll out its key programs to enhance participation and community ownership. From its beginnings, Ruwwad successfully reached out to a circle of resourceful companies, individuals, social activist supporters and community leaders, including the philanthropic religious NGOs that were very active on site in Jabal Al-Natheef.

Ghandour and his team realized immediately that community ownership of every development initiative was crucial for ensuring long-term sustainable impact in marginalized areas. They started working on a strategic plan for Ruwwad, attending meetings with other private-sector partners, community leaders and civil society organizations; they also engaged from the beginning in open and continuous communication with Jabal Al-Natheef constituencies in order to identify and cater to the needs of the community. Until 2005, Jabal Al-Natheef lacked key public services such as a police station, a health centre, a post office, public parks, libraries and recreation areas for children. It was also home to the Mohamad Amin refugee camp, and was not only characteristically poor but also permeated by Islamic ideology. The idea of Ruwwad grew from the desire to build a community centre that transcended philosophical/ideological boundaries or government agenda, and had a model of civil citizenship at its core instead.⁴

Ruwwad began as a community mobilization and dialogue initiative with the people of Jabal Al-Natheef to identify needed services, starting with a simple renovation project for the local school in Jabal Al-Natheef and gradually grew into a successful development organization. From this point, Ruwwad worked to help procure other essential community services — foremost among these were a post office, a police station and a health clinic. By listening to stakeholder concerns, cooperating with relevant authorities and keeping promises, Ruwwad built trusting relationships with leaders and members of the community. From its inception, the organization was also eager to engage the community in forging their own solutions to relevant community problems. In the context of this participatory approach, Ruwwad managed to secure community services and improvements, introduce various child development and youth activities, make available new educational and voluntary opportunities and even encourage participation from beyond the neighborhood and the Jabal Al-Natheef community (see Exhibit 1 and 2).

In 2007, a home renovation program was launched to perform maintenance and repairs on local residences most in need of attention. A medical aid support program was established to support families whose children required urgent and expensive treatment. Renovations were made at local rundown schools. As Ruwwad's approach and activities became better known across Amman, contributions began to arrive from institutions and individuals beyond Jabal Al-Natheef. Ruwwad's community empowerment program, which started as a Jeeran (Arabic for 'neighbours') program, continued to provide social services in partnership with governmental, NGO and private-sector entities; among its activities were an employment help desk, a legal aid office and a ceramic workshop engaging people with special needs. The program

⁴ Samar Dudin, in discussion with the author, June 29, 2010.

gradually came to focus on providing psychosocial support through creative arts to empower youth, children and their families.

By 2008, Ruwwad's major social services, including the Mousab Khorma Youth Education and Empowerment Fund (MKYEF), the Jeeran community support services and the Shams Al Jabal (Arabic for 'mountain sunshine') Children's Library, had crystallized. With time, and after an ardent and continuous effort at restructuring and refocusing Ruwwad's programs, development initiatives evolved to centre around three core objectives: youth empowerment, community empowerment and child development (see Exhibits 1 and 3), with a clear monitoring and evaluation framework in place.⁵ The overarching theme permeating and uniting these three components was youth empowerment whereby youth were engaged in studying/learning and helping their community simultaneously and serving in the process as the core human pillar or engine in implementing the Ruwwad model; youth were granted scholarships in return for community services rendered.⁶ Each initiative in any of the three objectives was driven through an expansive network of partnerships between the private sector, civil society, government and target communities and social entrepreneurs.

2009 was transitional year for Ruwwad. The organization's leaders took time to assess and reposition all services, develop and add levels of depth to the programs' strategies and content and strengthen the links between them. For instance, they introduced new training schemes to better prepare those benefitting from the Mousab Khorma Fund for community service and activism. They also expanded the Shams Al Jabal library model to Beida, a Bedouin town near Petra, where youth volunteers were eligible for university scholarships. New partnerships were formed in 2009 as well. Collaboration with the Ali Zu'bi foundation, for example, brought free legal aid services to Jabal Al-Natheef. Ruwwad also partnered with different international foundations, including the Anna Lindh Foundation, a Swedish foundation focusing on developing intercultural communication between Europe and the Mediterranean, and local foundations, including the Jordanian Association of Public Libraries, to upgrade the facilities and services for children at the centre and to train Jabal Al-Natheef staff and volunteers on creative arts techniques providing psychosocial support for adolescents.⁷

Strategic planning conducted in the summer of 2009 envisioned clearer program objectives for 2010, with a strong emphasis on: community organizing; enriching youth program content to develop critical thinking; entrepreneurship, civic engagement; employability; leadership skills; and building the organizational and operational capacity of Ruwwad itself. According to Dudin, "Evolving programs was certainly a challenge, in the sense of expanding existing programs and infusing them with a spirit of novelty and continuous innovation. Going forward, Ruwwad needed to master the art of a learning organization." This implied the need for proactive planning, budgeting and building the administrative capacity and infrastructure to support the healthy and sustainable growth of Ruwwad across the various components. Good organization was particularly important at this juncture as Ruwwad was contemplating further expansion and replication across the Arab region.

As it looked to the future, Ruwwad seemed well positioned to evolve into a regional, private sector-supported and citizen-led organization that empowered marginalized communities across the Arab region. Although the youth-centric model advocated by Ruwwad was unique, the success of Ruwwad in Jordan carried important implications that the future boded well for community development in the Arab region.

⁵ *Ruwwad Quarterly Report II, 2010.*

⁶ *Ruwwad Q1 Report, 2010.*

⁷ *Ruwwad Quarterly Report II Summary, 2010.*

Dudin felt confident about the integrity of the civic youth-centric model that Ruwwad was trying to promote, as she described:

This is a model that continues to exist because its constituency wants it to exist and this addresses, in a way, the challenge of sustainability for non-profits; it is also a community development model that draws on private-sector and community involvement but maintains a level of independence in identifying and driving innovative programs that serve the needs of the community first and foremost.

A COST-EFFECTIVE MODEL

2010 saw Ruwwad hard at work on developing a cost-effective system to support logistics, transportations and communication expenses. Regular meetings were held to coordinate and support administrative logistical daily services and projects. Program meetings were held once every week and a clear strategy was crafted with milestones defined for each program. There was also progress on the financial procedures and a more centralized expenditure process to ensure all purchases and expenditures were supported by the plan of action endorsed and approved for the 2010 budget, while focusing on critical program needs. IT support was functioning with more efficiency across all programs and website design was completed and updated with new content by mid-May 2010. Capacity-building programs were also mainstreamed to support activities including foundations of social work, stress management, English language proficiency, project management and IT and human resources (HR) development.⁸

By mid-2010, Ruwwad was starting to realize greater operational efficiency and cost savings, with a first time recorded surplus of JD4,249 in the context of a budgeted JD235,232.⁹ Along with the yearly investment from its BOD, Ruwwad accepted contributions from other private-sector groups and individuals. Regular meetings and a clear work plan tracking progress and budgeting were coordinated. A centralized expenditure process overseeing all expenses was developed in 2010, prioritizing the needs of each program. Ruwwad was therefore working systematically on addressing the challenge of solid organization. This was necessary as Ruwwad contemplated the idea of potential replication, as Dudin noted: “If you think about it, the entire model is based on recycling 600 working hours of youth volunteer work per week in exchange for the scholarships we grant to an average of 150 economically and socially marginalized youth a year. Successful replicability hence lies in focusing on partnering with the constituents of Ruwwad, the youth, around a clear exchange of benefits: scholarships in exchange for community service and a commitment to civic engagement and education. We need however to master the art of planning and community organizing to build a community leadership infrastructure beyond youth centrality by enabling an environment where the people themselves define the problem, design the change tactics, and take action by mobilizing their own resources and capacities. In a few years, Ruwwad will be led by the community. We already have 50 per cent of our staff from Jabal Al-Natheef and 25 per cent from neighboring areas. Leadership of the model should be owned by the constituents of the site specific area we operate in as we move to roll out the Ruwwad model more systematically across the region.”

⁸ Ruwwad Q1 report, 2010.

⁹ JD=Jordanian Dinar; JD1 = US\$1.42

THE CHALLENGE OF REPLICATION

A major aspiration for Ruwwad was to develop a youth-centric community development model that could be replicated across the region. After two visits to Cairo, Egypt was selected as the first country where Ruwwad's initiatives would be replicated. On a trip to Cairo, Ghandour met with Tawasul Yasmina Abu Youssef and identified an opportunity for partnership and collaboration. In parallel, he worked on mobilizing a group of Egyptian entrepreneurs and invited them to Amman to visit the Ruwwad model. The group spent two days in Jordan at Ruwwad's main location where discussions on how to customize the Ruwwad model to a low-income area in Cairo were in progress. March 2010 saw two meetings between Ruwwad, Aramex and Yasmina Abuyousef, who ran her family business in Egypt while serving as vice-chair of Tawasul and founder of Khatawat (Arabic for 'small steps'), a school accommodating dropout students in Izzbet Keirallah/Istabel Antar. Istabel Antar was part of Izzbet Kheirallah, a marginalized and underdeveloped slum in Cairo, hosting 500,000 inhabitants. In the vicinity of Khatawat, a surrounding community of 2,000 families lived in severely deprived conditions. For Dudin, these visits marked the beginning of the long-awaited expansion and replication.

More than ever, Dudin recognized the need for vigilance, candour and systematic planning and reflection as Ruwwad contemplated taking its first steps beyond Amman. Filled with excitement, Dudin was also apprehensive about the idea: she appreciated the significant challenge of scaling up Ruwwad and the complexity of expanding its programs regionally. As she thought about the upcoming BOD meeting, she started to write down the main challenges and opportunities that Ruwwad had encountered in Jordan, hoping to draw useful lessons that could be informative for the replication exercise and helpful in the upcoming discussions with the BOD.

The first challenge Dudin noted was the limited familiarity with community development models across the Arab region. Youth-centric community development and volunteering was considered rather unconventional in the Jordanian context. Dudin realized that it had taken Ruwwad time and considerable effort to institutionalize this community volunteering spirit and civic discourse in the constituency in question. Ruwwad had to draw on open channels of communication with the community and its youth and nurture trust-based relationships across the board. The culture of civic discourse or dialogue was considered atypical in Jabal Al-Natheef, a conservative and marginalized community, and this was a challenge that might arise in other poor and conservative communities across the Arab world.

A related challenge from Dudin's perspective was the prevalence of religious activism in Jordan and other parts of the region. According to Dudin, "Activism outside the framework of religion was considered anathema or taboo in a very conservative cultural context, particularly given the prevalence and stronghold of Islamic ideology in the East Amman neighborhood in which Ruwwad initially ventured." Ruwwad was founded on the idea of community activism or civic activism and was therefore at odds with the culture of ideological compliance and obedience prevalent across the region. Dudin recalled how religious expression was legitimized in Jabal Al-Natheef while civil expression was not; it had taken arduous and protracted efforts to instill a culture of openness, dialogue and civic deliberation at the heart of the Ruwwad model. The challenge of gradually establishing this community volunteering approach or new civic discourse in other conservative and marginalized communities was undoubtedly a significant one.

The third challenge Dudin noted was developing and maintaining operational excellence and organization as Ruwwad expanded and the related strategic challenge of gradually evolving away from a service-oriented initiative into a self-sustaining empowerment model. Ruwwad operated with limited resources allocated to its three primary components and the distribution of resources needed to be continuously revisited and reprioritized. Enforcing discipline and organization among volunteers while maintaining an

approach of community ownership had to be explicitly addressed and supported. Ruwwad was inundated with multiple and varied requests from the community (e.g., queries relating to drug abuse, school drop-outs, special needs services and queries from mothers and adolescent children) and had to investigate and prioritize these needs as well as empower community members to identify and implement joint solutions.¹⁰ Ruwwad therefore had to reconcile operational excellence with long-term sustainability, meeting basic priority requirements, while also striving for long-term growth and self-sufficiency.

Aside from the challenges that Ruwwad faced, Dudin was also aware of the opportunities and the success factors that made Ruwwad a pioneering initiative and a potential candidate for replication across the region. Dudin reflected and jotted down the many challenges that had been converted into valuable opportunities. For example, the beneficiaries of the Ruwwad program had become its core constituency and the main advocates and representatives of the model going forward; the initially apprehensive community of Jabal Al-Natheef was now the most ardent supporter of Ruwwad and a main pillar for its continuance and sustainability. In other words, Ruwwad had embraced the opportunity to grow its community development program from the roots up and nurture the principle of good citizenship at its core. This was something the organization was adamant about replicating across the region. Dudin was therefore eager to preserve the essence of the Ruwwad model: openness, dialogue and civic deliberation; offering a shared platform for learning, belonging and community development constituted one of the greatest assets of the model going forward.

Another opportunity was the unique, cost-effective financial model that Ruwwad had put in place, which did not compromise the opportunity for growth of its various community development programs with independence, vigour and originality. While Ruwwad benefitted from private-sector investments, these were invariably matched by volunteer work in the community, which was certainly replicable across the region. In this way, Ruwwad had managed to retain its independence, particularly in driving programs from the roots up and through multi-layered processes — starting with assessing needs, bringing resources, building relationships, participation and consultation and mobilizing leadership and support — while benefitting from private-sector support and multi-sectoral partnerships. As it expanded its programs, Ruwwad may have to leverage the strength of these programs by maintaining open boundaries to benefit from cross-sector interactions and partnerships while also preserving the essence of the community-centred development it had managed to forge.

Finally and most importantly, Dudin thought about the opportunity to promote a civic vision for development and change in the Arab region through the Ruwwad model. Philanthropy in the region was mostly driven by ideology; however, Ruwwad offered an alternative formula, built on good citizenship and volunteering, independent of donors, ideology, nepotism or political games. It was a model based on mutual benefits, partnerships, respect, shared value, good citizenship, corporate activism and community engagement. Ruwwad offered the opportunity to create a civic state of mind in pursuit of development. This alternative model of civic engagement and community development could prove particularly significant and relevant in poverty-stricken areas across the Arab world: it could potentially transcend ideology and other sources of fragmentation and unite communities around common goals through the exchange of values, stories, ideas and resources and through harnessing community resources that can create change and promote development. For Dudin, this possibility constituted the most important opportunity for the Ruwwad program.

The author would like to thank the Mikati CSR Initiative at the American University of Beirut for supporting the writing of the case.

¹⁰ *Ruwwad Quarterly Report I, 2010.*

Exhibit 1

RUWWAD'S COMPONENTS AND INITIATIVES IN DEPTH

Youth Empowerment Program

- **Mousab Khorma Youth Education Scholarship Fund (MKYEF):** Grants academic scholarships to underprivileged youth who, in exchange, provide services within their communities. Volunteering ranges among various initiatives including tutoring after class, managing literature, sports and arts programs for children and engaging in other civic improvement projects.
- **Youth Enrichment:** Supplements and complements the MKYEF program by equipping the scholarship beneficiaries with integral tools for empowerment and leadership including 'Dardashat' (Arabic for 'informal discussions'), a weekly dialogue session, English and IT literacy workshops and business trainings. The Dardashat cultural program entails informal dialogue sessions comprised of debates on various issues, involving a range of experts, social entrepreneurs and business leaders.
- **Ruwwad Alumni Club:** Comprised a permanent network for the MKYEF beneficiaries to stay in contact.

Community Empowerment Program

- **Partnerships for Social Services:** Through various partnerships, Ruwwad helped establish several crucial social services — namely:
 - **The Ruwwad Community Help Desk** in partnership with the Jordanian Ministry of Social Development: Responds to community requests including calls for direct aid. The Desk serves mainly as an intermediary, contacting the appropriate institutions and offices to cater to the needs of the local citizens.
 - **The Jabal Al-Natheef Health Clinic** in partnership with the Jordanian Ministry of Health: Treats around 1700 patients within the community. In addition, it runs a health awareness program offering lessons in health literacy and basic hygiene.
 - **The Employment Desk** in partnership with the Ministry of Labor: Works to reduce the high unemployment rates by matching community members with appropriate job openings or opportunities.
 - **The Ali Sherif Al- Zu'bi Legal Aid Fund** in partnership with the lawyer Sherif Zu'bi: Provides free legal consultation to the communities in which Ruwwad operates. In parallel, monthly legal awareness sessions are organized so as to enlighten communities on their rights and how to protect them.
 - **The Silsal Ceramics Workshop** in partnership with Rula Atallah, founder of Silsal Ceramics: Provides a platform for youth with special needs to interact in a social environment and tap into their creative side. Exhibits are organized, displaying and giving recognition to the participants' achievements.
 - **The Jeeran (Arabic for Neighbors) Station:** Provides disadvantaged families with important resources including donations in the form of clothes and equipment. In addition, families benefit from awareness-raising sessions on a variety of issues that affect their lives.
- **Psychosocial Support through Arts:** Provides adolescents with access to arts and sports activities as a platform for channeling their talents and exploring their many abilities. The program also includes a component directed exclusively towards females between the ages of 6 and 22 called "Female Strength," promoting fitness and self-defense.

Exhibit 1 (continued)

- **Community Organizing Workshop:** Entails community organizing workshops focused on building the capacity of Ruwwad's staff and volunteers.
- **Women Empowerment:** Develops initiatives designed to strengthen women's participation in the economy and help develop their skills as entrepreneurs.

Child Development Program

- **School Outreach & Support:** Manages weekly activities focused on arts, sports and children's literature for hundreds of children attending neighboring primary schools.
- **Child Community Support:** Manages monthly parenting education circles as well as a summer school, "Madrasati" (Arabic for 'my school'), which annually hosts 200 children between the ages of 4 and 10. Volunteers also provide tutoring services to children to enhance their academic standing.
- **Sports for Neighborhood Children:** Organizes sports activities in football, karate, chess, fitness, basketball and track for children.
- **Creative Arts & Crafts Workshop, Shababeek (Arabic for 'windows'):** Provides children from neighboring communities with a platform to engage in artistic activities.
- **Child Literacy — The Storytelling Circle:** Brings together over 70 children daily in the Shams Al Jabal library to read either individually or in a storytelling group. The library contains 4000 books in Arabic and English, carefully selected based on educational content and presentation.
- **The Developmental Component:** launches activities hosted mainly at the Shams Al-Jabal library and centred on enhancing critical thinking, creativity and curiosity among the children.

Source: Compiled by author based on research on Ruwwad's components and initiatives.

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Exhibit 2

RUWWAD IMPACT 2010

KPI (KEY PERFORMANCE INDICAATOR)	IMPACT
Youth Empowerment / Mousab Khorma Youth Education Scholarship Fund (MKYEF)	
Scholarship Beneficiaries	172 youth
MKYEF program volunteers	172 youth
2010 MKYEF graduates	52 students
Total hours of social voluntary work	688 hours/week
Public computer lab users	200/week
English program beneficiaries/week	65 students
IT program beneficiaries/week	40 students
Business enrichment program beneficiaries	110 students
Dardashat (informal chats) forums participants	70-100 youths every Saturday
Global Change Makers program participants	30 MKYEF students
Citizen journalism with Radio Al-Balad participants	6 MKYEF students
Community Empowerment	
Legal consultations	235
Court representations	117
Legal awareness sessions	4 sessions targeting 120 youths
Students with special needs benefiting from Silsal Workshop	10 students
School fees recipients	308 students
School renovation & safety	1 school (with 450 children)
Beneficiaries of Jeeran Station (in-kind donations)	165 families in critical poverty
Families received Ramadan Packages	120
Community psychosocial support beneficiaries	45 adolescents
Film track beneficiaries	17 local women
Women workshops & courses (computer, English & sewing) beneficiaries	29 local women
"Sports for Girls" program participants	160 adolescents (60 females and 40 males)

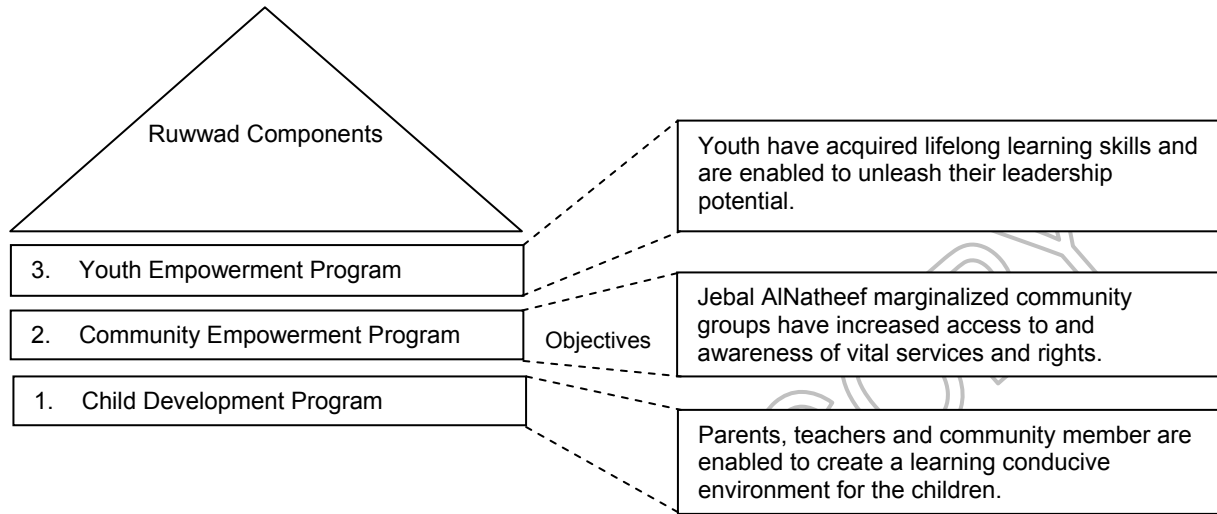
Exhibit 2 (continued)

MKYEF volunteers in psychological support through arts & sports	20 students
MKYEF volunteers in Sisal workshop	3 students
MKYEF volunteers in Neighbors Station	16 students
MKYEF Trainees on reporting with Aramram TV	5 students
MKYEF trainees on conducting questionnaires for social research	20 students
Child Development Program	
MKYEF volunteers	60
Shams Al Jabal Library visitors	70-100 children / day
Shams Al Jabal Storytelling sessions	138 / month
Shams Al Jabal books borrowed	840
Al-Beida Library visitors	50-70 children / week
Fagouh Library visitors	50-70 children / week
Academic support volunteers	20
Academic support program beneficiaries	50 children 72 adolescents
Mothers' monthly meetings for "Better Parenting"	50 mothers
Mahakkat Tafkeer session training	27 MKYEF Student
Sports program beneficiaries	150 children & adolescents
Ruwwad Marathon Club members	12 school children
Visitors to France to play football	8 school children
Summer School Beneficiaries	200 children

Source: Compiled by author based on Ruwwad Quarterly Reports 2009, 2010. These numbers are not cumulative and reflect the impact of Ruwwad in one specific snapshot year (2010).

Exhibit 3

RUWWAD'S COMPONENTS AND INITIATIVES



Source: Compiled by author based on research on Ruwwad's components and initiatives.

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