

# DEVELOPING VISION AND MISSION STATEMENTS

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ إِنَّ اللَّهَ مَعَ  
الصَّابِرِينَ

*O you who believe! Seek help with patient perseverance and prayer, for Allah is with those who patiently persevere. (Qur'an, 2:153)*

A vision statement is future-oriented and outlines what an organization wishes to become. A mission statement describes what the organization needs to do *now* to realize its vision.

Thinking strategically about your organization's future and long-term direction, as well as its identity and domain, is hard and can easily become nebulous. A vision and a mission statement can provide focus during the strategic planning and implementation processes.<sup>1</sup> A vision statement is future-oriented and outlines, in very broad terms, what the organization wishes to become. A mission statement, on the other hand, describes the organization's *raison d'être*, its self-concept, and what it needs to do now to realize its vision. Frequently, the mission statement will list, either explicitly or implicitly, the values by which the organization abides.

Here, we note Prophet Muhammad's vision at Khandaq, where he outlined the Ummah's future direction. In answering Salman's question

about the three lightning sparks toward the south, north, and east, the Prophet said:

*Did you see them, Salman? By the light of the first, I saw the castles of Yemen; by the light of the second, I saw the castles of Syria; by the light of the third, I saw the white palace of Kisra at Mada'in. Through the first has Allah opened up to me the Yemen; through the second has He opened up to me Syria and the West, and through the third, the East.<sup>2</sup>*

This vision at Khandaq is different from typical organizational visions, for it was divinely inspired. Yet, it has continued to inspire the Ummah through good and bad times, has elicited the Muslims' enthusiasm over the centuries, and continues to guide us.

## Defining the Vision Statement

Defining a vision statement is a must. Take time to outline your organization's strategic vision, because it will preempt current and future leaders from acting without considering the general, long-term direction in which they wish to take the organization. By pressing the decision makers to think long-term and consider overall trends, a vision enables leaders to be proactive rather than reactive. As you get ready to map out the future direction of your Islamic organization or business, take the time to pray *salat al-istikhara* (described on page 158) and ask Allah for guidance. Enacting the vision will require faith, commitment, and patience.

---

Pray *salat al-istikhara* as you work on the future direction of your Islamic organization.

The leader's vision does not need to be detailed or follow a standard format. In fact, depending on the leader, the nature of the organization and the internal or external environment, it can be rather idiosyncratic. Sometimes, the vision focuses on a specific issue that the organization is trying to address: the educational needs of Muslim children, the erosion of civil rights, the media's defamation of Islam and Muslims, interfaith activities, and so on. The vision often charts a bold new direction: to become the medium for *da`wah* in the country where the organization is located. Regardless of its content, the vision guides the participants' efforts and proclaims to all what the organization intends to become,<sup>3</sup> with Allah's permission. It acts as a magnet to attract the public and other external stakeholders to its activities, galvanizes organizational participants, and provides an end for which to aim.

In delineating a vision statement, use worksheet 8 (Appendix A, p. 171) to guide your SPC. You will need to ask a number of questions<sup>4</sup>:

1. What domain (i.e., area, field, industry, niche) are we in now?
2. In what domain do we want to be in the future?
3. What do our stakeholders want now and in the future?
4. Who will be our future competitors/partners?
5. Should our scope of operations be local, regional, national, international, global, or transnational?
6. What kind of position (e.g., leader, small player) do we want to achieve in our domain?

When wording a vision statement, remember to keep it simple and concise so that when it is broadcast to the intended audience, it arouses the hoped-for dedication and enthusiasm. On 28 August 1963, on the steps of the Lincoln Memorial (Washington, DC), Dr. Martin Luther King enunciated in eloquent and moving words the dream of the whole Afro-American community:

*I have a dream that one day this nation will rise up and live out the true meaning of its creed. We hold these truths to be self-evident that all men are created equal.*

*I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood.*

*I have a dream that one day even the state of Mississippi, a state sweltering with the heat of oppression, will be transformed into an oasis of freedom and justice.*

*I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.<sup>5</sup>*

A vision is intuitive and idealistic. Drawing from organizational experience and history, as well as from knowledge search, it focuses on possibilities rather than probabilities<sup>6</sup> and represents "a statement of destination" or an idealized future state that the organization wishes to reach. The vision statements of several leading organizations and corporations are included in illustration capsule 1.

*A vision statement is not the same as a mission statement.* A vision focuses on the future – what we wish to become. A mission concerns

itself with the present – what we need to accomplish now to bring us closer to realizing our vision. A mission statement describes an organization's *raison d'être* (current purpose) as well as its current capabilities, values, and philosophy. In other words, the vision shapes the mission.

### Illustration Capsule 1

#### Examples of Vision Statements

---

##### **AMNESTY INTERNATIONAL**

Amnesty International's vision is of a world in which every person enjoys all of the human rights enshrined in the Universal Declaration of Human Rights and other international human rights standards.

---

##### **SAVOLA GROUP**

To build a leading publicly listed diversified investment group in the Middle East based on Savola's "Balanced Way" corporate culture.

---

##### **COUNCIL OF AMERICAN ISLAMIC RELATIONS (CAIR)**

To be a leading advocate for justice and mutual understanding.

---

##### **ISLAMIC SOCIETY OF NORTH AMERICA**

To be an exemplary and unifying Islamic organization in North America that contributes to the betterment of the Muslim community and society at large.

---

##### **ISLAMIC MEDICAL ASSOCIATION OF NORTH AMERICA**

To become the recognized leader in national and global health-care, guided by Islamic values.

---

##### **ONTARIO FEDERATION OF TEACHING PARENTS**

We envision universal acknowledgement and acceptance of home-based education as a viable educational model. OFTP will be recognized as a significant and valuable authority and advocate for home-based education in Ontario.

---

##### **ISLAMIC CENTER OF LONG ISLAND**

To be a center of excellence for developing and sustaining a progressive, vibrant Islamic community and a nurturing environment for the society at large.

## Inspiring a Shared Vision

---

A Muslim leader must share his/her vision with his/her followers if it is to motivate them.

When developing a vision, you, as the leader, need to actively involve your members and strengthen their commitment to it. After investigating how effective leaders inspire their organization, Kouzes and Posner found out that visions involving the people who will be responsible for implementing them tend to be more motivating.<sup>7</sup> In other words, leaders can stir their members to action by inspiring a shared vision. *Shura* can be instrumental both in developing and in imparting the vision. According to Bennis, leaders are effective when they focus commitment to a vision and communicate that vision.<sup>8</sup>

The core idea here is that the leader's vision needs to be shared by the organization's members if they are to increase their commitment to its implementation.<sup>9</sup> When other organizational participants adopt the vision, they begin to see it as part of their own agenda and so champion it and spread it to others. To help others share the vision, leaders must embrace it and articulate it in powerful and emotive language.

Developing a vision does not mean that all of the necessary steps have been delineated. A vision focuses on the desired end state, not on how it will be accomplished. In fact, the leader may not wish to clarify this process since the mere act of having the participants figure out how to fulfill the vision may make them feel even more empowered and motivated.

When you, as the leader, spoon-feed your organization, or when the vision is not shared by everyone, the process of envisioning may suffer from several defects, as depicted in table 4.

**Egocentricism.** An organization's vision should not be limited to the interests of special factions, groups, or nationalities, for Islam opposes *'asabiyyah* (putting the needs of one's group or clan ahead of those of the community). Since the Prophet stressed the importance of competence and did not appoint one of his relatives as his immediate successor, Islam also opposes nepotism. To avoid a self-centered approach, the leader needs to involve as many members as possible, provided that they have the appropriate expertise, in developing the organization's vision. To ensure their commitment to the vision, the *shura* process must involve at least the *ahl ar-raie* (those competent to participate in the decision) as an integral part.

**The Resource Gap.** Often, the leader may underestimate the resources needed to realize the vision. This may lead to an overstretched

current capacity and less organizational effectiveness. To avoid this mistake, the leader may use the SWOT analysis of his/her organization to anchor its vision statement.

Egocentricism	The vision reflects a preoccupation with the leader's personal needs rather than with those of the Ummah or the local community.
Resource Gap	The president has miscalculated the resources needed to realize the vision.
Closed-system Perspective	The president has misunderstood or underestimated the impact of external environmental forces on the vision. Hence, the vision is rigid and inflexible.
Groupthink	The president may use <i>shura</i> to consult others in defining the vision, but all members think alike and thus suffer from tunnel vision.

Undertaking a SWOT analysis (see chapter 3) enables the leader to assess the resource gap between the resources that the organization controls and those that it needs in order to tap into key external opportunities or counter external threats. By carrying out a SWOT analysis in conjunction with the process of envisioning, the community's leader and the SPC will develop a realistic vision.

**The Closed System Perspective.** A leader who maps out the organization's path without taking into account what is happening on the outside is acting as though his/her organization is a closed system. One Islamic organization fell into this trap. For years, it excelled by monitoring, anticipating, and adapting to its external environment. But later on, when it became somewhat disconnected from external events due to its increased size and promotion of insiders to leadership positions, its services no longer addressed the changing needs of the Muslim and non-Muslim community. It has been in the throes of a long agony ever since.

**Groupthink.** The *shura* process may be deliberately distorted. If

you, as the leader, surround yourself with yes-men or yes-women, the outcome will naturally validate your own decisions. If this is your goal, why should you even bother with *shura*? This drive for consensus and simultaneous suppression of dissent leads to *groupthink*.<sup>10</sup> You must constantly watch out for this dysfunctional result by ensuring that no consulted member is afraid to voice his/her opinion, even if it contradicts everybody else's and challenges your own perspective. Imam Ali stressed this principle in his letter to Malik al-Ashtar al-Nukai:

*Gather honest, truthful, and pious people around you as your companions and friends. Train them not to flatter you, and not to seek your favor by false praises. [...] Try to realize that a ruler can create goodwill in the minds of his subjects. He can make them faithful and sincere only when he is kind and considerate, when he reduces their troubles and difficulties, when he does not oppress or tyrannize them, and when he never asks for things beyond their capacities.*<sup>11</sup>

In other words, the leader should make sure that members of the board of directors or board of advisors or the SPC are not seeking his/her approval gratuitously or acting as his/her clones.

As one of my mentors once said, negative feedback should be treasured because it indicates where one can improve. Positive feedback, on the other hand, only reinforces the status quo. Listen to any feedback, whether positive or negative. Once a person stood up in a public meeting and told Umar to fear [and respect] Allah. The audience tried to stop him, but Umar said: "Let him speak. He is free to give his opinion. If people do not give their opinions they are useless, and if we (the rulers) do not listen to them we are useless." The above quotation from Imam Ali also discusses how you can ensure that your followers are not self-serving.

Finally, when defining your vision and mission statements, transcend the "curse of competence" discussed earlier.<sup>12</sup> Several national Islamic organizations have stumbled because they accomplished their initial mission so well that they decided to branch out into areas where they lacked competence. In addition, the previous standards of excellence that these Islamic institutions and organizations had to meet often are no longer applicable, since key stakeholders now expect better and more relevant services. Just because your organization has done something

well for years does not mean that it will always be good – or the best – at what it does. Service and product quality are never-ending quests. Do not limp forward on your laurels. As your organization defines its vision and mission statements, it will need to benchmark itself against the best and reject the low standards of performance that many Islamic organizations seem to accept as the norm.

Using a SWOT analysis to guide how you formulate your vision and mission statement will enable your organization to understand its true distinctive competencies and what it *can* be best at. For an Islamic non-profit organization, focus on *those areas within the context of your vision and mission statements about which your membership can be passionate*. Every Islamic organization dreams about being the best, but most of them lack the discipline needed to determine with *self-less lucidity what they can be best at* and lack the will to do whatever it takes to transform hopes into reality. You do not need to be in a "hot" area to be excellent. Given your core competencies, be the best in setting up endowments (*awqaf*), selling Islamic books on the Internet, running soup kitchens, engaging in interfaith dialogue, providing shelters to abused women, or developing an Islamic Sunday school curricula. Pick one niche and excel in it, for Muslims are expected to achieve excellence as part of their *ihsan*.

## Defining the Mission Statement

Building upon the vision statement, a mission statement broadly outlines the organization's purpose and serves as its guiding concept: who we are and what we do. As Abrahams sums it up, "[a] vision is something to be pursued whereas a mission is something to be accomplished."<sup>13</sup> Defining a mission statement is critical. In fact, Covey states that "[an] organizational mission statement – one that truly reflects the deep shared vision and values of everyone within that organization – creates a great unity and tremendous commitment. It creates in people's hearts and minds a frame of reference, a set of criteria or guidelines, by which they will govern themselves. [...] They have bought into the changeless core of what the organization is about."<sup>14</sup>

In developing its mission statement, your Islamic organization – whether for-profit or not-for-profit – needs to recall humanity's core mission, as stated in:

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٢٢﴾

Say: "Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the Worlds." (Qur'an, 6:162)

Here, Allah reminds humanity of its purpose for being. As all of our actions are ultimately done to serve Our Creator, they therefore must correlate with the moral and ethical parameters He has outlined for us. The mission of an Islamic business should not be stated in terms of making a profit, for profit results from what the business does. Therefore, it is more of an objective than a *raison d'être* of the organization itself.<sup>15</sup> As George indicates, companies that dedicate themselves to profits and maximizing shareholder value will ultimately fail, whereas companies that pursue their mission in a consistent and unrelenting manner will create value for their shareholders far beyond their expectations.<sup>16</sup> An excellent example is Medtronics Corporation, which George, during his tenure as CEO, brought from \$1.5 billion to \$60 billion once he stopped worrying about shareholder value and focused on his company's mission.

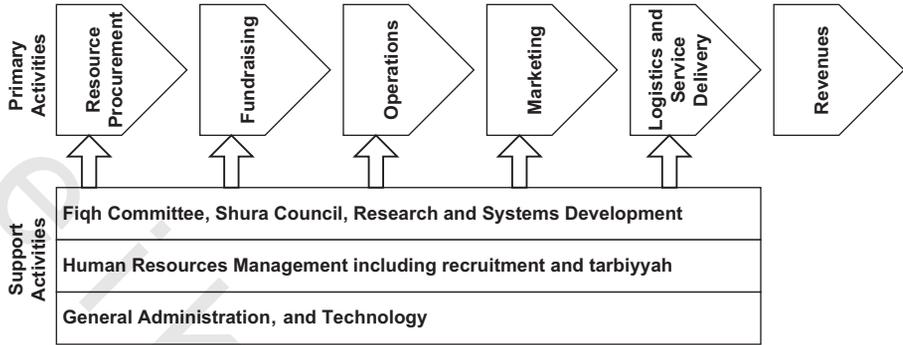
---

In defining your mission statement, you must maintain a balance between 'sticking to the knitting' and engaging in 'strategic myopia'.

When defining your organization's mission statement, use worksheet #9 (Appendix A, p. 172). The mission statement must meet three criteria.<sup>17</sup> First, it should reflect who its key customers are. Customers are not all the same, especially if the organization functions in multiple segments, such as gender (women vs. men), age (young vs. adult), and geographical location (the United States vs. Canada). By understanding which customer(s) it serves, your organization will be more responsive to their needs.

Second, the mission statement needs to provide a clear view of what your organization is trying to accomplish for its customers. In defining these services, the SPC must strike a balance between being too broad and too narrow. Peters and Waterman describe as excellent organizations those that "stick to the knitting,"<sup>18</sup> while Levitt stresses the idea that an organization should avoid *strategic myopia*.<sup>19</sup> For example, instead of seeing themselves as being in the railroad industry and myopically positioning themselves in a narrow, dying industry, firms that ship by train should have seen themselves as being in the broader, growing transportation industry.<sup>20</sup> Misunderstanding what industry they served caused many of these train-related firms to fail at a later date.

Figure 3  
Simple Value Chain for a Not-for-Profit Organization



[Reprinted and modified with permission of the Free Press, a Division of Simon & Schuster Adult Publishing Group, from *Competitive Advantage: Creating and Sustaining Superior Performance* by Michael Porter. Copyright (c) 1985, 1998 by Michael E. Porter. All rights reserved.]

A Muslim organization's value chain segments its primary activities into a sequential chain ranging from procurement of resources to providing support after the product/service is delivered to its key customer.

When it comes to serving customer needs, however defined, organizations also differ in their center of gravity. To explain this statement, consider the concept of a *value chain* (see figure 3). An organization's or a business' value chain separates its activities into a sequential chain ranging from procurement of resources through production to selling the product or providing a service, and beyond.<sup>21</sup> Other activities (e.g., staffing, research and systems development, and administration) are viewed as activities that support those in the value chain.

In relation to their value chain and which component(s) they emphasize, Islamic organizations can be considered as specialized, partly integrated, or fully integrated. This does not mean that they neglect the other activities in their value chain; rather, they differentiate themselves from other Islamic organizations and potential competitors by developing core competencies in specific activities. For example, IMRC specializes and focuses primarily on one link: prompt service delivery of emergency relief and charity. It does not manufacture emergency tents, train future imams, or engage in Islamic banking. Rather, when an emergency occurs, it pulls together already existing resources to serve those in need.

Other organizations are partly integrated and develop competencies in more than one link, such as in resource procurement (aided by research), marketing, logistics, and service delivery. For instance, CAIR

often tracks and gathers data about discriminatory behavior against Muslims (research), launches an intensive advertising campaign (marketing), and then publicizes this data or advocates on behalf of the victims (logistics and service delivery). The last group of organizations is fully integrated, for they emphasize all of the links in the value chain. Thus, they function like a one-stop shopping center within their niche. The International Institute of Islamic Thought (IIIT) receives and reviews manuscripts (resource procurement), publishes those that meet certain criteria (operations and outbound logistics), and then sells them both directly as well as through vendors (marketing, sales, and revenue collection).

Hence, *a mission statement will reflect the center of gravity unique to the organization*. Based on your value chain, are you specialized in one activity (IMRC), do all of the activities within your area or niche (IIIT), or do some of the activities within your area or niche (CAIR) when serving your customers' needs?

Third, the mission statement needs to clarify its *strategic intent* to show just how distinctive its products or services are. Specifically, when determining how to differentiate its product or service (e.g., quality, service, price, and features), an organization is deciding how it will set itself apart from the competition. For example, if you are a small Islamic publishing house, you can publish a book cheaper than any of your competitors. However, the quality of the job and the paper used may not be as good. In this case, you are differentiating your product on the basis of price, not quality. Your mission statement should reflect how you intend to differentiate your organization, or its product or service, from potential competitors. The strategic intent can be stated explicitly for your organizational participants' benefit. For example, the strategic intent of NASA's Apollo space program was to "put a man on the moon before the Soviets." The strategic intent can also be meant as a message to external stakeholders. Here note the example of Abu Bakr, who, fighting those new Muslims who refused to pay their zakah, told all stakeholders that he was determined to preserve at any cost the integrity of Allah's message as revealed to Muhammad.

To illustrate how these three criteria work, look at how we have broken down the mission statement of Ameen Housing Coop: "To enable members to make secure and profitable investments and/or purchase homes in an Islamic manner."<sup>22</sup>

## Illustration Capsule 2

**How the Three Criteria of a Mission Statement Work Together**

Key market:	Members of Ameen Housing Coop
Contribution:	Secure and profitable investments and/or home purchase
Distinction:	In an Islamic manner

Thompson, Gamble, and Strickland suggest that the following questions may help members define the mission statement<sup>23</sup>:

- Who are we?
- What are the needs that we exist to meet, or what problems do we exist to address?
- What do we do to recognize, anticipate, and respond to these needs or problems?
- How should we respond to our key stakeholders?
- What are our philosophy, values, and culture?
- What makes us distinctive or unique?

Illustration Capsule 3 (a) lists some effective mission statements.

## Illustration Capsule 3 (a)

**Examples of Mission Statements****AMNESTY INTERNATIONAL**

To undertake research and action focused on preventing and ending grave abuses of the rights to physical and mental integrity, freedom of conscience and expression, and freedom from discrimination, within the context of its work to promote all human rights.

**SAVOLA GROUP**

Our mission is to:

1. Manage and grow a portfolio of successful businesses with particular focus on Basic Foods.
2. Manage a balanced expansion program in Savola's chosen areas of activities in the Middle East, Asia, Africa, and elsewhere.
3. Grow into new sectors where Savola can leverage one or more of its core competencies and the strength of its balance sheet.

**COUNCIL OF AMERICAN ISLAMIC RELATIONS (CAIR)**

To enhance understanding of Islam, encourage dialogue, protect civil liberties, empower American Muslims, and build coalitions that promote justice and mutual understanding.

---

**ISLAMIC SOCIETY OF NORTH AMERICA**

ISNA is an association of Muslim organizations and individuals that provides a common platform for presenting Islam, supporting Muslim communities, developing educational, social and outreach programs, and fostering good relations with other religious communities and civic and service organizations.

---

**ISLAMIC MEDICAL ASSOCIATION OF NORTH AMERICA**

To provide a forum and resource for Muslim physicians and other health care professionals, to promote a greater awareness of Islamic medical ethics and values among Muslims and the community-at-large, to provide humanitarian and medical relief, and to be an advocate in health care policy.

---

**INDIAN MUSLIM RELIEF CHARITIES**

To help India's Muslims achieve security, freedom, and equality – their rights as citizens of India.

---

**AMERICAN RED CROSS**

To improve the quality of human life; to enhance self-reliance and concern for others; and to help people avoid, prepare for, and cope with emergencies.

---

**ONTARIO FEDERATION OF TEACHING PARENTS**

We envision universal acknowledgement and acceptance of home-based education as a viable educational model. OFTP will be recognized as a significant and valuable authority and advocate for home-based education in Ontario.

---

**MUSLIM COMMUNITY ASSOCIATION OF THE SAN FRANCISCO BAY AREA (MCA)**

We are the Muslim Community Association of the San Francisco Bay Area. In cooperation with Muslim communities

around the Bay Area, our mission is to live our faith as a congregation, inspired by the teachings of the Qur'an and Prophet Muhammad as individuals and as a collective body, and to foster a mission of peace, justice and compassion for all within our Mosque, our community and the world.

#### **ISLAMIC CENTER OF LONG ISLAND**

To serve and engage Muslims by promoting the progressive values and teachings of Islam, and to advocate interfaith harmony in a multicultural environment in accordance with the Qur'an and Sunnah.

#### **EDHI FOUNDATION (PAKISTAN)**

The mission of the Edhi Foundation is to motivate the people in Pakistan and other third world countries to resolve their social and other problems on (a) self-help basis. Edhi emphasizes the importance of safeguarding the basic human rights, regardless of religion, caste, or creed.

#### **McDONALDS**

To offer the fast-food customer food prepared in the same high-quality manner world-wide, tasty and reasonably priced, delivered in a consistent, low-key decor and friendly atmosphere.

A Muslim organization's mission statement often reflects the values built into the organization's way of doing things.

#### **Linking Vision and Mission to Values**

The organization's mission statement frequently reflects its values. Values, which describe the beliefs and principles built into the organization's way of doing things, encapsulate what participants feel strongly about. For example, the McDonalds' mission statement (see illustration capsule 3 (a)) highlights this firm's emphasis on quality, consistency, and friendliness. Similarly, the Edhi Foundation's mission statement emphasizes self-help, while that of the MCA highlights peace, justice, and compassion. A statement of philosophy or values is often provided to guide the organization's pursuit of its vision and mission. It usually contains four to eight values and reinforces the organization's overall direction. Examples of various organizations' statements of philosophy or values are included in illustration capsule 3 (b).

## Defining a Statement of Philosophy or Values

A statement of philosophy or values details the fundamental principles and values that underlie everything the organization or corporation does. This philosophy enunciates the manner in which either the Islamic organization or corporation serves its mission and its customers.

When drafting a statement of philosophy, use worksheet #10 (Appendix A, p. 173). In general, seek to answer the following two questions:

- How will our organization members or corporate employees conduct themselves while carrying out our mission?
- What are the values of our organization or business?

It is important that the statement of philosophy or values be included in your organization's or corporation's official documents (e.g., annual reports and personnel manual). Do not make it too complex or too long – a couple of paragraphs is enough. A statement of philosophy for a hypothetical Islamic organization concerned about environmental issues could read as follows:

*The Islamic Environmental Conservancy will act in accordance with the highest standards of ethics, as defined by the Shari'ah, accountability, and transparency. We affirm that the environment is an amanah (trust) given to humanity, and to the Muslim community in particular, by Allah. Hence, it is a divine trust. We view our responsibility with a deep sense of commitment and respect, and will use a balanced, fair, and open approach in our advocacy.*

Illustration capsule 3 (b) contains statements of philosophy or values from several organizations.

### Illustration Capsule 3 (b)

#### Examples of Statements of Philosophy

##### **AMNESTY INTERNATIONAL**

Amnesty International is independent of any government, political ideology, economic interest, or religion. It does not support or oppose any government or political system, nor does it support or oppose the views of the victims whose rights it seeks to protect. It is concerned solely with the impartial protection of human rights.

**SAVOLA GROUP**

- We intend well.
- We work on making these intentions sincere.
- We believe Allah's Blessings will be there supporting those who maintain good and sincere intentions.

**COUNCIL ON AMERICAN ISLAMIC RELATIONS**

- CAIR supports free enterprise, freedom of religion and freedom of expression.
- CAIR is committed to protecting the civil rights of all Americans, regardless of faith.
- CAIR supports domestic policies that promote civil rights, diversity and freedom of religion.
- CAIR opposes domestic policies that limit civil rights, permit racial, ethnic or religious profiling, infringe on due process, or that prevent Muslims and others from participating fully in American civic life.
- CAIR is a natural ally of groups, religious or secular, that advocate justice and human rights in America and around the world.
- CAIR supports foreign policies that help create free and equitable trade, encourage human rights and promote representative government based on socio-economic justice.
- CAIR believes the active practice of Islam strengthens the social and religious fabric of our nation.
- CAIR condemns all acts of violence against civilians by any individual, group or state.
- CAIR advocates dialogue between faith communities both in America and worldwide.
- CAIR supports equal and complementary rights and responsibilities for men and women.

**MUSLIM COMMUNITY ASSOCIATION  
OF SAN FRANCISCO BAY AREA**

In pursuit of our mission, we choose to emphasize these particular values:

- The goodness and the love of God manifested in all creation.
- The dignity of the person called to wholeness by God.
- The spiritual power of community committed to prayer and service.

## Mission Statements of the Organization's Subunits

After the SPC has helped your organization develop its mission statement, it should help functional (e.g., marketing, finance) or product/service (e.g., *halal* meat production, bookstore, conference) managers develop mission statements focused on functional- or product-level activities. Other organizations usually entrust this responsibility to the department head or the committee chair. Generally, the mission statement's level of specificity increases the further down you go in an organization. However, one common element remains whether you are running a not-for-profit organization or a business: The organization's mission statement subsumes the mission statements of all its subunits. Hence, they need to reflect the same core values and the same strategic intent enunciated at the organization level.

Functional area mission statements emphasize the department's contribution to the organization's vision and mission, its role within the organization, and what it intends to do.<sup>24</sup> An example of a mission statement for a training and development department would be to enhance organizational effectiveness by developing future leaders and establishing a culture of trust and self-reliance.