

The Role of Faith-Based Organizations in Supporting Internally Displaced Persons (IDPs) in Maiduguri, Borno State Nigeria: A Case Study of FOMWAN

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Abstract

The role of Faith-Based Organizations (FBOs) towards provision of humanitarian supports that are spiritually inspired have been recognized globally. This paper explores the role of Faith-Based Organizations in supporting Internally Displaced Persons (IDPs): A case study of FOMWAN. The study employed a qualitative case-study method in achieving its objective. A purposive sampling was used in selecting the participants. An in-depth interview method and Focus Group Discussions (FGD) were employed in getting the empirical data and a thematic method was used in analyzing the data. The study found that FOMWAN plays an important role in supporting IDPs under three core themes which include: Education/Da'awah; Food, Material and Financial Supports and moral supports. The study concludes that the main drive for successful Islamic women's FBOs lies on religious inspirations among its members and it has positively impacted on the welfare on IDPs in the state. Recommendations were lastly given towards improving the roles of Islamic women's faith-based organization in supporting IDPs which include as thus; formation of more, Islamic women's owned FBOs should be encouraged and philanthropists and government should provide more supports in terms of finance and materials to women owned associations in order to extend their humanitarian services to the grassroot.

Keywords: Internally Displaced Persons, Faith-Based Organizations, FOMWAN, Da'awah, Borno State

1. Introduction

Globally, religion plays an important role in the lives of people, particularly in the context of developing countries. However, faith is argued to be the terrain within which justice, peace and struggle against inequality prevail (Firdous et. al., 2023). Until the last three decades, the role of religious organizations in and for development has

been neglected. Also, the importance of collective actions and its long-time societal impacts have been emphasized by many scholars. However, both practitioners and policy-makers have now realized the ways in which faith interacts with societal development (Clarke, 2008).

However, it is widely accepted that religion and faith are important instruments towards socio-economic development in society (Agunwa, 2017). Faith-Based Organizations (FBOs) were usually formed in order to improve social-welfare of people in society (Noor & Nawari, 2023). A Faith-Based Organization (FBO) is widely defined as any humanitarian relief and developmental organization that is formed by or with a direct or indirect relationship to a particular religion/faith in a community (Khafagy, 2020). They include broad group of organizations within conventional churches, mosque and temples (Clarke, 2006). These organizations play crucial roles in both developing and developed countries (Clarke & Ware, 2015). Such organizations were either run by members who are religiously committed or they hire a professional staff to run the affairs of the organization, all of which share a religious aspiration with caring traditions together with strong societal impacts. However, the core idea of such organization is to deliver developmental aid from religious inspiration (Khafagy, 2020).

Furthermore, faith-based or religious organizations particularly operating in non-western countries were well-established and informed about their societal beliefs and contexts. Therefore, FBOs can easily offer solutions for causal factors that lead to pressing challenges facing human societies. Challenges such as poverty, unemployment, social exploitations, injustices and inequality have led to increasing number of such organizations particularly in developing countries (Khafagy, 2020). These organizations usually demonstrate deep

social commitments and very sensitive to cultural beliefs and they are accessible to greater number of people across social classes. Also, influenced by their religious background, Faith-Based Organizations present coherent vision towards achieving desired changes with expected outcomes. According to Noor and Nawari (2023), FBOs provides efficient developmental services to larger part of society by reaching poorest people at grassroots level and they ensure long-term presence. Also, they served as an alternative for secular developmental theorist while providing voluntary social services and encouraging civil society advocate.

Studies have shown the significance of material and psychological support for people affected by crisis particularly in post-conflict or war-torn societies (Barnett & Stein, 2012). Largely motivated by their religious beliefs, FBOs usually provide spiritual, material and moral supports to their targeted beneficiaries. In their operations, they also show high level of respect towards faiths of the host communities and in most cases, try to resolve social issues that are controversial by seeking for a localized consensus. This is because, any attempt to neglect such actions could make their missions threaten and their efforts fruitless (Kirmani & Khan, 2008). Therefore, FBOs within both Muslims and Christian religious play an influential role in responding to crisis situations particularly in West African countries in general. This is achieved by adopting a more comprehensive approach that gives more hope than fear and which shapes the attitudes of the people affected by crisis as well as transforming

their physical and spiritual practices (Featherstone, 2015). Therefore, FBOs depend largely on the supports from religious leaders in achieving their goals (Khafagy, 2020).

However, it is usually blurred to differentiate between a faith-inspired organization and FBOs under an Islamic context (Khafagy, 2020). This therefore, necessitate the need to explore the role of Islamic faith-based organizations in general and those run by Muslim women in the North East with reference to the Maiduguri, Borno State. This is a region that have been bedeviled by the *Boko-Haram* insurgency for over twelve (12) years, resulting to the deaths of about 20,000 to 30,000 civilians, and displaced over 2.3 million people within and across neighbouring countries (UNHCR, 2018). Borno State has the highest share of IDPs owing to the fact that it is the epicenter or hub of the insurgency and this has attracted the influx of humanitarian organizations/associations which Federation of Muslim Women's Associations in Nigeria, (FOMWAN) as an FBOs cannot be exempted.

More so, several literatures have been reviewed such as Tippens *et al.*, (2022), Parsitau, (2011), Atalay (2019) among others which shows that they were mostly conducted in countries like Tanzania, Kenya, Turkey. Though, little studies have been carried out in Nigeria such as Okunade and Ogunnubi (2020); Onoja *et al.* (2020). However, due to state specific reasons, their outcome cannot be generalized to Maiduguri, Borno State. Also, few studies such as Okwute *et al* (2020), Abubakar

(2021) were conducted in the state on IDPs in the state and North East region respectively with emphasis on environment and health challenges but failed to considers the nexus between an Islamic FBOs and IDPs. It is against this that motivates the need to examine the role of FBOs in supporting the IDPs in the state while focusing on FOMWAN.

2. Literature Review

2.1 Conceptual Review

2.1.1 *BokoHaram Insurgency*: For more than a decade now, the Northeastern Nigeria in general and Borno state in particular is engulfed into violent conflict by the terrorist group known as the “*BOKO HARAM*” which literally means “Western education is forbidden”. While the Arabic name for the group is “Jama'atu Ahlis Sunna Lidda'awati Wal-Jihad” which claimed to be agitating for an Islamic State. The ideological stand of the group only became more pronounced from the year 2008 to 2010. The emergence of the group was first witnessed in 2003 while, the first and the major assaults by the group were recorded in year 2009. The encounter between the group and the Nigerian Security Forces in 2009 lead to the deaths of many members of the group, including their leader named- Muhammad Yusuf. From that period to date, the nation particularly the BAY states (i.e., Borno, Yobe and Adamawa) have witnessed series of attacks and counter-attacks from the remaining members of the group and the Nigerian securities forces. Lots of human lives (mainly civilians) and properties were lost during the series of attacks and targeted killings by the group as well by the Nigerian military under the guise of defense.

The *Boko Haram* like other insurgency groups such as al-Qaeda, Al-Shabaab and other affiliated organizations have similar nature of activities and ideology. Their main targets include securities formations, schools, prisons, places of worships (Churches and Mosques) and other government structures. Both the minority Christians and the majority Muslims in the region became targets. According to Global Terrorism Index (GTI, 2015), the Boko Haram is one of the world's deadliest insurgency group. The trends employed by these groups include kidnapping and abduction of both civilians and security personnel and killing them, suicide bombings in public places like markets and motor parks and, attacks on financial institutions especially banks among others (Okemi, 2013). However, it is believed that factors such as unemployment, poverty, ignorance and illiteracy and weak family structures were the main reasons behind the quick acceptance of the *Boko Haram* ideology especially by youths (Onuoha, 2014; Sule *et al.*, 2015).

The group has been known for its atrocities and since it started, they have killed tens of thousands of people which include both security operatives and civilians during their indiscriminate attacks. Statistically, asset worth N1,380 billion (USD6.8billion) were lost in Borno state, resulted to deaths of more than 300,000 children and about 2.3 million people were displaced from their homes (Matfess, 2017; Borno State Development Framework, 2020). These forced displacement and lack of livelihood activities among majority of the people has significantly contributed to the recent food

crises and famines in the region. Consequently, it can be concluded that the activities of the Boko Haram insurgents have crippled the entire fabric of the state and the North east region at large.

2.1.2. Internally Displaced Persons: The Boko Haram insurgency is seen as the single greatest cause of displacement in Nigeria's history. The crises have displaced more than 2.3 million people in the Northeast out of which over 1.8 million were in Borno state alone. It has also displaced over 280,000 people from the region into three neighbouring countries such as Cameroon, Chad and Niger thereby making them refugees. The Boko Haram crisis alone accounted for 70% of the total number of displaced persons in Nigeria and the three countries. Furthermore, 92% of these people were forcibly displaced within their own countries (UNHCR, 2022; IOM, 2022). These displaced persons fled their homes and communities in order to seek for safety from hostilities and indiscriminate attacks from both sides of the conflict. However, majority of Nigerians believed that the Boko Haram crisis in particular and other violent extremism escalate because of the country's worsening socio-economic and political conditions overtime (Botha *et al.* 2017).

It is evident that more than half of Nigerians are living below extreme poverty line and the northern part of the country has the lowest human development index. And, despite the fact that the north has the highest population, about 71% of its people live below the internal poverty line (four-fifth of the people living in poverty) (WHO, 2017). The unemployment rate in the north stood at

60% while illiteracy rate is as high as 85% in the North (Onaedo *et al.* 2017). Unfortunately, the Boko Haram insurgency has made the bad situation even worse. The socioeconomic activities which serve as the people's life-line and instrumental towards their resilience in overcoming shocks under the context of the object poverty has been destroyed, the meager income they struggle for and their livelihood activities were completely lost thereby, compelling greater number of displaced persons to depend on external assistance for survival. Therefore, the overall development challenge of poverty reduction becomes even greater under these conditions of uncertainty and displacement.

2.1.3. Islamic Faith-Based Organisation: Faith-Based Organizations (FBOs) are non-profit making entities whose values are inspired by religion or religious beliefs which are often based on social and moral components. They are known for their distinct strategic value particularly going by their unique attributes (Clarke, 2005). Indeed, several studies have stressed the importance of FBOs in many countries. Because, it is evident that more than 80% of the world population attests to religious affiliation and, they offer wide range of opportunities partnership and advocacy on diverse contexts of developmental issues in both local and global arena. They also provide unique perspectives challenging issues and stress particular approaches inspired by their theological social ethics (Khafagy, 2020).

Realizing that there is a strong relationship between religious/spiritual beliefs and

human development, quite a number of FBOs (particularly affiliated to churches, mosques, temples and synagogues) were strategizing towards covering different contexts and issues. They try to extend their ministries beyond their members to include entire communities (Tarpeh & Hustedde, 2021). FBOs are often considered to be more stable, enduring and trusted institutions by many communities. People usually turn to their faiths for motivation and strengths in times of difficulties and stress (Ager *et al.* 2015).

Nigeria has a large and diverse population, accounting for 47 percent of West Africa's population and nearly one fifth of Sub Saharan Africa's with approximately 200 ethnic groups speaking 500 indigenous languages, practicing two major religions — Islam and Christianity (Bello & Sagagi, 2017), creating different invaluable faith-based networks with easy reach and they enjoy propound trust among many communities. Such networks offer rear opportunities in disseminating information, overcoming stigmatization, reducing stress, mobilizing grassroots, shaping social values and promoting responsible behaviours among their believers. In addition, they redirect charitable resources in achieving spiritual as well as social security (Boro *et al.* 2021). Religion and spirituality often motivate and propel people, community as well organizations towards providing supports to the needy and save them from unwanted circumstance. Thus, the relationship between humanitarian activities and the values as well as principles which forms the basis of all major faiths cannot be overemphasized. Therefore, there is

unanimous recognition of the valuable contributions which faith-based organizations make towards the protection of refugees and displaced persons (Guterres, 2012).

2.1.4. FOMWAN: The Federation of Muslim Women's Associations in Nigeria, (FOMWAN) is a not-for-profit making organization which was founded in October, 1985. The association was initiated by the struggle of some few devoted Muslim women who came up with the idea of forming an umbrella body during Muslim Sister's Organization (MSO) conference in the year 1984 (FOMWAN 2015). Before the advent of FOMWAN, there was no unified forum where the voice of Muslim women could be heard. Hence with the efforts of few women and particularly with the relentless efforts of the pioneer *Amirah* (Women Leader) of the association, Hajia Aisha Lemu, the organization was put in place. FOMWAN has now become an umbrella association to all Muslim women's organizations in Nigeria. FOMWAN is now a household name both within Muslim domains in Nigeria and among all progressive minds abroad (Fahm, 2017).

Presently, FOMWAN as a Muslim faith-based organization has chapters in 36 states and Abuja. It has over 80,000 registered members across all the states in Nigeria and the Federal Capital Territory. The organization also has over seven hundred affiliate groups which cut across all local government areas in Nigeria. It also has tentacles in other African countries which include Gambia, Ghana, Liberia, Mauritius

and Sierra-Leone (FOMWAN 2015). The main drive behind forming the organization is to improve the socio-economic well-being of people (especially those of women, children and youth) in the society and to impact on various aspects of life within communities. The aims and objectives of FOMWAN include;

- i. To create awareness among Muslim women towards understanding the true teachings of Islam according to Qur'an and *Sunnah* and, to encourage them to live in accordance with those teachings.
- ii. To promote and propagate the cause/principle of Islam in Nigeria and beyond.
- iii. To contribute and make positive impact on issues of national interest with the view of safeguarding the interest of Islam.
- iv. To unite and coordinate Muslim women's organizations in Nigeria in order to have a single voice as well as acting and making organizational decisions together.
- v. To liaise between Muslim women and the government at the federal, state and local authorities in Nigeria.
- vi. To discourage all forms of divisive factors particularly in the form of ethnicity and sectarianism among Muslim women across Nigeria (FOMWAN, 2007).

Apart from these objectives, the goals of the organization are directed towards; Improving intellectual, social and moral development

among women, youth and children, improving overall health status among women, youth and children in Nigeria; Empowering women, youth and children through the provision of skills acquisition programs, financial and material supports towards achieving sustainable development; Strengthening the understanding of the teachings of Qur'an and *Sunnah* among the *Ummah*; Influencing towards achieving positive changes in policies and issues which affects women, youth and children in particular and Islam in general; Improving socio-economic well-being of people in identified communities; Mitigating the impacts of disasters and distress among people in society.

FOMWAN as an Islamic women organization ensures the attainment of the above listed goals through women who are highly motivated and socially responsible. Also, these women serve as role models and impact positively in ensuring overall development in the society. It has an organized administrative procedure that ensures effective coordination and execution of her goals and objectives (Fahm, 2017).

2.2 Empirical Review

One of the over-reaching goals of most humanitarian organizations is to provide a more effective and timely supports to persons affected by crisis (UNOCHA, 2018). The immediate needs of people affected by people who are forcefully displaced from their homes due to conflict are largely in form of material and foods. Also, the early supports by humanitarian organizations and other relevant actors were also in form of foods and material (Onoja et

al. 2020). The unique roles of faith-based organizations in reaching to marginalized segments in societies cannot be overemphasized (Wallace, 2017).

Tomalin (2012) examined the contemporary belief on the nature and characteristics of faith-based organizations in development. The study revealed that there is increasing number of donor agencies choosing to work with and fund FBOs. It is also revealed that FBOs are having comparative advantage compared to the secular organizations. Similarly, Atalay, (2019) also observed that FBOs serve as an active tool for neoliberal governmentality. The study also revealed that the responsibilities of FBOs in the areas of service delivery and provision of welfare to people in need have been increasing and they have now become major actors in ensuring effective operation of market rationality. FBOs in Turkey were also found to be instrumental in providing a political legitimacy to the neoliberal social welfare system in the country.

Para-Mallam (2006) studies how religion relates with development and gender equality in Nigeria and its effects on developmental policy and practice. It focuses on the conflicting issues and challenges between religion and indigenous traditions which affects women's life. Furthermore, the study established FBOs that are owned by women often use their religious teachings in challenging male-biased policies thereby promoting all-inclusive and holistic development in Nigeria.

According to Zook and Arndt (2021), most Islamic women faith-based organizations

were involved into a broad range of services among which is the provision of religious education and advocacy programs to their targeted beneficiaries. And the target groups were mostly women and children. Similarly, UNHCR (2012) affirms that faith-based organizations usually seek to support and provide care and protections particularly to people who are forcefully displaced. However, spiritual cleansing and provision of adequate religious knowledge has been the primary concerns of most faith-based NGOs (Berger, 2003; Bolotta *et al.* 2019) and, using such beliefs in overcoming compounded challenges often faced by displaced persons (Tippens *et al.* 2022).

Okunade and Ogunnubi (2020) affirm that religious knowledge is important to everyone under every circumstance. And, emphasized that having such knowledge is more desirable particularly to persons who are displaced and taking refuge in IDPs camps. IDPs often lack basic needs therefore; they require adequate social welfare from various humanitarian aid organizations. Accordingly, FBOs provide assistance to people in a challenging environment such as conflict and crisis situations (Orji, 2011). Also, Okwute *et al.* (2021) examines the environmental health issues in displacement while focusing on the IDPs of Borno state concluded that sanitary, overcrowding nature of the camps and its physical structures are not satisfactory which could spur health issues within the camps. In a similar study, Abubakar (2021) concluded that IDPs are facing issues such as acute malnutrition, poor and inadequate health provision which are mostly found among women and children.

Parsitau (2011) explores the multiple roles played by FBOs among internally displaced persons in Kenya. The study uses an ethnographic research approach to examine ways in which religious convictions and practices serves in integrating displaced persons into new life. The study concludes that personal and collective sense of religious beliefs helps in overcoming compounded challenges caused by displacement. Similarly, Tippens *et al.* (2022) examined the role of religious institutions in improving the health and wellbeing of older urban-displaced persons in Tanzania. The study found that religious networks foster spiritual support and guidance; enhances social support and friendship; provides opportunities in getting materials and provides informational supports. Therefore, FBO were known for their unique perspectives within diverse contexts especially in complementing the secular policies and programs that are geared towards uplifting the socioeconomic welfare of displaced persons.

Consequently, from the reviewed literatures it depicts that most of the studies (Tippens *et al.*, 2022; Parsitau, 2011; Atalay, 2019) were carried out in countries like Tanzania, Kenya, Turkey and among others. Although, there were few studies that was carried out in Nigeria such as Okunade and Ogunnubi (2020); Onoja *et al.* (2020). But due to state specific reasons, their outcome cannot be generalized specifically to Borno state. More so, other studies such as Okwute *et al.* (2020), Abubakar (2021) examined the nexus between health and environmental issues on IDPs in Borno State but they failed to consider the role of an Islamic FBOs in

ameliorating the IDPs. Hence, the need for this study to examine the role of Federation of Muslim Women's Associations in Nigeria (FOMWAN) an Islamic Faith-Based Organizations in supporting Internally Displaced Persons (IDPs) in Borno State, Nigeria.

2.3 Theoretical Framework: The theory change is considered appropriate for this study. This theory presents a framework that shows how faith-based organizations contribute to social and behavioural change. The theory also shows the importance of change in faith community at different levels such as intra-faith, inter-faith and faith within the community. While emphasizing on how faiths contributes to social change and behavior in societies, the theory presents that four core issues such as child/youth participation, gender, fragile contexts and vulnerability intersect each approach and strategy. However, while applying these within a specific context, each of the issue requires specific strategies in order to make it practicable (Chowdhury *et al.* 2019).

3. Methodology

To explore the role of women organizations in supporting Internally Displaced Persons (IDPs), a case of FOMWAN, this study employed a qualitative case study method. This method enables researcher to study complex phenomena within their contexts (Rashid *et al.* 2019). For the purpose of this study, in-depth interviews were conducted with two past *Amirahs* (women leaders) and currently members of *Ash-Shurah* council of FOMWAN as well as two service recipients. An in-depth interview method allows the researcher to

explore in depth the phenomena from the participant's perspectives and viewpoint. The participants for the study were purposely sampled due to their strategic position in the organization and availability. Subsequently, the researcher explained the purpose of the study and obtained consent of the respondents for the purpose of the interview. Accordingly, a semi-structured interview protocol containing probes as well as follow-up questions were developed in lined with the objective of the study. In order to minimize researcher's biasness, the researcher became a listener throughout the interview process. The interviews were audio recorded and the interviews were transformed into text through verbatim and coding of the data was done manually. The verbatim transcription was to ensure consistency by generating a data output that can be subjected to scrutiny.

Furthermore, thematic analysis was employed to analyse the data obtained. This approach involves 6-steps which include 1) data familiarization, 2) generating initial codes, 3) searching for themes, 4) reviewing themes, 5) defining and naming themes and 6) producing the report (Braun and Clarke's, 2006). Upon obtaining the data from the interviews conducted, familiarization step was employed which captures processes like transcribing the data and taking notes from the literatures. Also, to protect the identities of the participants for the study, the two categories of participants, the FOMWAN officials and the beneficiary's codes were assigned as thus 'FOMWAN official' and 'Beneficiary' respectively. Themes were generated into three (3) namely; education/*Da'awah*, foods,

financial and material support and moral support in which step 4-5 was built upon before the producing the final outcome or report for the study.

4. Results and Discussions

The role FOMWAN towards supporting Internally Displaced Persons (IDPs) particularly among victims of *Boko Haram* conflict is categorized into three themes. These include; education/*Da'awah*, foods, financial and material support and moral support.

4.1 Education/*Da'awah*

Accordingly, one of the participants who is a former *Amirah* and a member of *Shurah* council affirmed that their FOMWAN places great importance towards educating IDPs through the *Da'awah* wing of the association together with other sister associations.

“The Da'awah committee in collaboration with education committee of the association educates the IDPs in many areas of human life. The two committees organize themselves into groups and pay visit to different IDPs camps based on their schedules which is twice or three times a week. And these committees educate both women and children on how to perform ritual baths, ablution, prayers as well as in the areas of Tawhid”. FOMWANofficial 1

While responding to the question on how the beneficiaries gain from the activities of the education and *Da'awah* committees, she narrated that;

“When we first started because I was also part of the committees, many of the IDPs confessed that they never heard anything

like ritual baths before now. Some of them were crying for getting to know such an important aspect of their religion for the first time. And regarding prayers, many of them do not know how many Raka'ats they are expected to pay in every Salat. Some of the women told us that they just keep praying until they get tired before concluding. They also do not care to cover themselves while in prayers. So with our intervention in the area of education, we were able to overcome these problems to a large extend. Many of them have already gone far in understanding this basic knowledge”. FOMWANofficial 1

While collaborating with Borno Muslim Ummah we were able to organize lesson classes to various categories of IDPs particularly to those living in Stadium IDPs camp and Teacher's village IDPs camp. The categories were into women, girls and children classes. These lessons were conducted on Fridays, Saturdays and Sundays. The two associations also drafted a curriculum in order to achieve their goals”. FOMWANofficial 1

Responding to a question asked on how to achieve a sustainable education programs particularly when the IDPs are returned back to their homes. She stated that;

“When the issue of returning them back to their original locations was raised by the government, we decided to take some actions. Some of these efforts include an intensive lesson classes which we provided for some months. We also provided special trainings to some of the women who have demonstrated good performance in order for them to continue with the programs when

they return back to their original locations. We also promised them that FOMWAN will keep visiting them occasionally in order to assess their progress". FOMWAN official 1

On the side of one of the recipients, who now live within the host community, she confessed that she has learned a lot while in the camp. And, she expresses her dismay that such programs were not taking place within the host community.

"Yes, I have learnt a lot of religious teachings from women associations which I cannot remember their names. Wallahi! I have learned many things which I never knew before coming to Yerwa. But I am not happy that I cannot see such programs happening in the down-town since we left the camp. I refused to go back to my village purposely because of these types of programs. How I wish those associations could reach us here". Beneficiary 1

Another dimension of the education is that of the provision of skill acquisition programs/training provided by FOMWAN towards self-sustainability among women and girls in various camps.

"FOMWAN has also provided some skills to women IDPs within our well equipped skill acquisition center. The centre has kneeting and seewings machines, a well equipped kitchen. Some of trainings were on making soap, formade, insecticides and disinfectants. Most of the women are very hardworking. Some of them were very good in sewing and knitting. Many of the IDPs have learned one business or the other while still in camps".

The above narrations indicate that the education and Da'awah committees of FOMWAN and other Islamic faith-based organizations have contributed in educating IDPs in the areas of basic teachings of Islam and it corroborates with the works of Berger, (2003), Bolottaet *al.* (2019), Zook and Arndt (2021) and Okunade & Ogunnubi, (2020).

4.2 Food, Material and Financial Supports

An Islamic faith-based organization such as FOMWAN also provides materials, foods and financial supports to IDPs who are displaced from their home and taking refuge in camps and other temporary places. While narrating on the role of FOMWAN in supporting IDPs by providing foods, materials and as well as financial support, a FOMWAN official stated that;

"We collect cloths and materials of all kinds from our members and other individuals in the society for onward delivery to IDPs. This was the first kinds of assistance that we offer as the IDPs kept coming at the beginning of the crisis. Such support continued throughout the years of the Boko-Haram crisis. We usually collect the cloths, wash, iron and package them into different categories like for women, for children also for men. This was done so many times in all the camps across the state. Friends and relatives from as far as Abuja and other states also send cloths of all kinds through our organization". FOMWAN official 2

"In respect of feeding, the organization have been providing foods to IDPs camps at various occasions. We sometimes cook jollof rice and provide up to 150-200 take-away

and we normally take a particular camp at a time. And this keeps rotating. And, this provision of food is given more consideration particularly during Ramadan. FOMWAN usually cooperate with other organizations such as Al-Ihlas and MSO that are all affiliate to FOMWAN in providing the foods”.

“Financially, we have supported some women who came up with their intended business plans with cash. I can remember one of them decided to buy maize and produce the maize flour for sale. And another one who decided to start a ‘Masa’ (a form of bakery) business and many other women with one business or the other. Although, some of them could not sustain the business but, we still supported others with some token which we were able to afford. This has also assisted few of them in becoming entrepreneurs”.

In line with the objectives of FOMWAN, the organization has assisted IDPs in order to reduce their sufferings and it is in tandem with the works of Onojaet *al.* (2020).

4.3 Moral Supports

FOMWAN as an Islamic faith-based organization has great responsibility towards ensuring provision of moral and spiritual supports to persons living under displacement situation. In respect to the question on the extend of moral support provided, the FOMWAN official stated that;

“As I mentioned earlier, FOMWAN as a women organization is so much worried when it comes to moral issues in the society. I must tell you that the kinds of immorality in the camps were very much disturbing.

Children were given birth to and there is no eligible father to take care of such children. So, they either survive with a single mother or left to survive on their own. But I must say Alhamdulillah because we were able to educate on the immoral behaviours happening within camps. You couldn’t believe that some of these women do not even know that some of the things they do were Haram (forbidden) in Islam. When we told them the implications and Islamic rulings, many of them were crying and decided to repent and promised never to return to immoral acts”. FOMWAN official

Another participant who was also an IDP also affirmed to the claim that some acts which are against Islamic teaching happens within camps.

“Yes! Different kinds of immorality do happen. I didn’t believe it before until I saw it myself. It is always difficult to control human beings with different orientations and with different backgrounds”. Beneficiary 2

The above statements also confirmed that FOMWAN have also played an important role in uplifting moral status of women IDPs particularly through education and preaching Islamic teachings in accordance with Qur’an and Sunnah and this outcome is in line with the works of Tippens *et al.* (2022)

5. Conclusion and Recommendations

The role of Islamic faith-based organization such as FOMWAN towards supporting IDPs cannot be overemphasized. These roles were within the spirituality and principles of Islamic belief which are in accordance with *Qur’an* and *Sunnah*. Religious inspiration

and motivations are crucial elements for the success of Islamic faith-based organizations. Guided by the Islamic teachings, FOMWAN as Islamic women's owned organizations have played an important role towards impacting positively by improving both the spiritual and material well-being of IDPs in general. Consequently, based on the findings, the following recommendations are offered:

- i. Islamic women's owned FBOs should be encouraged especially by ensuring a seamless registration process and creating conducive operating environment so to enable them supports other less privileged and disadvantaged segments of the society as this will go a long way in reducing the poverty among this category of persons in the state.
- ii. There is need for Islamic FBOs to intensify and extend their Da'awah and other educational programs to remote areas in order to provide basic knowledge to their followers as this will further assist in reducing the number of out of school children on the streets as well in the various camps.
- iii. Philanthropies and government should provide more supports in terms of finance and materials to women owned associations in order to extend their humanitarian services to the grassroot as this will expand their scope of reach, thus adequately addressing the humanitarian challenges faced by the IDPs and other vulnerable persons in the state.

- iv. There is need for Islamic FBOs to collaborate with other local and international organization's so as to exchange ideas, secure funding in order to operate in line with global best practice in the fight against IDPs and other humanitarian issues.
- v. Multi-dimensional skill acquisition programs should be implemented so that beneficiary or the IDPs can be trained and seed capital disbursed so that they can be independent and self-employed even if they are resettled in various their communities.

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