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MUSLIM WOMEN AND SOCIAL RESPONSIBILITY IN NIGERIA: THE CONTRIBUTIONS OF FEDERATION OF MUSLIM WOMEN'S ASSOCIATIONS IN NIGERIA (FOMWAN)

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Abstract

This paper explores the various ways in which Federation of Muslim Women's Associations in Nigeria (FOMWAN) has acted as a socially responsible organisation in Nigeria. Since the 1980s several Muslim women led organisations have emerged in Northern and Southern parts of Nigeria, some of which have formed networks to advocate for Muslim women's rights. Therefore, to identify the contributions of FOMWAN in Nigeria, this article looks at the emergence of Federation of Muslim Women's Associations in Nigeria (FOMWAN) in particular, an organisation which was established more than three decades ago. Drawing empirical evidence from activities of FOMWAN and using historical and descriptive approaches to analyse the data, this study outlines how FOMWAN strategically engages in development projects and thus further their own vision of development. This paper discovers that FOMWAN envisages a world where women are completely enabled to be good role models in making a beneficial impact in the society. FOMWAN supports the religion of Islam in Nigeria through *Da'wah* (invitation and propagation), the establishment of educational institutions and other outreach activities. It also works towards the improvement of the conditions of the people, especially women, youths and children through training, provision of qualitative education, health, and humanitarian services, micro-enterprise scheme and advocacy as ways of playing its social responsibility role. It is, therefore, anticipated that this paper will add to the body of knowledge on Muslim women, especially as it relates to Nigeria and provides some insights to Muslim women organisations operating in Nigeria.

Keywords: FOMWAN, Muslim, women, social, responsibility, Nigeria

Introduction

Examining the contributions of West African Muslim women in social work – specifically in religion, economic, health, education, youth development – can provide significant insights into the intricate connections of the economy, religion, culture and social responsibility activities of Muslim women. It has been observed that gender and development are framed in various ways to the extent that women are seen as beneficiaries of targeted development programmes, which in the end diminish their socio-economic and religious contributions (Wallace, 2014). Hence, several scholars have opined that the predominant development standards often ignore the

contributions of Muslim women to development efforts in their communities (Alidou, 2005; Bordat, Davis, & Kouzzi, 2011; Callaway, 1987; Hafez, 2011; Mama, 1996, 2001). This paper explores the extent to which Muslim women in Nigeria are contributing to the development of the country through non-governmental organisations (NGO), with a particular focus on Federation of Muslim Women's Associations in Nigeria (FOMWAN) and how FOMWAN is providing a range of key development-related services.

Using historical and descriptive approaches, this research examines interactions between and within various Muslim women faith-based organisations. It also outlines how Nigerian Muslim women's organisations strategically engage in development projects and thus further their own vision of development. This study examines the experiences of Muslim women in Nigeria and makes three contributions. First, it provides significant empirical data on the contributions of a foremost Muslim women's faith-based NGO in Nigeria. Second, it shows the length at which Muslim women engage in activities in the public sphere. Finally, it asserts that Muslim women are engaged in NGOs as active participants in the development of the country rather than mere beneficiaries of the donor or government-driven development paradigms (Wallace, 2014).

Based on prior studies that have noted the importance of faith-based organisations in development (Tomalin, 2012; Wallace, 2014; Para-Mallam, 2006), this paper argues that FOMWAN, a Muslim women faith-based organisation can be regarded as a major contributor to development agenda in Nigeria. By studying FOMWAN, this paper uncovers examples of the Nigerian Muslim women's promotion of social and political agenda – in largely conservative communities which are of benefit to women and to Nigeria as a whole – and the extent of the organisation's success (Balogun, 2010; O'Brien, 2001; Pereira, 2005). Pereira (2005) argues that FOMWAN has made significant contributions in political mobilisation of women and has attempted to shift some of the hegemonic discourses on women to ones that are more favourable.

Underscoring Pereira's (2005) argument, Wallace (2014) notes that FOMWAN collaborates on projects with other women organisations such as National Council of Women's Societies (NCWS), Women in Nigeria (WIN), Federation of Women Lawyers in Nigeria. Among the projects they have collaborated on include HIV/AIDS prevention and sensitisation, reproductive health, women's economic empowerment, and elections. Olarinmoye (2013) speaks directly to the delicate nature of society's reform when she argues that in recent times, Muslim women through FOMWAN have been able to create an opening for themselves within the structure of Islam in Nigeria. One of the ways they have been able to achieve this is mainly through the discourse of Islamic reform but that such discourse of reform displays contradictions and could also be used as a source of legitimacy by more extremist groups with a negative effect in the area of women's empowerment (Olarinmoye, 2013). It is, however, important to understand how Muslim women are

not only negotiating their identity in contexts where they face pressures but are also involved in socially responsible practices within their societies. This also helps in providing a deeper understanding of how Muslim women negotiate various development processes and how they emerge as development actors within a faith perspective (Wallace, 2014). Much like Pereira's (2005) contribution to women political mobilisation activities and the expansion of the democratic space in Nigeria, this study analyses the varied experiences of FOMWAN as socially responsible actor to illustrate its contributions to the social, economic and political development in Nigeria.

Preliminary Discussion on Social Responsibility

According to Garriga & Melé (2004), "social responsibility is an ethical obligation which applies to any organisation". Toker (2015) defines social responsibility as "the common ground which enables business and NGOs to get together for the well-being of society". Maurrasse (2004) states that when legal practitioners speak of social responsibility they mean to support the individual client's interest to the best of their ability, where the winning interest is formally viewed (and functions as) the best alternative for the community. From these definitions, it is evident that social responsibility is an ethical obligation and that social responsibility works for both corporate organisations and NGOs. Social responsibility also enables the wellbeing of the society and it is connected to championing the interest of the community.

In addition to the above definitions, available studies on social responsibility shed light on its nature. One of such studies shows that social responsibility entails an ethical orientation to look beyond legal obligations. In addition to moving beyond legal obligation, these scholars state that it can also be seen as a responsibility for the behaviours of people with whom the organisation interacts and the consideration of the impact of the organisation's operations on the environment or community (Blowfield & Frynas, 2005). It is therefore an important obligation on the part of governmental and non-governmental organisations.

It needs to be noted that close attention has not been paid to the role of social responsibility in the non-profit and public contexts (Zigan & Le Grys, 2016). Many researchers often focus on social responsibility within a broader context about the role of business organisations in society (Haugh, 2003; Maignan & Ferrell, 2003; O'Riordan & Fairbrass, 2008). This may be because social responsibility in some business organisations is usually used to track some well-targeted socially oriented purposes and a good example is regular donations to non-profit organisations, along with the goal of profit maximisation (Antoci, Galeotti, Russu, & Zarri, 2006).

Whichever form social responsibility takes, it is usually linked to a number of factors. These factors include socio-economic problems, tackling poverty, health care provisions, infrastructural development, education, and promoting charitable and community courses (Amaeshi, Adi, Ogbechie, & Amao, 2006; Bisesi & Lidman,

2009; Brammer, Williams, & Zinkin, 2007; Hiilamo, 2012; Riches, 2011). Socio-economic problems in the Niger Delta, Nigeria, for example, are being tackled by multinational companies such as Shell Petroleum Company with little contributions from the Nigerian government. This is because there is a lack of national macroeconomic planning and management, backed by equitable resource allocation, and an enabling environment on the part of the Nigerian government (Ite, 2004). More importantly, these have serious implications for the overall performance of social responsibility initiatives by organisations in developing countries.

In addition, incessant political unrests within Nigeria are not unconnected to the social and environmental issues that lie at the heart of the organisations' social responsibility discussions. Teething troubles of poverty in the midst of plenty, environmental laxity, and bureau-political exploitation incriminate the Nigerian government. Also, Nigeria suffers from poor infrastructural development. An example of poor infrastructural development is the road networks in many parts of the country. Many of these roads can be regarded as underdeveloped and this has led to communities being cut off from each other due to unassailable transportation networks. Moreover, the education system is largely under-funded leading to high rate of illiteracy. Education in the north-eastern part of Nigeria has been disrupted. Boko Haram Insurgents have also made deliberate attacks on schools leading to the abduction of girls and use of schools as IDP camps.

Nigeria has one of the worst health care systems in the world and the doctor-patient ratio is almost 1:1000. Poor hygienic behaviours are also contributing to outbreak of water-borne diseases, increase in mortality and morbidity. Lack of adequate emergency sanitation facilities also put individuals, particularly women and children at increased risk of protection issues. Furthermore, the public sector is comatose and on top of these, corruption threatens to disintegrate the country. As such, compared to what is obtainable in the Western world, there is a near total collapse of infrastructures in Nigeria. Hence, businesses wishing to operate in Nigeria face significant constraints, from poor infrastructure, particularly road networks and electricity supply to inadequate physical security. These factors have deterred foreign organisations from assisting Nigeria and have led many Nigerians to take their skills abroad.

With this preliminary discussion, we will be able to examine the contributions of Federation of Muslim Women's Associations in Nigeria (FOMWAN) and determine the extent to which such contributions have complied with the practice of social responsibility amongst Nigerian faith-based organisations and how it has contributed to shaping the socio-economic conditions of Nigerians. Before presenting the social responsibility contributions of FOMWAN, it is instructive to provide a historical background of the organisation.

A Historical Background of FOMWAN

The Federation of Muslim Women's Associations in Nigeria, (FOMWAN), was founded over thirty years ago. It partly owed its existence to the efforts of a few committed Muslim women who muted the idea of the need for an umbrella organisation at Muslim Sister's Organization (MSO) conference in 1984 (FOMWAN, 2015c; Lemu, 1997). Prior to the formation of FOMWAN, there was no distinct forum where the voice and yearnings of Muslim women could be co-ordinated in a united form. Hence, with the organising ability and untiring energy of the first Amirah (Women Leader) of the organisation, Hajia Aisha Lemu, FOMWAN has become a household name not only within Muslim circles in Nigeria but also among all progressive minds outside the country. Aisha Lemu, in her effort to see the formation of the organisation coming to fruition, invited some Muslim women organisations and other Muslim women and they all came together to witness the birth of FOMWAN in 1985 (FOMWAN, 2015c).

The resolution to establish a forum for Muslim women in Nigeria led to the birth of FOMWAN in Minna, Niger State on the 12th of October 1985 in the presence of delegates from Lagos, Ilorin, Minna, Kaduna, Zaria, Plateau and Sokoto States (FOMWAN, 2015b). The first set of the National Executive Committee selected comprised of Hajia Aisha Lemu as the National Amirah, Hajia Jubril as Secretary and the interim Amirahs for the few states that were at the occasion; Hajia Aisha Lemu (Niger State), Alhaja Adiat Fahm (Lagos State), Hajia Muslimat Kamaldeen (Kwara State), and Hajia Saadiya Omar Bello (Sokoto State). After the meeting, the organisation was registered with the Corporate Affairs Commission (FOMWAN, 2015b).

Presently, FOMWAN has members in 36 states of the federation and Abuja, the Federal Capital Territory. Also, it has over six hundred affiliate groups nationwide which spread across villages and towns. It has also spread its tentacles to other countries in Africa, such as Gambia – FOMWAGA, Ghana – FOMWAG, Liberia – FOMWAL, Mauritius – FOMWAM, and Sierra Leone – FOMWASEL (FOMWAN, 2015b). Furthermore, the urge to improve the socio-economic status of the populace especially women, youth and children and make its impact felt in various aspects of the community life spurred these Muslim women into taking these bold steps. Among the aims and objectives of FOMWAN are:

(a) To create awareness among Muslim women of the true teachings of Islam in the Qur'an and *Sunnah*, and to encourage women to live in accordance with those teachings.
(b) To promote and propagate the cause of Islam in Nigeria and beyond.
(c) To make a positive impact on national matters both religious and secular with a view to safeguarding the interest of Islam.
(d) To unite and coordinate Muslim women's organisations in Nigeria so as to enable them to speak with one voice, by acting and making decisions together.

(e) To serve as a liaison body between Muslim women and the Governments (Federal, State, and Local) of Nigeria.
(f) To do away with sectarian, ethnic and other divisive factors among Muslim women in all parts of the country (FOMWAN, 2007).

Besides these aims and objectives, the main goals are directed towards:

(i) Improving the moral and intellectual development of women, youth and children.
(ii) Improving the general health status of women, children, and youth in Nigeria.
(iii) Empowering women, youth, and children through skills acquisition and other financial and material support, and training for sustainable development.
(iv) Enhancing the level of understanding of the teachings of Islam amongst the '*Ummah*'
(v) Continuing to influence and effect positive changes in policies and issues that affect women, youth and children as well as the religion of Islam.
(vi) Improving the social and economic services in identified communities.
(vii) Continuing to mitigate the impact of disasters and distress on affected persons.

The attainment of the above goals will require women who are totally motivated to be socially responsible and totally empowered to be role models in making a positive impact in the society. Hence, conscious of this fact, FOMWAN has a well-structured administrative unit in order for effective coordination and execution.

Administrative Structure of FOMWAN

For proper coordination of FOMWAN activities, Board of Trustees and Executive Committees at the National and State levels are chosen based on their dedication, illustrious and visionary contributions as well as faithfulness to the organisation. The Board of Trustees comprised of seven members with Hajia Aisha Lemu as the chairperson. The National Executive Council which is in charge of the activities of the organisation at the national level is composed of 16 members and is currently led by Hajia Amina B. Omoti. The National Executive Council although subjected to the advice and veto of the Board of Trustee is still considered the supreme authority of the Association. For all FOMWAN officials, except for Zonal Coordinators and Committee Chairpersons, the term of office is on a biennial basis. An official may also be re-elected to the same post for a period of two years, but after that period of a total number of four executive years, the official must stand down (FOMWAN, 2007).

There are also 36 elected State Chairpersons of the State chapters. They are also considered members of the National Executive Council. In addition to the elected National Amirah (National President), Naibatu'l Amirah (Vice President), Secretary-General, Financial Secretary, *Da'wah*/Welfare Officer, Legal Adviser and a Public Relations Officer, FOMWAN also has Education, Health, Publications, Finance, Welfare & Disciplinary and International Relations Boards headed by chairpersons who are also National Executive members. There are also five Zonal coordinators for the North East, North West, North Central, South West and South East (FOMWAN, 2015c). With this structure in place, members of FOMWAN appear equipped for the realisation of their goals. The key advances made by FOMWAN in the area of Social Responsibility in Nigeria will be examined in the next section of this paper.

FOMWAN and Social Responsibility in Nigeria

Based on the objectives and goals of FOMWAN to assist in various aspects of life in terms of moral and intellectual development, improving general health status, empowering and helping in skills acquisition, raising level of understanding of the teachings of Islam, influencing positive policies changes, and mitigating the impact of disasters and distress on affected persons, the major strides made by the association over the decades will be carefully discussed under the following headings: educational development, health, *da'wah* and advocacy, capacity building and humanitarian services, internal and external relations, social and economic services, and disaster and distress management.

Contributions of FOMWAN to Educational Development

FOMWAN has always been at the forefront of improving the educational standards of schools in Nigeria. It has made effort in the expansion of some schools through construction of additional classrooms, acquisition of school buses, improvement in the number and quality of teachers as well as provision to improve teachers' effectiveness, integration of vocational training and basic education into curriculum of the Islamiyyah schools and award of scholarships at all levels of education, especially for females. Examples of all these can be seen at FOMWAN School, Bashorun, Ibadan and FOMWAN School, Owode in Oyo State (Lawal, 2015). FOMWAN also organises workshops, training, seminars for members, and teachers. The activities of FOMWAN schools as well as community schools are also monitored regularly (FOMWAN, 2015d).

In 2016, the 16th Annual National Education Summit was held in Gombe State. The Annual Education summit is a strategy used by FOMWAN to mobilise the populace and awaken the consciousness of relevant stakeholders in the country on the importance of the acquisition of functional education by all with a view to giving education the attention it deserves. The association is a lead partner in the Strategy for Implementing the Education Initiatives of a USAID Project. FOMWAN leads the

process of community sensitisation and enrolment drive of male and female youth, aged 10-30, for participating in a learning opportunity in basic literacy and numeracy skills.

FOMWAN also has an Education Crisis Response Project that it is currently working on. ECR is a project that focuses on educationally challenged States in Nigeria such as Adamawa, Gombe and Bauchi States. The project is aimed at increasing State/Local Governments and Civil Society Organisations (CSO) support for non-formal education and alternative education option. The activities that the association has since carried out include building the knowledge of key stakeholders in the target states about the roles of non-formal learning. The ECR Project is also aimed at expanding access to quality, protective, and relevant non-formal education (NFE) and alternative education (AE) opportunities for internally displaced out-of-school children aged 6-17, in Adamawa, Bauchi, and Gombe. The Project is designed to address the main learning needs of internally displaced children and host learners affected by the crisis in North Eastern Nigeria by establishing Non-formal Learning Centres (NFLCs) Youth Learning Centres (YLCs), and Adolescent Girls Learning Centres (AGLCs) (FOMWAN, 2015d).

In addition, FOMWAN is committed to education especially for women and children. This is why it has 150 schools nationwide and more than 1,200 *Islamiyyah* schools and many Adult literacy and Vocational schools. Furthermore, from 2005 to 2010, FOMWAN was actively involved in the Ambassadors' Girls Scholarship Programme (AGSP), which was aimed at enhancing opportunities of the Girl-Child to education. The project was sponsored by US Agency for International Development (USAID) and the implementation was through World Education Incorporation (FOMWAN, 2015b). In the first year of the project (2005/2006) FOMWAN gave a total of 524 scholarships 343 of which were for primary school girls. The association continued with funding of most of these young scholars and enrolled 200 more in the 2006/2007 session (FOMWAN, 2015b). It also proposed the inclusion of boys and the Scholarship scheme was extended to boys in the second year of the project. Hence, in 2008, 748 female and 548 boys benefited in the scholarship programme and by June 2009, a total of 850 benefited from the same programme (FOMWAN, 2015b). The programmes and activities coordinated by the association have helped educate many girls and boys who would otherwise have been dropouts or street children.

Contributions to the Health Sector

FOMWAN is committed to healthy and good living. It has particularly taken interest in productive and maternal health. Some of its activities in the health sector include provision of standard hospitals and clinics in states across the country e.g. FOMWAN Hospital in Kaduna State and FOMWAN Clinic in Plateau State, providing in-patients, out-patients, antenatal and postnatal, surgical, laboratory, radiography, VVF repairs and other services to the community (FOMWAN, 2015b).

It has also embarked on the creation of awareness of prevention and treatment of deadly and communicable diseases like HIV/AID, EBOLA etc. Also, it has supported awareness programmes in communities on reproductive health, accessibility to service centres, available services, their usefulness and otherwise to the community through religious leaders, community leaders, policymakers, media and the end users (FOMWAN, 2015b). In addition, the association during meetings engages members on enlightenment talks on contemporary health issues. The National Health Committee through its selected members arranges, oversees and ensures implementation of all health programmes. These have led to the association collaborating with agencies, organisations, government, and other stakeholders to ensure proper dispensation of services (FOMWAN, 2015b).

Currently, FOMWAN has a reproductive health training programme in 10 states of the Northern part of Nigeria. It trains clinical health workers in HIV prevention and management. It organises HIV training for religious and community leaders in 4 states (Kwara, Kaduna, Borno, and Bauchi) with sponsorship from the National Action Committee on AIDS (NACA). It trains workers in post-miscarriage care in FOMWAN hospitals in Jos, Kaduna, and other Muslim hospitals in Sokoto, Kano, and the Yobe States. It has also trained 114 Muslim health workers in Borno and Bauchi and often urges States to focus on HIV/AIDS. The organisation also engages in capacity building, a workshop in reproductive health and advocacy through the sponsorship from Futures Group and Pathfinder/Packard funding for reproductive health (FOMWAN, 2015c).

Contributions to Da'awah and Advocacy

The association continues to advocate for Girl Child Education through the sensitization and mobilisation of parents and other stakeholders on the importance of women/girls education, scholarship schemes for girls, and mentorship programmes. These have led to the retention and improvement in the quality of Girl-Child education (FOMWAN, 2015b). It also advocates for the continuing education of married women because marriage should not be a barrier to learning. It promotes education as a means to poverty eradication. It also promotes the integration of Qur'anic schools to include literacy, numeric and vocational training. As earlier stated, the association advocates the nomadic education and education for the handicapped and others in difficult exceptional circumstances. It promotes market women education in basic literacy skills and implemented a *shari'ah* and women right's projects in 12 Shari'ah implementing States (FOMWAN, 2015a).

Contributions in Capacity Building and Humanitarian Services

The issue of unemployment is also tackled by FOMWAN through capacity building and the engagement of humanitarian services. In Nigeria, there have been instances when unemployed youths have been used as thugs to perpetrate violence during political campaigns. Since unemployment leads to frustration and crimes, the

association helps the community by empowering members and non-members economically, educationally, socially, and morally through the establishment of small scale businesses and vocational institutes (FOMWAN, 2015b). FOMWAN has empowered many youths and women through various vocational and skill acquisition programmes in virtually all the states of the federation. The organisation has trained people including the physically challenged in sewing, fashion designing, tying and dyeing of materials, soap and cosmetic production, Garri and wheat production, leather bags production, snail and fish farming, goat and cattle rearing and breeding, sachet water production (FOMWAN, 2015a).

In 2015, FOMWAN commemorated the Humanitarian Service Day with the theme "Humanitarian Services: A Path to Paradise". The organisation's national executive also visited the Ekiti State Teaching Hospital with a donation of bed sheets and other items. It also used the occasion to sell commemorative souvenirs and the returns were used to raise fund for the running of the association. The association runs orphanage homes for the care of orphans and vulnerable children in Ibadan and Osogbo. It also provides welfare for prisons and prison inmates, old people's homes, and remand homes.

Contributions in the Area of Internal and External Relations

As an organisation with consultative status with United Nations, FOMWAN makes inputs into policies through a partnership with government thereby earning it an official stakeholder status in the Federal Government's Universal Basic Education (UBE), the Nomadic Education programmes, and at the Joint Consultative Committee on Education (JCCE). The organisation is also involved in the FG/UNICEF Qur'anic Education programme. FOMWAN is a member of the Civil Society Coalition on Education for All (CSACEFA), an initiative that was initially funded by Action Aid. Various State branches are also networking and collaborating with other non-governmental organisations (NGOs) in education and rehabilitation of *Almajiris* (FOMWAN, 2015c).

In addition, FOMWAN is one of the seven CSOs implementing the PACFAH project funded by the Bill and Melinda Gates Foundation – a 3-year project which commenced in November 2014 and will end in 2017. The project assists CSOs work in promoting maternal and child health through enabling CSOs to form strong supportive partnerships which will work together to advocate for accountability, transparency and responsiveness of government at the national and state levels in areas of policy, budgets and administrative regulations for child and family health in Nigeria among others and promote implementation of the National Food and Nutrition Security Plan (FOMWAN, 2015d).

FOMWAN collaborates with other relevant organisations for effective networking. It also generates enough goodwill through her activities so much as to represent Muslim women nationwide and serves as a liaison body between Muslim women and the Government. The organisation further collaborates with Government

at all levels and networks with civil society organisation in areas of women issues, health, social issues, legal rights, good governance and election monitoring.

Contributions in Mitigating the Impact of Disasters and Distress

It supports victims of flood disasters by providing food, shelter, and clothing. It also provides support services for government and other stakeholders' activities for distribution of funds to disaster areas and care, and management of victims of such mishaps. FOMWAN has rapid response teams that respond to local and national emergencies such as communal crisis, flood or fire incident, epidemics or insurgencies. It has also conducted a palace based sensitisation meeting to communities on the benefit of supporting children in Internally Displaced People (IDP) and on hygiene practices.

Challenges Confronting FOMWAN and their Solutions

There are challenges that FOMWAN as an organisation has identified to be stumbling blocks to the progress of the association:

(i) Not financial independence. Therefore, it often depends on financial donations from philanthropists

(ii) Involvement with foreign donors. Sometimes this diverts attention from its *da'wah* projects and activities.

(iii) Inability to carry along some other women organisations in order to speak more often with one voice on issues affecting Muslim women.

Solutions were also proffered to these challenges and these include the need to create a full business arm of FOMWAN; repositioning members' orientation on involvement with a foreign donor; and cautioning members from setting up parallel organisations with the same aims and mission as well as using the association's structure to execute their programmes.

From a political angle, FOMWAN needs to encourage more women to be actively involved in contesting for leadership positions. The association needs to give comprehensive backing to women aspirants and always make its position known on unpopular political decisions especially those capable of causing untold hardships not just on women and children but on Nigerians as a whole. There is also the need for advocacy on the proper upbringing of children by parents or guardians. This will lead to a more peaceful and harmonious society.

Conclusion

This study showed the social responsibility practice of FOMWAN. Obviously, improving the different aspects of community life in Nigerian communities would require action on several fronts, including education development, health development, capacity building and humanitarian services.

Therefore, this study urges that deliberate efforts should be made by the Nigerian government to improve the conditions of the less privileged.

FOMWAN's social responsibility practices can be further seen in the diverse areas in which it contributes. Among faith-based organisations in Nigeria, FOMWAN has shown that it has the potentials to bring about an enhanced socio-economic condition of the people. This study has therefore examined social responsibility, emphasising its meaning and scope. The historical background of the association was also provided showing its emergence, the objectives of its founders and organisational setup. The social responsibility endeavours of the association with examples were also put on record as well as the challenges before the association with their solutions carefully articulated. While it is indisputable that FOMWAN has made positive contributions to its members and Nigeria, it can do more if the enabling environment is created and members' tenacity to attain victory is unshaken.

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