

**Faith and Development Leaders Meeting**  
**Faith-inspired networks and organizations:**  
**Their contributions to development programs and policies**

A meeting organized by the Development Dialogue on Values and Ethics at The World Bank, the UK Department for International Development, and the World Faiths Development Dialogue

**Accra, Ghana, July 1-3, 2009**

**Concluding remarks by Mr. Quentin Wodon, Adviser,  
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It has been a pleasure meeting and interacting with you during the past two days. I thank you for taking the time to be here and sharing your thoughts with us. I would like to use this time to summarize the key messages that we heard during our time together and discuss how we could make progress on the issues that we all care about?

Let me steal a line from Reverend Antwi – ‘*We need to Put Legs to Our Ideas*’ and this is what I look forward to discussing with you today. We need to make sure that our ideas are acted upon, that they run, and are not just spoken about, or they risk falling flat.

*Context within the World Bank*

Not all of you might be aware that we have a new Development Dialogue team in the World Bank since the last six months. It was indeed a great opportunity and privilege being part of this meeting and listening to you since most of us are new to this work. This meeting would not have been possible without the encouragement and support by our senior management team. Graeme Wheeler, Managing Director, and Joy Phumaphi, Vice President, are present among us, illustrating the commitment that the Bank’s senior management has shown in working with faith-inspired organizations (FIOs).

You should also be aware that while several World Bank staff have shown great interest in our work, this might not always translate into professional interest. Interest in the interaction between faith and development still tends to be personal, based on one’s ethics and religion. One of the reasons for this is that we still need to demonstrate the practical value of this work to World Bank staff engaged in operations and that is a key challenge. Keeping this in mind, we have tried to position ourselves strategically in one key area - ‘Policy Relevant Empirical Analysis’ related to faith and development - starting with the role of FIOs in service delivery. This is going to be our core positioning.

*Accra and the way forward*

What did we hear during the past two days? What have we been discussing and sharing? And what would you like us to do? I borrow a quote from yet another participant, Archbishop Aboagye-Mensah: Dialogue is useful, but we need to make this more operational to make a difference. Service delivery is ‘faith in action’ and although service delivery is only one aspect of the link between faith and development, it is a key one, and the most practical for us to work on to make a difference in the life of the poor.

In order to both recognize the role of FIOs and achieve full value added by FIOs, we need to take several practical steps and many of you have mentioned them:

1. First, it is important that we document the role of FIOs in service delivery for education, health, social protection, and other sectors like sanitation.
2. Second, we need to evaluate the performance of FIOs in order to identify what works, what does not, and take appropriate action to examine the impact of what is being done.
3. Third, we need to help FIOs to improve their programs and ability to reach the poor including through capacity building initiatives. The World Bank can play a significant role in this area.
4. Finally, it is important that we help FIOs have a voice in national level discussions with governments and in international fora. We need to make it easier for them to participate in policy dialogue whether it is at the national or international level. I recall Ingrid (Srinath – CIVICUS) saying that “if you are not going to be at the table, you might be on the menu”.

### *Our response*

#### *‘Mapping’ the role of FIOs*

How do we respond at the World Bank to the priorities identified by participants at this meeting? We need to start by documenting or ‘mapping’ the role of FIOs. Systematic data collection on services provided by FIOs is crucial. We did a pilot survey with the World Congress of Religions for Peace in Central America. We plan to expand this to other regions with various partners including the All African Conference of Churches. There are also several initiatives happening in developed countries. For example, we are right now planning a survey with Interfaith Power and Light in the United States on local faith-based projects on the environment, renewable energy, and climate change.

Another important initiative on which we are working is creating a directory of FIOs with a presence on the web. So far, we have compiled data on 500 organizations which will soon be made available with links to enable everyone to have access to this information over the internet.

As part of the World Bank’s mission to protect the poor during the economic crisis, we are also taking steps to prepare a mapping of the role of FIOs in Ghana. We will probably do a similar exercise in countries like Burkina Faso, Liberia, Sierra Leone, and Guinea with the support of the World Bank Country Director for these countries, Ishac Diwan.

#### *Using data for performance assessment*

We also need to evaluate the performance of FIOs. Here are a few examples of what can be done:

1. Using data for performance assessment: (a) we need to use much more systematically existing household/facilities data to assess the role of different types of service providers (including public, private non-profit or religious, and private-for-profit providers) in order to analyze market shares, the private cost for households of using services, satisfaction rates, performance measures, and so on; (b) we also need to conduct cost-benefit analysis of FIO interventions, so that we can compare them to the services provided by public institutions; and (c) finally we need to conduct proper impact evaluation of selected FIO projects with proper baseline and follow-up data collection, whenever feasible at the request of FIOs themselves.
2. We should also preparing ‘business’ case studies through joint work with FIOs to make available good practice case studies illustrating challenges in service delivery and practical ways to solve them. The objective here is to be useful to FIOs including through capacity building material. Well-written

case studies on the work of some FIOs can indeed be very useful to other FIOs when these other organizations face similar challenges.

### *Capacity building*

We need to build capacity through; (a) training workshops with FIOs, NGOs, and the government; (b) case studies on the role of faith leaders in governance, including in World Bank projects; (c) case studies on public-private partnerships between governments and FIOs, including stories such as the Christian Health Association of Ghana presented yesterday by Dr. Buckle; and (d) ways to facilitate access by FIOs to relevant training material that the World Bank has at its disposal. Obviously, the idea here is not only to build capacity among FIOs, but also to make sure that government policies and programs benefit from the experience of FIOs in service delivery.

### *Voice*

Giving better voice to FIOs can be achieved by FIO participation in international fora (such as the International Health Partnership IHP+, the World Bank-IMF civil society policy forum, and other consultations on many different topics) and at country levels through selected dialogue on specific sectoral issues based on in-depth empirical analysis on the role of FIOs in specific countries. Joy Phumaphi mentioned the international partnership in which some FIOs are already involved and that is an encouraging trend. Many of you mentioned that you want to sit at the policy table and we are willing to help for this, but to maximize the likelihood of success we also need to make sure that such policy dialogue is based on in-depth analytical work and adequate documentation. We also need to selectively choose countries and work with in a few countries in the next two years to demonstrate the value of this approach.

### *Other issues*

What else did we hear over the last two days? We heard that faith makes a difference in the motivation of FIOs and faith leaders and thereby in the services provided. There is actual data that illustrates that staff from FIOs tend to be altruistic, which is important for service delivery. A good example is the case of untied grants to health facilities in Uganda that were analyzed a few years ago, showing that FIOs used the grants to help their patients rather than themselves. Several other initiatives are happening under the radar – in Ghana for example, local faith groups have paid for coverage in the National Health Insurance Scheme for poor households with disabilities.

Perhaps the most significant factor to note is that faith leaders can reach out to populations and discuss some issues that others cannot or at least, cannot as easily. The presentation by Islamic Relief is a good example. The comments by Rabbi Saperstein also expressed how the faithful are driven by their mission as stewards of this earth to enrich it, and are herefore environment-conscious, which is key to promote sustainability in development and fight climate change.

### *Work on faith, values, and behavior*

At the World Bank, we will focus in these areas also on empirical work where we have a comparative advantage. We are starting case studies on the impact of religiosity on altruistic behavior in Nigeria, are working with data from Demographic and Health Surveys on MDG-related outcomes by faith, to assess

how education and health outcomes differ between faith groups, and aiming to understand why. There is also extensive information that has not been used on the links between faith, values and perceptions, whether this relates to climate change, education, or other issues. Keeping this in mind, we have entered into an agreement with the World Values Survey to facilitate analysis of those data which can provide us with crucial information for over 70 countries.

### *Leveraging faith networks*

We should also help faith networks leverage themselves by developing usable tools. Take the World Development Report on Climate Change, for instance. We could create with faith groups a brochure stating the key challenges of climate change, and combine it with information from various faiths on what they say in terms of stewardship of the earth. We could then illustrate what churches, mosques, or temples at the local level could do in either a developed or developing country to reduce the magnitude of climate change and finally, what an individual, that is a faithful, could do. This model of collaboration for well informed advocacy could be adapted to several other themes or issues as well.

### *Challenges*

As a development organization, we need to avoid advocacy for faith groups in order to keep the World Bank impartial, but we can together advocate for what is needed to achieve the MDGs, for example. We also need to keep in mind that not all FIOs are doing work that has significant, positive impacts and that faiths may not always manifest themselves through positive ways. And at the World Bank, we will need to do empirical work on those aspects as well. There may also remain areas with fundamental differences of opinion between faith groups and the World Bank. Still, although we may not be able to agree on everything, there is abundant common ground on which we can work together.

### *Being faithful to our ideals and reaching the poorest*

If there is one area where some FIOs differ from public providers, it is probably in their reach to the poorest. It is my personal belief and conviction that FIOs work often with the poorest on the ground more effectively than other service providers and this comes from my own background working in a faith-based organization for some years before I became an economist and then joined the World Bank. Some specific groups, including marginalized women, children, and youth, need special attention. While aiming to reach the poor challenges what we do, it also helps make a deeper connection to what we believe in.

### *Conclusion*

Although I am aware that we have a long way to go at the World Bank, I remain optimistic. With our management's commitment, I am confident that we will make significant progress. We plan to scale up our analytical and capacity building work on faith and development and we plan to engage more World Bank staff to make this work relevant for the poor at the grassroots level. While work by FIOs in service delivery is work on 'faith in action', we also need to understand the importance of issues that link faith, values, and behaviors and progress in those areas.

How will we measure 'success'? Internally, within the World Bank, success would mean better recognition of FIO work in World Bank work and in Bank dialogue with governments. Externally, in our relationships with FIOs, I would define success at least in part by the extent of demands for our work on

FIOs that would be coming directly from the FIOs and ultimately also from governments as we move towards a more operational agenda.

We really look forward to working with you closely and to collaborate in a way that will be mutually beneficial, and especially beneficial for the poor. We have challenging work ahead of us, but through this meeting, we do reaffirm our commitment at the World Bank to make a serious investment in the work on faith, ethics and development. Thank you, once again, for taking the time to be with us in Accra and sharing your views. Be assured that we will fully take into account what we heard over the last two days in planning our work ahead.