

RBA

Results-Based Accountability

The Fiscal Policy Studies Institute
raguide.org & resultsaccountability.com

Trying Hard
Is Not
Good Enough

Mark Friedman

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Turning Curves

Mark Friedman

RBA in a Nutshell

2 - 3 - 7

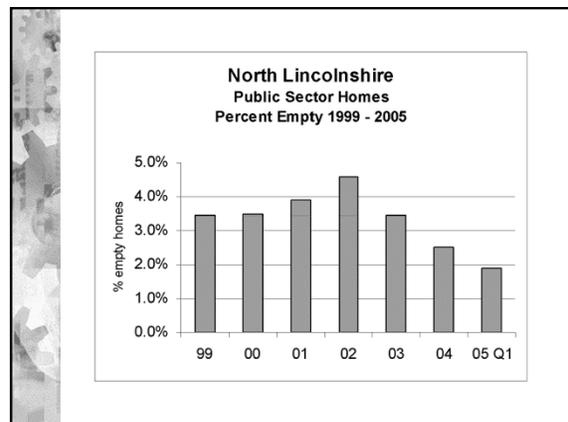
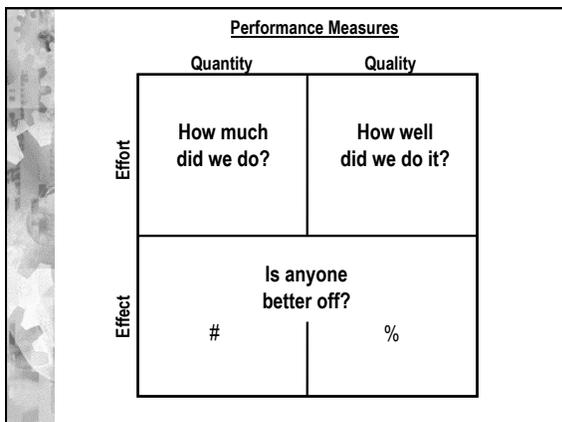
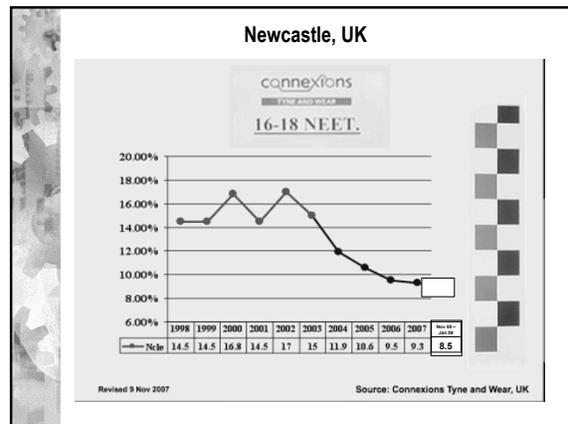
2 - kinds of accountability plus language discipline
Population accountability — Results & Indicators
Performance accountability — Performance measures

3 - kinds of performance measures.
How much did we do?
How well did we do it?
Is anyone better off?

7 - questions from ends to means in less than an hour. Baselines & Turning the Curve

 **CARDIFF, WALES**
Community Outcomes

1. People in Cardiff are healthy
2. Cardiff has a clean attractive and sustainable environment
3. People in Cardiff are safe and feel safe
4. Cardiff has a thriving and prosperous economy
5. People in Cardiff achieve their full potential.
6. Cardiff is a great place to live, work and play.
7. Cardiff has a fair, just and inclusive society.



Excerpt from **Turning Curves: An Accountability Companion Reader (2015)**

***6. RBA AND NON-WESTERN CULTURES**

The culture of any people is a precious possession to be preserved and protected. Different cultures have different world views and values that lead their societies to create unique and beautiful ways of living together. The question sometimes arises as to whether RBA, or any other planning framework, is a threat to social cultures. More specifically, is RBA a product of European/American culture that is potentially destructive to non-western cultures? My experience suggests not.

First and foremost the RBA framework is a set of tools, no different than any of the other tools of modern life like the telephone or computer. Tools take on meaning in how they are used. RBA can be used, like any tool, in ways that are meaningful to the culture using it.

RBA first allows the articulation of quality of life ambitions based on the values and the language of people using it. RBA has been used in at least ten different languages, including the languages of indigenous people.

Regarding the discipline of using data, we have been counting things as humans since the earliest times of hunting, herding and harvesting. Use of numbers in one form or another belongs to all cultures. So too does the idea of numbers getting better or worse, the idea embedded in the RBA concept of a baseline.

Stories are the oldest way we capture, retain, and transmit knowledge in our societies. The step in RBA where we tell the story behind numbers draws on this ancient tradition. The idea of partnerships is equally old. And all cultures enable people to take action to make life better, the central purpose of RBA.

If RBA is a threat to any culture, then it is not being used properly. RBA used properly adapts to and is respectful of all cultures.

There is much more to say on this subject. I encourage others to offer their experience and perspective.

Thanks to Sharon Shea for the following comment. *Sharon Shea is one of the leading RBA experts in New Zealand: Tena Koutou (Greetings to All). Speaking as an Indigenous RBA consultant based in New Zealand, I can confirm Mark's comments and add that all of my Indigenous clients are using RBA as a tool to articulate their cultural interpretation of population and performance outcomes. The integrity of the tool lies in its application and ensuring that cultural context is respected and prioritised at all times. Nga mihi, Sharon Shea*