INCLUSIVE PUBLIC SERVICE DELIVERY

"I can assure you, public service is a stimulating, proud and lively enterprise. It is not just a way of life, it is a way to live fully".

-Lee H. Hamilton

Valuing a value is born out of deeply conscious personal choices. It arises from a basic human psychology that you would not want to do unto others what you would not have others do unto you. This comes out of an expectation of certain comfort-giving behavior and attitude from others. The reverse corollary is also applicable. For man being essentially self-centred, holding or choosing a certain value, over many other values is a matter of individual comfort. When you are hurt by someone having cheated you which created in you a sense of discomfort, then speaking the truth becomes a chosen value, not because it is an universal, ethical good, but because personally one does not want to suffer or be affected by hearing a lie. This constitutes the psychological order of human values upheld as Dharma or ethics, when also seen from a non empirical perspective. Religious texts, upbringing, code of conduct are prescriptive and confirmatory of what is right and what is wrong. The fundamental and foundational values of man wanting to be treated well and with good and rights-based behaviour, not causing hurt, injury, violence or neglect is at the basis of collective, ethical and universal human values.

Bhamathi Balasubrahmanyam
IAS (Retd.), Former Secretary to Government of India

In this way the values of inclusiveness, truthfulness, honesty, integrity, non-discrimination, fairness, justice, transparency, etc. become universal ethical values because, individually and collectively, they impart a feel good factor for all, if they were at the receiving end of the benefit of these values. This could potentially lead to a good quid pro quo behaviour. So, if all were to act adhering to these values and be a giver of these values and in as much as receiver of these values in transacting with the world, then for the giver and receiver these become assimilated values. It becomes a habit, instinctive and a way of living to choose the ethical value. Its like never forgetting to brush your teeth or have your bath. It becomes as natural and indistinguishable from the very act of breathing. There is then an eventual happy choicelessness.

When there is no mismatch between the knower and doer /practitioner of the ethical human values, there is no inner conflict or external contradiction. It is only when there is duality where what we expect from others is not what we give others or vice versa that there is disharmony between the inner self and external space. The division of norms between 'me' and the 'other' causes value conflicts to arise that will eventually pervade the inner and outer worlds of our living spaces.When there is inner and outer balance of those involved in public service delivery, such harmony will find its unforced and automatic expression in providing an inclusive and equitable service delivery in the interest of all its citizens.

This is undoubtedly a challenge, especially in a country like India, which is socio-economically, stratified in terms of class, caste and gender etc. and those to be served are imbued with diversity and pluralism. The mirror image of this stratification and pluralism is also part and parcel of the psyche and background of the providers of public services. The latter is charged with the responsibility to rise above his or her identity and work for common and higher public good.

The Second Administrative Reforms Commission (2005) identified the following foundational values of inclusive public service delivery:

The Ground Reality
The Second Administrative Reforms Commission(ARC, 2005), which laid great emphasis in its recommendations on citizen-centric approaches to inclusive public service delivery reported the citizens feedback during its visit to the States. The Commission held public hearings to get first-hand knowledge of the ground situation in various parts of the country regarding reform in the governance system. Some of the grievances voiced

Foundational Values of civil servants: Dedication to public service, Integrity, Objectivity, Impartiality, Compassion towards weaker sections, Honesty, Courage, Neutrality

at these hearings, which have a direct bearing on citizen-centric administration, especially at the cutting-edge level, and the recommendations are as follows:

1. Officials do not adhere to prescribed time schedules in coming and leaving their offices.
2. Offices do not have any designated day or time-schedule for meeting people.
3. There is great deal of inconvenience and delay in getting different certificates (e.g. - income and castes certificates) because of cumbersome procedures
4. Files in government offices do not "move" without payment of a bribe.
5. There are no nodal officers in departments implementing various developmental programmes for informing people on how to avail of the benefits.
6. Acknowledgments are not given for the complaints filed.
7. The field machinery is generally absent from the Gram Panchayats . Hence, some hours per day should be fixed for his presence.
8. There is rampant corruption in police stations and tehsil offices.
9. Senior citizens are not treated with due regard by officials and are often harassed.
10. Negligence on the part of government officials, even when pointed out to higher authorities, goes un-heeded and unpunished.
11. Action is rarely taken by the Vigilance and Anti-Corruption Department to check corruption in Government departments.
12. *Suo motu* disclosures of information are not being made at the lower levels.
13. Citizens seeking information from government departments like municipal corporations do not receive satisfactory response.

All the above, individually and cumulatively, are barriers to the foundational values, which can stand the test of time only if humility and compassion back up each of these values. When compassion combines with intelligence to inform action, it inspires confidence and narrows the trust deficit between the state and the community, at large, in which the public servants become the key navigators.

Since civil servants are undoubtedly vested with general and also specific powers in the discharge of their duties, under law and the Constitution and by executive orders issued from time to time, when mental hygiene of intelligence is backed by emotional hygiene of compassion in delivering public-service, with the resultant balance between the head and the heart, there is a certain self-guidance and self check to prevent abuse of power and to keep out vested interests, whose intrusion can compromise true public service delivery. Today, given the ground reality pointed out by the Second ARC, we have laws passed by several state governments, which are by way of Citizens Charter and form the framework of service agreements with people, as a contractual obligation, guaranteeing timely and efficient delivery of services to the citizens, failing which penalties can be imposed on the service provider. This is over and above the Code of Conduct /Rules prescribed for public servants. The Code of Conduct framed by government to regulate behaviour is to ensure uniformity of basic values to drive governance, only to be invoked to correct, should individual aberrations occur. However, in the situation of a value embedded-service, the provider becomes people lover than power lover and this attitude will self-regulate than get regulated in discharging his or her duties.

From this standpoint, there is a motivation to view the mission of public service from a broader perspective rather than from a narrow selfish or personal perspective or agendas. Mere prescription of any code of conduct to maintain impartiality, non-partisanship, integrity, objectivity, accountability, non-discrimination, transparency, dedication, fairness and justice can become a rhetoric of public service. To convert it into the reality of human service or *manav sewa,* love and compassion have to be the guiding 'value of values', being internally-driven values. In empirical terms, in doing so, every member of the civil service, wherever placed, will cognitively recognise themselves as true instruments of social good as against personal good, subserving the cause of nation-building, which is the ultimate and uncompromising goal of role players in civil service in a thriving democracy.

Public vs private services for nation building
Public service is providing public good or what is essential for people to fulfill their basic needs. It is provided by government to the people either directly or by financing provision of services. Public good/services are non-excludable (no one can be denied) or non-rivalrous (consumption by one does not reduce availability for other) eg. public roads, parks, clean air, street light etc.

Private sector cannot provide these services for a fee or profit. Only government can give subsidies and cash transfers. Other public services provided by private sector such as health, education are not affordable for the poor. Some services like power, water supply, law enforcement, postal service, fire services, etc. are provided by government for universal access. Utility services such as power, transport, water supply are heavily regulated, if provided by private sector. Some other public services such as the expressway, toll roads are provided under PPP model

Kinds of public services
Broad-based social services include all public goods viz. education, health, nutrition, mid-day meal, water, power

supply, sanitation, social security, employment exchanges.

Subsidies and targetted transfers: PDS (ration shops), input subsidies to farmers, cash incentives, electricity, free water, gas cylinder, widow and old age pensions, scholarships, fertiliser, direct benefit transfers to the poor. Targetting is a critical issue so that all eligible beneficiaries, poor and ultra poor are covered and no ineligible beneficiary is included. All other services: ration and other entitlement cards, licenses certificates, etc.

Public service delivery

It is the institutional mechanism through which public goods/ services such as health, education, water supply, nutrition, sanitation, social security are delivered to the people by public servants of Central and State Governments or local elected bodies, viz. panchayats and municipal administration.

Challenges to inclusive public service delivery
- Service bereft of empathy and compassion
- Sense of doership (that I am the doer)
- Outreach to the unreached areas and the unreached population
- The poor face more barriers in accessing even a free public service. /
- Top down approach /
- Information gap, lack of awareness
- Associated vested interests /intermediaries/
- Corruption and Leakages/
- Psychological barrier/
- Mismatch between time slot/
- Language barrier
- Limited resources of governments to provide quality services across large geographies
- Cornering of benefits by elites

We will discuss some of the various barriers and link them with following case studies to show how these barriers were overcome.

Challenge A: Barrier for Outreach to the unreached areas and populations facing geographical isolation
Case study: Educational initiatives,against all odds: Low literate Dantewada district, Chhattisgarh becomes an Educational City

District Dantewada of Chhattisgarh has been ravaged by the armed struggle between state security forces and Naxalites, claiming several thousands of lives, leading to political isolation and administrative vacuum. Due to the conflict between security forces and civilians on one side and extremists on the other, all the developmental arms of administration were cut-off in these villages. Entrenched in abject poverty and remoteness, the district scored very low in terms of human development indicators. The low educational attainment in the district, ie a literacy rate of 30.2 per cent is less than half the state average of 64.7 per cent, and an all India average of 75 per cent. Nearly a hundred primary schools and special ashram schools were blasted by Naxals and close to 21,000 children were out of school. Out of the 43,361 children in the age-group of 6-14 eligible for mandatory elementary education, less than half were formally enrolled. A staggering 21,816 were out of school. Nearly 30 per cent villages were highly inaccessible, and around 20- 30 per cent schools were practically not running properly. A staggering 90 per cent of the post of Headmasters for primary schools and nearly 73 per cent of the post of primary school teachers, assistant and para-teachers were vacant. Amongst schools reported as functional, many schools registered attendance of only 2-5 students everyday.

Road network, access to health care, forest produce, markets, clean water also were to the disadvantage of the district populace.There was poor market access for purchasing their daily needs. This made trade in minor forest produce, on which alone the villagers depended, a very difficult affair. District hospitals were poorly equipped .There were no pathological labs. There was only one private hospital run by the National Mineral Development Corporation (NMDC), with limited access for locals, as it was run mainly for the NMDC employees. In official records, around 70 per cent villages were electrified, but household reach was poor. Only 2 government colleges with insufficient teaching staff was available. Many administrative units did not report even one visit by public officials, including heads of developmental department in their entire tenure. There was a weak penetration of telephones, mobile and internet. The isolation was accompanied by lack of language skills, other than their own dialects, leading to the inability to communicate with the outside world.

It was under these challenging conditions that the district administration of Dantewada embarked upon a mission-mode approach to roll up the literacy and educational infrastructure to create generational and intergenerational transformation.
Some of the visible achievements include:
- Nearly 50,000 students have availed of the new opportunities, in the districts with 2.75 lakhs total population;
- Out of the total students, nearly 91 per cent are Scheduled Tribes, 46 per cent are girls;
- Approximately 81 per cent belong to families affected by the armed conflict;

- Improved enrolment, retention and pass percentages;
- Increased enrolment of children in the science stream after grade 10;
- Registration of unemployed youth in hordes for skill development courses;
- Residential facilities have helped in improving the nutritional level of children; and
- The livelihood college has created a pool of trained youth, being employed by various government and private agencies.

The larger social impact includes, empowered local people and giving a voice to marginalized tribal population, restoration of faith of the poor people in the public system. Also people from interior villages now come to the district collector with their demands regarding education.

To appreciate the values behind the following highlights of interventions or ingredients of public service delivery which inter alia,include:

- Reducing language barriers by engaging Gondi and Halbi speaking local youths as Anudeshaks to enroll the out of school children in highly LWE affected areas and producing learning material in local dialects like Gondi and Halbi;
- Using low cost and environment-friendly pre-fabricated bamboo structures where cement structures were not possible;
- Use of IT in teacher training and modern teaching inputs provided-- audio visual rooms, educational package CDs, television with satellite channel connections;
- Collaboration on work-based education model in coordination with Vigyan Ashram, Pune to ensure learning by doing ; Real India, Read Project implemented with NGO Pratham; Post class room special tutorials for entrance exam provided by teachers from reputed private institutions (Vision Kota);
- Encouraging excellence by instituting Bachpan Banao-Fellowship for highly motivated professionals/students to work in any of the residential schools;
- Fostering balanced growth of body, mind and soul by extra-curricular activities-- sports, yoga, library, summer and winter camps, etc.An outdoor flood-light cricket stadium was constructed at the district headquarter, where tournaments are organised for school children and were also witnessed;
- Strengthening of school monitoring committees for enhancing community participation;
- Networking for Training on RTE done on a large scale in collaboration with National commission for Protection of Child Rights (NCPCR);
- Coordination with reputed NGOs and other development for better implementation;
- Opportuntiies for higher intellectual attainments through a Science Museum, District Library, and a state of the art Audio-Visual Theatre created in record time at the District headquarter;
- Exposure visits through Tamanna Film Festivals conducted on regular basis, where 150 students from the far off villages visit in buses deployed by the administration
- Reducing trust deficit by taking children to places of prominence in the district headquarter, meeting with Collector , and other senior district officials to get knowledge of places from where their entitlements like caste certificate, ration card, pensions, etc are provided and also where facilities like health, education, etc. are delivered;
- Facilitating cross culture exposure visits to high school students to farther off places like Raipur, Vishakhapatnam, etc. by Tamanna Express where they are taken to various educational institutions to develop career choices
- To reap the optimum benefits of the law regarding RTE, the district administration negotiated and convinced the private and public schools to enroll students from the most deprived sections.
- Children were provided free residential facilities at nearby locations to private schools.Clusters of important junctions in the district were chosen and Educational Clusters' were created by providing residential facilities to children from 9th to 12th standard. Such residential facilities not only helped in increasing and sustaining the enrollment ratio but also improved quality of education for children in such schools.
- Earlier there were residential facilities for only 1400 students of 9th to 12th standard, but 2000 new accommodation facilities were constructed with CSR funding;
- Additionally the students enrolled in class 9th were provided bicycles under 'Shiksha Savari Yojna', a scheme initiated only in Dantewada District supported by IAP fund.
- Economising of specialised manpower resources, realizing that it would not be possible to send adequate science teachers to schools which cater to a handful of enrolled students,students of 11th and 12th classes in two campuses in district head quarter were brought together ; Selecting best regular science teachers from the district for classes 11 and 12.
- Prepare students for professional courses like engineering, medical, polytechnic, nursing, etc.
- Enhanced supportive infrastructure by creating an entire educational hub called 'Education City' on roughly 90 acres of land at the cost of approximately Rs. 100 crore dedicated exclusively for residential and classroom educational facilities.It is equipped with an Indoor and Outdoor Stadium, linking roads with Solar Street Lights and Integrated Drinking water and Drainage plan for the entire education city.
- Broadening the educational horizon by introducing a CBSE Board English medium model school, Ashram under Tribal development Department, Separate 500-seater residential schools for Boys and Girls, Girls hostel under RMSA, Kasturba Gandhi Balika Vidyalaya, Kanya Parisar for Chhoo Lo Aasman, Astha Gurukul for violence affected orphans, Industrial Training Institute, Polytechnic college, Krida Parisar, 1000-seater state-of-the-art

Auditorium, etc.
- Residential facility on Public-private partnership model, and for youth who were barely literate or semi-literate (class 5 -12 pass).
- Complete social inclusion in admissions open to all regardless of educational qualification , any income or caste criteria.
- Reputed organizations like IL&FS, IndiaCan, Tomorrow's Foundation, Cap Foundation, ISAP, ESAB, brought in to impart skill education to the youth;
- Practical and class room training in more than 25 different trades.
- Provided further linkages for placement with industries across India
- Two types of trades were focused : emerging market trends (hospitality , industrial stitching , sales , tally etc.) and to improve local skill deficit (plumber, electrician, mason, solar panel establishment and maintenance, mobile repairing etc.)

Outcomes and impacts---A value-based review of the Dantewada initiatives
A strong community outreach, collaboration and networking with extra governmental resources and institutions, easy accessibility for face to face meet with government machinery, confidence and trust building in the field machinery, balanced component of hardware (infrastructure) and software-based approach (training etc.) rendered slowly but surely and steadily by the district leadership for longer years, Dantewada came to be called a Educational City. The district leadership achieved all this even as it went well beyond the call of duty and going that extra mile which made the developmental U-turn a reality. This livelihood and employment linked components of the educational initiative helped in breaking the most potential cadre of the Naxals. It took time to move from zero learning base to demand driven learning and teaching. From a situation of no go, it became a situation of go everywhere. Accolades from global audit major KPMG –lists Education City as one of the 100 innovative infrastructure projects in the world. The only education sector project from India that finds a mention in this world city edition

A robust take-away underscored by this people-centred approach is that constraints of ruined structure, difficult terrain and persistent poverty were not reiterated as the causes 'for why things cannot be done'. Public agency acted in citizen's interest, and provided basic citizen rights, bringing the state back in.The far reaching outcomes of the project would not have come about without the playing out of foundational values of inclusive public service delivery.The initiatives could make inroads into the suffocating stranglehold of extremists and open up the vistas of human hope.The might of rights-based values supplanted and silenced the weapons of violence. It was truly a management miracle in reaching out to the unserved and underserved populations.

It is normal for administrative evaluations to perceive positive developmental outcomes in transactional terms as culmination of efficiency principles or even effectiveness or as improved statistics to the exclusion of the value-driven human effort to harness creation of public value outcomes. It is imperative to link the efforts with the values that drove the effort. It was ability with nobility and not just nobility without ability that characterised the educational and social inclusion efforts. The manifested but unacknowledged values included a strong commitment, patience, forbearance, courage, fearlessness, *ahimsa* (no reported evidence of violence of killings by extremists or security forces in the course of implementation), determination, unmitigated diligence and dedication, staff discipline, punctuality, transparency, non-leakage of funds, doing away intermediaries with rent-seeking behaviour, ingenuity, innovation, sincerity, inclusiveness, focus, recognition of basic rights, collective ownership, responsibility to guarantee safety and security to the people and the government machinery, in the face of risks and deep rooted security challenges. It was quite the reverse of what the ARC saw as to what ails public service.

We have to believe, that the foundational values were driven by both intelligent passion and compassion. If neither was there, the service delivery vacuum, as an equivalent of no effort to outface insurmountable challenges, could have prolonged to a lose situation for both government and people alike. In fact, it is now known that the educational initiative was officially recognised for replication in all districts of the state, but not much has happened in a planned and sustainable manner in districts other than in Dantewada. We could still have continued with an administration saying that it is trying to do its best. But to create history and bring smiles to the faces of an hitherto faceless population, is what manav sewa inspired by empathy and compassion is all about. There is a general need for a paradigm shift in public service to see the transcending value of compassion as a spring board of action and also as parameter for evaluation of administrative initiatives fostering developmental outcomes favoring the poor. In Dantewada, it was nobler vision that transformed the doer, the done and those that experienced the oasis of doing in a love-lost desert.

Challenge B: Reaching the ultrapoor: Those facing physical, psychological and social alientation, stigmatisation and ostracisation
Case study: *Daliya Jalao* (burning of baskets): Badaun's (UP) initiative in ending manual scavenging
This case is about the successful implementation of a campaign to end the scourge of manual scavenging and untouchability. It highlights the problems, challenges and obstacles faced in implementing and their subsequent resolution under a ethical and value-based leadership of a determined District Magistrate. Badaun district of U.P. had probably the highest number of scavengers and dry toilets as compared to any other district of the country and surveying them itself was an enormous task. Cases of polio and frequent epidemics such as of diarrhoea, dysentery, jaundice, gastroenteritis, typhoid, and intestinal worms were common in the district. Dry toilets and consequent

manual scavenging constitutes a problem that transgresses into the domains of caste and gender; health and occupation; human dignity and freedom and human rights and social justice. The continuing practice of manual scavenging that involves cleaning of dry toilets and carrying/transporting the night-soil as head-load, primarily by women and girls of certain Dalit communities known as Balmiki, has remained a blot on India's development story. This practice has continued despite promulgation of prohibitive legislations and court rulings such as the Employment of Manual Scavengers and Construction of Dry Latrines (Prohibition) Act, 1993, which was followed by a Supreme Court ruling in 2003 (Public Interest Litigation Writ Petition (Civil) No. 583/2003 – Safai Karamchari Andolan and 14 other organisations vs. UoI and others). The tradition of manual scavenging seems far from over if we look at the figures of Census 2011. In India, there are approximately 26 million insanitary latrines as per report by Housing-Listing and Housing Census, 2011.There are around 7,50,000 families in India that still work as manual scavengers. A more stringent legislation including imprisonment up to five years providing for rehabilitation of manual scavengers and their families called the Prohibition of Employment as Manual Scavenger and Their Rehabilitation Act, 2013 was passed.In this context, the *daliya jalao* initiative has converted almost 80,000 dry latrines into pour flush latrines and successfully freed 2,750 manual scavengers and their families for rehabilitation.

Earlier whenever some work on this front had been undertaken, the experience was not good and there was resentment and lack of trust in the administration that it meant well by the community. There was open resentment from scavengers as well as dry latrine users. Hence to achieve stakeholders' participation more than 500 meetings, rallies, camps, etc. were organized. Manual scavengers were motivated and hegemony was countered by techniques such as *Daliya Jalao*, which involved burning of baskets containing the night-soil as head-load. The rehabilitation package for them had components of social inclusion resulting in abolition of untouchability in a very small span of time. Provisions such as construction of toilets in scavengers' home and imparting mason's training got their buy in. For the first time the health hazards of dry latrines were brought to focus, and thus dry latrine users could be convinced. Low cost toilet model was introduced and popularized. Gram pradhans and around 10,000 village level government functionaries from the village level community itself, were educated and included in the campaign ensuring a high degree of community participation.

The initiative has been successful in identifying and removing the existing 50,000 dry toilets and converting them into pour flush latrines with 100 per cent usage. Around 2,750 scavengers have been successfully liberated and their children and family members have been linked to other livelihood and educational schemes and programmes of government. During the campaign approximately 7,000 village level government functionaries have constructed their own toilets. They set example for other villagers and generated a positive atmosphere for the elimination of open defecation. Reports have indicated that there is a sharp decline in the epidemics in the villages. The users of dry latrines and people of villages are feeling the extinction of flies that used to be there in their houses and report that their houses and streets no more stink with the foul smell of human excreta. The impact of this on health is very obvious and has historically shifted the paradigm of health and sanitation conditions in those villages.

Value-Assessment of social inclusion process in *Daliya jalao* - A review

Again from a value-driven perspective, it was a matter of pure compassion that led the district leadership to the selection of the ultra poor of that society and address their priorities to make a dent on the developmental challenge. Being, admittedly the most inhuman and ultimate violation of human dignity, the choice of the area of public service itself for social inclusion is an expression of the assimilated value of compassion in those who steered the campaign for the last man on the ground, the most underserved. Steeped in isolation and social stigmatisation, negative self-image, being historically imposed and inherited and seeing no hope for liberation strategies, the resistance to end manual scavenging and to construction of dry toilets came from the very community whose lot required to be improved and empowered. They felt that they are fated to do this and no other alternative livelihood options would be available. Ironically, even attempts at their liberation were seen as a threat to their existence. Hence the methodology adopted was a campaign mode since it involved change in mindsets, bringing about positive self-image and bridging the trust deficit of the most disempowered sections of the society and closing psychological barriers between the governing and governed. The initiative blurring the divisive image of state and people, the serving and the served, reinforced the importance of leadership through servitude than leadership through authority, which is a precious but rare value in inclusive public service delivery. Parliament has passed several laws to end this scourge.The latest Act called the Manual Scavenging Act was passed in 2013. Badaun administrative leadership showed the difference between the Act and action, even as deaths of 389 people have been reported while manually cleaning sewers from 2015 to 2019 in other parts of the country.

Challenge C: Corruption and Leakages

Case study: Computerization of Railway Reservations—Applying Information Technology to Reduce Discretionary Powers

A successful example of improvement in transparency in India over the last two decades is the computerization of the railway passenger reservation system. More than 10 million people travel by Indian Railways everyday, and the railway reservation system was known for corruption, delays, and harassment. From the 1980s onwards, the railways undertook a massive computerization of the passenger reservation system. The opposition of organized labor was overcome by ensuring that no one was declared jobless or surplus. Hygiene motivation factors like air-conditioned offices meant a higher level of comfort for staff. Staff found that they had had to work fewer hours to finalize accounts and complete standard procedures. Thus, job security was combined with a better work/life balance, and the levels

of corruption in the reservation system came down drastically, with productivity having gone up by more than 300 percent. The computerization of railway reservations is a good example of how information technology can be used to both improve the quality of service provisioning and support reduction in corruption.

Challenge D: Language, cultural and linguistic barriers to inclusive public service delivery

India is a unique country with unique communication problems. There's nowhere remotely like India: over a billion people with 1,652 languages spoken. Overcoming language barriers can facilitate the social inclusion and integration, especially of the poor labour migrants in host communities. This is required for them to exercise their rights. Public institutions have specific services to attend to the needs of migrants, but when migrants don't speak the language of the host region, their access to the public service institutions and social services get very limited. Due to the lack of information shared in various languages, migrants also may not know what their rights are or the services they can benefit from.

Case study: In non-migration scenario: In the Dantewada educational initiative, one of the major ingredients to bridge the trust deficit and psychological gap between the people and the administration was to appoint Gondi and Halbi speaking local youths as Anudeshaks to enroll the out of school children in highly left-wing extremism (LWM) affected areas. Learning material was in local dialects like Gondi and Halbi.

Case study: In migration scenario: Roshni project: fostering communication for education of children of migrants in Ernakulam, Kerala

In response to Sarva Shiksha Abhiyaan, Kerala started a school for migrants as part of the Roshni project.A survey revealed that there were more than 2500 migrant children mainly from Bihar, Odisha, Assam, West Bengal, Karnataka, Tamilnadu and Nepal who were studying in Ernakulam schools, but were lagging behind and were dropping out in the middle of the academic year. Project Roshni found volunteers in Bengali, Hindi, Odia to bridge the language gap and also offered a balanced morning meal to children from deprived backgrounds. From a pilot of 4 schools, this initiative has been replicated in 18 schools.

Case study: "One nation One card' Breaking language barriers for migrants to access food rations during Covid

The lockdown during the Covid pandemic led to the loss of livelihood for many inter-state labour migrants.Language barriers became more acute. Poor communication with migrant communities had left them disproportionately affected in the health emergency, with illiterate or migrants experiencing even greater vulnerabilities. They had limited awareness of and access to health and welfare services, as well as their legal rights in the host communities. Addressing the experiences of linguistic, economic and cultural barriers by migrants nation-wide led to the implementation of an inclusive migration governance framework to provide Indian workers with a social safety net during crises and help in communication with the suffering lot. Reducing the gap by breaking down language barriers has become an integral part of migration management framework during the Covid. The Central government pronounced the one nation, one card system to enable migrant workers to access subsidised foodgrains for 8 crore migrant workers in the country. This is now seamlessly operational in all 32 states on inter-state and even intrastate transactions. The programme has eased access of cheap foodgrains for migrant workers who have been relocated from their native places for work in cities. Till February 2021, there were 230 million transactions through the digitized system.The government has rolled out "Mera Ration", a mobile application which is available to 67 percent of the population or over 80 crore beneficiaries of subsidized foodgrains under the National Food Security Act. Many states are in the process of digitizing their networks. Wherever Aadhar penetration has been good, the digital infrastructure is ready. The mobile app will show the beneficiaries real-time data of ration stocks, their share and nearest fair-price shops from where they can procure cheap grains.For availing the scheme, a worker needs to present his ration card which is linked with the Aadhar card to buy foodgrains.The scheme is now fully prepared for 32 states. Inter-state portability, whereby a migrant draws subsidised food in a state other than his own, ensures in-kind subsidies move with migrants wherever they go.The learning from COVID-19 pandemic was a fostering of inclusive public service delivery for internal migrants in India in the form of food rations.

Importance of Communication, language and health care

In spite of a growing recognition of the importance of doctor-patient communication, the issue of language barriers to healthcare has received very little attention in India. The Indian population speaks over 22 major languages with English used as the *lingua franca* for biomedicine. Large-scale internal migration has meant that health workers are encountering increasing instances of language discordance within clinical settings. Research has shown language discordance to significantly affect access to care, cause problems of comprehension and adherence, and decrease the satisfaction and quality of care. Addressing language barriers to healthcare in India requires a stronger political commitment to providing non-discriminatory health services,especially to vulnerable groups such as illiterate migrant workers. We need to address the ways in which language barriers affect health and healthcare, the efficacy of interventions to overcome language barriers,and the costs of language barriers and efforts to overcome them. There is a need to address such barriers in health worker education and clinical practice. Proven strategies such as hiring multilingual healthcare workers, providing language training to health providers, employing in situ translators or using telephone interpretation services will have to be evaluated for their appropriateness to the Indian context. Internet-based initiatives, the proliferation of mobile phones and recent advances in machine translation promise to contribute to the solution.

Challenge E: Cornering of benefits by elites

Case study : Linking Aadhar to targetted subsidies/direct benefit transfers

Case study Aadhar for facilitating targetted entitlement and benefits:In India, the integration of Aadhar into the social welfare system represents one of the most ambitious transformations of inclusive social policy in history. The Supreme Court in September 2018 permitted the government to mandate the use of Aadhar for accessing public programmes. In the case of India's Public Distribution System (PDS), which distributes highly subsidised food to the poor, this could quite literally be a matter of life or death. India has the largest number of malnourished people in the world, and the PDS is the flagship programme tackling hunger and food insecurity, costing 1% of GDP. Critics have claimed that some beneficiaries, who were denied their subsidised food because they did not have Aadhar cards, starved to death, and at the very least Aadhar integration caused "pain without gain" Proponents, on the other hand, have claimed enormous fiscal savings from the combination of Aadhar and direct benefit transfers to welfare recipients.

Case study:Integrating Aadhaar into the PDS in Jharkhand/ Andhra Pradesh

An evaluation of the impact of integrating Aadhar into the PDS in the state of Jharkhand, the site of the purported deaths from starvation, involving two stages across 132 blocks in 10 districts and 15.1 million people.The first stage involved the roll out of electronic point-of-sale (ePOS) devices at fair-price shops (FPSs) which enabled the Aadhar-based biometric authentication (ABBA) of beneficiaries attempting to collect food. In the second stage ('reconciliation'), the government used data from ePOS devices to determine monthly food distribution to the FPSs, by adjusting the amount of new grain disbursed based on electronic records of authenticated transactions. It was found that 91% of beneficiaries in treatment areas reported use of ABBA six to eight months after the start of the reforms.

Reconciliation led to big reductions in the value of grain disbursed by the government, received by households, and the difference between the two ('leakage'). The data represented a drop in leakage. The dealers in this group had transaction records for a longer period and were expected to have larger stocks of undisbursed grains. Realising that their ability to divert grains was now reduced, FPS owners in treatment areas reported a 72% lower bribe price that they would expect to pay to obtain PDS licenses. The results highlighted the trade-offs between lower corruption and higher exclusion. This experience can, therefore lead us to look into some aspects that may help mitigate these trade-offs. Specifically, for the case of the PDS, creating safeguards against exclusion in cases where authentication fails or beneficiaries do not (yet) have Aadhar links is imperative. Andhra Pradesh used the biometric Smartcards for payments on two other welfare programmes,where there was no evidence of exclusion. In Andhra Pradesh, the focus was on the beneficiary experience, with built-in safeguards, getting payments closer to the beneficiary, and ensuring payments were timely. Leakage reductions were a bonus that were passed on to beneficiaries. Easily implementable at scale, this model has the promise to significantly improve last-mile public service delivery.

Values in preventing siphoning off of resources to non -poor- A review of the Aadhar link for PDS

A moot aspect of inclusive public service delivery is the need to exclude those non poor who are ineligible and not deserving or qualifying of support and where the targetted beneficiaries alone are intended to enjoy exclusivity. Focused targetting of scarce resources for the poor and not allowing leakage of resources through intermediaries

and touts, often backed by the powerful and vested interests is a big challenge. It is at the core of dharma or ethics to take timely action. Looking the other way when things are going wrong or when there is abuse of authority or misuse of resources or wrong use of public monies is non ethical. Being indifferent may suit personal ends, but is a disservice to public good. If not nipped in the bud, it grows into insurmountable proportions to the extent that leakage becomes the norm and coverage of the eligible become exceptions. Preventing distortions, avoiding exclusion errors and the resultant undercoverage of the poor in poverty alleviation programmes is the key to value-oriented services. Questioning the wrong and righting the wrong is part of the exercise of ethics in public service delivery. Integration of aadhar card yielded solution to the problem of not leaving out those who were to be mandatorily included and excluding those who were to be mandatorily excluded.

Challenge F: Increasing transparency and saving costs through Public Private Partnership (PPP) model
Case study: Passport Sewa Kendra and IT
Ministry of External Affairs, Government of India, which provides passport and consular services to Indian citizens through Central Passport Office (CPO) and consular and visa services to foreign nationals and Indians residing overseas implemented a path breaking PPP model with Tata Consultancy Services (TCS). In 2007, passports were issued from only 30 locations across the country. There were a number of challenges involved with the passport issuance process due to the legacy issues including:

- Citizens were required to travel long distances, since the passport offices across the country were not adequate in number;
- The average service processing time was 45 days for issuance;
- Lack of transparency;
- No online system to track the status of the application; and
- No across-the-counter services available.

As part of the National eGovernance Policy (NeGP), a comprehensive reform of the entire passport issuance was undertaken with major focus on business process re-engineering underlying processes and which resulted in the following outcomes:

- A new organization in the form of a Special Purpose Vehicle (SPV) was set up;
- Productivity-linked incentives were given to the employees;
- Outsourcing of non-sovereign activities were identified including separation of front office and back office operations;
- Rules and passport issuance procedures were simplified;
- Passport Facilitation Centres (PFCs) and an online portal were created;
- Centralized IT system where all the stakeholders are connected to the same system; and
- IT Migration plan for upgradation of infrastructure from the old system to the new envisaged system was prepared.

There were major benefits and improvements in the system as a result of the Passport reform project is revealed from the following table:

Parameters	Earlier system	Improved system
Time taken for Tatkaal (Urgent) Passport	7 to 14 days	1 day
Time taken for Normal Passport	30 to 45 days	3 days
No. of Passport outlets	37	77 (including 2 to 3 in each metropolitan city)
No. of public dealing counters at passport outlets	350	1250
Public dealing hours per working day	4	7
Scope for expansion of passport outlets/counters	Limited	Network of Passport Sewa Kendras will be expanded rapidly keeping with growing demand.
Waiting period to submit passport application	2 to 3 hours in crowded conditions	One hour in comfortable conditions
Accountability of employees	Accountability was there but it was difficult to monitor across the country in a manual system	Digital signature mechanism for all employees. Audit trail of all actions. Automatic reporting of any unusual activity
Training of employees	Limited	Continuous training

Information for applicants	Only through website. Limited features	Through the portal and call Centres. Applicants will be informed of each stage of passport processing through SMS
Grievance handling through service level phone, on-line & mail	Limited	Immediate
Paperwork	80% manual (paperwork)	Immediate
Exchange of information with police	13 days	By post - time consuming Mostly On-line
Management Information System	Limited	Wide range of information available to management for effective control

PPP model of service delivery along with business process re-engineering can result in increased process efficiency and reduced corruption. PPP can be used as an cost effective means of improvement in public service delivery by the government.

Challenge G: Bridging the gap between law and law enforcement, policy and implementation; Community engagement

Case Study 8:Think globally, act locally: Gender dimensions of RTE

Noble policies/laws can become a reality only when the cutting edge level is able to implement the policy/ law in letter and spirit. The credibility of inclusive public service delivery revolves around this crucial factor. The Right to Education Act was passed in 2005. However, in many rural areas, the parents did not want to send their daughters to school fearing for their physical safety. The tendency was to get them married early and pass them on from the natal home to the marital home without equipping them with literacy, life skills and bereft of livelihood opportunities.This is at the core of gender inequality in our country.

In this background, the last mile connectivity to receive benefits makes the policy a reality, otherwise it remains a rhetoric. Gender inequality in education is a crucial issue. To make education accessible to girls, a gender neutral approach gave way to gender sensitivity. Girls were given cycles to ride to schools. In many areas this worked. In many areas without proper roads it did not work. Certain additional components were provided. Teaching self-defence helped. In other cases, empowered *didis*/animators were engaged by the community itself to escort the girls in a bus collectively used to travel to school. Depending upon the variants, like remoteness/geography, gender, etc. the scope of resourceful thinking globally and acting locally makes any policy come to reality through a flexible, need-based, door-step approach. The implementation scenario has to be negotiated to make an inclusive policy a reality.

Case study: Community mobilisation and social reforms:

Many laws and social legislations have been passed, such as, anti-untouchability, restrictions on marriage of minors, etc.Yet until community was mobilised to become change agents, the legislations made little impact on the ground. The Badaun experiment of liberating manual scavenging is a telling example of how changing social mindsets through intensive campaigns, involving all stakeholders, leads to behaviour change. Similarly, Lado Abhiyan, an innovative campaign initiated by the Department of Women and Child Development, Madhya Pradesh, aimed at eradicating child marriages. Lado (which means beloved child) is aimed at improving communication channels, skills training and media advocacy, besides capacity building among stakeholders, including wedding service providers. More than 3000 children were part of the campaign. Most of them either escaped or were saved from child marriages.

Case study: How India mobilised community to eliminate polio:

Up until the 1990s, between 500 and 1,000 children on an average were paralyzed by polio in India every day.With bilaterals, India started work on polio eradication in 1999. The anti-Polio Project, which began in the late 1990s, is a multipartner, multicountry initiative to eradicate polio. In addition to United States Agency for International Development (USAID), the program was supported by dozens of civil society and community-based organizations. In India, the project focused on social mobilization and community-level efforts to overcome resistance to polio vaccination.The project trained community mobilization social workers/ coordinators to encourage mothers and families to immunize their children against polio. The project trained village-level persons as mobilizers to build networks and partnerships to effectively change behaviors within their communities. The mobilizers educate members of their communities about the importance of the polio vaccine, myths and misconceptions, and engage with local community leaders to reach every household with life-saving vaccines and messages. As many women and girls rarely left their homes, it was hard for the coordinators to reach out to families and children with messages on polio immunization. Coordinators were often

turned away. Or no one would turn up for the mothers' meetings. Or if present they were not willing to listen. It, therefore meant visiting each and every household, building personal relationships with mothers and families and even avoiding mentioning the topic of vaccinations at all. It was only raised after a certain comfort level was found among all members of a household. In March 2014, India was declared polio-free by the WHO after years of hard work and dedication from legions of volunteers, health workers, community and religious leaders, lab staff, donors and others.The disease burden has been reduced by more than 99%.

Values of community-engagement for sustainable service delivery and access: minimum government and maximium governance

Law itself is not a solution. It is an instrument of legal good. Enforcement can also only be a part of the solution. Law and law enforcement are symptomatic treatments. But overall public good happens when the community recognises the need for change and demands change. Then the solution is complete, because in such a situation law itself can be dispensed with. This is the ultimate value of sustainable development, where inclusiveness is an automatic and integral part of such development. Hence, it is important that when the will of the service delivery institutions is harnessed to become change agents, then supply-oriented efforts and dependency syndrome among the served gives place to assimilated demand for rights. The ultimate goal is zero gap between those who serve and those who are served. This inheres the principle of minimum government and maximum governance for making universal public good to become possible. Every instrument of service to society has to be self-effacing and be prepared with an exit mindset rather than a staying mindset. Duty to serve is determined by the standpoint of ethical values arising from a deep desire to serve with humility rather than rule with trappings of authority or conditional performance of duty, because its paid for or a remunerated service. When that motivation becomes secondary, it makes inclusive public service delivery divine.

Summing up

Given the challenges to the goal of reaching the poor/ultra poor, as a mandated part of nation building, it is clearly a case of putting the last man first. It is 'Sarvodaya through Antyodaya' implying the welfare of all through the weakest of the society. Gandhi's Talisman was "I will give you a talisman. Whenever you are in doubt, or when the self becomes too much with you, apply the following test. Recall the face of the poorest and the weakest man [woman] whom you may have seen, and ask yourself, if the step you contemplate is going to be of any use to him [her]. That there is no mismatch in smiles of the provider and recipient of services, is the truest and heightened indicator of the value of public service.

The foundational values of integrity, transparency, accountability, etc are bound to get challenged, diluted, tried and tested all the time till one surrenders before the labour of love, sacrifice and compassion for the greater good. Love is giving and giving is growing. The growth is from bonsai to banyan. The inner journey is as important as the outer journey. "Life is a journey from *vyashti* individual good and happiness to *samashti,* ie societal and collective well-being, to *shrishti* betterment of all creation to ultimately *parameshti* realising the oneness with the divine. Happiness of individual is inseparable from the happiness of the world at large. After all, as Pierre Teilhard de Chardin said "We are not human beings having a spiritual experience. We are spiritual beings having a human experience". ■