

Sustainable Development in Conflict Areas for an Inclusive and Peaceful India-The Road Ahead

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Abstract

Life amidst conflict is convoluted. In the riot hit area of Muzaffarnagar (in 2013) a huge population from a religious community had to live in camps. For more than 8 months, people lived in camps in the search of peace and justice, far from education for children, possible livelihood opportunity and a healthy environment. Similarly, in the forests of Dandakaranya is a village which is primarily inhabited by surrendered left wing extremists, life there is harsh. The SDG 16 is dedicated to the promotion of peaceful and inclusive societies for sustainable development, the provision of access to justice for all, and building effective, accountable institutions at all levels. The HDR 1996 says - "human development is the end—economic growth a means". We need to understand the concept of development diligently adding sustainability as an essential. This paper attempts to understand the current state of peace and inclusion in conflict areas of Left Wing Extremism in MP and CH, riot affected areas of Muzaffarnagar in UP and areas of forced displacement and rehabilitation in MP and UK. It looks to explore the possibilities of – provision for justice for all and building effective and accountable institutions at all levels of governance.

Keywords: Peace, Conflict, Justice, Sustainability, Human Development, Empowerment

Acronyms: SDG (Sustainable Development Goal), NTPC (National Thermal Power Corporation), HDR (Human Development Report), MP (Madhya Pradesh), CH (Chhattisgarh), UP (Uttar Pradesh), UK (Uttarakhand)

Introduction

The SDG 16 is dedicated to the promotion of peaceful and inclusive societies for sustainable development, the provision of access to justice for all, and building effective, accountable institutions at all levels. The HDR 1996 says - "human development is the end—economic growth a

means". "Sustainable" development could probably be otherwise called "equitable and balanced," meaning that, in order for development to continue indefinitely, it should balance the interests of different groups of people, within the same generation and among generations, and do so simultaneously in three major interrelated areas—economic, social, and environmental. [World Bank]

The Panorama of India's diversity

India has a diverse population. The socio economic profile of the country is seemingly different across the constituent states as well as within states. The social stratification as a system ranks categories of people in a hierarchy. This very structure is determined on the basis of class and caste. There is a wide variety of cultural and social practices that are followed among the varying religious, regional and cultural groups in the country. The seemingly different cultures and traditions among the various tribes give a different orientation to the context in which we look at peace and justice. The class divide determined by the economic status of the people in the country can be observed across urban, rural and tribal areas in the country. The agrarian society of the country is one of the most influenced by the inherent economic divide. The role of development to ensure equity, inclusiveness and at the same time a sustainable orientation is seemingly complex amidst the above mentioned diverse features of India.

The tribal communities are in places away from the urban agglomerations nestled among the hills and the forests. They have a different ecological cultural wellbeing and living paradigm. The influence of the modern technologies on medicine, education is yet to be fully consumed by these geographic zones in the country. They form a pristine example of sustainable life balancing the needs of humans and preservation of ecology. The notions

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of progress though have been different as compared to people from urban and rural backdrop.

Linguistic diversity in the country is also a significant feature in the context of India. Most of the traditional knowledge is captured in different languages as per culture. Several areas around the length of breadth of the country follow age old traditions which suggestion peaceful coexistence with the ecology of the area. The tribal areas in the country have the biggest certified mineral resource deposits. The resources rich areas are thus a major part of the policy thrust. Similarly the agrarian belts of the country in the rural areas in and around the vicinity of major rivers are a major destination for source for the hydroelectric power and harvesting of natural resources for shared use (i.e. dams, multipurpose projects).

Development Approach Since Independence

The development approach since independence has been skewed in favor of industrialization as compared to agriculture and traditional industries. Agriculture has been the prime contributor in terms of total dependent workforce and primary contributor to the Gross Domestic Product for a substantial period after independence. Even today it is the biggest employer (direct and indirect) of the country's workforce. The Green Revolution era was the only time when agriculture but the policy direction and implementation kept its effect implemented to limited to certain specific geographical areas and select section of the agrarian population. The policy planning paradigm to view resources as a shared resource for the development of the entire nation has been evident from policy decisions over the decades. The local dynamics, effects and impact of the changes have not garnered much traction to influence policy makers.

Gandhian Vs Nehruvian Philosophy

The Gandhian philosophy of village being the smallest unit of the nation state is significant even today. His emphasis on the idea that needs of the people can be fulfilled by the efforts of the immediate and neighborhood populace of the villages seems to be at the root of sustainable development. It was an inclusive idea that shared and valued the local skills, effective and efficient use of surrounding resources for the common good. The

traditional artisans, farmers, handicraftsman, potters, laborers all formed part of an extended inter related work enterprise. Gandhi's concept of constructive work based on the fundamentals of cooperation, respect for each individual's talent and labor was significant. Here too, concepts like amity among all communities, lack of untouchability, prohibition (of liquor), khadi and village industries, focus on basic education, Gram Swarajya, Adult Education, Women's Empowerment, training on how to maintain health and hygiene, knowledge of mother tongue/national language find eminent place

The Nehruvian vision for economic development was based on the model of planning, dominant public sector, utilization of science and technology to the optimum for change and growth, full utilization of productive forces, modernization of agriculture and bringing down disparities among people. The role of Nehru in bringing about the thrust for – Temples of Modern India which suggested a more pan Indian approach to use of resources was a significant change in the way the State intended to utilize resources.

The strategy of accomplishing a rapid enough transition of the economy from the state of underdevelopment to self-sustaining growth is still in the stage of experimentation. Under the circumstances, any rigid doctrinaire approach on the part of the leader of the nation, far from being an asset, would have proved quite hazardous [M L Dantwala, 1964].

Determinants of Development and HDI

The Human Development Index (HDI) is a summary measure of average achievement in key dimensions of human development. As defined by UNDP they are - A long and healthy life (i.e. life expectancy at birth), Education index (i.e. mean years of schooling and expected years of schooling) and a decent standard of living (i.e. Gross National income per capita): a long and healthy life, being knowledgeable and have a decent standard of living. The HDI is the geometric mean of normalized indices for each of the three dimensions. It was created to emphasize that people and their capabilities should be the ultimate criteria for assessing the development of a country, not economic growth alone. The HDI can also be used to question national policy choices, asking how two countries with the same level of GNI per capita can end up with different human development outcomes. These

contrasts can stimulate debate about government policy priorities. The HDI simplifies and captures only part of what human development entails. It does not reflect on inequalities, poverty, human security, empowerment, etc. The Human Development Report Office (HDRO) offers the other composite indices as broader proxy on some of the key issues of human development, inequality, gender disparity and human poverty. The health dimension is assessed by life expectancy at birth, the education dimension is measured by mean of years of schooling for adults aged 25 years and more and expected years of schooling for children of school entering age. The standard of living dimension is measured by gross national income per capita. The HDI uses the logarithm of income, to reflect the diminishing importance of income with increasing GNI. The 2014 HDI covers 188 countries, compared to 187 countries covered during 2011-2013. This year it became possible to compute the HDI value for South Sudan. The wide coverage is the result of efforts by the HDRO to work with UN agencies and the World Bank, who provide internationally standardized data and also with national statistical agencies to obtain required development indicators for the HDI.

Although these numbers do not tell the whole story, one needs to understand that India should be understood in the bits and pieces. India is constructed of different identities and social realities. If one part of Maharashtra is known as Economic Capital of India, in the same state lies the least developed district of India. Cherrapunji and Mawsynram may be the places with highest rainfall in India but about 35 KMs from the city is Shillong which faces water scarcity. No policy can be generalized in the country and no development index can assess the actual condition of development in the country. A union of 29 States, 7 Union Territories and in all 688 districts is certainly vivid and varying in its composition be it culture or issues.

Current State of Conflict

A War made by People, For the People, Against the People: The story of Naxalism and response mechanism in Bastar division of Chhattisgarh.

“The worst thing one race can do to another is to take away their living room.”

Anonymous

Across 20 states, 220 districts and cadre strength of 50000 with a single ideological bent of mind stands the

rebel group of people against the mighty state in India. There have been around 7000 deaths (www.satp.org) for the one demand, which is undefined, against a sense of proletariat tyranny. The long struggle over a period of 30 years led to a stronghold in the forests which makes Left Wing Extremism a phenomenon for revolution in a democratic polity. Every revolution is based on a cost for its very stakeholders and the bystanders. What has been the cost of Naxalism to India? Any state would never let any anti-establishment prevail, and same has been the story Naxalism. The response mechanism of Chhattisgarh has widely been criticized for its inhuman tendencies and violation of human rights on the large basis. As an implication of response by the state sponsored *Salwa Judum* in Bastar division of Chhattisgarh, people were moved to Camps, villages were deflated, minors were recruited and moreover there was a huge repercussion due to these activities on the Natural Habitation of the state. The situation of War and the Counter-War made Bastar a hostile place to survive. In the war between State and insurgency, the tribal population of the state was the biggest victim, which lost the basic right of existence as they were continuously uprooted from one place to another. They were stuck amidst a fight for supremacy in the geographical boundaries of the densely forested areas of Bastar.

Salwa Judum has been a prominent event in the history of Bastar and counter insurgency operations and methods in India. It was unique from other strategies as it was not against the state or Feudal System like most of the peasant movement in India, but it was against a revolutionary party, the Maoists (used interchangeably with Naxalites). It redefined the relationship between the tribal populace and the guerilla rebel group i.e. the Maoists, experts put an opinion that Naxalites became more vehement after the tribal revolt. The tribal population was still on the margins away from active involvement in conflict as this movement did more harm than good to them, and they were evacuated from their native villages and shifted to camps. Raman Singh (the current chief minister of Chhattisgarh) stated that ‘If you are not with *Salwa Judum* then you are with Maoists.’

There have been attempts all along to understand the *Salwa Judum*. Is it a spontaneous outrage of peasants or Government backed counter insurgency program? There have been several interpretations to the *Salwa Judum*. The most popular and talked about interpretation

is that “*Salwa Judum*” which means “Peace March” in Local Gondi Dialect was a voluntary and peaceful initiative against the Naxalites by the local peasants in the Bastar region. Others mark it as a government planned and backed venture which left the tribes to die among themselves so as to create a sense of chaos and confusion among tribal communities. *Salwa Judum* has always been distorted as a word used to describe the tribal outrage, if understood as a word it means ‘Bonding’ but people have twisted and turned the word to misinterpret it to be the Purification Hunt or Ghost Busting or Peace March. For approximately two and half years, government security forces joined *Salwa Judum* cadres on raids which were supposed to be involved in evacuating residents from the villages. Especially the ones from where the Maoists could get support and sympathy to carry on the struggle. They raided endless number of villages in the Bastar division and mostly in Dantewada and Bijapur districts of South Bastar. While doing so they were found engaged in threatening locals, making arbitrary arrests and detentions, alleged rapes, killings, pillage and burning of villages. The villagers were coerced to shift to Government-run makeshift *Salwa Judum* camps near Police Stations or Para military force camps. Various Human Rights Organizations and Maoist sympathizers allege *Salwa Judum* to be an armed vigilante group which was actively assisted by the state government. It has also been claimed that various youngsters and even minors were appointed Special Police Officers (SPOs) and provided arms such as guns, lathis, axes, arrows etc. According to Ministry of Home Affairs records, in approximately 3100 incidents between 2006 and 2010, some 966 civilians, 670 Security Force Personnel, 32 Non Police Government Officials and about 200 Special Police Officers were killed in Chhattisgarh. Against such a violent background, *Salwa Judum* began functioning, in the same manner and even more dangerously or brutally. Villagers were forcefully picked up, and restrained into ‘relief camps’. These SPOs or so called activists became the vigilantes who asserted the right to control and coerce anyone who was a suspect of being a supporter of the Maoists. (Geetashree. *Fire in the Forest*. <http://infochangeindia.org/>)

The week long operation in the forests of Bastar and Maharashtra which was named as ‘Operation Green Hunt’ by the media came out to be a success. The whole of Bastar region now is highly militarized and seems to be one among the most militarized territory in the country.

According to some reports (Bibhu Prasad Routray. IPCS Special Report. *Naxal Violence in India*. 2015) Para-Military forces like ‘BSF (Border Security Force), CRPF (Central Reserve Police Force), ITBP (Indo-Tibetan Border Police), SSB (Sashastra Seema Bal), CoBRA (Commando Battalion for Resolute Action) Commandos’ etc. along with armed and trained police force do operate in Bastar at the same time. With an area of about 40,000 square kilometers, and spread in 7 districts (*Kanker, Narayanpur, Bijapur, Dantewada, Bastar, Sukma and Kondagaon*), Bastar has been deployed by a total of 36 central battalions and 12 state police battalions, making it the most densely militarized territory in India. With so much armed forces around living in Bastar is not so normal. As on Dec.31, 2011, the police strength in Chhattisgarh was 44107, with the low density of 32.6 policemen per 100 square kilometers.

In the tussle between the organized powers, the state and the left wing extremists, the fighting and dying cadres were the poor tribal’s who destroyed each other without being the class enemies. Tribals saw a new friend in state sponsored *Salwa Judum* (Nandini Sundar & Ors. Vs. State of Chhattisgarh, 2011) from which they received partial gains. Left Wing Extremists became their cruel enemies from which they were partially affected but tribes lost their idyllic world forever. In the North Bastar district of Chhattisgarh, villages are not far behind in the experience of the onset of the development process. Though the villagers are still hounded the experiences of the past and the threat of Maoists which has deeply unsettled the mind and soul. Today, 220 districts suffer from similar situations like that of Bastar, intensity may be different but the gravity is the same. Whoever dies, be it a civilian, security force personnel or Left Wing Extremist, a human dies in the end. A country where the development indicators are poor since life expectancy is low - A human must not die for a human’s cause.

The conflict situations often put up a big question mark on the course of the development in those areas. The role of development for a long term solution to the livelihood issues for the people suffers at the hands of the security concerns, conflicting business interests, administrative issues, poor delivery of basic services to citizens and lack of trust between stakeholders. All this leads to a skewed development paradigm which might favor one more than the other and that too at a heavy long term cost to others.

Mother of Injustice and Children of Inferno: Aftermath of Muzaffarnagar Communal Conflict

In the winters of 2013, a generation was set ablaze. In the camps adjoining *Muzaffarnagar* and *Shamli* Districts of Western Uttar Pradesh more than 300 families were try to live in one of the toughest times of their lives to see through the light of the day.

It was the last week of August in 2013, a humid atmosphere after drizzles of monsoon. A series of event followed by an accident of stalking when a Muslim boy was beaten to death by two boys belonging to Jat community resulting in their slaying by Muslims on a village square later in the week. The political obtrusion in the events gave it worse shape resulting in the communal conflict which resulted in almost 62 casualties and forced around 50,000 people of 9,000 families to take shelter in some 50 refugee camps on the outskirts of Muzaffarnagar and *Shamli* districts. [B. Jain, 2013] Many families wished to return to normalcy but were resisted due to a string of small incidents taking place in different villages. There are various implications of any communal conflict, the biggest of them is that there are many to flay interest from the incident but no one to undo the situation. As a prominent Bhojpuri poet 'Gorakh Pandey' has written "*Is Baar Danga Bada Tha, Khoob Hui Thi Khoon Ki Baarish. Agle Saal Acchi Hogi Fasal Matdaan Ki.*" (It has been a fine rain of blood in the recent riots hence a nice crop of election will be cultivated in the next season).

In the heat of the clash that occurred in the summers, the winter was burning. There was a danger of acute cold, illness, even fatal infections but the worst off was the generation which was experiencing such dislocation that it would grow up in a highly polarized atmosphere like never before.

Children in the camp were sent to collect firewood from the nearby centers at the risk of getting injured and harmed. It was pitted against the risk of sleeping in another of those cold winter nights. Many infant's died due to cold in the shelters mainly because of pneumonia. In the nights, winter claimed major of the casualties. Many a children suffered from Diarrhea and Fever simultaneously. It is said that "The smallest of coffins are the heaviest" as they bear a heaviness on the conscience of mankind. On the outskirts of the camps were several such small graves

which reminded people of the injustice and violence that had occurred. The deaths jolted the refugee crisis and brought it up as a moot discussion in the mainstream social consciousness.

The camps were plagued with problems among which the poor quality if the tents installed which couldn't keep the cold out as the tents dripped dew whole night. In the mornings the inside of the tents used to be wet. As a result many a families used to light fire inside the tents which had its set of challenges and associated dangers. Many a children burnt their body parts coming close to fire which led to serious and severe injuries. Camps were left in inhuman and uninhabitable conditions after the initial days of struggle. No one from the administration took the charge until it got media coverage and several stories were done on the issue.

Muzaffarnagar has left various questions on the face of India, not just in the way to explain the implications of a communal disharmony or communal conflict but also what all repercussions can it leave behind for the generations to come. Peace is a cornerstone for any person to rise up to the best of his abilities. It is important that the administrations i.e. local, state and central governments show a sense of inclusivity while trying to address such instances of conflict. The society as a whole needs to determine its approach in the long run for sustainable development with an inclusive orientation in conflict areas. Inter faith harmony, inter cultural appreciation and participation are to be looked at for sustaining peace.

"Displacement is as much one of the designed objectives of the dam as power or irrigation."

Among the total displaced population of approximately 18.5 million people 77% were tribal who have been displaced from 1951 to 1990 in the Singrauli district of Madhya Pradesh. [D. Roy, 1994] 3 out of these 4 (people displaced) have been ousted due to construction of Dams. Among those displaced a meager 29% have been rehabilitated. [D. Roy, 1994] A prominent Hindi Writer *Nirmal Verma* has written explicitly in his reminiscence "*Dhund se Uthati Dhun*" about Singrauli. He tells the tale of Singrauli from being a paradise to turning into a coal mine and a witness to huge displacement and migration. Singrauli is situated at the border of Madhya Pradesh and Uttar Pradesh adjoining south of *Mirzapur* (UP), north of *Sidhi* (MP) and *Sonbhadra* and *Renukoot*. According to stories, Singrauli denotes its name to *Sringawali* hills of

Vindhyachal mountain range. Though it had an abundance of resources and vegetation it was left isolated for the entire colonial period.

The transformation of Singrauli from a Green reserve of Natural Habitat to the 'Power Capital of India' is equally tragic. Who are those people in slums adjoining the shiny Apartments of Metropolitan cities? They are those individuals who have either been uprooted or have migrated to the cities. Singrauli is not a backward district of the Madhya Pradesh rather it is one of the most advanced and developed districts in terms of health and education facilities. The reasonable assumption is that all these facilities are for the work force which in the area. There are as many as 15 power stations in the district. Most of the top level and Middle Level Management are also migrants from different states in India. Singrauli has witnessed the both immigration and migration of people over a long period of time.

Survey work for the *Rihand* Dam which is a concrete gravity dam constructed over *Rihand* River (a tributary of river Son) was done in 1951. Foundation stone for the construction of dam was laid in 1954. It was in 1960, when a better part of the dam was ready and the reservoir of the dam was complete (it is adjoining to the borders of Uttar Pradesh and Madhya Pradesh known as *Govind Ballabh Pant Sagar*). This construction of dam threatened the displacement of 50,000 people of 108 villages. [S.K. Singh, 1985] Left with no alternatives, around 20,000 people sat on agitation in July 1961 before Deputy Commissioner. By use of force the agitation was repressed by arresting 28 influential persons. It was the only influential agitation ever done on this issue. Meanwhile, dam gates were shut, resulting into rise in water level. A warning was issued (about 24 hours earlier) just prior to the resettled villages, it was too late to flee. Their villages were flooded resulting in human casualties and immense loss of resources.

On the basis of several studies displacement in Singrauli can be classified into 3 phases. The displacement over these course of the three phases happened as result of the following - Construction of Rihand Dam i.e. the Govind Ballabh Pant Sagar Reservoir, setting up of thermal power plants by *National Thermal Power Corporation* (NTPC) over the course of the years and the operation of the Coal Mines by Northern Coalfield Limited. The first phase began in the 1960s. As a part of Rehabilitation and Resettlement compensation each displaced families

were allotted 5 acres of land. However, almost 20% of the displaced families (mostly tribal) left the region. According to Jan Lokhit Samiti Report, their whereabouts still remain unknown. Over 60% of those affected settled close to the reservoir site only to be displaced again due to setting up of super thermal power projects. In the absence of any resettlement policy, people accepted the meager compensation which was inadequate to build even a house. Then happened the second phase of displacement. As a consequence of abundance of water in the *Govind Sagar* Reservoir and a long stretch of open coal fields (some 200 kms spread) many a thermal power projects were proposed in the region resulting in the coal mining projects in nine open coal mines owned by NCL, few of them were - Singrauli Super Thermal Power Plant, Vindhyachal Super Thermal Power Plant, Rihand Super Thermal Power Plant, Uttar Pradesh State Electricity Board. As a result of these projects, 20,504 lost their lands, 4563 families were displaced again. It was on February 5, 1988 when over 15000 people (mostly tribal) protested on the streets of Singrauli. Also, it was a result of the political disharmony and co-operation between the state of Uttar Pradesh and Madhya Pradesh [R. N. Sharma and S. S. Singh, 2009].

After the third phase of setting up thermal power plants and coal mining projects, there seemed to be no end to the issue of displacement, as new projects required 10,000 acres of land affecting the livelihood of 4,000 families in Singrauli. This is how 5 decades of displacement in Singrauli raised pertinent questions of public cause and purpose. Non-Government Organizations didn't come forward to rehabilitate and resettle the displaced people because they agitated against 'anti-people projects', agitating for the displacement would mean they have accepted the anti-people projects. [R. N. Sharma and S. S. Singh, 2009] There were several other problems to be understood in order to understand the displacement and its implications. Huge displacements took place in tribal areas as heavy industries and multipurpose dams apportioned and submerged forest covers. People in forests do have customary rights but not the formal land records. Problems were faced by sharecroppers who were tilling the lands but didn't have the land entitlements on their name. As the land entitlements were with landlords, they were the beneficiaries of the compensation.

The horrible truth is the report which says 341 SEZs need to be setup in the country which will require some

1.41 Lakh Hectares of lands. One is left on to wonder as to how many more families are going to be uprooted? [R. N. Sharma and S. S. Singh, 2009] The role of the rehabilitation and resettlement policy in areas where development approach is in conflict with the needs and aspirations of the people is significant. At the same time it is important to understand the tenets of sustainable development in areas where the development goals are of an overarching national nature.

Findings of the Paper

The discussion on the above three instances over the course of independent India offers insight into the development paradigm that the country has espoused. The above examples highlight the non-negotiable of peace in the conflict areas for any form of development to happen. In the case of the Muzaffarnagar riots and the subsequent apathy of the institutions of democracy to respond to it the future of the citizens seems bleak. The relations among the people in such conflict situations are of primacy. The sustainable development in such areas where religious feelings of the people are vulnerable and could lead to conflict should invoke novel ways of equity in development. This could lead to partnership and sense of responsibility as the stakes of the citizens from different religious leanings are inter-dependent. The agency and capacity of the people to develop sustainable livelihood over the years should be borne out of the fundamental principles of human respect and dignity for all. The Fundamental Rights in the Constitution are the ones which we need to take heed to as well to Universal Declaration of Human Rights. The sharing of resources among the people is also of significance. Appropriation of resources by one side to the loss of the other is often a source of religious conflict as well. It is to be understood that the economy of sustainability in living standards to have a good HDI of the community is the key. The situation in the Bastar region and Singrauli is a reflection of the needs of the local populace versus that of the national populace. It is also a reflection of how the sharing and utilization for common good leads to loss of livelihood for some. The Bastar is a contrasting case where the state and the people are at war thereby disturbing the peace of the area. The constant conflict has in turn led to an impact on the optimal utilization of natural resources (i.e. mineral wealth) in the area. As a result the returns for the people are minuscule even challenging the traditional sources of

livelihood which were sustainable i.e. use of forest wood, tendu leave, tourism and other forest resources to generate income. The constant conflict is also about the access to the mineral resources in the area which can be used by the capitalist class to further profits and contribute to national good. The setting up of industries in the Singrauli district and subsequent rehabilitation and displacement is a prime example of the comparative progress that the people of the areas have achieved as compared to the national progress. One of the key determinants to ensure sustainable development is the primacy of local interests. The stake of the local populace be it at the level of the II tier i.e. State government or the III tier i.e. Panchayat/Municipal level should be taken into account. There is no doubt that the resources of the country are to be utilized for the good of all but there is a 'First Right' of the local people. The effect of development on the Human Development Indicators of the local population should be the driver for any approach to sustainable development. The decentralization of power to the lowest level is significant to maintain an inclusive and peaceful polity. The more people are in power down to the level of the local representative institutions the higher would be the level of awareness about local shared interests, equity to maintain harmony and progress for all. The psychological and social progress of the humans is indeed an outcome of the socialization that he comes across during his lifetime. A peaceful and shared prosperity is the cornerstone for effective socialization of citizens.

Conclusion

The theory of economic development that has succeeded in standardizing not only the terminology but the whole orientation toward the study of social change has given rise to a simple-minded, uncausal, unilinear and largely dichotomous view of development process. [R. Kothari, 2014]

Sustainable development is a successor to the development practiced by India for decades. The orientation that this process has gained would significantly impress upon the future approach as well. It is important that we address the exclusions, inequity and injustices meted out to the people over the years. The democratic ideals that our Constitution espouses for are the framework and direction in which we as a nation need to move. The policy formulation, effective implementation and participation of the people to ensure equity in the sharing of resources

with every single citizen is the beginning of a sustainable world for all.

Democracy is an objective. Democratization is a process. Democratization serves the cause of peace because it offers the possibility of justice and of progressive change without force.

-- Boutros Boutros-Ghali (Former UN Secretary General)

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