

Communal Harmony: Need of the Hour

Dr. M. Asad Malik*

“Always aim at complete harmony of thought and word and deed. Always aim at purifying your thoughts and everything will be well.” — Mahatma Gandhi

1. Introduction

INDIA IS a country of multi-ethnic culture where people belonging to different religious, racial, cultural and lingual identities live together harmoniously. However, in the present time, various untoward incidents are affecting the communal harmony in different parts of the country. Communalism is the most serious threat to our sovereign, secular, socialist and democratic polity. The number of communal incidents is increasing day by day, which is not a good sign for our democracy. India is known for communal harmony which has to be maintained. Communal harmony is the hallmark of democracy in a country governed by the rule of law. Rule of law pervades over the entire field of administration and every organ of the state is regulated and governed by the Rule of law. It is an eternal value of constitutionalism and inherent attribute of democracy and good governance has to be maintained.

2. Communal Harmony: An Overview

Since antiquity, all religions, cultures and societies have provided for living in harmony. It is actually the fundamental law of creation and continues to govern our life. Etymologically, harmony means ‘joint’. It is understood as ‘binding together and being in concord with one another and the cosmos and in the context of communities of different thoughts and belief – be it social, economic, political and ecological’. It simply means living with unity and mutual reciprocity, beyond class, caste, creed, religion and gender barriers. Violence erupts whenever the communal harmony is disturbed. No human being enjoys disharmony or violence. Communal harmony now is the fundamental need of every country’s fabric.¹ Communal harmony means that people of different religions, castes, creeds, sex and different background live together in the society with love and peace amongst them. Communal harmony strives to create goodwill and harmony among various communities. The aim is to foster an ethic of coexistence rooted in or inspired by religious and cultural values.

In the context of religious harmony, a refreshing reference may be made here to a letter said to have been addressed to Emperor Aurangzeb by Chhatrapati Shivaji, where he is reported to have said: “Hinduism and Islam are both beautiful manifestations of the Divine spirit. The call for the prayers is given in the mosque; the bell rings to the divine glory in the temples. Anyone bearing fanaticism and religious hatred must be acting against the commands of Gods.”² As we know man was created as one, by God without any caste, creed or religion. All religions preach us to live in harmony, peace and togetherness and spread out the message of love and brotherhood and not hatred. They inculcate in us resilience, tolerance and forbearance for all religions and faiths, even sacrifices when needed.³ The time has now come for all mankind to live on earth in harmony as a single family. Living in harmony is no longer simply an ethical principle rather it is a way of life.⁴

Gandhi had faith in the Vedantic doctrine of Unitism, which says all ‘men are part of one universal existence. All men are essentially one member of one family. So an individual who wants to realize his true self must regard the good of all as his own good and dedicate himself to the service of all. But sensual pleasures and personal possessions act as blinds to shut off the lights of reason and in his ignorance and selfishness, man loses light of the great truth of unity.’⁵ He said: ‘I am essentially a man inclined to compromise because I am never sure that I am right. God is truth, reality and the law of harmony that pervades the whole Universe’. He further said: ‘If love or non-violence be not the law of our being, the whole of my argument falls to pieces. Love or Ahimsa is (after truth) the most significant term in Gandhian philosophy. Positive meaning of love includes affection, sympathy, mercy, generosity, service and self- sacrifice. Nonviolence is not a negative state of harmlessness,

*Assistant Professor, Faculty of Law, Jamia Millia Islamia, New Delhi.

¹ Ashwini Sattaru, Security of all is in a free press, available at: <http://nfch.nic.in>. (Last Accessed on May 24, 2015).

² O. Chinappa Reddy, *The Court and the Constitution of India*, 150 (Oxford University Press, Delhi, 2008).

³ K.C. Agarwal, *Crusade India Towards a New Dawn*, 57-58 (Knolwedge Books Inc., Noida, 2007).

⁴ Maulana Wahiduddin Khan, *The Age of Peace*, 41 (Goodword Books, India, 2015).

⁵ Madan Mahoan Verma, *Gandhis Technique of Mass Mobilization*(Partridge Publishing, Gurgaon, 2016).

but is a positive state of love.⁶ Mahatma Gandhi also said, ‘Let us forget all thoughts of I am a Hindu, you a Muslim or I am a Gujarati, you a Madrasi, let us think, I and mine in a common Indian nationality, we shall be free only when a large number of our people are determined to swim or sink together.’⁷ He believed in, tolerance and acceptance of all religions within the Indian national framework.

Maulana Wahiduddin Khan wrote in his book that “No wisdom is needed to engage in violence. Any foolish person can do so. But establishing and maintaining peace do require a high level of sagacity and planning. One who knows how to tackle problems with wise planning will always choose to refrain from stopping to violence”.⁸

Sitaram Yechury opines that “India is a country of multi-religions. India’s diversity - linguistic, religious, ethnic, cultural, *etc.* is incomparably faster than in any other country in the world. Officially it has been recorded that there are 1618 languages in India; 6400 castes; six major religions...”.⁹

As Gandhiji rightly said, ‘The whole geographical India is one country. The whole people make one nation. Let us unite all races and religious communities together. We believe in one world family, spiritual unity, and unitism. Our history is history of experiments with truth, through love and service of man. Start from the small-scale and move over to the bigger one.’¹⁰

Communal harmony is paramount in any country that has multiple religions and communities. We must strive hard to train and educate people in harmonious cohabitation. Where it is necessary, we may introduce some laws and regulations also. But all that should promote harmony.¹¹

Ratan Tata said that “India is known for communal harmony, we work together live together for centuries. And I am sure we continue to do that.”¹²

Indians have been living together since ages and want to live together amicably, but unfortunately some times communal disharmony is created by certain unsocial elements. But it is our duty to maintain peace and harmony in the society. We have to inculcate in us a feeling of brotherhood. We can achieve strength through peaceful coexistence practicing love and affection for all.

3. Constitutional Provisions

The Indian Constitution was adopted on November 26, 1949 and came into force on January 26, 1950. It was the brainchild of the Constituent Assembly, indirectly elected by the people of the country in 1946. The Constituent Assembly reflected the ethnically, religiously and linguistically diverse groups that made up India.¹³

Dr. Ambedkar remarked in the Constituent Assembly:

“What does fraternity mean? Fraternity means a sense of common brotherhood of all Indians—of Indians being one people. It is the principle which gives unity and solidarity to social life. It is a difficult thing to achieve...How difficult it is for Indians to think that they are a nation. I remember the days when politically-minded Indians, resented the expression ‘the people of India’. They preferred the expression ‘the Indian nation’. I am of opinion that in believing that we are a nation, we are cherishing a great delusion.For fraternity can be a fact only when there is a nation. Without fraternity, equality and liberty will be no deeper than coats of paint.”¹⁴

⁶ Gianni Sofri, *Gandhi and India*, 171-172 (Windrush Press, Gloucestershire, 1999).

⁷ Available at: <http://pib.nic.in> (Last Accessed, December 17, 2015).

⁸ *Supra* note 4.

⁹ Sitaram Yechury, *Confronting Challenges*, 34 (Prajashakti Book House, Hyderabad, 2013).

¹⁰ *Supra* note 5.

¹¹ Ram Madhav, *Communal Violence Bill threat To National Integration, Social Harmony And Constitutional Federalism* (VSY, RSS, New Delhi, 2011).

¹² Available at: <http://economictimes.indiatimes.com> (Last assessed on December 30, 2015).

¹³ Justice P. Sathasivam, ‘Secularism and Rule of Law’, 66 *AIR Jour.* (2011).

¹⁴ Rowena Robinson, In Search of Fraternity Constitutional Law and the Context of Housing Discrimination in India, 26&27 *Economic & Political Weekly* 56(June 27, 2015).

Pandit Govind Ballabh Pant said:

“I want this synthesis of cultures to go on so that we may have a state in which all will live as brothers and enjoy the fruits of the sacrifices of those who gave their all for the achievement of this freedom, fully maintaining and observing and following the principles of equality, liberty and fraternity.”¹⁵

The framers of the Indian Constitution emphasized the objective of fraternity¹⁶ in the preamble in order to ensure both the dignity of the individual and the unity of the nation. The necessity of the spirit of brotherhood among citizens was first adopted by the French Revolutions along with liberty and equality as the foundation of the new order that it aimed to establish.¹⁷ The term was added by the Drafting Committee of the Constituent Assembly to the preamble because, “the Committee felt that the need for fraternal concord and goodwill in India was never greater than now and this particular aim of the new Constitution should be emphasized by special mention in the Preamble.”¹⁸ Thus, the Preamble links Fraternity with two things (a) assuring the dignity of individual and (b) the unity and integrity of the Nation.

The Constitution casts an important fundamental duty on its citizens in Part IVA. Article 51-A (e) of the Constitution says that “it shall be the duty of every citizen of India to promote harmony and the spirit of common brotherhood amongst all the people of India transcending religious, linguistic and regional or sectional diversities.” For achieving the goal of fraternity as given in the preamble there is need of an emotional bond with the territory, its culture and traditions and the common ancestors.

In its Declaration of Human Rights, the United Nations proclaims:

“All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.”¹⁹

According to Barker, “Fraternity is a principle of co-operation. It includes a bunch of rights to share and enjoy the common resources and services of the nation. The feeling of brotherhood which gives rise to a fellow being that we must help each other.”²⁰

It is the spirit of brotherhood that is emphasized by the use of the term ‘fraternity’ in the preamble. In a country like India, with many disrupted social forces, communal and casteist, sectional and denominational, local and regional, linguistic and cultural, the unity of the nation can be preserved only through a spirit of common brotherhood that pervades the entire country, among all citizens irrespective of their differences.²¹

Democracy would indeed be hollow if it fails to generate this spirit of brotherhood amongst all sections of the people. A feeling that all fellow citizens are children of the same soil, same motherland. This spirit of brotherhood becomes all the more essential in a country like India, composed of so many races, religions, languages and cultures.²² The ideals of justice, liberty, equality and fraternity in the preamble are relevant and meaningful because these ideals promote a common feeling of brotherhood. Provisions relating to common citizenship are directed towards strengthening Indian fraternal feelings and building a strong Indian fellowship, being sons of same Mother India.²³ But a society where some members of the community are treated as to a lower order lacks the feeling of fraternity. Each and every citizen must enjoy the same status and dignity. The preamble of the Indian Constitution provides liberty of thought, expression, belief, faith and worship and therefore, religious

¹⁵ *Ibid.*

¹⁶ This refers to a feeling of brotherhood & a sense of belonging with the country among its people. It embraces psychological as well as territorial dimensions of National Integration. It leaves no room for regionalism, communalism, casteism etc. which hinders the Unity of the State.

¹⁷ M.V. Pylee, *Constitutional Amendments in India*, 38 (Universal Law Publishing Co. Pvt Ltd., New Delhi, 2006).

¹⁸ Shiva Rao, *The Framing of the Indian Constitution*, 510 (N.M. Tripathi Pvt. Ltd., Bombay 1967).

¹⁹ Article 1 of UDHR, 1948.

²⁰ Brij Kishore Sharma, *Introduction to the Constitution of India*, 53 (PHI Learning Pvt. Ltd., Delhi, 2011).

²¹ *Supra* note 17 at 37.

²² DD Basu, *Workbook on Constitution of India*, 27 (Lexis Nexis, Gurgaon, 2015).

²³ Subhash C Kashyap, *Our Constitution*, 75-76 (National Book Trust, India, New Delhi, 2011).

harmony is the basic feature of the Indian Constitution.

However, fraternity as an object is not reflected in any Article of the Constitution – no Constitution and no law can produce a brotherly feeling or concord. However, there are some provisions in the Constitution, such as common citizenship, the right to move freely, to reside and settle in any part of the territory of India, to practice any profession or to carry on any occupation, trade or business, which work in the way of generation generates this spirit of brotherhood.²⁴

Individuals and groups with vested interests have always been active in creating disharmony in the society. This phenomenon in the Indian context is politically motivated and always been engineered by vested interests has to be stopped.

4. Judicial Approach

The Supreme Court is regarded as the protector of the Constitution. It is respected by the elite and the illiterate alike. The people of the country look upto the Supreme Court as an instrument of social justice and a guarantor of the ideals enshrined in the Preamble. The Court has played a great role to establish the faith of the people by upholding Constitutionalism, the Rule of Law, Secularism, Democratic Values and Human Rights. In any country Rule of law can prevail only if people and institutions respect and follow the laws. The Courts are also entrusted with important Constitutional responsibilities of upholding the supremacy of the Constitution. The Apex Court has delivered many decisions time to time on the importance of fraternity and communal harmony.

In *Indra Sawhney and Others v. Union of India and Others*,²⁵ the Supreme Court referenced “fraternity assuring the dignity of the individual” as relevant in the context of discussing inequality and extreme caste disabilities. Unity and fraternity were unattainable in the presence of immense substantive inequalities, which in turn threaten formal equality before the law.

In the *Raghunathrao Ganpatrao, etc v. Union of India*,²⁶ the Court held that fraternity was a basic objective of the Preamble of the Constitution and quoted Ambedkar to support its line of reasoning that:

“In a country like ours with so many disruptive forces of regionalism, communalism and linguism, it is necessary to emphasize and reemphasize that the unity and integrity of India can be preserved only by a spirit of brotherhood. India has one common citizenship and every citizen should feel that he is Indian first irrespective of other basis. In this view, any measure at bringing about equality should be welcome. There is no legitimacy in the argument in favor of the continuance of princely privileges.”²⁷

The Supreme Court of India, in *Dr. M. Ismail Faruqui v. Union of India and Others*,²⁸ observed:

“Lasting harmony between heterogeneous communities can only come through a recognition of the oneness of mankind, a realization that differences that divide us along ethnic and religious lines have no foundation. Just as there are no boundaries drawn on the earth of separate nations, distinctions of social, economic, ethnic and religious identity imposed by peoples are artificial, they have only benefited those with vested interests. On the other hand, naturally occurring diverse regions of the planet, or the country, such as mountains and plains, each have unique benefits. The diversity created by God has infinite value, while distinctions imposed by man have no substance.”²⁹

In *National Human Rights Commission v. State of Gujarat and others*,³⁰ the Apex Court observed:

²⁴ Article 5, 17, 19 (1) (d), (e) and (g).

²⁵ AIR 1993 SC 477.

²⁶ AIR 1993 SC 1267.

²⁷ *Ibid.*

²⁸ (1994) 6 SCC 360.

²⁹ *Ibid.*

³⁰ (2009) 6 SCC 342.

“Communal harmony is the hallmark of a democracy. No religion teaches hatred. If in the name of religion, people are killed, that is essentially a slur and blot on the society governed by the rule of law. The Constitution of India, in its Preamble refers to secularism. Religious fanatics really do not belong to any religion. They are’ no better than terrorists who kill innocent people for no rhyme or reason in a society which as noted above is governed by the rule of law.”³¹

There are cases where there is an element of communal disharmony, which is not to be countenanced. The State of Gujarat has stated that it has no objection if further investigation is done so that peoples’ faith in the transparency of action taken by the State is fortified.³²

In *AIIMS Students Union v. AIIMS*,³³ the court held that:

“ Fraternity enshrined in the preamble indicative of the mindset of the framers of the Constitution that the balances dignity of the individuals is to be ensured only subject to the unity and integrity of the nation and preponderance “we the people of India”.

The *Pravasi Bhalai Sangathan v. Union of India & Ors.*³⁴ is one of the cases dealing with the issue of appropriate writ, order, decree in the nature of mandamus directing the Union of India and respective States to enforce Fundamental Duties under Article 51-A (a), (b), (c), (e), (f), (i) & (j) of the Constitution by taking proactive steps in promoting national integration and harmony amongst the citizens of India;

A Bench, comprising Justice Doraiswamy Raju and Justice Arijit Pasayat, held: “Communal harmony should not be made to suffer and be made dependent upon [the] will of an individual or a group of individuals, whatever be their religion, be it of [the] minority or that of the majority.”³⁵

The incidents of communal disturbance flared up sometimes on flimsy grounds where communities keep on blaming each other. Whatever may be, after the Mahapanchayat that took place on 07.09.2013, certain incidents such as eve teasing of other community girls followed by murders had taken place. Further, inasmuch as thousands of people gathered at a particular place in order to take revenge or retaliate.³⁶ The investigating authorities should eschew communal bias and proceed against all the offenders irrespective of their caste, community and religion.³⁷

Democracy cannot survive and the Constitution cannot function unless citizens are not only learned and intelligent, but they also of a good moral character and imbibe the inherent virtues of human beings such as truth, love and compassion.³⁸

Religious tolerance has been one of the great traditions of the people of India, even if some of its rulers occasionally displayed intolerance. In *Bijoe Emmanuel v. State of Kerala*,³⁹ the court observed that “our tradition teaches tolerance, our philosophy preaches tolerance, our Constitution practice tolerance, let us not dilute it.”

T S Thakur during an interaction with the media two days after he took charge as the 43rd Chief Justice of India said that the ongoing debate over intolerance may have “political dimensions”. He said people of any community need not fear persecution or feel threatened because “the judiciary is capable of protecting the rights of all classes and communities. So long as there is rule of law and constitutional rights are guaranteed to everyone, there is nothing to be worried about. This (issue of intolerance) may have political dimensions, but as far as the judiciary is concerned, we don’t have any doubts or reluctance that we will protect and uphold the rule of law and rights of all citizens”.⁴⁰ He further added that “a tolerant society must be nurtured for our growth

³¹ *Id.* at 343.

³² *Ibid.*

³³ (2002) 1 SCC 428.

³⁴ Writ Petition (C) No. 157 OF 2013 Decided on March 12, 2014 (SC).

³⁵ Available at: <http://www.thehindu.com/> (Last Accessed on November 02, 2015).

³⁶ *Mohd. Haroon v. Union of India*, (2014) 5 SCC 252 [Para 79].

³⁷ *Ibid.*

³⁸ *Aruna Roy v. Union of India* AIR 2002 SC 3176 [Para 84,86].

³⁹ AIR 1987 SC 748.

⁴⁰ Utkarsh Anand, Tolerance must...no need to fear as long as judiciary is there: new CJI, Available at: <http://indianexpress.com/article/india/india-news-india/no-worry-till-judiciarys-independence-is-maintained-cji/> (Last Accessed on December 18, 2015).

as a country and let us not forget this country has been home for almost all the religions in the world. People persecuted in other parts of the world have settled in our country and contributed so much. Consider Parsis and the contribution of people from their community. So Hinduism, Islam, Buddhism and Sikhism, all lead to the same God".⁴¹ He indicated that the people of different religions and sects have been living together since ages and contributing in the development of the country. This is a message for all the communities to show full faith and credit to the Constitution and judiciary for maintaining the rule of law and communal harmony.

Democracy is all about equality and freedom. The case of democratic idea is the belief that every person within the community is equally entitled to life with dignity and self-respect. But many a times the tyranny of the unenlightened mob is the worst of all political rules. Mobocracy is the rule of the whims and fancies of a large number of people. Mob rule is mindless and dangerous for democracy as well as against the rule of law. It disturbs the peace and communal harmony in the society and must be prevented at all costs.

Thus, the Supreme Court today stands as a beacon of truth and hope for citizens of the country. It reflected through the judicial decisions delivered by the Court time to time for promoting the harmony and spirit of brotherhood amongst all people. Now it is the duty of the countrymen to obey the law as well as develop scientific temper and humanism.

5. Initiatives Taken by Government for Maintaining Peace and Harmony

It is the duty of the government to maintain the peace and harmony in the society. In this direction time to time the Government of India has taken some initiatives to promote communal harmony amongst citizens of the country. In 1960 the Government constituted *the National Integration Council* (NIC)⁴² as well as in 1992, the *National Foundation for Communal Harmony*⁴³ was setup under the Societies Registration Act, 1860 as an autonomous organisation for promoting and strengthening communal harmony, national integration as well as fostering unity through collaborative social action, awareness programmes, reaching out to the victims of communal violence, encouraging interfaith dialogue for India's shared security, peace and prosperity.⁴⁴ But it is not effective as most of the people don't even know about this council. Therefore, there is an urgent need that this council must conduct conferences and seminars to make the people aware about the importance of communal harmony.

The Religious Institutions (Prevention of Misuse) Act, 1988 was enacted by the Parliament for maintaining the sanctity of religious places and to prevent their misuse for political, criminal, subversive or communal purposes. Under this law, it is the duty of the manager to inform the police in the event of misuse of the place of worship. The Act also prohibits the storage of arms and ammunition inside any place of worship.⁴⁵

Another initiative taken by the government *The Places of Worship (Special Provisions) Act 1991*, was passed to prohibit conversion of any place of worship and to provide for the maintenance of the religious character of any place of worship as it existed on the 15th day of August, 1947. The premises of religious institutions cannot be used for the promotions, propagation of any political activity or for the harbouring any accused of an offence or convicted by the Court according to this Act. The Act prohibits storage of any arms or ammunition in any religious institution. The Act also prohibits the use of such premises for carrying on any unlawful or subversive activity under any law or for the doing of any act which promotes or attempts to promote disharmony or feelings of enmity, hatred or ill-will between different religious, racial, language or regional groups or castes or communities.⁴⁶

Other than these initiatives, the Ministry of Home Affairs, Government of India has issued the "*Guidelines*

⁴¹ *Ibid.*

⁴² The NIC aims at finding ways and means of combating the menace of communalism, casteism and regionalism. The UPA government has reconstituted the National Integration Council (NIC) in April 2010. It has 147 members, including Union Ministers, Leaders of the Opposition in the Lok Sabha and the Rajya Sabha, the Chief Ministers of all States and Union Territories with Legislatures. It also includes leaders of national and regional political parties, chairpersons of national commissions, eminent journalists, public figures, and representatives of business and women's organisations.

⁴³ The main objective of NFCH is providing assistance for the physical and psychological rehabilitation of the child victims of communal, caste, ethnic or terrorist violence, with special reference to their care, education and training besides promoting communal harmony, fraternity and national integration.

⁴⁴ Available at: <http://nfch.nic.in/> (Last Accessed on December 18, 2015).

⁴⁵ *Supra* note 7.

⁴⁶ *Ibid.*

On Communal Harmony, 2008” to prevent and avoid communal disturbances/riots and in the event of such disturbances occurring, action to control the same and measures to provide assistance, relief and rehabilitation to the affected persons. It is the duty of the district administration to assess the communal situation in the district and to identify and specify areas which are prone to communal sensitivity and tensions.⁴⁷ Each and every police station in hypersensitive and sensitive areas should send a weekly or fortnightly intelligence or situation report to the sub-divisional and district level and the situation should be reviewed on a monthly basis at the level of District Magistrate and Superintendent of Police.⁴⁸ The detailed guidelines have been issued by the Government to take preventive/remedial measures and to impose responsibilities on the administration to enforce the same. Various modalities have been formulated to deal with the issue which have been emphasised on participation of the stake holders needs to be implemented properly.

Communal Violence Prevention Bill, 2010 yet has to be passed by the Parliament which would help in controlling the mence of communal violence.

It is the duty of every political party to abide by the ideals enshrined in the Constitution of India. Section 29-A (5) of the Representation of the People Act, 1951 provides that “The application under sub-section (1) shall be accompanied by a copy of the memorandum or rules and regulations of the association or body, by whatever name called, and such memorandum or rules and regulations shall contain a specific provision that the association or body shall bear true faith and allegiance to the Constitution of India as by law established, and to the principles of socialism, secularism and democracy, and would uphold the sovereignty, unity and integrity of India.”⁴⁹ This provision needs to be implemented in letter and spirit.

Dr Manmohan Singh (then Prime Minister) while speaking at the Communal Harmony Award Ceremony, 2009 reiterated the need for communal harmony and national integration. He said “India has been home to all the great religions of the world. While some were born here, others took root in this ancient land of ours. The subcontinent has for centuries provided a unique social and intellectual environment in which many distinct religions have not only co-existed peacefully but have also enriched each other. It is the sacred duty of each one of us to carry forward this great tradition. I believe that both the government and civil society groups must continuously watch and raise our voice against groups and individuals who use violence in the name of religion. No religion sanctions violence. No religion preaches hatred. No religion endorses animosity towards another human being. Those who use religious symbols and forums to talk about violence, sectarianism and discord cannot be said to be the true spokesperson of their respective religion. However, we also know that all societies, including ours, have to contend with such preachers of disharmony and disagreement. That is why it is all the more important to recognize and applaud those - who work selflessly for communal harmony and national integration. It is our obligation to nurture such voices of sanity”.⁵⁰

The entire community must draw a minimum programme based on such common interests; decide the basic framework that assures for every citizen a life of dignity and self-respect with peace and harmony. We all must work hand to hand or shoulder to shoulder for the development of the nation. Other than this, the government has to take more concrete initiatives for taking the communities into confidence.

6. Conclusion

It can be concluded that communal violence is one of the biggest problems our country is facing today. The result of communal violence is the loss of private property in the form of household articles of families, moveables and loss of earning by loss of lives of bread earners. Even Communal peace and harmony gets completely shattered after any communal violence. It was observed in the recent past that the government has totally failed to control communal violence’s in the country. There is a need to maintain communal harmony is the country. In this regard police reform is necessary because after every communal riot, questions have been raised whether our police are neutral or communal? It has been witnessed that during the communal riots, the police behaves in a communal fashion. So it is necessary that our agencies must work in fair and just manner and they have to take prompt action to control the communal violence. It is also the duty of our leaders that they have to try to maintain the communal harmony rather than to create the communal disharmony for vote bank politics. At the

⁴⁷ Available at <http://www.oneindia.com> (Last Accessed on December 17, 2015).

⁴⁸ *Ibid.*

⁴⁹ Section 29A in the Representation of the People Act, 1951.

⁵⁰ Yogesh Baweja, Communal Harmony, available at <http://pib.nic.in> (Last Accessed, December 17, 2015).

same time the people of this country should not allow those political parties to grow which are involved in dirty politics of communalism. In this regard, political reforms are necessary. Ultimately sufferers of violence are the people of our country, so we have to understand the consequences and must work for promoting the communal harmony in the society. The strict action under the law should be taken against those who are involved in promoting communal violence in a fair and impartial manner. It is also necessary the cases should be disposed of without any delay and the accused must be punished. The cultivation of values of cooperation and selfless service are the prerequisites of a harmonious society. Thus, it is the religious duty of every citizen of the country to preserve the old culture of India, harmony and equilibrium has to be maintained. Every citizen of the country should believe in common brotherhood and try to maintain communal harmony. All the religions are promoting peace and love and feeling of brotherhood with fellow beings. It is also the duty of parents and schools to teach basic tenets of religion to their children.

Communalism is an obstacle in the development of the country. India has a legacy of unity and diversity which has to be maintained through the promotion of communal harmony. There is also an urgent need to strengthen the spirit of nationalism amongst citizens of the country. We have to properly address the rising intolerance in the society for maintaining peace. Apart from that, it is also necessary that the people of different religions should realize that they have to live together and mingle with each other because mixed neighborhoods are fast disappearing. In different societies from the safety point of view people prefer to live in ghettos. It is necessary that at the village, block/taluq, municipal and city level social harmony Committees have to be constituted to promote communal harmony among the members of society. Which should consists of elected representatives at above mentioned level and government functionaries, including doctors of primary health centers located in the village as well as primary school teachers along with member of civil society, etc. There is also a need to teach mutual tolerance and harmony so that every citizen of the country governed by the rule of law can live in peace and harmony.