CONCLUSION & SUGGESTIONS
Conclusion

The subject of minority rights has dependably been a combative issue everywhere throughout the world including India. This issue was fervently debatable during the time of the drafting of the Indian constitution by the Constituent Assembly. The Sub-Committee on fundamental rights and minorities in the Constituent Assembly gave a lot of significance for the economic and political rights of the minority communities including the strategy for review of their rights if there should arise an occurrence of infringement. With its report of 27 July 1947, the Sub-Committee on Minorities proposed to set up for religious groups and for the Scheduled Castes and Scheduled Tribes should have separate electorates, and reservation in services, the civil and military services, legislative bodies, and judicial services of the government since this was thought to be basic for the state of political and legal rights of the minority community. Be that as it may, separate electorates and reservation in the services of the government and ministries were at last surrendered for the sake of pure and unadulterated patriotism. On August 1947, the Advisory Committee of the Constituent Assembly completely expressed in its report that different electorate sharpened communal differences to a hazardous degree and have turned out to be the primary hindrance to the advancement of a strong national life. This was done regardless of the Sub-Committee on Fundamental Rights conceding in unequivocal terms that it is hard to expect that nation like India where the greater part of the people is commonly disapproved; those in specialists will give rise to treatment to the individuals who don’t have a place with their community of the people. Because of this backtracking following the decision of Partition, minorities particularly Muslims possibility of getting a decent amount of constitutional rights including the establishment of administration got severely influenced and left prowling. Something else, every one of the guarantees of collective economic and political rights of the religious minorities guaranteed in all past proposals and resolutions of the Congress party was even framed into the draft constitution.

The Indian judiciary is considered to be the guarantor and protector of the citizens’ rights. The performance of the judiciary of India has been all around agreeable by the public at large. However, there are various cases and examples
involved of the public importance in which majority community people are involved where even Indian judiciary is unable to provide protection to the minority community, for instance, the delay in the decision of the Babri Mosque case that is still in pending in the honourable Supreme Court. One of the other cases in which judiciary failed up to some extent, Supreme Court judgment in St. Stephen’s College case can be taken into consideration. Despite the fact that it mightily maintained the right of the minority community especially admission of the students of the minority community, however, it additionally put the commitment on the institutions of the minority community to provide admission at least 50 percent to the students belongs to the non-minority community for accomplishing the goal of national integration and all the other institutions are exempted from any such commitment for having even a small minority percentage. Some underprivileged people have noticed this with concern.

In any case, the social, economic, cultural and political substances prevailing in this country that is India for a long time since freedom of India have been to such an extent that adds up to a disloyalty of the guarantee of justice, liberty and equality to the population of this country as enshrined in the preamble of the constitution of India. It cannot be considered the failure of the behaviour of the political class of the people. The blame lies additionally with the framers of the Indian constitution and imperfections left in it that makes insurrection of justice conceivable by the political administration. For instance, in the Parliament and legislative Assemblies the representation of the minorities specifically Muslim community representation and non-availing the benefits of the government policies to the minority communities have been caused due to non-protection of the economic and political rights of the minority communities and insufficient protection of their cultural, educational and linguistic rights as provided in the constitution of India. These rights of the minority community have been in perilous danger without the help of the judicial interpretation and executive measure to protect the rights of the minority community.

Remembering this the concerned citizens of the nation in May 1998 on the event of the celebration of the 50th anniversary of the Independence of India and Universal Declaration of Human Rights (UDHR) called upon Indian Parliament
“to constitute a Constitution Review Commission comprising eminent persons with commitment to human rights in which representation is given to all political opinions and sections of society”.¹

Minorities are subjected to separation wherever in shifting degrees and sorts. The Muslims endure the worst part of separation most in all fields of life. Muslims are under-represented not only in the higher level of the organization; they are so even in the police, paramilitary powers and in class III and IV administrations of the union and the states governments. Their myopic planning and hardship can be seen even in the zone of optional arrangements and dispersion of grants, licensees, advances, and distribution of lands, shops, and houses. In India, the state enjoys tremendous powers at its prudence to broaden support and give benefits by a method for appointing vice-chancellors, boards and panels, members and leaders of delegations, judges, members chairpersons of permanent, quasi-permanent and ad-hoc commissions and committees, and so on. In every one of these circles of where appointments for the different posts are on the basis of the discretion of the concerned government the share of the minority communities on such posts are very limited or very low and the study regarding the discrimination and partiality as is common against minorities is once in a while empowered in official circles. The activity is left to a badly prepared minority group of people themselves, which is only a declaration to the shortcoming of human rights activists working for the promotion of rights of the minority communities.

By conferring it to national constitution and international agreement the Government of India is under commitment to make the state of its minority communities known so as to ascertain the degree of practical realization of the underlying principles of non-discrimination, justice, and fair treatment. But under the garb of secularism, it continued suppressing community wise information on educational conditions and socio-economic conditions of the minority community that it had gathered during evaluation of the census tasks since 1951. During every one of these periods’ similar secular contemplations, be that as it may, did not deter the Government to distribute to show the differential rate of development of the religious communities, particularly Muslims. However, the data released by

¹. Times of India, New Delhi, May 19, 1998.
the government on the poverty, literacy and different determiners of backwardness and cultural deprivation of a similar group of people was kept secret for nearly 50 years after cross-classification which would have generally empowered people to correspond higher rate of Muslim development in the population with its educational backwardness and also poverty.

It is urging to take note of that the Government of India has now not just made public such data as accessible with the Registrar General of the government of India, however, has additionally selected a few committees to determine the degree and reasons that minority communities not represented in proper share in all spheres of national life. The investigation of bias and oppression proved against the minority communities and needs the consideration of the commissions and the Government and the academic group for the improvement of the conditions and status of the minority communities. The reasonable practices in work have shockingly not been offered an opportunity in India. Just by accommodating or the rights of the citizens to non-discrimination, it is accepted that in this country meritocracy has already been prevailing. While the reality remains that traditional Indian social ethos has been more segregationist, discriminatory and non-egalitarian than in most different other societies. Besides, subgroup loyalties in India are more grounded than some other devotion or responsibility. There is, along these lines, a requirement for reasonable practices of the commission to guarantee for application of reasonableness in all appointments, employment, and distribution of benefits among all the people of the country equally.

There is an agency to take care of the interests of minority communities of India; that is the National Commission for Minorities has barely possessed the capacity to do any of its allocated capacities in a fruitful and effective manner. The Commission, which has been set up and engaged to examine and report of the state or conditions of minority communities and the working for providing the protections of the rights of the communities of minorities, has severely flopped in this essential reason. It has neither attempted any investigation of communities of the minority under-representation and its causes including discrimination and prejudices against them nor has it urged the Government of India to publish such
kind of studies and data in public at large. A more critical take a glance at the historical background of its development and consequent change that it experienced and it’s working conditions since its final establishment under the act of Parliament of India in 1992 say a lot for the Commission. The same issue was raised during pre-partition times when Congress confirmation and under Article 299 of the draft of the Constituent Assembly talked about an observing establishment, which was however discarded in the constitution finally framed and passed by the framers of the constitution of India. The idea for the minority commission was restored in the late sixties and seventies centuries and the Commission for the betterment of the minority community was first established under the government of Janta Party just as the Home ministries and Welfare ministries under the government of India.

The investigator of this research study has, in the abovementioned sections of the research work, made a careful and in detailed investigation concerning the decency and sufficiency of the existing constitutional safeguards and protections as concurred to the minorities in India, linguistic and religious minorities essentially in the light of some of the important provisions of law which are enshrined in Articles 29 and 30 of the Indian Constitution and in addition the well-known legal experts and judicial authorities of the different honourable High Courts and of the Supreme Court of India.

The main findings of the investigation taken into consideration by the investigator are as follows:

1. The Constituent Assembly started to approach the topic of minority rights and defends with an exceptionally constructive mood which is apparent from the Objectives Resolution (named by Nehru as an outflow of the fundamental strategy of the proposed Constitution) which guaranteed to every one of the general population of India, Justice — social, economic, and political; equality of status, of opportunity, and before the law; freedom of thought, expression, belief, faith, worship, vocation, association and so forth and satisfactory protections for minorities, in tribal and backward areas, depressed classes and other backward classes of the people. The draft on the rights of the Minority communities, drafted by K. M. Munshi and flowed among the individuals from
the Sub-Committee on Minorities additionally contained inquiries identifying with political and economic protections other than religious, cultural and educational rights of the minority communities. Nonetheless, on the legitimate claims of minority communities the partition cast shadow that as the political and economic protections were given a despicable entombment by the Constituent Assembly the minority communities were given just cultural and educational rights and not political and economic rights. The nonappearance of the protective provisions in the constitution in the interest of the minority communities has added to their exclusion in public services and marginalization and also in the policymaking bodies of the minority community. In the case of the Muslims (the largest minority community in India), it has to be very clear that as has been featured by the Sachar Committee Report and Gopal Singh Panel Report and the Sachar Committee Report. Indeed, the minorities communities are thinking that it’s hard to understand their educational and cultural rights without positive socio-economic and political rights because without these specified rights no one community can improve their status in the society. The need and noteworthiness of these constitutional provisions identifying with the rights of the minority communities can be understood in the light of their positive impact.

2. The Constitution of India in Articles 25 to 28 provides the right to freedom of religion to all and it is not raising any issue regarding discrimination and non-discrimination among the all religious groups lives in India whether minority community or majority community. The minority community is thinking that it’s hard to appreciate these rights identifying with religious freedom because of some specified reasons like ignoring them by other communities of the society. As provided in Article 25 of the Constitution of India that the right to profess, practice or propagate one's religion has been carved down due to the counter transformation laws authorized by a few conditions of the Indian Union. The Presidential Order of 1950 constraining the advantage of reservation in public services and governing bodies just to the Hindu Scheduled Castes, and the subsequent amendments in the said Order in 1956, and in 1990 to incorporate the Scheduled Castes of the Buddhist and Sikh
origin, but on the same way denying the same to the Muslim community and Christian Dalits so, it is in entirely disrespectful to the guarantee of non-discrimination and equality among the people in issues of religion as ensured by the Constitution of India. Besides, the inbuilt discipline for changing over to Islam or Christianity and the motivator if there should be an occurrence of the Muslim or Christian Dalit’s coming back to the overlay of Hinduism/Buddhism/Sikhism is obvious from the way that the individual can recover the associated benefits denied to him by temperance of his or her prior conversion to Islam or Christianity. The issue of religious conversion expects one of a kind centrality in India as it is the greater part which communicates worry over the change of Hindus (basically Dalit’s) to other religions (mainly Christianity and Islam). Along these lines sharing the concern of the majority community over the affirmed conversion of the tribal by the adherents of non-indigenous religions and reflecting the dominion of the majority community, the honourable Supreme Court of India has maintained the different Anti-Conversion Laws passed by the legislatures of the states. The way in which these laws are being utilized or abused to harass the missionaries of the Christian communities working for social welfare is a reason for stress for the minority communities in this nation.

3. The Constitution of India which came into force on 26 January 1950 does not contain any extra or particular provisions for guaranteeing either political representation or economic security of the minority community with the respectable special case of the people of the Anglo-Indian community group whose representation was ensured. Similarly in the case of the minority community are given some guarantees by the constitution of India to protect and preserve the distinct language, script, and culture of the minority community and the right to establish and administer educational institutions of their own choice by the minority community. Truth be told, these were the main protections yielded to the minorities by the framers of the Constitution of India. In any case, as we noticed the provisions identifying with these rights were changed at various stages in the Constituent Assembly lastly altered to such an extent, to the point that they appear to have lost the uniqueness of the
purpose and object of these rights which were protected by the framers of the
Constitution of India. This is clear from the way that there is an evident clash
between the rights of the individuals provided under Article 29 (2) of the
constitution of India and the rights of the group of peoples ensured under
Article 30 (1) of the Constitution of India. The experience uncovers that what
was tried to be the extraordinary right of the minorities to secure their
language, script, and culture through the autonomous educational institutions
maintained by the minority communities has turned into a general individual
right as a rule. Accordingly, there is a need to re-establish the unique object
and soul of these Articles in the light of their historical background.

4. The judiciary of India played a very vital role in the enforcement of the
protection of the rights of the minority communities and to provide safeguards
to the minority communities is of pivotal significance in India as judiciary to
be considered as the custodian of the rights and liberties of the people of India
and the guardian of the Indian Constitution. The minority community that is a
vulnerable section of the society has always considered judiciary is the best
friend and the protector of the rights of the minority community. An
assessment of the judiciary on the role of protection of the interest of the rights
of the minority communities’ and reveals that judiciary has given the
sympathetic and generous consideration of the claims of the minority
communities in most of the cases. It is clear in the cases identifying the
educational and cultural rights of the minority communities of India. The
Supreme Court has constantly and reliably maintained the rights of the
minority communities to establish and administer educational institutions of
their choice. It has been maintaining the minority character of the minority
institutions and protects the autonomy related measures of the minority rights.
Therefore in the St. Stephen’s College case the honourable Supreme Court has
allowed the aided educational institutions of the minority communities about
the admission process and to manage admissions favouring to their own
minority communities candidates’ hopefully up to 50% as the Court thought
that it was fundamental to maintain the minority character of the educational
institutions of the minorities. The judiciary’s thoughtful way to deal with
minority educational institutions is additionally clear from the way that it has held that even for the sake of national interest of the educational institutions of the minority community cannot be compelled to compromise with the interests of the concerned minorities. In this manner, in the Sidhraj bhai case, the honourable Supreme Court made it insistently evident that state directions or regulations suitable under Article 30 of the constitution of India, must be in the general enthusiasm of minority community itself and not of the general population or country overall. Subsequently, the Supreme Court has freed minority institutions from reserving seats for SC’s and ST’s as it will not advance the interests of minority community itself. Various pattern setting judgments have been talked about in the Chapter-V that is the judicial approach to the rights of the minority community of this examination that uncover that the judiciary has adequately protected the rights of the minority community and provide protection to the educational institutions of the minority communities from political interference and some other authority so far as that is concerned and allowed to some competent authorities to intervene only to save the institutions of the minority community from maladministration. In any case, it was in the case of Azeez Basha that the Hon’ble Supreme Court seems to be contradictory from its constant approach deal with the educational institutions of the minority communities. The Hon’ble Court eccentrically precluded the historical character from claiming Aligarh Muslim University by holding that the university was not established by the minority community rather by an Act of the parliament so Aligarh Muslim University is not a minority institution. The Judgment resists all human rationale and is in entirely disregarded the history and innate character of the Aligarh Muslim University. The Supreme Court has assumed an indispensable part in keeping in place the secular character of Indian Republic. It has proclaimed secularism as the “basic feature” of the Indian Constitution. It has likewise kept up a fragile harmony between the estimations of secularism and basic ideal to the right to freedom of religion. In a nation where Hindus are said to be in excess of 80 percent of the total population of the country, the judiciary has consistently upheld the freedom of conscience and the right to profess, practice and propagate the religion of one's choice. Keeping in see the affectability of the general
population of India toward religious issues, the court has thwarted all endeavours of communalists to abuse religion for political gains and for irritating collective amicability and peace. The Hon’ble Supreme Court judgment announcing Hindutva a lifestyle and permitting its utilization during elections has rightly been described as a ‘severe blow to the principle of secular democracy’. The minority communities living in miserable poverty and suffering from the educational and socio-economic backwardness of the minority community and it is the judiciary only, which has discouraged the endeavours of the executive to give the advantage of affirmative actions to the religious minorities of India. The principle of ‘equality among equals and inequality among unequal’ has not applied by the judiciary in relation to the minority communities while intimidating religion-based reservation in the nation. It is important to note that the reservation based on castes has got judicial protection whereas the endeavours of reservation that is based on the community have received extremely low protection from the judiciary. Therefore for the educational and socio-economic backwardness of the minority communities, the judiciary is equally responsible. In spite of the fact that the minorities when all is said and done express confidence in the judiciary, they additionally want that it should assume a more dynamic part in shielding them from shared mobs, police atrocities, media trial and segregation and so on. More or less, one might say that the judiciary is considered by the minority communities as the most trusted organ of the legislature constantly protecting the rights and interests of the minority communities. On events, they have felt uncooperative with the decisions of the judiciary yet they think of it as the friend and protector of the rights of the minority communities at the time of crisis endured by the minorities. In reality a few decisions of the court have truly and antagonistically influenced the interests of minority communities but one can comprehend that striking a fragile harmony between the beliefs of secular democracy based on quality and justice for all, from one viewpoint, and satisfying the desires of minorities with extra protection, then again, is an overwhelming task. Consequently, the evaluation of the role of the judiciary in respect of the protection and preservation of constitutional rights of the
minority communities ought to be made keeping in view the inalienable diversities of India and its attending challenges.

5. There is no denying the fact that the institutional engagements for the requirement of legal and constitutional protections or safeguards for the minority communities are as critical as the safeguards themselves. The minorities knew about this reality and this was the reason that one of their diligent requests incorporated the appointment of Minorities Officers at the union level and in the states or an official body to screen and report the working of the minority safeguards. As on account of the interest for economic protections, the interest for the appointment of Minorities Officers was likewise dumped by the Constituent Assembly working under the correspondence of the leaders of the Congress. It was just in 1978 that the Government of India under the Janata Party understood that ‘notwithstanding the safeguards gave in the Constitution and the laws in compel, there endures among the minorities a feeling of inequality and discrimination’. Subsequently upon that the Government formed a semi-governmental organization known as the Minorities Commission under the supervision of the union government. The Commission has dispensed some very important functions but the powers given to it were not comparable with its obligations. In addition, it delighted in neither the statutory premise nor constitutional status. In this way, the Commission confronted numerous troubles in discharging its obligations as it was not considered important even by offices of the government. When the commission was formed it was not the conferred the power of investigation and inquiry by which commission perform its essential duties was the greatest lacuna of that commission. In 1978 the Minorities Commission was initially set up and attached to the Home Ministry of India, but it was shifted to the Ministry of Social Welfare in the year of 1984 in this way it was degrading the political status and reducing its role to that of a welfare agency managing matters identifying with the rights of the minorities. Truth be told, keeping in view the idea of issues and problems faced by the minority communities in this nation, the Commission's connection to the Home Ministry would have been more applicable and helpful. The Minorities Commission turned into a
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A statutory body with the establishment of the National Commission for Minorities Act, 1992, and renamed as the National Commission for Minorities (NCM). The level-headed discussion that took after the presentation of the bill in the Parliament to accord a statutory status to the Commission reflects the communal division in the country and mirrors the hostility of the rightist powers towards the minorities. In accordance with the statutory status to the National Commission for Minorities did not have much effect either in its working or in the attitude of the government towards the minorities of India. In spite of diligent requests by the concerned people and bodies, the Commission has not conferred the powers of the inquiry and investigation to the commission. This new statutory Commission that is we say the national commission for the minorities resembled as an old wine in a new bottle. Its fortune hangs in adjustment on the grounds that in India pivotal issues are decided in the light of the political enthusiasm of the ruling class of the country and not on the merit of the people of the community.

6. An evaluation of the working of the national commission for minorities from the year of 1978 to 2015 based on its Annual Reports discloses that regardless of numerous faults it experiences, it has had an effect in India. With its constrained means and powers, it has endeavoured to perform its assigned obligation of observing the execution of the legal and constitutional protections of the community of the minorities in India. In its few yearly reports, the NCM has drawn the consideration of the capable bodies towards the violation of fundamental rights of the minorities ensured under Articles 29 and 30 of the Constitution of India. The Commission attempted exceptional examinations and based on these investigations, it reliably held that the autonomy of the educational institutions run by the minority community must be maintained and the guidelines for the educational institutions of the minorities likewise held that there should not be any reservation for the Scheduled Castes or Scheduled Tribes in these educational institutions of the minorities. It additionally recommended and acknowledged the restoration or maintaining the minority character of the Aligarh Muslim University. The national commission for minorities was also extremely serious about the fact that the educational
institutions of the minority confronted denial or delay recognition of the institutions by the government departments.

7. One of the significant issues faced by the minority communities in India since independence that there have been communal clashes on the regular basis for that very aspect the Commission took acquaintance of the communal disturbances and recommended exceptionally suitable measures for controlling communal violence’s in the country and the Commission also endeavoured to extend its functional and territorial jurisdictions by prescribing that Jammu and Kashmir ought to be incorporated into the jurisdiction of the national commission for minorities and Jains at the national level and the Hindus in the States and Union Territories wherein they constitute under 50 percent of total population of the concerned state or the people of the other community, ought to be dealt with as the minority communities under the provisions of the NCM. Hence it took up the instances of Kashmiri Pundit’s and recommended remedial measures for the Kashmiri pundit’s and other such communities living in any of the Indian states should be treated as the minorities.

8. Education is one of the most important instruments for the economic and social transfiguration and improvement the status of the minorities, as Sachar Committee was commissioned in 2005 and Justice Ranganath Mishra Commission Report was in 2005, both of these reports recommended that minorities specifically Muslims are more backward than schedule caste and scheduled tribes. It is basic that if the minorities have the certain view of being wrong, all endeavours’ ought to be made by the State to discover a system by which these dissensions could be gone too quickly. This component ought to work in a way which gives full fulfilment to the minorities that any refusal of equivalent open doors or predisposition or segregation in managing with them, either by open functionary or any private individual, will instantly be gone too and the review is given. Systems to guarantee value and balance of chance to realize consideration ought to be with the end goal that assorted qualities are accomplished and in the meantime the view of separation is wiped out. This is just conceivable when the significance of Muslims as a natural piece of the differing Indian social mosaic is unequivocally perceived. An accomplished populace, enough furnished with information and expertise is basic to bolster
monetary development, as well as a precondition for development to be comprehensive since it is the informed and talented individual who can remain to profit most from the business openings which development will provide. The minority groups which are battling for their reality yet simple presence without education will give a route to the sentiment distance in the psyches of these minority groups. Subsequently, it is the obligation of the State to secure their instructive rights such that these segments of the general public will feel as they are the piece of this general public and at last this country. This is especially additionally essential for the conservation of the objective of the Indian federalism that is ‘Unity in Diversity’. The State needs to make a confirmed move for this as it approaches and by giving the securing systems to the same.

The investigators detailed study of the research work and findings on the protection of the rights of the minorities proves that the constitution of India provides for the equal treatment with all the communities and the population of the country and also endures some special privileges to the minority communities as cultural and educational rights for the implementation of schemes and policies initiated by the government, many of the governments tried to form some statutory bodies for the protection of the rights of the minority communities like as national commission for the minorities Act, 1992 in this Act it is clearly mentioned that Muslims, Sikhs, Christians, Buddhists, Parsees and recently joined Jains community to be considered as the minority communities in India and these communities ensures with some special privileges by the constitution to promote them socially and educationally because with this detailed study the investigator founds that in all respect of the life only Muslim community is more backward either in respect of education, political or economically among all the minority communities of India and when constitution itself provide provisions for the development of the conditions and status of the minority communities, then why these communities are not developing rather they are going backward day by day, specifically Muslim community is going to be more backward politically, socially and educationally the reasons behind that most of the Muslims population lives in the remote areas and they are not aware about the importance of the education in
life even not care about education rather education is the single way to sort out the major problems and to improve the status of any of the community not even the minority community and found that those majority or minority communities are in a better position or on better place in the society education is the only reason to provide them better status in the society and for that very thing not only government and their policies are responsible for the backwardness of any of the community, people itself responsible for the backwardness of their community; because if it is the responsibility of the state provide protection to the population of the nation whether the communities of the nation are majority or minority according to the provisions of the Indian constitution, then these majority or minority communities also having some duties imposed by the constitution.

There is a quotation that is suitable for this situation that “God helps those who help themselves” means to say with this quotation that among all the six specified minority communities only Muslims are politically, socially and educationally more backward because of lack of awareness regarding all these rights.

There are some of the following suggestions to protect the minorities and their rights:

- The government should bind to the authorities of the commissions working for the betterment of the minority communities and imposed check and balance responsibility in the collection of the data regarding the minorities.
- There should be proper data collection and the same must be district wise to show the conditions of the minorities politically, socially, culturally and educationally by which it has to be clearly recognised that the communities are more backward and the grounds of their backwardness.
- These data should be properly scrutinised by the authorities and some constructive measures have to be taken for the betterment of the conditions of the minority communities.
- The data released by the census 2011 shows that the conditions of the Muslim minority community is more backward than the scheduled castes and scheduled tribes and also other communities, so the government
should provide some better relieving measures for the improvement of the conditions of the minorities specifically Muslims.

- The living standard of the Muslim community should be improved with the help of the government policies and provide better opportunities by which Muslims would be capable to improve themselves educationally because education is the only method which can bring back any community from the darkness of backwardness and despair.

- There reservation should be provided to the minorities to an amount at least ten percent for the Muslim community and five percent for the other minority communities in the employments of central and state governments as recommended by the Justice Ranganath Mishra commission report.

- The economic conditions of most of the Muslim minority groups are very poor and it is also a reason for the educational backwardness of the Muslim minorities, while the government is continuously trying to create equal educational opportunities for minorities and introducing new programmes and schemes for the financial assistance of these groups but due to the lack of education, communication and information it does not reach in to the proper needy hands, the government should start some other schemes like awareness programmes specifically for the Muslim community of India.

- The government should create a nomination procedure in public bodies and in some extent in the government jobs to increase the participation of the minority communities.

- The government should increase employment opportunities for the minorities, especially Muslim communities in public dealing offices due to which minority can avail the opportunities of the employment properly and easily.