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Shaheen Bagh, since 15 December 2019, Muslim community blocked a road in New Delhi, India - March 5, 2020 - Muslim women continues sit-in protest at

Many post-independence Indian Muslims have had significant roles and influence in the second half of the 20th century, many working abroad in the Gulf States and Europe. Britain's major role and influence on post-independence cultural life of the new nation-state was also one of the ways in which Muslim participation and influence was significant (both in the arts and sciences). These were significant years in which Muslims were part of the fabric of the colonial state, helping to find its feet on the world stage (with a significant Soviet influence in the 1950's and 60's) while scrambling to tackle basic socio-political issues.

Institutions, CEO's of large companies as well as cultural icons in the Film and Music industries.

A shift has taken place that coincides with and reflects a dramatic decrease in institutional as well as widespread anti-Muslim sentiment across the land. One could mark the dates of this change as a series of episodes from Prime Minister Indira Gandhi's assassination (1984) and the 1984 anti-Sikh riots in which thousands were killed as a sign. The 1992 Babri Mosque destruction in Ayodhya and subsequent riots in neighboring countries (1990's-2000's) and Naxalite-Maoist insurgencies (1960's and 2002 to the present) to list just some.

Many of the negative experiences Muslims had during and after the 1984 riots was a result of political backlash from the non-Muslim population against the ruling Congress party. But as the Congress party continued to lose popularity at the polls, its replacement, the Bharatiya Janata Party (BJP) came to power with a desire to rid the political landscape of the erstwhile enemies of the Hindu nation. The Muslim community has seen a rise in anti-Muslim sentiments in the 21st century which has meant a diminution in their influence in many positions and fields. In the 1970s and 1980s, large numbers of Muslims had been able to poor into the Gulf States and Europe to find work and study. But in the 1990s, the rise of Islamophobia led to a decrease in the number of Muslims entering those countries. The Muslim community is so obscure that many of the less-educated (and many 'educated' as well) Muslims and non-Muslims alike have a difficult time understanding their culture and outlook. Of all the categories of people in India, Muslims have historically been the most marginalized and subject to discrimination.

The point that is rarely made is under which political authority this has happened the most successfully. Muslims are now looked upon as those who need to be helped and uplifted (financially and monetarily) by the powers that be. This has reached its zenith over the last decade where Muslim communities are one of the primary recipients of government assistance (such as the government job reservation system) and the Muslim community as a whole is one of the primary beneficiaries of this system. This has coincided with a dramatic decrease in Muslim representation at the top levels of government, business, academia, and the arts. Foreign Policy, Policy and Business and Real Estate Editions

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