Islamophobia, Populism and Peace in the Perspective of Relinquished Financial European Economies: A Systematic Review

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ABSTRACT

Dwindling capitalism and its offshoot democracy upsurge populism, which has various forms and tries to adjust all the rising issues of social sciences. Populism, in the political arena, the division of "us" and "them" is like drawing an invisible unbroken line among humanity. The scope of this study, based on a complex web of Islamophobia, populism, and peace, is to investigate the role of financial challenges in European economies. Hence, by studying literature between 2018 and 2024, the study delves into Islamophobian and populist facts in countries faced with economic exhaustivity at their foundation, elements, and effects. By scrutiny, major factors expose the importance of ideological applied constructions, historical contexts, as well as political narratives catering for the victimization of Muslims and culminating in the right-wing populist movements. Also, the discussion on Islamophobia covers the contribution of media discourse and digital platforms in raising Islamophobic emotions together with the loss of tolerance and cultural cohesion. In the same way, the paper also addresses the dynamics between politics and religion, looking at instances where Islamophobic sentiments are used by populist parties to gain at the polls, among other things, with an eye on how this affects the peaceful relations between all the groups in a given union. This review has helped to demonstrate the mechanisms of the development of Islamophobia and populism following financial crises in the European economies and how this can be attenuated in such societies.

Keywords: *European economies, Islamophobia, peace, populism.*

Phobia syndrome stems from fear and worry. Anxiety disorder states persistent unanticipated panic attacks complemented by determined apprehension over their reappearance. Panic has different forms. Panic syndrome may happen with or without agoraphobia, a type of anxiety

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regarding places or situations. Generalized phobia syndrome denotes extreme and intense worry in several dissimilar life events. Social anxiety or phobia signifies extreme fear of performance in social situations where awkwardness may happen.

Huntington (1996) foresees that military conflicts soon occur among conflicting civilizations instead of among nations. The world's governmental structure comprises eight civilizations: Western, Confucian, Japanese, Islamic, Slavic-Orthodox, Hindu, African and Latin American. These civilizations will collide soon. The standard fabric of these civilizations is known as culture, language, religion, nation's supremacy, and "theirs" and "others" models. The concept of nationalism is similar to that. Only the perception of "theirs" and "others" are eccentric. This concept drags the whole world towards the explosion of sophisticated societies, especially those that were torchbearers for the world, and people from different countries and societies put their hands in their hands and crossed the paths of progress and prosperity together. However, phobias encircled them and led towards "Theirs" and "Others". Where peace wears an outlandish disease, amyloidosis. Moreover, populism, which still has no universal definition, has set aside the traditional peace, tolerance and decades-built welfare states, especially European states. Now, tolerance, forgiveness and patience are almost at the terminating stage. Populism remains a significant source of inequality among different segments of society (ul Mustafa et al. 2021).

All phobias, known as anxiety syndromes, are endured in a similar group. Anxiety disarrays are primarily centered on fear (Winerman 2005). The List of phobias is myriad, such as nyctophobia, mysophobia, cynophobia, astraphobia, Russophobia, etc. Phobias are now becoming a severe issue of unrest among people. Social Identity Theory also escalates the disparity between 'us' and 'them'. People tend to denounce 'the other' and attribute destructive testimonials to the out-group as they feel endangered through that group. There are three kinds of threats: realistic, symbolic and social threat. The perception of realistic threat comprises socio-economic threat. Symbolic threat is embedded in contradictory standards and beliefs, and the third type of threat is social threat, which comprises threats to social locus and group appreciation (Koomen et al. 2015).

This anxiety infuriated through populism. Populists, primarily, are anti-establishment: they are strong-minded on overthrowing a dishonest, protected, advantaged elite. Second, populists are anti-pluralists: people notice the world between us and them terms, trusting only these alone says the people's opinion. Thirdly, populists demonstrate authoritarian propensities: the leader's ability to shorten and make well-organized the exercise of power (Guth 2019). Besides these phobias, religion-based phobias are mounting in our lives as long as Islamophobia. The term Islamophobia was applied by the Runnymede Trust in 1997, a U.K.-based think tank. This institution focuses on race, ethnic and cultural mixture to discuss an 'unsupported hostility headed for Islam' (Conway 1997). At the same time, the preliminary report offers an inclusive portrait of different methods of anti-Muslim sentimentality. After two decades, Allen (2016) continues to attract responsiveness to the destructive consequences of this discrimination towards the lives of Muslims. Islamophobia has been generally accepted as a racialisation practice (Allen 2010; Sayyid & Vakil 2010).

Islamophobia became a testing ground for all studies disciplines, and everyone interprets it in keeping with their specific background and approach, especially in the social sciences discipline (Scott 2007). The academic investigation on Muslim communities in societal and racial geography focused on Muslim individualities and urban segregation in Muslim minority countries (Koefoed & Simonsen 2011; McGinty 2012). Prior geographical exploration of Islam followers inclined to emphasize residential separation (Gale 2013; Phillips 2006) along with procedures of racialization (Kobayashi & Peake 2000). Social experts generally focused on islamophobia as a structural racism against Muslims. Racist assaults and personal belligerences in public places are inclined to target noticeably Muslim women (Hancock 2017; Najib & Teeple Hopkins 2020). Islam is erected as aggressive to the dominant values in open-minded democratic countries, and Muslims are characterized as a fifth-column power (Mason 2015). The trends of phobias become more inhuman with the rising waves of populism. Populism has grown into a multi-dimensional and global phenomenon. Populism is hostile, opportunist, chameleonic, civilization and context

specific. Such as populism has spread across numerous diverse communities and societies, emerging as a global movement (Gidron & Bonikowski 2013). Populism is displayed in diverse shapes, comprising right-wing, left-wing and nativist (Bergmann 2020).

Concurrently, there is a clear recognition that populism cannot be described as a thick refers to a dense ideology as socialism and moderation ideology (De Cleen & Stavrakakis 2017). Mudde (2007) elaborated populism as a thin-centred dogma that considers humanity eventually divided into two clusters: pure people and corrupt selected. Kazin (1998), in his historical analysis of American populism, defines populism as a language used by those claiming to speak for most Americans. Populism is a multifaceted phenomenon. It is like water, which adopts the form of a vessel. Almost every field of study, political science, economics, social sciences, religion, etc., use populism and elaborate in their way. The colossal effect of both Islamophobia and populism is on Peace. It becomes a sandwich, and from its ashes, only intolerance, hatred, bigotry, racism, prejudice, and partiality take horrible entry to crush humanity everywhere.

Literature Review & Theoretical Considerations

Islamophobia: Past and Present Approaches

The religion Islam faced severe opposition since its appearance in this world. Prince of Wales (1993) precisely pointed out that the Byzantine Christians, Greek monks and the Church institution exposed due to the fast spread of Islam from Arabia to its adjacent and remote countries, started obstinate efforts of slander and vilification alongside Islam, showing it as a plain rebellion and a sort of fierce paganism (Iqbal 2010).

The basis of this bitterness against Islam was enunciated in the initial Islamic era. One of the prominent names was John of Damascus, a Christian intellectual under the rule of the Umayyads, who affirmed that Islam would be a pagan mainstream. His work only accumulated the belittlement of the Prophet Hazrat Muhammad (peace be upon him) (Sardar 1999). The list and efforts of scholars and religious persons are too long to spread hatred against Islam. Dante's work significantly impacted the minds of people against Islam. In the 14th century, the Council of Vienna came across between 1311 and 1312, affirming that Muslims could not be transformed or convinced and, consequently, an academic assault should be originated against the Muslims (Sardar 1999).

Regardless of their lethal efforts, Islam could not stopped by them; the passion of hatred inculcated into their body and souls against Islam. Centuries went on, and these whitewashed minds and bodies fell into the hollowness of fear, the essential element of phobia. Islamophobia is now not only a paradox but has become the hub of research scholars of every field of inquiry. Universities and research centers regularly hold many research papers, articles, books and conferences. The term Islamophobia was first used by two eminent scholars, Etinne Dinet and Sliman, in 1918, in their book Biography of Islam's Prophet Muhammad, written in French. Different titles and words have been used in history to describe Islamophobia.

The concepts of "Theirs" and "Orient" have deep roots in the history of the Christian world. Islamophobia is indisputably embedded in the historical legacy of a conflictual connection established over numerous centuries comprising the overlap of religion, politics and rivalry (Weller et al. 2001). The West brought up these approaches in the 7th century. Crusades are one of the primary sources, and the power shifted to the Pope. Researchers examined the effects of Colonialism on both colonized and colonizers. The letter promotes racist ideology.

Several research scholars have debated that Islamophobia is a kind of racism (Feldman 2019; Massoumi et al. 2017; Sheehi 2010). Their research highlights the transfer from biological to cultural influences for racialism, and exclusively the part of cultural racism in fabricating the racial symbol of the Muslim (Schiffer & Wagner 2011). Exactly how Muslims exercise racial significance (Hussain & Qasim 2019; Selod 2018), through which resources Islamophobia established generally from European enlargement to the Cold War before 9/11 (Anidjar 2003;

Kumar 2012), the role of media is critical and how media symbolizes the Muslims as racialist (Alsultany 2013).

Besides this, islamophobia is attached to pre-Nazi anti-Semitism. The fears of rapid minority growth, minimizing the role of local institutions, menace to secularism, and cultural inferiority lead towards islamophobia (Døving 2010). The terminology "Islamophobia industry" was coined by Nathan Lean and Esposito in their book, The Islamophobia Industry in 2021. Moreover, there are three approaches are used to elaborate the islamophobia. These schools of thought are islamophobia in the perspective of Prejudice, racism with postcolonial traditions and a decolonial viewpoint.

Said (1978) prominent book Orientalism authenticates the elusive and stubborn Eurocentric prejudice against Muslims, especially Arab Muslims and their culture. Concentrating on European bias headed for 'others,' he revealed an extra aspect of Islamophobia, which observes Muslims and their culture as stationary and unable to unfold themselves, such as matched to the West, known to be a vibrant, advanced and escalating culture. To tackle the self-created islamophobia, religions such as Christianity and Jews performed organized work at the individual and institutional levels, and donors also participated with great zeal. In 2017, at the Carter Center, the policy was framed by famous international scholars. The main issues of the discussions are i) appearances of Islamophobia and its effects on real life, ii) the interdependent connection between Islamophobia and radicalization, iii) tactical and viable replies to Islamophobia in the States, Europe, and in the Muslim world (Abadi 2018).

The other major religion is Hinduism. The transcontinental connections between South Asian Countries and European scholarly domains assert that Hindutva occurred in Fascist Italy and Nazi Germany. In pre-independence India, Hindutva sought to incorporate European model elements into its modus operandi. At the same time, intellectuals in Europe engaged with Hindutva ideologues. Since India's independence in 1947, Hindutva has been instrumental in nation-building and constructing a majoritarian identity in India. Hindutva actors view violence as a legitimate means of achieving ethnonational territorial claims, and the state has, at times, resorted to violent means. The upsurge of Hindu fundamentalism, such as political power, has stemmed from an increase in Islamophobia, replacing the open-minded approaches and dogmas which were understandable in the first decades of independence with organizational, institutional and everyday discrimination against Muslims in India. The creed of Hindutva, the Hindu homeland creed, is a philosophy founded on "others" who have been exploited for repeated attacks alongside minority groups throughout India. Numerous nationalist clusters in India have embraced the thought of Hindutva/Hindu-ness. There are three columns: communal nation, race, and culture. Hindutva generally considered the "others" inferior and named them Dalits, liberals, Christians, radicals and Muslims (Sharma 2011).

Islamophobia and Populism

Populism is a widespread bitterness against the prevailing government enforced on people of society through a sitting government. It is commonly believed to dominate power, possessions, upbringing, and beliefs (Shils 1996). Populism is a type of politics that encounters traditional power patterns and influential political and scholarly leaders by ranking the essentials of the ordinary people (Canovan 1999). Populism exposes the hard line of life to the people, and religion is used to present difficulties of the world explicitly. Populism has vertical and horizontal forms in a society. Populists develop vertical relationships between the elite and the people, convincing them they are treated as lower class and horizontally associated with the elite and the people by religion, ethnicity, and political enemies (De Cleen & Stavrakakis 2017). Division and exploitation of man are burning issues of populism and religion.

Religious populism is generally known as a procedure of populism which shares its theoretical epicenter and replicates it in a precise religious strategic fashion (Zúquete 2017). Freeden (2013) suggested three core elements of populism: monism, origination and a primaeval fear of introduced change in the law. The West face the fear of an unacquainted generation of

ideas. Racial capitalism reveals the relationship between slavery and the development of capitalism as more than just distinct modes of deriving value from the exploitation of racialized human labor in the American South before the Civil War. Islamophobia and racial capitalism are now intertwined and have become a giant area for researchers. The three phases of capital accumulation are: Primitive Capital accumulation, where capital is accumulated via blatantly forceful resources such as battle, land-grabbing, deprivation, and colonialism, have become significant sources of amassing capital. The top 10 % of the population got 50 % of the overall U.S. GDP in 2012, and the top 1 % got an outstanding 95 % of the whole post-recession earnings. Amassing monetary assets possessing classes necessitates ferocity to others. The next phase is the grade to which dogmas of individualism, laissez-faire, democracy and fairness designed market economies. Since their joint commencement, capitalist sagacity has dominated the positions of sociality, regardless of their growing emptiness in the face of neoliberalism's predation. The last phase is the rise of fresh activism prospects, which contest cultural studies' explanatory limits. In this way, they surpass the hostility of economic and political involvement and break up ancient footings and geographies of unity (Melamed 2015).

Peace and Its Profound Impact on the European Economy

The sustainable development goal of peace has attained a significant position globally. The word peace is derived from the Latin word Pax, which means to resolve the issues regarding war among groups of people. Peace is a condition where ill-fated events may not prevail. Peace and justice are reciprocal. Peace is the demand of society both at the micro and macro levels. The sophisticated plant of capitalism can only flourish in the prevailing peace among society. Mind and soul peace is a steppingstone for national and international peace. Peace is a distinctive proficiency of humanity. Then, the foundation of Man and peace are indispensable principles for a wonderful life (Hussain 2020). Peace is a precondition for any economic activity. Economic growth and democracy promote peace (Mack 2008). Positive peace is of utmost demand for sustainable development. Eight elements of positive peace promote economic growth: Well-functioning government, Sound business environment, Equitable distribution of resources, Acceptance of the rights of others, Good relations with neighbors, Free flow of information, High levels of human capital and Low levels of corruption (Killelea 2017). Business groups can have an influential role in accelerating peace in society. As a popular brand, Coca-Cola, while promoting its brand, also focuses on achieving peace in society. Water resource safeguarding and empowering women are examples (World Bank Group 2016)

Peace has become the rarest commodity in the world now. Undoubtedly, the world's population is outnumbered in specific parts of the world. However, nature balances it, and the different countries need a workforce. The literacy rate, technological advancement, modern civilization, mounting Gross Domestic Product (GDP) and the presence of many World Organizations like the IMF, World Bank, and Peace organization and rising interfaith dialogue organizations almost fail to maintain sufficient Peace among humanity. The history of Peace is as old as the history of war. Strategies of peace are developed as war bursts out. War disrupts the economic performance of different countries. The worldwide economic impact of ferocity was $16.5 trillion in 2021, equal to 10.9 % of worldwide GDP (Thomas 2021). Besides this, world military expenditures will be $2.1 trillion in 2022. The five significant paymasters in 2021 are the United States, China, India, the United Kingdom and Russia. Their share is 62 per cent of total expenditure (SIPRI Yearbook 2018).

Research Methodology

Inclusion Criteria

The material reviewed above about the emergence and expression of Islamophobia in Europe due to right-wing populist groups suggests that academic works looking into the following topics should be included in the inclusion criteria of a systematic review:

1. *Studies on Ideological and Political Constructs of Islamophobia*: Investigations that examine how propaganda and ideology of right-wing parties portray Muslims as enemies of Western ideas and culture and how this process is serving the social construction of Islamophobia.
2. *Historical Context and Secularism Research:* The process that reviews the historical foundations of Islamophobia, including colonial histories, for instance, those in France or what we know as the Laicism, seems to justify the persecution of Muslims.
3. *Analysis of Right-Wing Populist Parties and Narrative Construction:* Represent the study of how right-wing populist parties feed in Islamophobia by creating a narrative based on conspiracy theories in which they are cast as villains and national identity as the allegorical guardians of their countries.
4. *Investigations into Media and Online Discourse*: Studies on how media and online platforms pump up anti-Muslim discourse, those that analyze the emotions that go along with the divisions, ones that give an account of the narratives that fuel the gaps in society, feelings of fear and hostility towards Muslims.
5. *Studies on Intersection of Politics and Religion*: Take up pieces identifying the role of Arab Spring that is characterized by the fact that right-wing populism uses anti-Muslim sentiments to secure votes and portray Muslims as a menace to Christianity's civilizational concept.
6. *Pan-European Studies on Islamophobia: S*tudies that examine Islamophobia as one of those trans-European issues that span across national borders and illustrate severe social tensions and struggles with Western type of values such as tolerance and diversity.
7. *Research on Societal Divisions and Challenges to Multiculturalism*: Use the studies that consider how speech that is against the Islamic religion, multiculturalism's destructive influence, all the negative impacts on religious freedom in Europe, the effect on tolerance and peaceful coexistence, and the impact on the economy that is already in the crisis.

Exclusion Criteria

Besides the inclusion criteria, the types of manuscripts excluded in the systematic review are given as:

1. *Books and Book Chapters:* Excerpts from books, book chapters, and books on Islamophobia, Populism, and European economies that lack financial support are not included in the systematic literature review.
2. *Conference Proceedings and Reports:* Research papers and conference proceedings may not have undergone thorough scholarly examination or peer review, which could lead to their exclusion. These sources may provide insightful and interesting information. However, they might not necessarily follow the academic norm expected in a systematic analysis that leaves no stone unturned regarding populism, islamophobia, and the European economy.
3. *Research Reports (Non-Scholarly):* However, it cannot be said whether this is true because such reports rarely employ severe procedures and scholarly evaluations like those found in peer-reviewed works that are used to accept such reports. However, those publications

may not ensure the credibility and depth of an article, which is crucial in the case of such broadly debated matters as populism or Islamophobia.

4. *News Reports:* Academic research is carefully analyzed and tested using certain principles of scientific methodology, whereas news reports serve a public opinion and attitude analysis purpose. Studies that weigh in on the scholarly literature often omit news reporters as a research subject since their bias cannot be ignored and bears the dilemma of the shallow level of analysis.

5. *Web Sources:* As they are rarely reacted to by peer review, web-based sources—like blogs, opinion pieces, and online discussion forms—may not be qualified and inappropriate. The main reason why these sources are often not considered reliable by the scholars focused on researching intensive concepts such as Islamophobia and populism in the context of European economies, even in cases where these resources can offer a variety of viewpoints and timely insights, is that.

Sources, Keywords, and Search Strings

While writing the article, references to assorted sites such as Google Scholar, Web of Sciences and Crossref were deployed. Furthermore, these keywords are listed as Islamophobia, European Economies and populist and right-wing populists. The search string in my query was "Islamophobia + Populism + Peace + European Economies abandoned". The preceding terms are the appoggiaturas of our search strategy (the sources of the studies are given in Tables 1 and 2). This is because we confidently sail through several databases systematically to find works cited, titles, abstracts, or keywords with any of these terms.

By implementing Harzing's Publish or Perish tool, a search string, which is formed with the relevant keywords including 'Islamophobia', 'populism', and 'European economics', is used to search both *Google Scholar* and *Crossref* to get the results for creating a Synthesis Matrix or converting searches to locating actual references (*See Figure 1*). Phrases such as "Islamophobia", "populism", "Europe", "right-wing parties", "economic challenges", and some other permutations can be used as the search query to find the wanted information. You can retrieve relevant scholarly papers and publications by using this search phrase as a query in the Publish or Perish tool, which thoroughly searches for *Crossref* and Google Scholar databases. An attempt was made to enhance the effectiveness of search results by fine-tuning the search keywords, using Boolean operators (whereas and not) and specifying search fields (abstracts, keywords, and titles). The methodical approach to this rather rigorous work provides exhaustive literature review coverage, allowing you to single out germane references for further exploration and synthesis.

Time Frame

The articles included in the systematic literature review were screened from 2018 to 2024. This was primarily done to avoid obsolete and old literature and methods. Since Islamophobia, in combination, is a trending topic and has been largely studied in the past 10 years, it is imperative to consider articles/papers between the 5 years, and hence, the time frame was established.
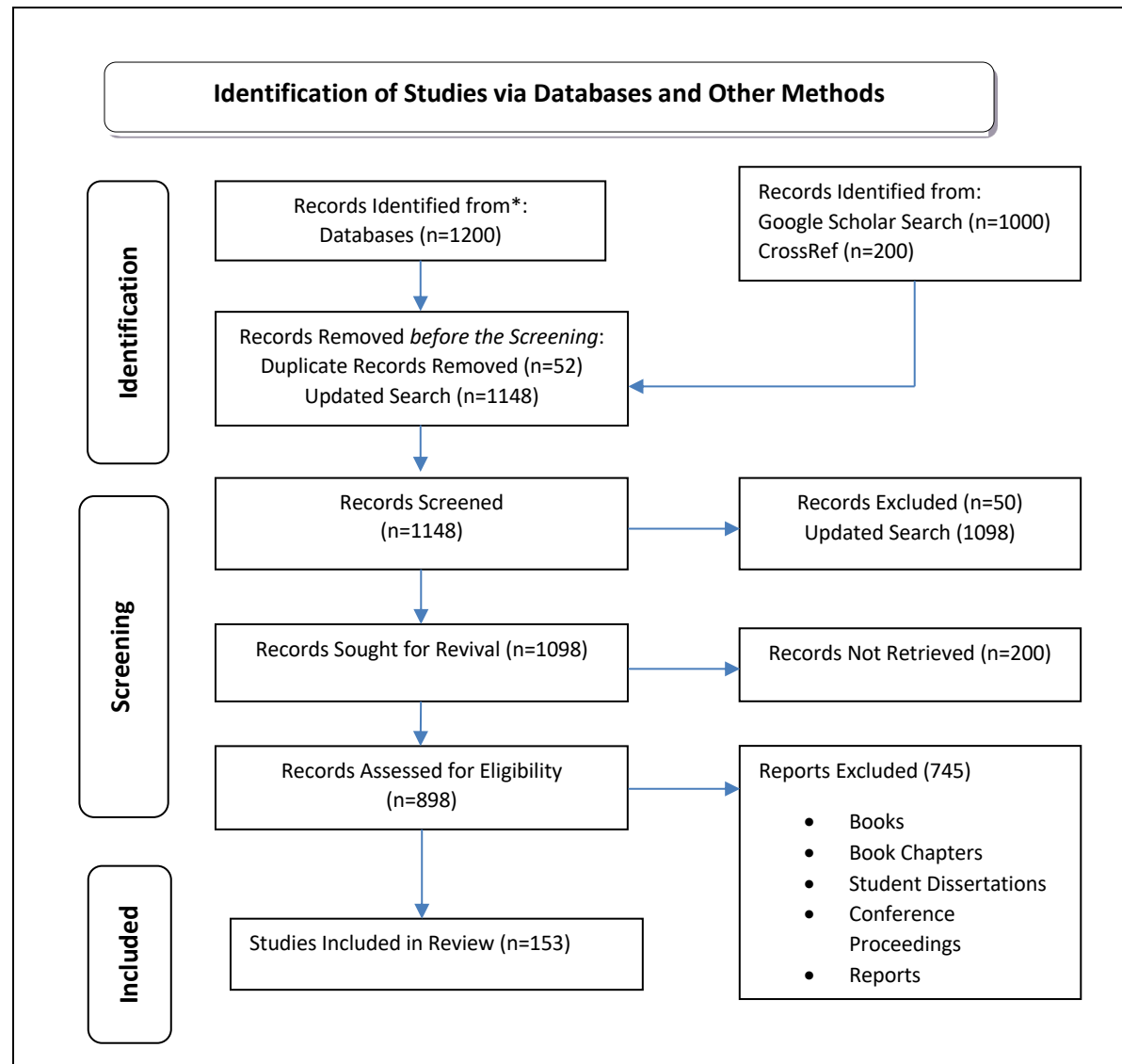
PRISMA: Preferred Reporting Items for Systematic Reviews and Meta-Analyses

The phases of data collection, screening, and study selection are all outlined in the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) procedure, which provides an organized method for performing systematic reviews. This procedure would work as follows in your circumstance with the given number of studies:

1. *Data Collection:* First, a thorough database search is conducted to find pertinent research. In our instance, 1200 studies were found using different databases via Harzing's Publish or Perish tool. 1000 studies were extracted from the Google Scholar database, while 200 studies were obtained from the *Crossref* database (some citations are available in Tables 1 and 2).

2. *Identification:* To ensure every study is distinct, duplicates are eliminated at the identification stage. Consequently, 1148 unique research findings remain after 52 redundant sources are eliminated.

3. *Screening:* In the next screening step, the selected studies were screened according to inclusion and exclusion criteria. In the course of this procedure:
   a. Sources (n=200) that were not retrieved in time for a full-text examination are not given consideration again.
   b. Records from sources (n=744) excluded or did not match the inclusion criteria are also eliminated. For example, Conference proceedings, non-scholarly publications, manuals and handbooks, news reports, and online resources.

4. *Shortlisting for Analysis:* After the inclusion and exclusion criteria were applied, the remaining papers were selected for inclusion in the literature analysis. 102 records from the original pool of 898 studies were chosen for in-depth analysis and synthesis since they satisfy all the requirements.

The PRISMA approach offers a clear technique for finding and evaluating pertinent literature while reducing bias and errors. It is also socially good as it safeguards transparency and rigor in choosing articles for systematic review. The whole journey from data collection to the final inclusion in the review is carefully documented and reported to make the propositions closer to validity and the review's findings stronger.

Identification of Studies via Databases and Other Methods

Identification

Records Identified from*:
Databases (n=1200)

Records Identified from:
Google Scholar Search (n=1000)
CrossRef (n=200)

Records Removed *before the Screening*:
Duplicate Records Removed (n=52)
Updated Search (n=1148)

Screening

Records Screened
(n=1148)

Records Excluded (n=50)
Updated Search (1098)

Records Sought for Revival (n=1098)

Records Not Retrieved (n=200)

Records Assessed for Eligibility
(n=898)

Reports Excluded (745)

- Books
- Book Chapters
- Student Dissertations
- Conference Proceedings
- Reports

Included

Studies Included in Review (n=153)

Analysis of the Systematic Literature Review

1. ***Islamophobia's Interaction with Historical, Political, and Cultural Elements:*** The emergence of Islamophobia in some European economies facing financial difficulties is closely linked to political, historical, and cultural elements (Alkhammash 2020). Right-wing populists utilize ideological imagery to portray Muslims as enemies in the story of a clash of civilizations and to identify them as cultural and value threats (Poynting 2020). These parties, especially in areas with smaller Muslim populations, utilize anti-Muslim emotions as a political tool by using fearmongering to present themselves as champions of national identity. A major contributor to the spread of Islamophobic ideas is the media and internet discourse, which uses emotional triggers and metanarratives to incite hatred and fear toward Muslims (Balicki 2021). This discourse fosters societal differences between those who support openness towards multiculturalism and others who proclaim national identity and historical pride, thereby undermining religious freedom, tolerance, and multiculturalism.

2. ***The Media and the Internet's Role in escalating Islamophobia:*** The idea that safeguarding Christian Occidental values is connected to the presentation of Muslims as a cultural threat contributes to the entrenchment of anti-Muslim prejudice in society

(Jackson Jr 2023). Islamophobia is a pan-European phenomenon that arises from wider societal tensions and challenges to the values of tolerance and pluralism in Western cultures, regardless of differences in Muslim population density (Yesil 2023). The confluence of Islamophobia, populism, and peace highlights the intricacy of social processes and the exploitation of cultural identity for political purposes in the context of Europe's financially troubled economies (Abdel-Fadil 2023). To address the causes of Islamophobia and its effects on social cohesion, peace, and the fundamentals of a pluralistic society in Europe, it is imperative to comprehend these processes.

3. ***Impact of Intersection between Politics and Religion:*** It is said that Islamophobia is a socially created phenomenon fed by political and ideological narratives that emphasize a clash of civilizations and portray Muslims as dangers to European values and culture (Lewicki 2018). The historical background, which includes France's colonial past and distinctive brand of secularism (Laicism), plays a role in the persecution of Muslims. Elites use language and sociopolitical frameworks to portray Islam as a threat.

4. ***Narratives Constructed by Right-Wing Populist Parties:*** Islamophobic myths are primarily constructed by right-wing populist parties (Kaya 2020). They use fear-mongering language to paint Muslims as villains and Europeans as victims, presenting themselves as defenders of national identity. Islamophobia is a useful electoral tactic, especially in areas where there are fewer Muslims (Herbert 2019). Through emotional triggers and metanarratives, media and online platforms promote Islamophobic emotions, undermining tolerance, religious freedom, and multiculturalism. This speech creates division by oversimplifying difficult socioeconomic issues.

The crucial point is where politics and religion converge. Right-wing populists have found electoral success by depicting Muslims as a danger to Christian Occidental ideals; support for these parties is closely correlated with anti-Muslim attitudes. Religious symbols are used to rally people (Kattago 2019). Islamophobia is a transnational issue that spans Europe and reflects deeper societal differences. It modifies political landscapes and societal dynamics by challenging basic Western cultures' values of tolerance and pluralism.

To conclude, the Cold War has a robust role in sabotaging peace. Several continents and countries are victims of this cold war. Structural changes in their economies and massive use of weapons pushed the peace into a corner, democracy went on the back foot, and new ideologies emerged with rising new economic empires. In decaying economies, rapidly falling living standards and the formation of new Eastern European countries drive people to look some way other. Populism came forward as a new hope of rising dawn. Democracy, the slave of capitalism, is now accepting severe threats from the emerging branch of Populism. This thought presents and divides the society between the corrupt elite and the pure people of the society. Populism can be divided into two significant branches: right-wing populism and left-wing populism. Left-wing populism, formerly initiated in Latin American economies in the 1970s and 1980s, is a high-quality contesting business and political leader pursuing the revival of delicate democracy and sickly executing economies. Right-wing populism is commonly detected in the Western part of Europe; besides this, it is also found in Asian countries such as India and Sri Lanka (Subedi, 2022). It is easily said that populism comes out as a revolt against fragile democracy and weak economies. This had been justified with the start of left-wing populism in Latin America. Along with this, right-wing populism also took similar steps and appeared as a rescuer from the corrupt elite and poor governance. European countries, India, and the Philippines experienced such a type of populism. However, newborn Populism turned to Islamophobia hastily, infuriating Europe and Asian countries. So, the delicate and centuries-built tolerance and peace collapsed. The replacement of Weak and dying democracies and poor economies of Europe try to get sheltered under the umbrella of Islamophobia. The high literacy rate in Europe must be emphasized to

overcome the phobia. The education system pays more attention to tolerance. Inter-faith dialogue seminars and conferences will be held regularly.

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