#### We advocate the entirety of the 1AC, replacing the term “Islamophobia” with “Anti-Muslimism”

#### Using the term “Islamophobia” reinscribes discrimination- it labels racism as an irrational fear rather than a conscious individual choice and dehistoricizes Anti-Muslim discrimination

Richardson 2012 [Robin (director of Runnymede Trust, pioneer in Muslim Studies),“Islamophobia or anti-Muslim racism – or what?– concepts and terms revisited”, http://www.insted.co.uk/anti-muslim-racism.pdf, Accessed 7/24/15, AX]

The disadvantages of the term Islamophobia are significant. Some of them are primarily about the echoes implicit in the concept of phobia. Others are about the implications ofthe term Islam. For convenience, they can be itemised as follows. 1.Medically, phobia implies a severe mental illness of a kind that affects only a tiny minority of people. Whatever else anxiety about Muslims may be, it is not merely a mental illness and does not merely involve a small number of people.2.To accuse someone of being insane or irrational is to be abusive and, not surprisingly, to make them defensive and defiant. Reflective dialogue with them is then all but impossible. 3.To label someone with whom you disagree as irrational or insane is to absolve yourself of the responsibility of trying to understand, both intellectually and with empathy, why they think and act as they do, and of seeking through engagement and argument to modify their perceptions and understandings.4.The concept of anxiety is arguably more useful in this context than the concept of phobia. It is widely recognised that anxiety may not be (though certainly may be)warranted by objective facts, for human beings can on occasions perceivedangers that do not objectively exist, or anyway do not exist to the extent that is imagined. Also it can sometimes be difficult to identify, and therefore to name accurately, the real sources of an anxiety. 5.The use of the word Islamophobia on its own implies that hostility towards Muslims is unrelated to, and basically dissimilar from, forms of hostility such as racism, xenophobia, sectarianism, and such as hostility to so-called fundamentalism (Samuels 2006).Further, it may imply there is no connection with issues of class, power, status and territory; or with issues of military, political or economic competition and conflict. 6.The term implies there is no important difference between prejudice towards Muslim communities within one’s own country and prejudice towards cultures and regimes elsewhere in the world where Muslims are in the majority, and with which ‘the West’ is in military conflict or economic competition. 7.The term is inappropriate for describing opinions that are basically anti-religion as distinct from anti-Islam. ‘I am an Islamophobe,’ wrote the journalist Polly Toynbee in reaction to the Runnymede 1997 report, adding ‘... I am also a Christophobe. If Christianity were not such a spent force in this country, if it were powerful and dominant as it once was, it would still be every bit as damaging as Islam is in those theocratic states in its thrall... If I lived in Israel, I'd feel the same way about Judaism’. 8. The key phenomenon to be addressed is arguably anti-Muslim hostility, namely hostility towards an ethno-religious identity within western countries (including Russia), rather than hostility towards the tenets or practices of a worldwide religion. The 1997 Runnymede definition of Islamophobia was ‘a shorthand way of referring to dread or hatred of Islam – and, therefore, to fear or dislike of all or most Muslims’. In retrospect, it would have been as accurate, or arguably indeed more accurate, to say ‘a shorthand way of referring to fear or dislike of all or most Muslims – and, therefore, dread or hatred of Islam’.