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Charles Taylor, Amy Gutmann,
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*Charles Taylor, Amy Gutmann
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Charles Taylor, "The
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Multiculturalism: Examining
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Gutmann, Amy; Taylor,

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I read Charles Taylor's
classic, Multiculturalism
and the "Politics of
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straddles the fine balance
between universalism and

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relativism, a good nuanced discussion. Quote: "There must be something midway between the inauthentic and homogenizing demand for recognition of equal worth, on the one hand, and the self-immurement within ethnocentric standards, on the other.

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The need, it can be argued, is one of the driving forces behind national-ist movements in politics. And the demand comes to the fore in a number of ways in today's politics, on behalf of minority or "subaltern" groups, in some forms of feminism and in what is today called the politics of "multiculturalism."

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extensive essay on the

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commentary on the tensions

between personal and

collective identities, such

as those shaped by religion,

gender, ethnicity, race, and

sexuality, and on the

dangerous tendency of

multicultural politics to

gloss over such tensions.

These contributions are

joined by those of other

well-known thinkers, who

further relate the demand

for recognition to issues of

multicultural education,

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Feminism, and Cultural
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All major western countries today contain groups that differ in their religious beliefs, customary practices or ideas about the right way in which to live. How should public policy respond to this diversity? In this important new work, Brian Barry challenges the currently orthodox answer and develops a powerful restatement of an egalitarian liberalism for the twenty-first century. Until recently it was assumed without much question that cultural

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diversity could best be accommodated by leaving cultural minorities free to associate in pursuit of their distinctive ends within the limits imposed by a common framework of laws. This solution is rejected by an influential school of political theorists, among whom some of the best known are William Galston, Will Kymlicka, Bhikhu Parekh, Charles Taylor and Iris Marion Young. According to them, this 'difference-blind' conception of liberal equality fails to deliver either liberty or equal treatment. In its place, they propose that the state should 'recognize' group

Download Free Multiculturalism Examining Identities, by granting groups exemptions from certain laws, publicly 'affirming' their value, and by providing them with special privileges or subsidies. In Culture and Equality, Barry offers an incisive critique of these arguments and suggests that theorists of multiculturalism tend to misdiagnose the problems of minority groups. Often, these are not rooted in culture, and multiculturalist policies may actually stand in the way of universalistic measures that would be genuinely beneficial.

We are currently witnessing

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The global diffusion of

multiculturalism, both as a
political discourse and as a

set of international legal

norms. States today are

under increasing

international scrutiny

regarding their treatment of

ethnocultural groups, and

are expected to meet

evolving international

standards regarding the

rights of indigenous

peoples, national

minorities, and immigrants.

This phenomenon represents a

veritable revolution in

international relations, yet

has received little public

or scholarly attention. In

this book, Kymlicka examines

the factors underlying this

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change, and the challenges it raises. Against those critics who argue that multiculturalism is a threat to universal human rights, Kymlicka shows that the sort of multiculturalism that is being globalized is inspired and constrained by the human rights revolution, and embedded in a framework of liberal-democratic values. However, the formulation and implementation of these international norms has generated a number of dilemmas. The policies adopted by international organizations to deal with ethnic diversity are driven by conflicting impulses. Pessimism about the

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destabilizing consequences of ethnic politics alternates with optimism about the prospects for a peaceful and democratic form of multicultural politics. The result is often an unstable mix of paralyzing fear and naïve hope, rooted in conflicting imperatives of security and justice. Moreover, given the enormous differences in the characteristics of minorities (eg., their size, territorial concentration, cultural markers, historic relationship to the state), it is difficult to formulate standards that apply to all groups. Yet attempts to formulate more targeted

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norms that apply only to specific categories of minorities (eg., "indigenous peoples" or "national minorities") have proven controversial and unstable. Kymlicka examines these dilemmas as they have played out in both the theory and practice of international minority rights protection, including recent developments regarding the rights of national minorities in Europe, the rights of indigenous peoples in the Americas, as well as emerging debates on multiculturalism in Asia and Africa.

The increasingly

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modern societies has given rise to many new issues and conflicts, as ethnic and national minorities demand recognition and support for their cultural identity.

This book presents a new conception of the rights and status of minority cultures. It argues that certain sorts of 'collective rights' for minority cultures are consistent with liberal democratic principles, and that standard liberal objections to recognizing such rights on grounds of individual freedom, social justice, and national unity, can be answered. However,

Professor Kymlicka

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emphasises that no single formula can be applied to all groups and that the needs and aspirations of immigrants are very different from those of indigenous peoples and national minorities. The book discusses issues such as language rights, group representation, religious education, federalism, and secession - issues which are central to understanding multicultural politics, but which have been surprisingly neglected in contemporary liberal theory.

Few challenges to the modern dream of democratic citizenship appear greater

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than the presence of severe ethnic, religious, and linguistic divisions in society. With their diverse religions and ethnic communities, the Southeast Asian countries of Malaysia, Singapore, and Indonesia have grappled with this problem since achieving independence after World War II. Each country has on occasion been torn by violence over the proper terms for accommodating pluralism. Until the Asian economic crisis of 1997, however, these nations also enjoyed one of the most sustained economic expansions the non-Western world has ever seen. This

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Timely volume brings together fifteen leading specialists of the region to consider the impact of two generations of nation-building and market-making on pluralism and citizenship in these deeply divided Asian societies. Examining the new face of pluralism from the perspective of markets, politics, gender, and religion, the studies show that each country has developed a strikingly different response to the challenges of citizenship and diversity. The contributors, most of whom come Southeast Asia, pay particular attention to the tension between state and

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Societal approaches to citizenship. They suggest that the achievement of an effectively participatory public sphere in these countries will depend not only on the presence of an independent "civil society," but on a synergy of state and society that nurtures a public culture capable of mediating ethnic, religious, and gender divides. The Politics of Multiculturalism will be of special interest to students of Southeast Asian history and society, anthropologists grappling with questions of citizenship and culture, political scientists studying democracy across

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cultures, and all readers
concerned with the prospects
for civility and tolerance
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Examines the nature and
value of community and
culture from a liberal
viewpoint, and links the
theories under discussion to
more familiar liberal views
on individual rights and
state neutrality.

Seminar paper from the year
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1, 0, University of
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of Western society have been

on the agenda of the debate
over multiculturalism for

decades, occupying the minds
of both political thinkers
and authors. The

contribution the Canadian
philosopher Charles Taylor
has made to explain the

increasing demand of
cultural and other groups
for recognition in our

liberal societies has
immensely influenced today's
multicultural debate. With

his general approach to the
concept of recognition

Taylor has found widespread
resonance. This paper

investigates the issue of
intercultural tensions as it
is portrayed in Charles

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Taylor's essay "The Politics

of Recognition" and its

representation in Israel

Zangwill's *The Melting Pot*

and Amiri Baraka's *Dutchman*.

In order to achieve an

overall understanding of

Taylor's approach to the

issue the investigation

first focuses on his essay's

fundamental statements and

then on its main arguments

concerning liberalism and

cultural difference. The

discussion includes comments

and critique on Taylor's

essay, mainly taken from the

volume *Multiculturalism:*

Examining the Politics of

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Gutmann, which also contains

Taylor's essay. On the basis

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intercultural tensions in
The Melting Pot and Dutchman
is described in the
following with a focus on
cultural identity, the arts
and cultural assimilation.
In his highly influential
essay "The Politics of
Recognition" Charles Taylor
approaches the issue of
multiculturalism from a
philosophical perspective.
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increasing demand for public
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different groups and
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between the identity of an individual or a group and its recognition within its social

Justice, Gender and the Politics of Multiculturalism explores the tensions that arise when culturally diverse democratic states pursue both justice for religious and cultural minorities and justice for women. Sarah Song provides a distinctive argument about the circumstances under which egalitarian justice requires special accommodations for cultural minorities while emphasizing the value of gender equality as an important limit on

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Drawing on detailed case studies of gendered cultural conflicts, including conflicts over the 'cultural defense' in criminal law, aboriginal membership rules and polygamy, Song offers a fresh perspective on multicultural politics by examining the role of intercultural interactions in shaping such conflicts. In particular, she demonstrates the different ways that majority institutions have reinforced gender inequality in minority communities and, in light of this, argues in favour of resolving gendered cultural dilemmas through

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Intercultural democratic
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