

Multiculturalism Examining The Politics Of Recognition Charles Taylor

Few challenges to the modern dream of democratic citizenship appear greater 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 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 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 cultures, and all readers concerned with the prospects for civility and tolerance in a multicultural world.

This book examines claims for recognition of cultural difference from immigrant and Indigenous minorities, highlighting the ways in which they intersect with ideas of national community. Busbridge argues that there is an important, albeit under-explored, relationship between nation and multicultural politics of recognition. Drawing on the Australian context, the book explores how nation features as a productive, if somewhat ambivalent, discursive resource in contemporary Muslim and Aboriginal struggles to be recognised. In demanding recognition, minorities enter into the business of 'making the nation' by positing alternative conceptions of national identity, culture and belonging that are more attentive to their differences and claims. This dynamic is engaged as an expression of 'postcolonial citizenship'. Postcolonial citizenship is imagined in terms of the ways in which minority groups actualise multicultural realities through rewriting ideas of national community. It underlines the critical importance of revising the power relations that deem some groups 'more national' and others less so – and which, in Western multicultural societies, are typically tied to notions of the 'West' and its 'others'. This book is an important conceptual, theoretical and political intervention that brings postcolonialism and multiculturalism into dialogue on the increasingly potent issues of nation and national identity. It will be of great interest to scholars and students of sociology, politics, postcolonial studies, culture, identity and nation.

The Cunning of Recognition is an exploration of liberal multiculturalism from the perspective of Australian indigenous social life. Elizabeth A. Povinelli argues that the multicultural legacy of colonialism perpetuates unequal systems of power, not by demanding that colonized subjects identify with their colonizers but by demanding that they identify with an impossible standard of authentic traditional culture. Povinelli draws on seventeen years of ethnographic research among northwest coast indigenous people and her own experience participating in land claims, as well as on public records, legal debates, and anthropological archives to examine how multicultural forms of recognition work to reinforce liberal regimes rather than to open them up to a true cultural democracy. The Cunning of Recognition argues that the inequity of liberal forms of multiculturalism arises not from its weak ethical commitment to difference but from its strongest vision of a new national cohesion. In the end, Australia is revealed as an exemplary site for studying the social effects of the liberal multicultural imaginary: much earlier than the United States and in response to very different geopolitical conditions, Australian nationalism renounced the ideal of a unitary European tradition and embraced cultural and social diversity. While addressing larger theoretical debates in critical anthropology, political theory, cultural studies, and liberal theory, The Cunning of Recognition demonstrates that the impact of the globalization of liberal forms of government can only be truly understood by examining its concrete—and not just philosophical—effects on the world.

Charles Taylor is a distinctive figures in contemporary philosophy. In a time of increasing specialization Taylor contributes to areas of philosophical conversation across a wide spectrum of ideas including moral theory, theories of subjectivity, political theory, epistemology, hermeneutics, philosophy of mind, philosophy of language and aesthetics. His most recent writings have seen him branching into the study of religion. Written by a team of international authorities, this collection will be read primarily by students and professionals in philosophy, political science, religious studies, but will appeal to a broad swathe of professionals across the humanities and social sciences.

Macedonia has been contested by its three neighbours – Serbia, Bulgaria and Greece – during and since the demise of the Ottoman Empire. But the Macedonian Question extends far beyond the contested borders of Macedonia to immigrant communities in Europe, Australia and North America. The contributors to this collection explore the contemporary repercussions of the Macedonian Question, which has long been at the heart of Balkan politics. The volume recognises Macedonia as a global issue, and focuses on the politics of identity and difference in both homeland and diaspora. The contributors argue that Macedonia as place and as concept is forged within a transnational network of diasporas, local communities, states and international institutions. They examine the increasingly important role of transnational bodies – including the European Union and human rights NGOs – in regulating relationships between states and minority groups, as well as in promoting multiculturalism and civic participation. They consider the role of scholarship and the media in defining Macedonia and its inhabitants. They also draw attention to the struggles of individuals in constructing, negotiating and even transforming their identities in the face of competing nationalisms and memories. In the process, they re-evaluate 'ethnicity' as a conceptual tool for understanding difference in the region, and raise questions about the implications of recognising, and not recognising, difference at the political level.

Unthinking Eurocentrism, a seminal and award-winning work in postcolonial studies first published in 1994, explored Eurocentrism as an interlocking network of buried premises, embedded narratives, and submerged tropes that constituted a broadly shared epistemology. Within a transdisciplinary study, the authors argued that the debates about Eurocentrism and post/coloniality must be considered within a broad historical sweep that goes at least as far back as the various 1492s – the Inquisition, the Expulsion of Jews and Muslims, the Conquest of the Americas, and the Transatlantic slave trade – a process which culminates in the post-War attempts to radically decolonize global culture. Ranging over multiple geographies, the book deprovincialized

media/cultural studies through a "polycentric" approach, while analysing in depth such issues as postcolonial hybridity, antinomies of Enlightenment, the tropes of empire, gender and rescue fantasies, the racial politics of casting, and the limitations of "positive image" analysis. The substantial new afterword in this 20th anniversary new edition brings these issues into the present by charting recent transformations of the intellectual debates, as terms such as the "transnational," the "commons," "indigeneity," and the "Red Atlantic" have come to the fore. The afterword also explores some cinematic trends such as "indigenous media" and "postcolonial adaptations" that have gained strength over the past two decades, along with others, such as Nollywood, that have emerged with startling force. Winner of the Katherine Kovacs Singer Best Film Book Award, the book has been translated in full or in its entirety into diverse languages from Spanish to Farsi. This expanded edition of a ground-breaking text proposes analytical grids relevant to a wide variety of fields including postcolonial studies, literary studies, anthropology, media studies, cultural studies, and critical race studies.

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 cultural accommodation. 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 intercultural democratic dialogue.

In 2004, the French government instituted a ban on the wearing of "conspicuous signs" of religious affiliation in public schools. Though the ban applies to everyone, it is aimed at Muslim girls wearing headscarves. Proponents of the law insist it upholds France's values of secular liberalism and regard the headscarf as symbolic of Islam's resistance to modernity. The Politics of the Veil is an explosive refutation of this view, one that bears important implications for us all. Joan Wallach Scott, the renowned pioneer of gender studies, argues that the law is symptomatic of France's failure to integrate its former colonial subjects as full citizens. She examines the long history of racism behind the law as well as the ideological barriers thrown up against Muslim assimilation. She emphasizes the conflicting approaches to sexuality that lie at the heart of the debate--how French supporters of the ban view sexual openness as the standard for normalcy, emancipation, and individuality, and the sexual modesty implicit in the headscarf as proof that Muslims can never become fully French. Scott maintains that the law, far from reconciling religious and ethnic differences, only exacerbates them. She shows how the insistence on homogeneity is no longer feasible for France--or the West in general--and how it creates the very "clash of civilizations" said to be at the root of these tensions. The Politics of the Veil calls for a new vision of community where common ground is found amid our differences, and where the embracing of diversity--not its suppression--is recognized as the best path to social harmony.

Multiculturalism Examining the Politics of Recognition Multiculturalism Examining the Politics of Recognition Multiculturalism Expanded Paperback Edition Princeton University Press The civil rights movement and immigration reform transformed American politics in the mid-1960s. Demographic diversity and identity politics raised the challenge of *e pluribus unum* anew, and multiculturalism emerged as a new ideological response to this dilemma. This book uses national public opinion data and public opinion data from Los Angeles to compare ethnic differences in patriotism and ethnic identity and ethnic differences in support for multicultural norms and group-conscious policies. The authors find evidence of strong patriotism among all groups and the classic pattern of assimilation among the new wave of immigrants. They argue that there is a consensus in rejecting harder forms of multiculturalism that insist on group rights but also a widespread acceptance of softer forms that are tolerant of cultural differences and do not challenge norms, such as by insisting on the primacy of English.

Focusing on the Western philosophical tradition and the work of contemporary feminists, Jean Elshtain explores the general tendency to assert the primacy of the public world—the political sphere dominated by men—and to denigrate the private world—the familial sphere dominated by women. She offers her own positive reconstruction of the public and the private in a feminist theory that reaffirms the importance of the family and envisions an "ethical polity."

On multiculturalism

A new edition of the highly acclaimed book *Multiculturalism and "The Politics of Recognition,"* this paperback brings together an even wider range of leading philosophers and social scientists to probe the political controversy surrounding multiculturalism. Charles Taylor's initial inquiry, which considers whether the institutions of liberal democratic government make room--or should make room--for recognizing the worth of distinctive cultural traditions, remains the centerpiece of this discussion. It is now joined by Jürgen Habermas's extensive essay on the issues of recognition and the democratic constitutional state and by K. Anthony Appiah's 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, feminism, and cultural separatism. Praise for the previous edition:

What is multiculturalism and what are the different theories used to justify it? Are multicultural policies a threat to liberty and equality? Can liberal democracies accommodate minority groups without sacrificing peace and stability? In this clear introduction to the subject, Michael Murphy explores these questions and critically assesses multiculturalism from the standpoint of political philosophy and political practice. The book explores the origins and contemporary usage of the concept of multiculturalism in the context of debates about citizenship, egalitarian justice and conflicts between individual and collective rights. The ideas of some of the most influential champions and critics of

multiculturalism, including Will Kymlicka, Chandran Kukathas, Susan Okin and Brian Barry, are also clearly explained and evaluated. Key themes include the tension between multiculturalism and gender equality, cultural relativism and the limits of liberal toleration, and the impact of multicultural policies on social cohesion ethnic conflict. Murphy also surveys the legal practices and policies enacted to accommodate multiculturalism, drawing on examples from the Americas, Australasia, Europe, Asia and the Middle East. Multiculturalism: A Critical Introduction is an ideal starting point for anyone coming to the topic for the first time as well as those already familiar with some of the key issues. Providing a comprehensive introduction to political philosophy, this 2006 book combines discussion of historical and contemporary figures, together with numerous real-life examples. It ranges over an unusually broad range of topics in the field, including the just distribution of wealth, both within countries and globally; the nature and justification of political authority; the meaning and significance of freedom; arguments for and against democratic rule; the problem of war; and the grounds for toleration in public life. It also offers an accessible, non-technical discussion of perfectionism, utilitarianism, theories of the social contract, and of recently popular forms of critical theory. Throughout, the book challenges readers to think critically about political arguments and institutions that they might otherwise take for granted. It will be a provocative text for any student of philosophy or political science.

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 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 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.

Korn and Bursztyrn and their contributors examine the cultural transitions that children make as they move between home and school. Case studies present instances of how diversity engages us in renegotiating the personal and social. In illuminating the complicated nature of cultural transitions, they highlight how multiculturalism can play a transformative role in the lives of children and schools.

The increasingly multicultural fabric of 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 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.

A selection of the leading theorists of multiculturalism revisit aspects of Parekh's work both to underline its continuing importance and the ongoing vitality of multiculturalist theory.

China's Mongols at University looks at interactions among the government, universities, and minority Mongol students. Zhenzhou Zhao gradually presents and reflects on life stories of seemingly privileged minorities in China's higher education system. The book compares three universities in separate provinces or regions that represent distinct types of higher educational institutions and discusses the issue of educational justice from the perspective of the politics of recognition in market-oriented, globalizing China.

In recent years, many countries have pursued various ideas of

Examines the modern problem of religious identity and cultural racism.

Seminar paper from the year 2007 in the subject English - Literature, Works, grade: 1, 0, University of Würzburg, language: English, abstract: Tensions between minority groups and the all-embracing liberal tradition 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 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 Recognition edited by Amy Gutmann, which also contains Taylor's essay. On the basis of Taylor's ideas the representation of 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. In order to explain the increasing demand for public recognition put forward by different groups and individuals in contemporary multicultural societies, Taylor's investigation focuses on the relationship between the identity of an individual or a group and its recognition within its social

Human beings live together in societies which, by their very nature, give rise to institutions governing the behavior and freedom of individuals. This raises important questions about how these institutions ought to function, and the extent to which actual systems of government succeed or fail in meeting these ideals. This Oxford Reader contains 140 key writings on political thought, covering issues about human nature and its relation to society, the extent to which the powers of the State are justified, the tension between liberty and rights, and the way resources should be distributed. Topics such as international relations, minority rights, democracy, socialism, and conservatism are also discussed by contributors ranging from Plato and Aristotle to Foucault, Isaiah Berlin, and Martin Luther King.

The murder of Stephen Lawrence led to the widest review of institutional racism seen in the UK. Sections of the white working-class communities in south London near to the scene of the murder, however, displayed deep hostility to the equalities and multiculturalist practice of the local state and other agencies. Drawing on extensive ethnographic research, this book relates these phenomena to the 'backlash' to multiculturalism evident during the 1990s in the USA, Australia, Canada, the UK and other European countries. It examines these within the unfolding social and political responses to race equalities in the UK and the USA from the 1960s to the present in the context of changes in social class and national political agendas. This book is unique in linking a detailed study of a community at a time of its critical importance to national debates over racism and multiculturalism, to historically wider international economic and social trends.

We are currently witnessing 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 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 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 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.

Multiculturalism is now seen by many of its critics as the source of intercultural and social tensions, fostering communal segregation and social conflicts. While the cultural diversity of contemporary societies has to be acknowledged as an empirical and demographic fact, whether multiculturalism as a policy offers an optimal conduit for intercultural understanding and social harmony has become increasingly a matter of polarised public debate. This book examines the contested philosophical foundations of multiculturalism and its, often controversial, applications in the context of migrant societies. It also explores the current theoretical debates about the extent to which multiculturalism, and related conceptual constructs, can account for the various ethical challenges and policy dilemmas surrounding the management of cultural diversity in our contemporary societies. The authors consider common conceptual and empirical features from a transnational perspective through analysis of the case studies of Australia, Canada, Columbia, Germany, New Zealand, the United Kingdom and Uruguay. This book will be of interest to students and scholars of political science, comparative politics, international studies, multiculturalism, migration and political sociology.

Cultural hybridity is a celebrated hallmark of U.S. American music and identity. Yet hybrid music is all too often marked -and marketed - under a single racial label. Resounding Afro Asia examines music projects that counter this convention; these projects instead foreground racial mixture in players, audiences, and sound in the very face of the ghettoizing culture industry. Giving voice to four contemporary projects, author Tamara Roberts traces black/Asian engagements that reach across the United States and beyond: Funkadesi, Yoko Noge, Fred Ho and the Afro Asian Music Ensemble, and Red Baraat. From Indian funk & reggae, to Japanese folk & blues, to jazz in various Asian and African traditions, to Indian brass band and New Orleans second line, these artists live multiracial lives in which they inhabit - and yet exceed - multicultural frameworks built on essentialism and segregation. When these musicians collaborate, they generate and perform racially marked sounds that do not conform to their individual racial identities. The Afro Asian artists discussed in this book splinter the expectations of racial determinism, and through improvisation and composition, articulate new identities and subjectivities in conversation with each other. These dynamic social, aesthetic, and sonic practices construct a forum for the negotiation of racial and cultural difference and the formation of inter-minority solidarities. Resounding Afro Asia joins a growing body of literature that is writing Asian American artists back into U.S. popular music history, while highlighting interracial engagements that have fueled U.S. music making. The book will appeal to scholars of music, ethnomusicology, race theory, and politics, as well as those interested in race and popular music.

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.

Bhikhu Parekh argues for a pluralist perspective on cultural diversity. Writing from both within the liberal tradition and outside of it as a critic, he challenges what he calls the "moral monism" of much of traditional moral philosophy, including contemporary liberalism--its tendency to assert that only one way of life or set of values is worthwhile and to dismiss the rest as misguided or false. He defends his pluralist perspective both at the level of theory and in subtle nuanced analyses of recent controversies. Thus, he offers careful and clear accounts of why cultural differences should be respected and publicly affirmed, why the separation of church and state cannot be used to justify the separation of religion and politics, and why the initial critique of Salman Rushdie (before a Fatwa threatened his life) deserved more serious attention than it received. Rejecting naturalism, which posits that humans have a relatively fixed nature and that culture is an incidental, and "culturalism," which posits that they are socially and culturally constructed with only a minimal set of features in common, he argues for a dialogic interplay between human commonalities and cultural differences. This will allow, Parekh argues, genuinely balanced and thoughtful compromises on even the most controversial cultural issues in the new multicultural world in which we live.

Johnston (contemporary civilization, Columbia U.) presents 17 treatments that navigate the waters of political theory surrounding the tensions both within and among concepts of moral, social, legal, and political equality. The previously published material ranges in time from Plato and Aristotle, through Alexis de Tocqueville and Karl Marx, to Robert Nozick and John Rawls. May have been improved by a subject index. Paper edition (unseen), \$16.95. Annotation copyrighted by Book News, Inc., Portland, OR

The question of difference—how to accommodate the complexity and diversity of women’s experiences—remains a central point of reference in debates among feminist thinkers. In *Transcultural Feminist Philosophy: Rethinking Difference and Solidarity Through Chinese-American Encounters*, Yuanfang Dai addresses influential approaches to the feminist difference critique. Acknowledging that gender oppression assumes different forms in different social and cultural locations, Dai denies that this rules out generalizing about women’s experiences. She proposes a category of women that captures and respects differences and dynamics among women and that can inform possibilities for women in the future. Through a critical examination of multicultural and postcolonial feminisms, she argues that we need both to rethink the concept of culture and to rework multiculturalism as an analytical and political idea. Developing a notion of transculturalism, she draws on Chinese feminist scholarship as she explores how a transcultural approach can address tensions between cultural differences and feminist solidarity. Transcultural thought and action offers a new way to explore the conditions of women’s collective struggles.

Charles Taylor is one of the most important English-language philosophers at work today; he is also unique in the philosophical community in applying his ideas on language and epistemology to social theory and political problems. In this book Taylor brings together some of his best essays, including "Overcoming Epistemology," "The Validity of Transcendental Argument," "Irreducibly Social Goods," and "The Politics of Recognition." As usual, his arguments are trenchant, straddling the length and breadth of contemporary philosophy and public discourse. The strongest theme running through the book is Taylor's critique of disengagement, instrumental reason, and atomism: that individual instances of knowledge, judgment, discourse, or action cannot be intelligible in abstraction from the outside world. By developing his arguments about the importance of "engaged agency," Taylor simultaneously addresses themes in philosophical debate and in a broader discourse of political theory and cultural studies. The thirteen essays in this collection reflect most of the concerns with which he has been involved throughout his career—language, ideas of the self, political participation, the nature of modernity. His intellectual range is extraordinary, as is his ability to clarify what is at stake in difficult philosophical disputes. Taylor's analyses of liberal democracy, welfare economics, and multiculturalism have real political significance, and his voice is distinctive and wise.

This book interrogates politics and practices of multiculturalism and multicultural education in contexts where liberal and critical multiculturalism is under pressure. It examines and interrogates perspectives on multiculturalism and the political and social to diversity in societies in Asia and Europe. It is set against a background of increasing right wing radicalism and pervasive authoritarianism in different parts of the world. These ideologies not only undermine multiculturalism but the potential of democracy itself. The book includes chapters from leading scholars on multiculturalism, interculturalism and diversity around the world. It examines the challenges to multicultural diversity in the Global North, and makes a distinctive contribution by addressing this issue in the Global South societies of Asia, including Myanmar, China, and Pakistan. As such, this book opens up international debate about multiculturalism by providing exchanges rarely heard across borders.

In *Wittgenstein and the Study of Politics*, Michael Temelini outlines an innovative new approach to understanding the political implications of Wittgenstein's philosophy. Most political philosophers who have approached Wittgenstein have done so through the idea of therapeutic skepticism, implying politics that privilege conservatism or non-interference. Temelini interprets Wittgenstein differently, emphasizing his view that we come to understand the meanings of words and actions through a dialogue of comparison with other cases. Examining the work of Charles Taylor, Quentin Skinner, and James Tully, Temelini highlights the ways in which all three, despite their differences, share a common debt to that dialogical approach. A cogent explanation of how Wittgenstein's epistemology and ontology can shed light on political issues and offer a solution to political challenges, *Wittgenstein and the Study of Politics* highlights the importance of Wittgensteinian thinking in contemporary political science, political theory, and political philosophy.

This book provides a fresh perspective on the emergence of public Muslim identities, traversing issues of Muslim-state engagement across government initiatives and church-state relations, across equalities agendas and the education system, the courts and the media.

The place of religion in society has changed profoundly in the last few centuries, particularly in the West. In what will be a defining book for our time, Taylor takes up the question of what these changes mean, and what, precisely, happens when a society becomes one in which faith is only one human possibility among others.

Uses poststructuralist theory to connect inclusion, exclusion and identity, using real-world case studies from British culture, politics and law Lasse Thomassen applies a fresh, poststructuralist approach to reconcile the theoretical and practical issues surrounding inclusion, exclusion and representation. He opens up debates and themes including Britishness, race, the nature and role of Islam in British society,

homelessness and social justice. Thomassen argues that the politics of inclusion and identity should be viewed as struggles over how these identities are represented. He develops this argument through careful analysis of cases from the last four decades of British multiculturalism, including public debates about the role of religion in British society, Gordon Brown and David Cameron's contrasting versions of Britishness, legal cases about religious symbols and clothing in schools, and the Nick Hornby novel *How to Be Good*.

Democracy and Northern Ireland examines the influence of liberal theories of democracy on recent developments in the Northern Irish peace process. In so doing it analyzes the applicability of theories such as political liberalism, multiculturalism and deliberative democracy to deeply divided societies. Little contends that these models need to build upon recent critiques provided by feminists and civil society theorists in the construction of a more radical interpretation of democracy that can provide a framework for democratic politics in Northern Ireland.

[Copyright: 622fd031002e8d5fc744779d3370bbff](#)