

# **Multiculturalism Examining The Politics Of Recognition Charles Taylor**

**Richard Bellamy, Andrew Mason**

**Multiculturalism** Charles Taylor,1994-08-22 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:

**Multiculturalism** Kwame Anthony Appiah,1994-01-01

**Multiculturalism and the Politics of Recognition** Charles Taylor,1992 Essay om minoritetsgrupperes anerkendelse i samfundet ud fra to forskellige modeller

Charles Taylor - 'The Politics of Recognition' and Intercultural Tensions Oliver Christl,2009 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

**Charles Taylor** Mark Redhead,2002 An examination and critique of the theoretical and political efforts of Taylor to promote deep diversity as an antidote to the process of political fragmentation in general and, specifically, in his home of Quebec. Redhead (political theory, Oregon State U.) argues that Taylor's opposition to Quebecois separatists is equally rooted in a political theory of communitarian liberalism, his political activities within the New Democratic Party of Canada and Quebec, his understanding of his Catholic faith, and his experiences growing up in an Anglo-French household. Redhead argues that Taylor's philosophy ultimately fails to address questions of nationalist projects that simplify identity or questions of openness to different moral ontologies.

**The Ethics of Authenticity** Charles Taylor,2018-08-06 Everywhere we hear talk of decline, of a world that was better once, maybe fifty years ago,

maybe centuries ago, but certainly before modernity drew us along its dubious path. While some lament the slide of Western culture into relativism and nihilism and others celebrate the trend as a liberating sort of progress, Charles Taylor calls on us to face the moral and political crises of our time, and to make the most of modernity's challenges. The great merit of Taylor's brief, non-technical, powerful book...is the vigor with which he restates the point which Hegel (and later Dewey) urged against Rousseau and Kant: that we are only individuals in so far as we are social... Being authentic, being faithful to ourselves, is being faithful to something which was produced in collaboration with a lot of other people... The core of Taylor's argument is a vigorous and entirely successful criticism of two intertwined bad ideas: that you are wonderful just because you are you, and that 'respect for difference' requires you to respect every human being, and every human culture--no matter how vicious or stupid. --Richard Rorty, London Review of Books

*Interpreting Modernity* Jacob Levy, Jocelyn Maclure, Daniel M. Weinstein, 2020-10-15 There are few philosophical questions to which Charles Taylor has not devoted his attention. His work has made powerful contributions to our understanding of action, language, and mind. He has had a lasting impact on our understanding of the way in which the social sciences should be practised, taking an interpretive stance in opposition to dominant positivist methodologies. Taylor's powerful critiques of atomistic versions of liberalism have redefined the agenda of political philosophers. He has produced prodigious intellectual histories aiming to excavate the origins of the way in which we have construed the modern self, and of the complex intellectual and spiritual trajectories that have culminated in modern secularism. Despite the apparent diversity of Taylor's work, it is driven by a unified vision. Throughout his writings, Taylor opposes reductive conceptions of the human and of human societies that empiricist and positivist thinkers from David Hume to B.F. Skinner believed would lend rigour to the human sciences. In their place, Taylor has articulated a vision of humans as interpretive beings who can be understood neither individually nor collectively without reference to the fundamental goods and values through which they make sense of their lives. The contributors to this volume, all distinguished philosophers and social theorists in their own right, offer critical assessments of Taylor's writings. Taken together, they provide the reader with an unrivalled perspective on the full extent of Charles Taylor's contribution to modern philosophy.

Modern Social Imaginaries Charles Taylor, 2004 DIVAn accounting of the varying forms of social imaginary that have underpinned the rise of Western modernity./div

Political Concepts Richard Bellamy, Andrew Mason, 2003-08-02 This book offers a sophisticated analysis of central political concepts in the light of recent debates in political theory. It introduces readers to some of the main interpretations, pointing out their strengths and weaknesses, including a broad range of the main concepts used in contemporary debates on political theory. It tackles the principle concepts employed to justify any policy or institution and examines the main domestic purposes and functions of the state. It goes on to study the relationship between state and civil society and finally looks beyond the state to issues of global concern and inter-state relations.

*New Learning* Mary Kalantzis, Bill Cope, 2012-06-29 Fully updated and revised, the second edition of *New Learning* explores the contemporary debates and challenges in education and considers how schools can prepare their students for the future. *New Learning, Second Edition* is an inspiring and comprehensive resource for pre-service and in-service teachers alike.

*The Language Animal* Charles Taylor, 2016-03-14 From *Sources of the Self to A Secular Age*, Charles Taylor has shown how we create ways of being, as individuals and as a society. Here, he demonstrates that language is at the center of this generative process. Language does not merely describe; it constitutes meaning, and the shared practice of speech shapes human experience.

*A Secular Age* Charles Taylor, 2018-09-17 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.

**Multiculturalism Rethought** Varun Uberoi,2015-02-28 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.

Charles Taylor and the Imperative of the Politics of Recognition Uchenna Osigwe,2012-03 Essay from the year 2005 in the subject Politics - Political Theory and the History of Ideas Journal, grade: A, Universite Laval, course: Multiculturalism and Politics, language: English, comment: Highly rated and recommended for publication., abstract: This essay approaches the topic of multiculturalism and recognition, based on the ideas of Aristotle, Herder, Hegel, Charles Taylor, Habermas, Kwame Anthony Appiah, and others. I argue that recognition is a vital human need, that all evolved cultures deserve respect and criticism in equal measures. I distinguish cultures from cult movements. I take a critical look at the rational universalism advocated by Habermas. Is it possible that it's a 'particularism' masquerading as a universalism?

*Against Recognition* Lois McNay,2008-02-04 In this book, Lois McNay argues that the insights of the recognition theorists are undercut by their reliance on an inadequate account of power.

*Equal Recognition* Alan Patten,2016-11-08 Conflicting claims about culture are a familiar refrain of political life in the contemporary world. On one side, majorities seek to fashion the state in their own image, while on the other, cultural minorities press for greater recognition and accommodation. Theories of liberal democracy are at odds about the merits of these competing claims. Multicultural liberals hold that particular minority rights are a requirement of justice conceived of in a broadly liberal fashion. Critics, in turn, have questioned the motivations, coherence, and normative validity of such defenses of multiculturalism. In *Equal Recognition*, Alan Patten reasserts the case in favor of liberal multiculturalism by developing a new ethical defense of minority rights. Patten seeks to restate the case for liberal multiculturalism in a form that is responsive to the major concerns of critics. He describes a new, nonessentialist account of culture, and he rehabilitates and reconceptualizes the idea of liberal neutrality and uses this idea to develop a distinctive normative argument for minority rights. The book elaborates and applies its core theoretical framework by exploring several important contexts in which minority rights have been considered, including debates about language rights, secession, and immigrant integration. Demonstrating that traditional, nonmulticultural versions of liberalism are unsatisfactory, *Equal Recognition* will engage readers interested in connections among liberal democracy, nationalism, and current multicultural issues.

**Multicultural Citizenship** Will Kymlicka,1996-09-19 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.

**The Political Theory of Recognition** Simon Thompson,2006-10-06 In recent years the political landscape has changed: established ideas about class, economy, nation and equality have been challenged by a new politics of identity, culture, ethnicity and difference. The political theory of recognition is a response to these challenges. In this, the first introductory book on the subject, Simon Thompson analyses the argument that a just

society is one that shows all its members due recognition. Focusing on the work on Charles Taylor, Axel Honneth and Nancy Fraser, he discusses how political theorists have conceptualised recognition, the different accounts they have given and the criticisms made of the very idea of a politics of recognition. Through the political theory of recognition, Thompson argues, we gain a better understanding of identity and difference. Practically, the concept of recognition can serve as a basis for determining which individual rights should be protected, whether cultures ought to be valued, and whether a case can be made for group representation. This clear and accessible book provides an excellent guide through the ongoing and increasingly significant debate between multiculturalism and its critics.

*Philosophical Arguments* Charles Taylor, 1995-02-24 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.

**Redistribution Or Recognition?** Nancy Fraser, Axel Honneth, 2003 A debate between two philosophers who hold different views on the relation of redistribution to recognition.

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