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The need, it can be
argued, is one of
the driving forces
behind national-
ist
movements in
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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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make room—for
recognizing the
worth of distinctive
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centerpiece of this
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extensive essay on
the issues of
recognition and the
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politics to gloss
over such tensions.
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are joined by those
of other well-known
thinkers, who
further relate the
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issues of
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education,
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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

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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

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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.

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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-

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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

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Equality, Barry
offers an incisive
critique of these
arguments and
suggests that
theorists of
multiculturism tend
to misdiagnose the
problems of

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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

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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

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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

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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

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rights, Kymlicka
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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

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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.

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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

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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

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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

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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

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Examining 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 multicultural fabric

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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

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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

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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

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national minorities.

The book discusses
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issues such as
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language rights,
group

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representation,
religious education,
federalism, and
secession - issues
which are central
to understanding
multicultural
politics, but which
have been

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surprisingly
neglected in
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Few challenges to
the modern dream
of democratic
citizenship appear
greater than the
presence of severe
ethnic, religious,
and linguistic
divisions in society.

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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

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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

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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.

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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

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contributors, most
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of whom come
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Southeast Asia,
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pay particular
attention to the
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approaches to
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suggest that the
achievement of an
effectively
participatory public

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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

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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

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aboriginal membership rules
and polygamy,
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perspective on
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politics by
examining the role
of intercultural
interactions in
shaping such
conflicts. In
particular, she
demonstrates the

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different ways that
majority
institutions have
reinforced gender
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communities and,
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argues in favour of
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have been on the
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agenda of the
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debate over
multiculturalism for
decades, occupying
the minds of both
political thinkers
and authors. The
contribution the
Canadian
philosopher
Charles Taylor has

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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

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widespread
resonance. This
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paper investigates
Recognition
the issue of
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intercultural
tensions as it is
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essay "The Politics
of Recognition" and
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in Israel Zangwill's
The Melting Pot
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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

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liberalism and
cultural difference.
The discussion
includes comments
and critique on
Taylor's essay,
mainly taken from
the volume
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by Amy Gutmann,
which also contains

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Examining 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

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Charles Taylor
approaches the
issue of

multiculturalism
from a

philosophical
perspective. In
order to explain
the increasing
demand for public
recognition put

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forward by
different groups
and individuals in
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societies, Taylor's
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