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reconfigure the concept of justice in terms of due or withheld recognition, can be contrasted with (but set alongside) the rise of multiculturalism, which has produced an array of literature focused on recognising, accommodating and respecting difference.

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Multiculturalism : examining the politics of recognition. [Charles Taylor; Amy Gutmann] -- "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 ...

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The need, it can be argued, is one of the driving forces behind nationalist 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.'" (Pg. 25)

Taylor was elected a Foreign Honorary Member of the American Academy of Arts and Sciences in 1986. In 1991, Taylor was appointed to the Conseil de la langue française in the province of Quebec, at which point he critiqued Quebec's commercial sign

laws. In 1995, he was made a Companion of the Order of Canada.

"The politics of recognition," Appiah worries, "requires that one's skin color, one's sexual body, should be acknowledged politically in ways that make it hard for those who want to treat their skin and their sexual body as personal dimensions of the self.

what is today called the politics of "multiculturalism." The demand for recognition in these latter cases is given urgency by the supposed links between recognition and identity, where this latter term designates something like a

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