

Multiculturalism and moral conflict

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The management of multicultural group conflict

First, cultural membership is an important condition of personal autonomy. By 2007, only 57 percent of such immigrants in Denmark took on Danish citizenship, 47 percent in France became French citizens, and 37 percent in Germany adopted German citizenship.

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Mira Bachvarova has also argued for the merits of a non-domination-based multiculturalism as compared to liberal egalitarian approaches. Liberal theorists have tended to start from the question of whether and how minority cultural practices should be tolerated or accommodated in accordance with liberal principles, whereas democratic theorists foreground the role of democratic deliberation and ask how affected parties understand the contested practice.

Article: The Debate Over Multiculturalism: Philoso..

Equality of burdensomeness, however, is not an option: take creationist opponents of public school science curricula, or anarchist objectors to state coercion. Building on this line of argument to argue for recognition, Frank Lovett 2009 maintains that domination presents a serious obstacle to human flourishing. On the one hand, it has allowed many on the right — and not just those on the right — to present the problems of social cohesion as the product of mass immigration and turned minorities into the problem.

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The ideas of these theorists have been consequential since many have taken an active role in public debates.

The management of multicultural group conflict

Most of the contemporary debate about multiculturalism centers on immigrants and their descendants rather than on longstanding minority groups. The debate surrounding multiculturalism is likely to continue. It will be of strong interest students and scholars of multiculturalism, political science, political theory, international relations, sociology, philosophy and anthropology.

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In the case of immigrants, proponents emphasize that multiculturalism is compatible with, not opposed to, the integration of immigrants into society; multiculturalism policies provide fairer terms of integration for immigrants. People in many parts of the world live within cultures that are already cosmopolitan, characterized by cultural hybridity. The volume as a whole marks an important step in the attempt to examine the underlying concepts, of the nature and legitimate extent of disagreement, of secularism, the nature of power, the state and citizenship, which inevitably constitute key assumptions in the debate.

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