Multiculturalism, Liberalism and State-Religions Connexions
As I have stated my view of multicultural citizenship in a number of places and space here is limited, I will restate it very briefly and concentrating on what is absolutely necessary for my argument here. Perhaps the most immediate implication for political secularism is that any political norm that excludes religious identities from the public space, from schools and universities, from politics and nationhood—what I call “radical secularism”—which tries to privatise religion, is incompatible with multicultural citizenship; and if religious identities face this kind of exclusion but not identities based on race, ethnicity, gender and so. Religious Change, Political Incentives, and Explaining Religious-Secular Relations in the United States and the Philippines. Politics and Religion, Vol. 10, Issue. 3, p. 543. CrossRef. Å. Kuru, Ahmet T. Secularism and State Policies toward Religion, The United States France and Turkey, New York: Cambridge University Press, 2009. Lai, Brian “An Empirical Examination of Religion and Conflict in the Middle East, 1950â€“1992” Foreign Policy Analysis, 2 (1), 2006, 21â€“36. Lambert, Yves “Religion in Modernity as a New Axial Age: Secularization or New Religious Forms?” Charles Taylor, Geoffrey Brahm Levey, Tariq Modood. The Islamist attacks of 9/11, the Danish cartoon affair and rioting by Muslim youths in France are just some of the events that have caused the ‘Muslim question’ to become a key issue of public debate in many western democracies. Secularism, Religion and Multicultural Citizenship argues that the Muslim case raises important questions about how we understand western secularism and respond to new religious claims in multicultural democracies. The contributors challenge prevailing assumptions about the history and practice of western s...