

Charles Taylor, "The Politics of Recognition" (sections I and II)

I. (section I) Multiculturalism (social and educational) as response to cultural diversity

- A. Social and individual importance of cultural identities.
- B. Multiculturalism and "recognition": the harm of misrecognition through internalization
- C. Recognition as a human need

II. "Recognition" and "identity"

- A. Recognition: a brief history
 - 1. Honor and traditional social hierarchies
 - 2. Collapse of traditional hierarchies and the rise of democracy
 - 3. Democracy, dignity, and equal recognition
 - 4. Universal need for recognition (35)
- B. Identity: a brief history
 - 1. Authenticity
 - 2. Being in touch with individual uniqueness
 - 3. 30: Herder's contribution (cf. DuBois)
 - a. Individual level
 - b. 31: cultural group level
 - 4. 32: Individual identity as "dialogical", not "monological"
 - a. Fantasy of pure personal independence
 - 5. 36: Importance of recognition in forming identity
 - a. intimate level
 - b. social level
 - 6. Damage of withheld recognition: 2 forms
 - a. Not seen (cf. Alcoff)
 - b. Devalued (cf. DuBois)

III. (section II) The politics of equal recognition in the public sphere
(2 directions from "equal dignity")

- A. "politics of equality/equal dignity": Universal rights and entitlements based on shared human characteristics (e.g. Kant [41]: equal rationality)
 - 1. Dispute whether to include economic rights along with political ones, in relation to not creating 2nd class citizenship
- B. Recognition of distinctness/"politics of difference" [Cf. Parekh]
 - 1. E.g. giving special and distinct rights to aboriginal groups (Taylor calls them "bands") to protect against forces that would undermine cultural survival, integrity, or autonomy
 - a. Taylor's critique of Kymlicka (p. 40, note 16)
 - 2. Distinctness recognition sometimes uses universalist language, thus confusing the politics of equality with the politics of difference
- C. 40: Affirmative action as "level playing field" (hence an equality value) vs. cultural distinctness preservation, a difference value

- D. 42: Issue of cultural potential, and Bellow's remark about Zulus
- E. 43: The complaints of the politics of equality and the politics of difference against each other: discrimination v. homogenization