

Taylor, "Politics of Recognition" (sections IV, V [*through p. 68*])

I. Recent history of Canadian liberalism [NOTE: "liberalism" here means democracy, rule of law, majoritarian institutions, protections of minority and individual rights. Both conservatives and liberals in the American *political* sense are "liberals" in this *philosophical* sense.]

A. 1982 Canadian Charter of Rights

1. List of individual rights (freedom of speech, etc.)
2. General principle of equal treatment/non-discrimination

B. Quebec province's attempt to protect its distinctive French-speaking Culture through legislation based on idea of Quebec as "distinct Society" within Canada, requiring special recognition.

Examples: French-speaking parents and immigrants must send children to French Schools; businesses must be conducted in French; commercial signs must be in French.

II. Two forms of liberalism

A. "American" model: Uniform rights to individuals, not groups. General principle of equal treatment/non-discrimination. Social and political order should try to remain neutral between different "conceptions of the good," not favoring any over others (based on Kantian emphasis on individual autonomy)

B. "Canadian" model

1. Certain collective goals on the part of subgroups of the nation are legitimate and are legally enforced, especially cultural survival ("survivalence") [compare Parekh]
2. To support such goals, certain laws must not be uniform but must apply differently in different contexts
3. Draw distinction between *fundamental* individual liberties which can not be abridged and must apply equally to everyone (e.g. right to free speech, fair trial) from other less fundamental individual liberties and privileges (e.g. which language your business sign must be in) which may be abridged, but only to foster the legitimate collective goals, such as (present and future) cultural survival
4. 58: implications of survivalence as a political principle

III. The limits of liberal neutrality [of both kinds, Taylor implies]

A. 62: If a culture violates fundamental rights (e.g. Satanic Verses case), it is not protected by this form of liberalism

B. 63: Yet this may seem disturbing, since it raises the issue of Western Imposition of its culture on others, which was the very complaint behind multiculturalism in the first place

IV. Recognition and multiculturalism (again)

A. From cultural survival to recognition. Recognition as an unacknowledged factor in Quebec and other situations

B. 65: Fanon and the struggle for a changed self-image

C. Education as a site for struggles for recognition and self-image

1. 65: Giving all students an understanding of different cultures and genders
2. 65: Correcting internalized demeaning picture of group

D. Premise of equal respect to all cultures: the "presumption"

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1. the **presumption** as a starting hypothesis with which to approach study of culture
2. validity of the claim must be demonstrated in actual study of the culture
3. 67: seeing value of very different culture requires "**fusion of horizons**"
4. 68: the premise seems required by norm of equal respect
5. 68: stronger demand sometimes made: that we give equal respect to cultures independent of knowing anything about them
6. 69: makes sense to demand the presumption but not the actual positive

judgment