

OTTAWA CITIZEN

THURSDAY, MARCH 15, 2007

ESTABLISHED IN 1845

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DOUBLE SHOT

Carleton's Oswald Jeanty wins top interuniversity basketball award — again



ON LIFE SUPPORT

Why Ottawa has failed to attract the bio-tech industry



Tories abandon child-care plan

Program to provide business incentives to create spaces dumped; provinces will get cash instead

BY NORMA GREENBERG
The minority Conservative government has dropped its plan to provide tax incentives to create 20,000 new child-care spaces over five years.

It has decided instead to channel directly to provincial and territorial governments the cash will over a year it had earmarked for the incentives and to work to businesses and other private organizations.

The province of a change of course will be outlined Monday in the federal budget. The child care money, which will be divided up among the provinces and territories, will start flowing in April.

The government has been under the gun to produce details of the plan for creating child care spaces since last year, when Prime Minister Stephen Harper announced shortly after his swearing in that he would cut back on the former Liberal government's

child care agreements with the provinces and territories for the period of the stimulus. That decision meant the five-year agreements signed with the Ontario government, worth \$1 billion, were cancelled after two years, leaving the province and

territories with \$1.5 billion less than they had been building on. The Conservative party, which made "child care" a core campaign theme, had a different approach.

SEE COVER PAGE A2

Ottawa MPP gives up on 'government of Toronto'

Patton says he'll retire, cites frustration with bias at Queen's Park

BY LEE GREENBERG

TORONTO — In the end, the frustration of not being named to Premier Dalton McGuinty's cabinet circle was too much for Ontario Ottawa Centre MPP Richard Patton, who yesterday announced his retirement from provincial politics after 15 years. Mr. Patton yesterday lashed out at what he feels is a "biased" cabinet. Like at Queen's Park, and he thinks Mr. McGuinty should add more representation from Ottawa to his Liberal cabinet.

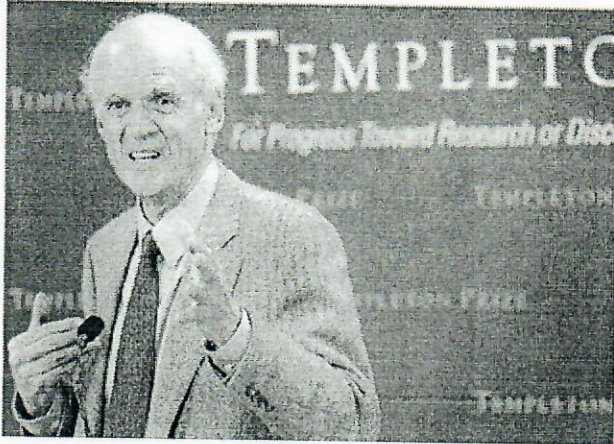
"I don't want to pre-empting my retirement when I'm leaving," he said in a telephone interview. "I'm bringing up all the time, that it's the government of Toronto, not the government of Ontario."

A former cabinet minister under David Peterson in the late 1980s, Mr. Patton, 64, had only risen to the level of provincial ministry assistant since the McGuinty regime was elected in 2003. Yesterday, he spoke out about how he has always felt for the first time. "It's a disappointment," he said. "Frankly, I think we should have more members from the Ottawa area. We only have two, but that's the government."



Ottawa Centre MPP Richard Patton announced his retirement from politics after 15 years.

CHARLES TAYLOR WINS \$1.8M TEMPLETON PRIZE



Charles Taylor accepted the Templeton Prize yesterday, attaching his investigative spirit with Canadian nationality to his upbringing in a family of "free thinkers" — a phrase those who know him well would say he has carried with him.

Revered Montreal philosopher filled with 'joy and humility'

BY JENNIFER GREEN AND STEVEN EDWARDS
in New York

Charles Taylor, one of the world's most renowned philosophers, has become the first Canadian to win the Templeton Prize, the world's highest honor in religion. The annual prize was created by American philanthropist Peter D. Templeton in 1972 to recognize research in the field of spirituality — especially as it intersects with science and modern society.

He made it more interesting than the Nobel prizes to win, because his curriculum that dates to 1970, the most important award. At a reception in New York to announce the award, Taylor said he was "in a family of 'free thinkers' — a phrase those who know him well would say he has carried with him."

At the award ceremony, Taylor said he was "in a family of 'free thinkers' — a phrase those who know him well would say he has carried with him."



TRIBUTE BUILDERS: Taylor (right) with his wife, Frances, at the award ceremony in New York. **TIME PATRIOT LOVES:** Taylor's work on spirituality, especially as it intersects with science and modern society. **INVESTMENT IN ODDS:** Taylor's work on spirituality, especially as it intersects with science and modern society.

Judge grills potential jurors at Black trial

Donald Trump among possible star witnesses as proceedings begin

BY SANDRA SPECTER AND THERESA WELLS

CHICAGO — U.S. celebratory fans, including Donald Trump and Canadian journalists, are among the potential witnesses set to take the stand at the criminal trial of former media boss Conrad Black and those of his former business associates. During jury selection in U.S. District Court yesterday, Judge Amy St. Eve asked potential jurors if they knew Mr. Trump, Microsoft magazine editor Ken Whipple or columnist John O'Sullivan. The judge said that names were on the witness list. Lord Black appeared for the first day of his criminal trial accompanied by his wife, Barbara Anne Black, and daughter, Alice.

"The trial is," he told reporters yesterday, "a very interesting, exciting thing, with some of them as the star witnesses. It's a trial with a lot of interesting things to be heard, including the testimony of the star witnesses, including the testimony of the star witnesses, including the testimony of the star witnesses."

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TSXV	1,234.56	-5.67	US30	1,234.56	-5.67
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TSX100	123.45	-0.12	US100	123.45	-0.12
TSX200	234.56	+0.34	US200	234.56	+0.34
TSX300	345.67	-0.45	US300	345.67	-0.45
TSX400	456.78	+0.56	US400	456.78	+0.56
TSX500	567.89	-0.67	US500	567.89	-0.67
TSX600	678.90	+0.78	US600	678.90	+0.78
TSX700	789.01	-0.89	US700	789.01	-0.89
TSX800	890.12	+0.90	US800	890.12	+0.90
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CHARLES TAYLOR WINS \$1.8M TEMPLETON PRIZE



MARY ALTAFFER, THE ASSOCIATED PRESS

Charles Taylor accepted the Templeton Prize yesterday, attributing his investigative spirit into Canadian nationality to his upbringing in a family of 'two solitudes' — a mother whose native language was French and a father who was English.

Revered Montreal philosopher filled with 'joy and humility'

FRONT PAGE

BY JENNIFER GREEN
in Ottawa
AND STEVEN EDWARDS
in New York

Charles Taylor, one of the world's most renowned philosophers, has become the first Canadian to win the Templeton Prize, the most lucrative academic honour in the world with a cash value of more than \$1.8 million Cdn.

The annual prize was created by American philanthropist John Templeton in 1973 to recognize research in the field of spirituality — especially as it intersects with science and modern society.

He made it more lucrative than the Nobel prizes to underline his conviction that matters of faith are the most important to mankind.

At a reception in New York to announce the 2007 prizewinner yesterday, Mr. Taylor spoke of the "great affinity" he has for the goals of the Templeton Foundation, and said the bilingual environment in which he grew up in Montreal — his mother's native tongue was French, his father's English — gave him his investigative spirit.

"It was my life in Quebec — in a family that was ... between two solitudes — where

all the great questions were asked," he explained in French. "And it's that which fed and gave me a sense from a very young age of the importance of these questions," he said, switching to English halfway through his sentence, in typical Montreal style.

Mr. Taylor was born in 1931, and went on to a career studied with awards: Rhodes scholar, companion of the Order of Canada, l'Ordre national du Québec, the Molson Prize and the Prix Léon-Guérin, as well as professorships all over the world.



- **BRIDGE BUILDER:** Taylor born of 'two solitudes,' **A11**
- **TRUE PATRIOT LOVE:** Robert Sibley on Taylor's philosophy, passion for Canada, **A12-A13**
- **'INVESTMENT' IN IDEAS:** The spiritual billionaire Sir John Templeton, **A14**

See TAYLOR on PAGE A14

Taylor: Espoused philosophy that was grounded in reality

Continued from PAGE A1

A practising Roman Catholic, Mr. Taylor has long argued that human intolerance and violence can only be understood if examined from secular and spiritual perspectives.

Mr. Taylor has had the unique ability to descend from the ivory tower to the hurly-burly of the public square. During the 1960s, he ran as an NDP candidate in four federal elections, all unsuccessfully. His most notable campaign was in 1965 against Pierre Trudeau.

He delivered the prestigious Gifford Lectures in 1998, at which he spoke on "Living in the Secular Age," the basis for his three-volume *magnum opus*, whose final edition (*A Secular Age*) will be published this fall by Harvard University Press.

David Martin, a noted British sociologist who nominated Mr. Taylor for the prize, said Mr. Taylor's latest work "provides a magisterial overview of the re-

lations between religion, secular humanism and science such as no-one else has attempted, or perhaps could attempt. ... What (Mr. Taylor) has to say gives contemporary thinkers ... a compass and a star to steer by. Crucially, his body of work provides the richest vein of resources for any who seek today to defend or promote religious and spiritual understanding."

In a recent interview, Mr. Taylor said he is honoured to receive an award that bridges damaging divisions between science and faith.

"It's a great endorsement of all the things I've been doing, and I didn't really expect it," he said, noting recent winners have largely come from the natural sciences as opposed to the social sciences and humanities. "I'm hoping that some of the issues I've been talking about will get more saliency because the Templeton Prize has been awarded to someone who has dealt with them."

He said he will use the prize

pressing problems, he said, adding that nobody can properly examine the issue as long as secularists and believers complementarily assure themselves they could not possibly be part of the problem.

"We will pay a high price if we allow this kind of muddled thinking to prevail."

'We have somehow to break down the barriers between our contemporary culture of science and disciplined academic study on one hand, and the domain of spirit, on the other, on the other.'

CHARLES TAYLOR

Because Mr. Taylor is revered for his thoughts, journalists and academics attending the reception used the question segment to focus on his philosophical analysis of the world's current trends — a central topic being the supposedly pending "clash

of civilizations."

"(The West) and Islam are the two candidates that are often selected for this idea of a clash of civilizations," he said, adding as a warning: "The tragedy is that if we buy into that narrative, we could make it true as each (side) begins to treat the other as a monolith which is hostile to (the other, and) which has the worst possible motivations ... Therefore, we have to mobilize."

What's necessary in the western world to avoid this outcome, he advised, is for people to "fight back against a creeping Islamophobia," which he said was "growing in our societies."

He added there was a need in the Western and Islamic worlds for each to learn more about the other, and about the diversity of each other's respective civilization.

Recently, Quebec premier Jean Charest asked Mr. Taylor and another academic to chair a public commission into "rea-

sonable accommodation" of immigrants after the small town of Herouxville forbade women to cover their heads and men to carry ceremonial knives for religious purposes.

David McCabe, a philosophy professor at a liberal arts college, who once reviewed Mr. Taylor's work, wrote that many people assume philosophy and daily life have virtually nothing to do with one another.

"What this assumption ignores, however, is that our understanding of the so-called everyday world is, in large part, the result of our internalizing, in ways most of us are unaware of, ideas and attitudes that are the subject of enduring philosophical debate.

"The task of elucidating this interplay between philosophical theory and everyday practice thus takes on signal importance, and there may be no philosopher alive who does it better than Charles Taylor."

WITH FILES FROM CHRIS LACKNER



Charles Taylor ran four times in Quebec elections for the NDP. In 1965, he lost a famous battle with future prime minister Pierre Trudeau.

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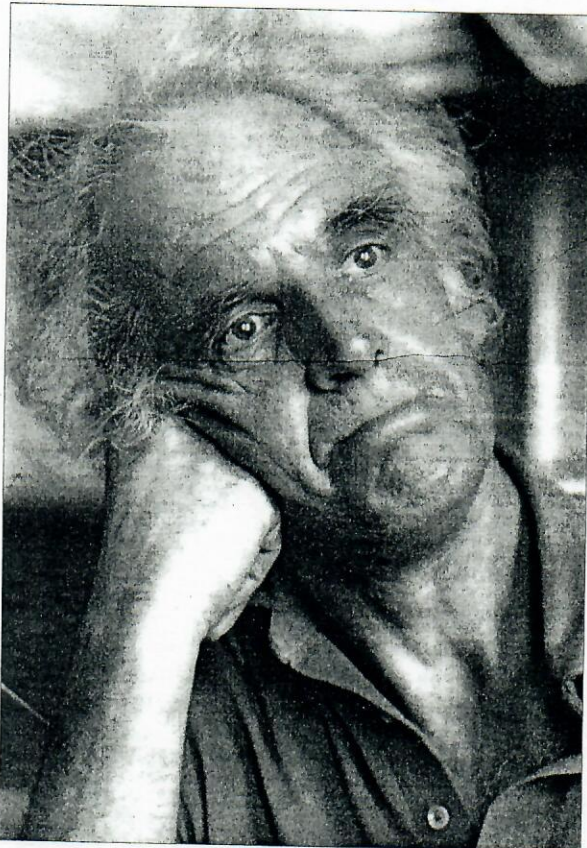
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'The gentle giant of philosophy'



THE CANADIAN PRESS

At age 75, Charles Taylor has a lifetime of accomplishment behind him. But the great Canadian thinker, about to release another book and co-chair a provincial commission into his home province's spiritual life, has no intention of slowing down

BY CHRIS LACKNER

Born of Canada's two solitudes, it's not surprising that philosopher Charles Taylor has garnered an international reputation as a bridge-builder. Searching for common ground across divided lines is intrinsic to his identity.

"His mother was French and his father was English," said Lindsay Waters, Mr. Taylor's editor at Harvard University Press. "Like the Mississippi River or the St. Lawrence Seaway, that line runs right through him."

"But divisions can be swept aside, and Charles knows that."

Mr. Taylor was born in Montreal in 1931, the third child of Walter Taylor, a native English speaker and partner in a local steel factory, and Simone Beaubien, a native French speaker and dress designer.

When Mr. Taylor was growing up, family conversations often included politics, the changing face of Catholicism and the role of French Quebec in a world of English Canada. He has tackled many of those subjects in a world-renowned academic career that has produced more than a dozen books and multiple essays, and seen him awarded professorships around the world.

Mr. Taylor has written in both of Canada's official languages, and been translated into at least 10 others.

"It had a profound influence on me — I can't imagine what it would be like to come from a single-language household," Mr. Taylor said of his upbringing in a recent interview with the *Citizen*. "It has infected my entire philosophical life."

"It gives you a whole different outlook. (It allows you) to see things (in Quebec) from the two sides at the very beginning, and you can see that they're talking past each other and that there is a huge misunderstanding going on all the time ... You feel you either want to walk away from it, or that you need to find a way to break through the barrier."

Mr. Taylor chose the latter approach, but wavered between whether he wanted to effect change as a politician or an academic.

Before facing that fork in the road in the 1960s, his mind was honed through an extensive education.

Mr. Taylor earned his first post-secondary degree in 1952, a bachelor of arts in history from McGill University in Montreal. He was subsequently awarded a Rhodes Scholarship to attend Balliol College, Oxford University, and, in 1955, earned a bachelor's degree in politics, economics and philosophy — choosing the latter as his predominant interest.

Between 1956 and 1961, he was named Fellow of All Souls College at Oxford, and studied under prominent 20th-century philosopher Isaiah Berlin, who supervised his doctoral thesis.

After earning his PhD in philosophy from Oxford in 1961, Mr. Taylor returned to Montreal to work as an assistant professor in the political science department at McGill University and, in 1962, also began teaching in the Université de Montréal's philosophy department.

But Mr. Taylor's return to Canada also spurred his interest in the corridors of political power.

Mr. Taylor ran for federal office four times in Montreal under the banner of the New Democratic Party (1962, 1963, 1965 and 1968) — his most famous electoral battle a second-place finish in 1965 against future prime minister Pierre Trudeau, who had supported Mr. Taylor in the 1963 campaign before making his own political debut.

Mr. Taylor said he and Mr. Trudeau had a long relationship, often meeting for lunch before and after the election

to discuss the hot topics of the day. But they always disagreed on politics in their home province.

"We disagreed at the beginning and we disagreed at the end on a very fundamental issue that I still think he was terribly wrong about — that you can treat Quebec exactly like any other province," Mr. Taylor said of his former adversary. "It's a terrible mistake and it's playing into the hands of (separatists), and I deeply regretted that he came out of retirement to try to sink (the Meech Lake accord)."

"I think he had a very different reading of Quebec nationalism ... he overreacted against it," Mr. Taylor said.

The 1968 electoral loss proved a turning point for Mr. Taylor: he delved into academia and never looked back. "He couldn't keep doing both and be a success at either," said Gretta Chambers, Mr. Taylor's oldest sister and former chancellor of McGill University. "He decided to settle down and become a philosopher — that doing both took up too much of his drive."

Colleagues and former students say Mr. Taylor's academic career has been defined by two qualities: an uncanny ability to fuse together seemingly disparate ideas and schools of thought, and a tremendous sense of humility in the face of his many accomplishments.

Mr. Taylor's humble persona is even reflected in his trademark wardrobe: corduroy slacks, running shoes and either a worn turtleneck or rumpled cotton polo shirt.

"If it was warm it was a polo shirt. If it was cold it was a turtleneck," said Ruth Abbey, a PhD student under Mr. Taylor at McGill in the early 1990s, and now an associate professor at the University of Notre Dame. "In a way his wardrobe is a reflection of how down to the earth and human he is — an outward manifestation of what his personality is like. He is not pretentious. He doesn't have an ego or anything like that."

At six-foot-four, Mr. Taylor is a tall and gangly man whom one colleague described as the "gentle giant of philosophy" because of his physical stature and mild-mannered persona.

Ms. Chambers said even Mr. Taylor's family has always teased him for his "ditherevelled" appearance, "knotty" hair and habit of wearing running shoes on even the most formal of occasions.

Mr. Taylor's intellect and ability to rapidly synthesize ideas were also evident in his ability as a lecturer, according to Ms. Abbey, who also published a comprehensive study of Mr. Taylor's work in 2001.

"The breadth of his knowledge is incredible — it's like he's never forgotten anything he's read and he makes the

connections seem effortless," she said. "He is extremely energetic and lectures almost with his whole body. He doesn't just have hand gestures, he gestures with his whole arms and shoulders. He brings the material alive — it's as if he's thinking these things for the first time as he's saying them in the room."

While he taught both philosophy and political science at McGill until 1997, the philosopher has lectured and served in professorships around the world, including the University of California, Berkeley, Oxford University, Stanford University and the University of Frankfurt.

As a published writer and lecturer, Mr. Taylor has tackled an impressive range of topics — spanning the fields of politics, history, ethics, language and epistemology.

One of his fundamental beliefs is that rationality is not incompatible with spirituality. He has long argued that the separation of natural science and religion has hurt the study of both, and prevented crucial insights into clashes of religion, culture and morality.

Mr. Taylor said his approach to philosophy is influenced by his Catholic beliefs.

"It is absolutely fundamental — it gives you a certain perspective on the world," he said. "The social-science academy over the last few decades has, by and large, been tremendously focussed on secular explanations and has downplayed the importance of religion to explain phenomena in history."

"I was pitched in the other direction in a way — that seemed to me, from the very beginning, to be highly implausible."

David Martin, a British sociologist who nominated Mr. Taylor for the Templeton Prize, said the philosopher has "crossed the divide" and integrated different approaches to examining human history.

"He manages to occupy a middle ground," he said. "And I think you can relate his broader intellectual positions to his contribution and interest in the political debate in Canada."

Other major areas that have plagued Mr. Taylor's interest are multiculturalism, language, cross-cultural spirituality, and the modern emphasis on individualism over community.

Due to the breadth of his work, Mr. Taylor is studied by philosophers and social scientists across varied disciplines — from religious theory to linguistic philosophy. Ms. Abbey said that, in some cases, people are not even aware of his contributions to other fields.

"It's one of the qualities of his mind that he ranges across all these areas," she said. "The system is set up to reward specialization and it's much easier to succeed in a narrow field."

Mr. Waters said Mr. Taylor is able to focus on many areas without diluting the quality of his work.

"He is kind of the hedgehog and the fox together," Mr. Waters said. "The hedgehog knows one thing (intimately) and is unaware of the big picture, whereas the fox knows a lot but lacks an attention for details. Taylor is both — he sort of squares the circle."

Fitting with his reputation for modesty, Mr. Taylor said his work is not as multi-faceted as people make it out to be.

"It just happen to have a niche, understanding human beings in history, that happens not to fit into any one discipline — it's a boundary area," he said.

Colleagues say Mr. Taylor's work is rooted in his personal passion for Quebec and Canada, and hope for a better world.

"A lot of this stuff isn't just heard, it's also heart," Ms. Chambers said of her brother's writing.

Mr. Taylor's work has garnered him numerous distinctions, including the Prix Léon-Gérin, the highest honour for Quebec intellectuals, grand officer in the Order of Quebec and companion of the Order of Canada.

At 75, Mr. Taylor shows no signs of slowing down. His new book, *A Secular Age* — an analysis of secularization and the modern world — is slated for release this fall. The book, the third in a trilogy based on the Gifford Lectures Mr. Taylor delivered in 1998 at the University of Edinburgh, is widely expected to be his crowning literary achievement to date.

Quebec Premier Jean Charest has also appointed Mr. Taylor to co-chair a commission to examine the accommodation of cultural religious differences in public life. Hearings around the province are expected to begin in the fall of 2007.

Looking back on his life, Mr. Taylor said his path would have been vastly different if he'd been successful in one of his bids to enter the political arena.

"It would have been radically different. Politics can eat you up — one's whole life can get entirely absorbed in it," he said. "I could easily have spent the rest of my life outside of the academy without the opportunity to read, think and write."

For their part, Mr. Taylor's peers are thankful for his political failures. "I'm glad he lost those elections," Ms. Abbey said. "It would have been a huge loss across so many different fields. Canada's loss was the world of academia's gain."

MORE COVERAGE

The survival of Canada, Robert Sibley on the philosophy of Charles Taylor, **Pages A12-A13**

A spiritual man in a material world, Charles Enman profiles Sir John Templeton, left, creator of the Templeton Prize, **Page A14**





At a meeting in 1984, then-prime minister Pierre Trudeau, left, and Quebec premier René Lévesque air their differences. Charles Taylor's ideal of reconciliation is the hallmark of his philosophic enterprise.

True patriot love

One subject that has always inspired the thinking of Templeton Prize winner Charles Taylor is the future of Canada and Quebec's place in the country.

BY ROBERT SIBLEY

The theme of crisis runs like a bright red thread through the tapestry of Canadian historiography and political philosophy. Numerous thinkers — John Watson, Harold Innis, Donald Creighton, George Grant, to name a few — have detected a deep-seated sense of uncertainty about this country's survival embedded in the Canadian psyche.

Canadian history demonstrates, as one scholar says, "a struggle to build a nation in the face of stern geographic difficulties," the constant pull of imperial powers and the abiding tensions of a culturally diverse population.

But perhaps the most historically salient fact about Canada, like it or not, and what has made Canada's survival problematic, is the question of English-French relations — "two nations warring in the bosom of a single state" to quote Lord Durham's famous phrase. Some theorists, such as Goldwin Smith in the 19th century, argued Canada's political order is unsustainable and, therefore, a mistake of history.

Canadians have proven Smith to be mistaken, so far. Nonetheless, you can't deny the country's inherent tensions or that they have shaped our sense of identity (or, more accurately, our identities).

"We have never really been able to conceptualize Canada as simply a cultural unity and have had to think in terms of plurality," says philosopher Leslie Armour, "but, more importantly, that the tensions in this plurality have always been endemic to it."

Indeed, Canada's existence serves as a demonstration of "rationalist pluralism," to borrow Armour's phrase. For the sake of "national" survival, we continually experiment with ways to maintain a dynamic balance in our political arrangements. We tend to offset one political party's dominance at the federal level with the election of other political parties at the provincial level. We mitigate regional tensions with the countervailing attractions of federal institutions and national policies. We compensate for the divisions fostered by a polyethnic society with policies of bilingualism and multiculturalism.

Such circumstances necessitate a constant search for ideas that can transcend our geography and quarrelsome cultures and maintain us, however uncertainly, as a unified political state. Philosopher Charles Taylor, this year's recipient of the prestigious Templeton Prize for Progress Toward Research or Discoveries About Spiritual Realities, has been a major source of in-

tion-binding ideas, offering deep thought theories for reconciling diverse cultures and even diverse theories of knowledge.

His five-decade career has taken him from political activism — he ran unsuccessfully as an NDP candidate in four federal elections in the 1960s, including against Pierre Trudeau in 1968 — to Oxford, Princeton and McGill University, where he taught for many years. In that time, Mr. Taylor helped develop "a distinctive Canadian school of political theory" in the words of one critic, that has gained international attention with its focus on theoretical concerns — citizenship, constitutional order, justice, multiculturalism and epistemology, or theories of knowledge, for example — that are of increasing relevance to our globalizing world. Sociologist Craig Calhoun calls Mr. Taylor "among the most influential of late 20th-century philosophers."

Mr. Taylor has devoted much of his thought to how we can adapt the tools of traditional liberalism — political systems, legal institutions and social policies, in particular — to mitigate or offset those forces that threaten to tear us apart.

His theoretical concepts — notions such as "deep diversity," "expressive identity" and "misrecognition," for instance — offer intellectual tools for how we might reconcile diverse groups within Canada so as to remain united politically regardless of seemingly irreconcilable differences.

As philosopher Deane-Peter Baker

The Canadian state, Charles Taylor argues, should be constitutionally structured to accommodate multiple cultures within a single political order.

puts it: "His work is intended to help people resolve crucial problems of collective existence... One gets the sense of a man deeply concerned for his fellow human beings and whose philosophy is one of his means (alongside his political activism) of expressing his concern."

Mr. Taylor's thought is by no means confined to parochial Canadian concerns. As one American commentator says: "There can be no doubt that Canadian philosopher Charles Taylor has made a major contribution to the development of contemporary philosophy and is one of the most influential and prolific philosophers in the English-speaking world today." Indeed, over the course of his career Mr. Taylor has published more than 300 scholarly papers and a dozen books, many of which have

been translated into numerous languages.

His study of the 19th-century German philosopher G.W.F. Hegel, published 30 years ago, remains a standard text on its subject. His major book — so far at least — is *Sources of the Self: The Making of the Modern Identity*. Published in 1980 to wide applause, the book is a study of the genesis of the concept of selfhood. Another book, *Multiculturalism and "The Politics of Recognition,"* published in 1992, remains a staple of the liberal-communitarian debate, while a more recent work, *Modern Social Imaginaries*, continues Mr. Taylor's exploration of issues surrounding secularism and identity in the modern West. In 1998, he delivered the highly prestigious Gifford Lectures, speaking on "Living in the Secular Age." A new book, *A Secular Age*, is to be published this fall.

Equally telling is Mr. Taylor's influence on some of the pre-eminent philosophical minds of our times. Hans-Georg Gadamer, Richard Rorty, Jürgen Habermas, Quentin Skinner, Jean Bethke Elshtain, Alasdair MacIntyre and Sir Isaiah Berlin are among the many intellectuals in North America and Europe who have responded, critically or otherwise, to Mr. Taylor's work.

Mr. Taylor himself once described his career as "the work of a monomaniac." It's an apt description, and one that helps account for the wide response to his work.

He has written on everything from political theory, ethics and cultural criticism to metaphysics, theories of

prets humans as "objects" or "things" that can be "known" for what they are when detached from the social and natural worlds in which they have their lives.

Against this kind of instrumental reasoning, as it's been labeled, Mr. Taylor sets his own project, one grounded in an idea taken from French philosopher Maurice Merleau-Ponty: "Because we are in the world, we are condemned to meaning." As one critic, Nicholas Smith, notes, "Taylor's complex project germinates from this simple core idea."

We are "condemned to meaning" because our lives are largely shaped by unavoidable "layers of meaning" derived variously from our parents, friends, the community at large and, ultimately, the wider world. With his expressive theory of human agency, Mr. Taylor argues that we are not "things" to be "known" by means of an unhistorical, mathematical form of understanding that separates or abstracts us from our lived experience in analysing us. Rather, we are expressive beings, self-interpreting agents whose actions are ordered by self-given meanings and purposes.

Of course, Mr. Taylor cannot wave away the last three centuries of western philosophical history with its emphasis on the individual and liberal democracy, particularly since those ideas are themselves tied to the scientific worldview that emerged during the 18th-century Enlightenment.

Nor does he deny the positive aspects of the Enlightenment project — greater respect for individuals, freedom and the overthrow of authoritarian political orders, for instance. What concerns him, though, is how the Enlightenment project to master and control the natural world through scientific observation and manipulation — instrumental reasoning in other words — is increasingly applied to mastering and manipulating humans.

This world-view — scientism — has pushed the liberal ideal of individual autonomy to such an extreme that we now exaggerate the autonomous, self-responsible individual as the locus of social and political value. The results, he says, are societies in the West that alienate people from the communities in which they live.

Liberal individualism, pushed to the extreme, forgets that people derive meaning and purpose from their relationships. We are not self-created; we are formed in and by communities.

"The dark side of individualism is a centring on the self, which both flattens and narrows our lives, makes them poorer in meaning, and less concerned with others or society," says Mr. Taylor.

In this regard, Mr. Taylor's thought constitutes an attempt to recover the potential for "belonging," or community, within modern liberal philosophy. He draws on various thinkers — Hegel, Herder and Rousseau, in particular — to further his claim that the modern ideal of freedom is bound up with and dependent upon the reconciliation of the self and the other, the individual and the community. This ideal relationship is most comprehensively articulated in the concept of recognition that Mr. Taylor borrows from Hegel.

According to Hegel, the possession of an authentic identity reconciles the individual and the community through forms of "recognition" — family, friendships, work, social groups and, in particular, political participation — that satisfy both the individual's need to belong and his concomitant desire for freedom.

Mr. Taylor deploys the Hegelian concept as a theoretical tool to address issues of identity and difference in pluralist, multicultural societies. He argues that Hegel's concept demonstrates how our individual identities are shaped by the views that others have of us. For Mr. Taylor, this interrelationship of self and other — intersubjectivity, to use the academic jargon — reveals that proper recognition is not simply a matter of courtesy and respect, but a vital human need.

"Our identity is partly shaped by recognition or its absence, often by the misrecognition of others, and so a person or group of people can suffer real damage, real distortion, if the people or society around them mirror back to them a confining or demeaning or contemptible picture of themselves," says Mr. Taylor.

"Non-recognition or misrecognition can inflict harm, can be a form of oppression, imprisoning someone in a false, distorted, and reduced mode of being."

Mr. Taylor's thinking on the concept of recognition finds its way into various aspects of his work: the nature of community; the affirmation of everyday life; a critique of "extreme" liberalism; and, not surprisingly, multiculturalism.

What is at stake in debates about multiculturalism is the recognition of the equal value of different cultures, he says. Not only is there a demand for recognition on the part of other cultures, but also a claim that what is sought is not merely acknowledgement of the other's cultural identity but an acknowledgement of the worth of the other's culture.

Canada's never-ending (if sometimes dormant) constitutional debate is a par-



The Queen signs the constitutional proclamation in Ottawa on April 17, 1982. Far from uniting Canadians, the Constitution has sparked squabbles and spawned discord.

RON POLING, THE CANADIAN PRESS

adigmatic example of the politics of recognition as far as Mr. Taylor is concerned. Our constitutional quarrels demonstrate a fundamental conflict between the principles of the rationalist Enlightenment favoured by English-speaking Canada and Romantic expressivism reflected in the separatist aspirations of francophone Quebecers.

Mr. Taylor seeks to ameliorate this conflict by promoting a politics of "deep diversity" that accepts "a plurality of ways of belonging" and does not require individuals or groups to pass through some other more dominant community. The Canadian state, he argues, should be constitutionally structured to accommodate multiple cultures within a single political order.

Mr. Taylor distinguishes this idea from the "first-level diversity" of traditional liberal societies in which the diversity of cultural groups is acknowledged, but all are treated equally by the state — "the politics of equal dignity," as he calls it.

Mr. Taylor argues that such comprehensive equality cannot produce genuine recognition because it does not really provide equal dignity to different cultures. In particular, francophone Quebecers (along with aboriginals) are under pressure from English-speaking Canada to adopt forms of governance that conflict with their culture. But both francophones and aboriginals fear that the kind of procedural or rationalist liberalism practised in English-speaking Canada will have homogenizing consequences and undermine the culture that gives meaning and identity to their lives.

Hence, Mr. Taylor concludes that imposing a blanket procedural liberalism on Quebecers constitutes a form of oppression.

"The claim is that the supposedly neutral set of difference-blind principles of equal dignity is in fact a reflection of one hegemonic culture. As it turns out, then, only the minority or suppressed cultures are being forced to take alien form. Consequently, the supposedly fair and difference-blind society is not only inhuman (because suppressing identities) but also, in a subtle and unconscious way, itself highly discriminatory."

To end this "oppression" requires the rest of Canada to acknowledge that measures Quebecers undertake to

maintain their francophone culture need not infringe on traditional liberal principles such as freedom of speech, association and religions, Mr. Taylor argues.

There is room to allow collective rights such as language protection to take precedence over other rights when legitimate collective aspirations require it. English-speaking Canada fails to understand that the recognition of the equal rights of individuals as provided by strict adherence to the Charter of Rights and Freedoms could undermine Quebec's cultural identity and lead to the disappearance of the French culture in North America. And that, of course, is something francophones cannot accept, which is why Quebec has been unwilling to sign on to the Canadian Constitution.

Mr. Taylor's notion of recognition has been controversial. Traditional liberalism recognizes that individuals possess an inherent dignity irrespective of differences of class, race, religion or sex. Mr. Taylor wants to extend the principle of recognition to include what is due to person as a member of a particular ethnic, racial or sexual group.

Critics, however, say Mr. Taylor's culture-centred liberalism could, if taken to extreme, produce anti-liberal communitarianism. If a national culture is the deepest level of diversity, then, presumably, almost any political action could be justified to preserve it, including the oppression of individuals or groups believed to pose a threat to that "national" culture.

Does the privileging of francophone rights in Quebec open the door for the suppression of other cultures within Quebec? If Canadians value multiculturalism, why would they value cultures that do not value multiculturalism and may only use the benefits of multicultural policies to protect themselves against having to be genuinely multicultural?

Mr. Taylor acknowledges the potential dangers of taking the "politics of recognition" in the wrong direction.

"I recognize the principle commitment of the *independentiste* leadership in Quebec is to building an open, tolerant, pluralistic society, with place for minority cultures. But I sense in the dynamic of the independence movement itself, in the passions it feels required to mobilize, the harbin-

gers of a rather narrower and more exclusionist society ...

"Separation would not only mean the failure of the Canadian experiment in deep diversity but also the birth of two new states in some ways even less amenable to diversity than our present condition."

Nonetheless, Mr. Taylor argues that without pluralistic recognition Canada is even more likely to break apart. "Deep diversity is the only formula on which a united federal Canada can be rebuilt ..." Canadians must reconcile the liberal tradition of individual rights with the communitarian emphasis on collective rights.

Clearly, this ideal of reconciliation is the hallmark of Mr. Taylor's philosophic enterprise, whether applied to his political theory or his critique of scientism. This ideal, however, raises the question of where to place Mr. Taylor, philosophically speaking.

The ancient Greek poet Archilochus once said there are two types of thinkers, foxes and hedgehogs. "The fox knows many things, but the hedgehog knows one big thing."

Scholarly tradition, to borrow from Isaiah Berlin, interprets Archilochus to mean that some thinkers discover a single, universal organizing principle that provides an all-encompassing vision of reality, while others understand the world in a more multifaceted manner that precludes fitting the varieties of experience into an all-embracing world-view.

Where does Mr. Taylor fit? The gamut of his concerns and the breadth of his interests suggest a fox-like thinker. Yet the abiding theme of his thinking, the quest for reconciliation, implies a hedgehog mind.

Perhaps the fact that he's won the Templeton Prize, which honours those who regard spiritual reality to be as important as the material reality investigated by science, suggests that Mr. Taylor himself is uncertain, still trying to bring the parts into a unified whole, still condemned to a search for meaning. If so, well, that makes him eminently Canadian.

Robert Sibley is a senior writer for the *Citizen*. His book *Northern Spirits*, a study of Canadian political philosophers, including Charles Taylor, is to be published by McGill-Queen's University Press.

'Separation,' says Charles Taylor, 'would not only mean the failure of the Canadian experiment in deep diversity, but also the birth of two new states in some ways even less amenable to diversity than our present condition.'



GAZETTE FILE PHOTO, (MONTREAL STAR)

Separatists demonstrate in Montreal in May 1964.

'A good investment'

Sir John Templeton earned his billions in the material world, but the spiritual realm has long been his passion

BY CHARLES ENMAN

Jesus is alleged to have said that it was "easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God."

That might be bad news for billionaire philanthropist Sir John Templeton.

And Sir John himself once told a reporter: "There's a lot of truth in that. When people trust in something other than God, it's difficult to be truly spiritual.

"Don't fall in love with money." Without placing bets on Sir John's prospects, we can agree that this billionaire has attempted to use his money in ways that bids fair to please any deity that has the human herd on the radar screen.

And the deity's radar screen, and related matters, is surely a major interest of Sir John's.

As far back as 1972, he established the Templeton Prize for Progress in Religion, which was intended to honor people who advanced knowledge of spiritual realities.

If this seemed to bring science, so

row fidelity to a particular branch of religion. Christians have won the award and have also been on the judging committee, but so have Hindus, Jews, Buddhists and Muslims.

Anyone can submit a person's name in nomination for the prize, but they should specify how that person's work has uniquely helped to expand human perspectives on divinity. That work might include research in such diverse areas as love, creativity, purpose, infinity, intelligence, thanksgiving, and prayer.

The award is not necessarily intended to fund further research. The hope is that it will bring public awareness to people whose endeavours to deepen the world's understanding of spiritual realities — and to show that some of those efforts are intellectually respectable and occurring around the world.

Sir John, now 94, was born in Tennessee, though he renounced his American citizenship nearly 40 years ago and now lives as a British subject in the Bahamas.

He graduated with top marks in economics from Yale in 1934, and went on to Oxford as a Rhodes scholar, from which he graduated with an master's

For Sir John Templeton, spiritual realities were every bit as important as those areas that science more conventionally investigates

long cast as a natural antagonist of religion, into a new posture of examining religion without preconceptions or bias, Sir John was all for this new posture.

"If even a 10th of world research funds were focused on the spiritual realm, I don't see why we couldn't vastly increase our knowledge of those realities — perhaps learning, in a few years, 100 times more than we know today," he said.

And he pointed to the vast increases in knowledge of medicine, physics, cosmology and other areas that the frontal assault of scientific investigation has achieved in the past two or three centuries.

There was no reason, he believed, that similar progress could not be made in areas of spiritual investigation, given equivalent support.

For Sir John, spiritual realities were every bit as important as those areas that science more conventionally investigates, and so he established a monetary award higher even than those that Nobel laureates receive. This year, the award will be \$800,000, or more than \$1.8 million Cdn, the largest monetary prize of any kind given to an individual.

In 2001, the award was renamed the Templeton Prize for Progress Toward Research or Discoveries About Spiritual Realities.

Many famous people have won the Templeton Prize. The first winner, back in 1973, was Mother Teresa of Calcutta. In 1982, evangelist Billy Graham was chosen. The next year's prize went to dissident Soviet novelist Aleksandr Solzhenitsyn.

A surprising winner from 1993 was Charles Colson, convicted Watergate felon, who founded the Prison Fellowship, an organization that seeks to use the teachings of Christ to help the rehabilitation of prisoners.

The prize does not reflect any nar-

row degree in law. In 1940, he opened an investment counselling firm on Wall Street, and 14 years later, started Templeton Growth Ltd., an investment fund that was one of the first to seek investment opportunities around the globe.

From the beginning, Sir John was a "value investor," looking for well-structured companies whose shares were undervalued.

In Sir John's companies, every meeting of the fund directors or shareholders opened with prayer, often led by Sir John himself. His religious commitments did not stop at the office door; for 42 years, he was a board trustee of Princeton Theological Seminary, the largest seminary of the Presbyterian Church, and served as its chairman for 12.

In 1987, he had a big year. The Queen knighted him for his philanthropic ventures, and he established the Templeton Foundation, which now administers the Templeton Prize and encourages scientific work on natural law, creativity, consciousness, the origins of the universe and other large issues.

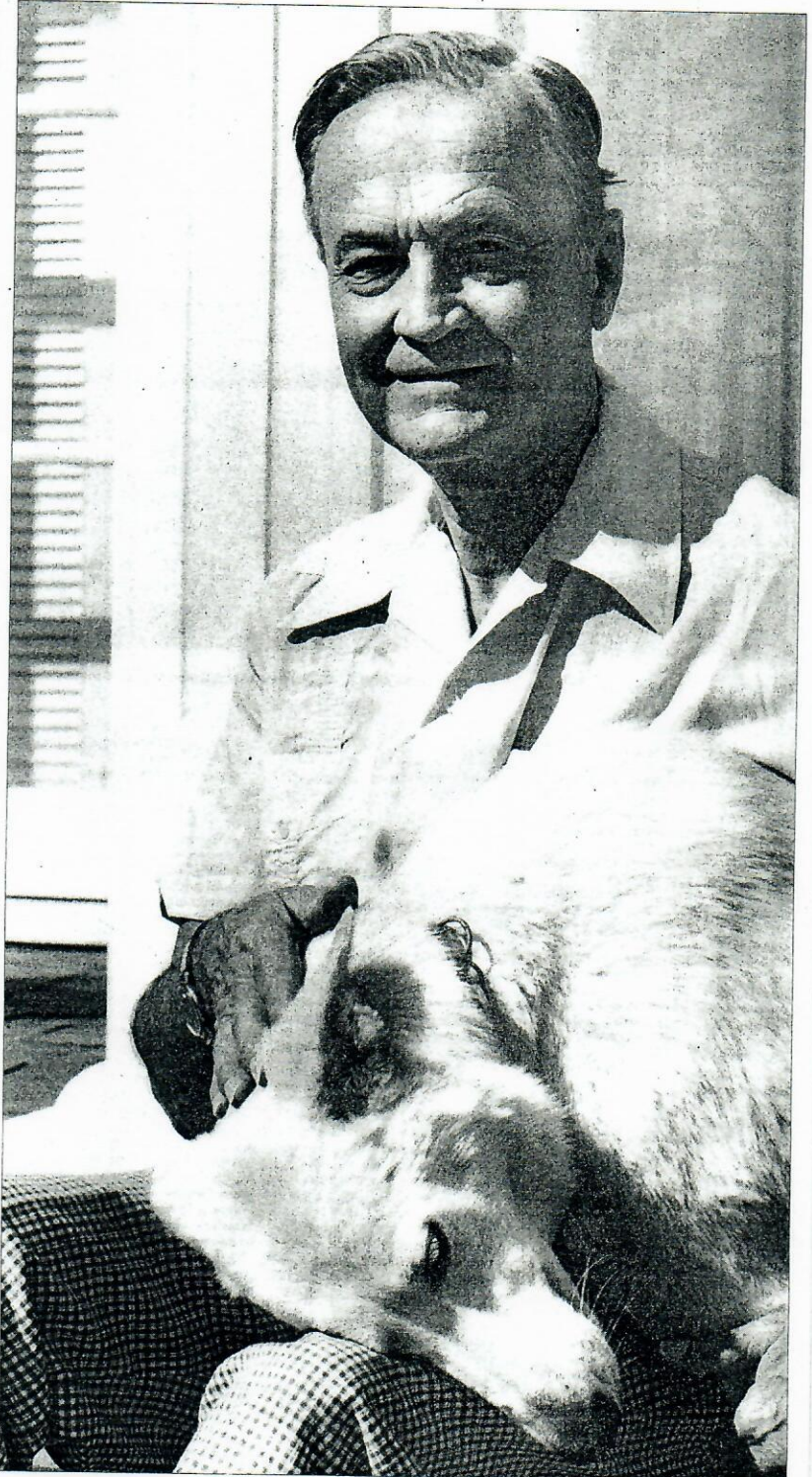
In 1992, he sold his firm, the Templeton Group, to Franklin Resources for \$913 million U.S.

Sir John is mostly retired now, and direction of the foundation has been taken over by his son, John Jr.

Not everyone has applauded his attempt to bring science and religion together. Noted atheist Richard Dawkins has dismissed the Templeton Prize as "a very large sum of money given, usually to a scientist who is prepared to say something nice about religion."

Such dismissals don't dismay Sir John.

"It's a good investment," he has said. "Most other investments have risk factors, but in my judgment, this is a sure thing."



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