TOC / Outline.

Introduction

Aim of the thesis is to situate IF in political theory, to critique it, and to offer an alternative. Two ways of reading political theory: philosophically or historically. Third option: contrapuntally. Two understandings of individual freedom: as origin and as outcome (social contract and Kant). This ambiguity baked into Rawls’ theory of justice, as the two principles of justice. Subsequent political theory emphasized one of the two principles over the other. This lies at the heart of the liberal-communitarian debate, but it also serves to support opportunism in policy, which raises the question of the actual goal of policy, including Intellectual Freedom policy in libraries. To constrain our investigation of political theory, we will look at the historical necessity of Canadian politics that made Taylor, Tully, and Kymlicka representatives of the dominant ways of Canadian thinking. What is this historical necessity? It too can be understood as origin and as outcome. When we get to Negri, the dichotomy between origin and outcome will be resolved. For now, important to get a sense of the historical necessities that produced Canadian political theory. Nutshell history for now. Sketch of the critique of IF. Sketch of the Negrean alternative. Chapter outline.

2. Intellectual Freedom, Political Theory, and the Canadian Constitution.

Contrapuntal reading: Loughlin combines Foucault’s philosophical and Oakeshott’s historical lineages of the state. Start from there…

1968: A New Kind of Revolution and the Neoliberal Turn

How the 1960s/neoliberalism produced Rawlsian liberal egalitarianism. It attempts, like Tully’s strange multiplicity, to reconcile freedom and belonging (equality and difference, necessity). In this it was part of a broader trend towards investigating difference (Deleuze, Derrida), but Rawls became hegemonic because liberalism (in Tully’s words, it was the dominant language).

The Politics of Recognition and the Canadian Constitution

* Indigenous Activism
* Quebecois Nationalism
* From the Principle of Equality (White Paper, Assimilation) to the Difference Principle (Quebec’s “distinct society” recognition)
* Formalization of Politics of Recognition in Taylor and Tully (and others)

Intellectual Freedom

* Contrast the American (Principle of Equality) with the Canadian (Difference Principle). This explains why Canada has hate speech provisions and the US does not.

3. Intellectual Freedom as Origin and Outcome.

* Individual freedom in the social contract tradition.
* Kantian Enlightenment.
* Rawls’ two principles of justice.
* Absolute equality in Dworkin and Nozick.
* The difference principle and the politics of recognition.
* Opportunism.
* Intellectual Freedom in Canada and the US.

3. Intellectual Freedom as Individual Choice in Charles Taylor.

Taylor’s anti-naturalism and the question of meaning, strong evaluation.

Liberal proceduralism, atomism, and Taylor’s politics of recognition.

Intellectual Freedom as free, individual choice (Kant).

Canadian librarianship sees, in Taylor’s terms, IF as something to be fostered as a social good; in American librarianship it is seen as something already in people (i.e. Nozick’s atomism), hence American librarianship’s absolute focus on censorship (see the IF manuals). The American model leans more on the social contract, the Canadian on Kant’s model of Enlightenment.

4. Intellectual Freedom as Self-Rule in James Tully.

Tully sees the dominant constitutionalism as arbitrary or accidental, leaving questions of power out. This, I think, is due to his reliance on Wittgenstein – where is the possibility of historical necessity in “games”? As a result, changing the constitutional approach (to his preferred “democratic constitutionalism”) is a question of changing ideas (see Marx’s critique of Young Hegelian idealism). This connects it with Taylor’s Kantian “freedom to choose”.

5. The Dialectic of Freedom and Necessity: Antonio Negri’s Political Theory.

* Marx’s critique of liberalism, idealism, rights, and social contract theory.
* Necessity in the Marxist tradition.
* Freedom and Necessity in Spinoza.
* Negri: production of subjectivity.
* Negri: constituent power and the multitude.

6. TPL Case Study: IF and absolute equality.

7. WPL Case Study: IF and difference principle.

8. Conclusion.