

intellectual or social). Such a formulation might provide a useful map for undergraduates, but is not adequate as a general account of the production, discourse and reception of social theory. Moreover, this whole approach remains silent about the status of normative theory and the relations between social theory, political philosophy and ideologies.

On the other hand, Ritzer and Goodman also present a typology of strategies of 'reading' social theory, based on Rorty's discussion of the history of philosophy. Yet the outcome remains cryptic and incomplete. Though they supplement Rorty's schema with Foucault's notion of 'effective and critical histories', none of the contributors' readings could be situated here. Nor do we hear anything about 'deconstructive' readings of a specifically Derridean kind. Nevertheless, the very inclusion of such metatheoretical and hermeneutic considerations marks an important advance in reflecting critically on the canonization of social theory.

A final cost of the individual author format is that the activity of social theorizing as a dialogue among perspectives gets obscured. Despite occasional efforts to consider the 'impact' of theorists, the reader is left with little in the way of assistance of formulating criteria of comparison for identifying affinities and antagonisms between theorists such as, for example, Habermas, Giddens, Foucault and Bourdieu. Though the introduction gestures toward the 'critical and effective histories that are created by the reader using these essays as a resource,' (13) the tyranny of the 'great author' format has not facilitated this process.

Finally, both volumes suffer from a peculiar disciplinary blind spot that has afflicted the editorial canons of anthologizing social theory: the neglect of anthropology and history. Though the Danish volume does have a chapter on structuralism, no account of twentieth-century social theory would be complete with reference to anthropologists such as Lévi-Strauss, Geertz, and Sahlins, or the Annales School.

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Ronald Beiner and Wayne Norman, eds.

Canadian Political Philosophy:

Contemporary Reflections.

Don Mills, ON and New York: Oxford

University Press 2001. Pp. 408.

Cdn\$64.95/US\$65.00

(cloth: ISBN 0-19-541608-2);

Cdn\$31.95/US\$35.00

(paper: ISBN 0-19-541448-9).

Is there a distinctively Canadian political philosophy? Canada certainly boasts many distinguished political philosophers — Charles Taylor, Will Kymlicka, and James Tully among the best known. Moreover, the work of these philosophers and many of their compatriots engages a cluster of questions around justice and cultural diversity closely connected to contemporary Canadian debates. Beiner and Norman's *Canadian Political Philosophy: Contemporary Reflections* reinforces the sense that Canadian scholars are at the forefront of theorizations of nationalism, citizenship, multiculturalism, and group rights, while also emphasizing the heterogeneity of Canadian political theory.

In the end, the collection is worthwhile not because it maps a distinguishable Canadian perspective in political philosophy — extended reflection on this possibility is frustratingly scarce in the volume — but because it contains quite a number of excellent if eclectic contributions from both established and younger scholars. For Canadian readers, the volume will also enable that perennial national pastime of laying claim to famous figures not widely recognized as hailing from the Great White North — to William Shatner, Peter Jennings, and Jason Priestly we can now add the likes of G.A. Cohen and Eamonn Callan.

The volume's six sections contain twenty-six chapters, almost all published for the first time. Before dwelling on particular contributions, it's worth simply listing the contents. Under the heading of 'Rethinking Liberal Citizenship' are chapters by Joseph Carens, James Tully, Simone Chambers, Daniel Weinstock, and Eamonn Callan. 'Equality, Justice, and Gender' contains pieces by G.A. Cohen, Christine Sypnowich, Jennifer Nedelsky, and Ingrid Makus. 'Minority Rights, Multiculturalism, and Identity' has chapters by Will Kymlicka, Margaret Moore, Denise Réaume, Stephen Newman, Melissa Williams, and Clifford Orwin. In 'Nationalism and Self-Determination' we find Dominique Leydet, James Booth, Philip Resnick, Guy Laforest, Stéphane Dion, and Dale Turner. And in 'Dialogue with the History of Political Philosophy' are contributions from Thomas Pangle, Arthur Ripstein, Edward Andrew, Barry Cooper, and Charles Taylor.

There's something in that package for almost every taste, from Pangle's Straussian take on ancients and moderns, to Dion's politician's gloss on the Canadian Supreme Court's reference on unilateral secession, to rich reflections by a number of contributors on identity, membership, and national

unity. Tully weighs in with a complex and insightful reflection on democracy and globalization, Weinstock offers critical if ultimately friendly challenges to deliberative democratic theories, and Turner considers the forms of dialogue and Aboriginal intellectual leadership that might enable a renewed relationship between the Canadian state and indigenous peoples. A number of established scholars — including Callan, Carens, Cohen, Kymlicka, and Nedelsky — provide essays that to some extent encapsulate their work to date, making these chapters particularly useful for teaching purposes.

Perhaps the greatest pleasure of the volume lies in those contributions that not only represent fine political theory, but excursions into new territory by established scholars, or strong contributions from lesser known ones; let me mention three examples.

In 'Toleration, Canadian-Style: Reflections of a Yankee-Canadian', Melissa Williams suggests that a Canadian aversion to sharp line-drawing in politics — manifested, for example, in the Notwithstanding Clause of the Canadian Constitution — gives shape to a more humane and creative liberalism than exists south of the 49th parallel. Her focus is on practices of liberal toleration in Canada, which balance considerations of autonomy, equality, and social order; these plural criteria, she argues, provide strong foundations for toleration and accommodation of religious and cultural minorities, while also describing a sequence to political deliberation (in debates over toleration, judgments about social peace frame considerations of autonomy and equality) and defining limits to what should be tolerated.

In 'Lifeboat', Dominique Leydet asks what approaches to collective narrative can bridge an appreciation of the contingency of national boundaries and the imperatives of civic solidarity. Drawing on Habermas, she affirms certain pragmatic elements of the liberal contractarian approach to justice within national boundaries, which acknowledges both internal pluralism and the contingencies of membership. She argues, though, that a critical (and pluralistic) engagement with national history is required both in order to treat citizens justly and to ground a sense of political obligation. While her rejection of teleological and unified history-making is well-taken, however, it's not clear that she fully grapples with the question of whether we should still aspire to a unitary (if complex) national narrative, or accept a plurality of narratives.

James Booth's 'Communities of Memory' plays nicely off of Leydet's chapter: he too discusses a range of possible stances toward a nation's history, with a particular eye to implications of these for the identity or non-identity of nations over time, and thus responsibility for past wrongs. He points out that constitutional patriotism, with its emphasis on the remaking of collective identities, has trouble giving weight to the moral presence of the past. Yet he preserves this tension in his own reflections, pointing to both the dangers and the progressive possibilities of a willed forgetting of aspects of history.

A further pleasure of the collection lies in the effort of some contributors to tie their theoretical work to autobiographical reflection: Booth's chapter

begins in this way, as do those of Williams, Laforest, and Cohen. Here we get a glimpse of the sort of contextualization of scholarship that might help to address connections between being Canadian and doing particular kinds of political philosophy; with certain other chapters, one wonders what makes the work Canadian in a way more interesting than the author's possession of the correct passport.

The volume is not uniformly strong. One piece — by Cooper — is long on autobiographical tidbits but rather short on theoretical reflection. Other contributors stake out political positions, but without the sort of attention to starting points or careful engagement with rivals that makes for convincing argument — I found Newman's discussion of freedom of expression unsatisfying in this way, along with Orwin's critique of multiculturalism (notwithstanding his jabs at Taylor) and Andrew's gloss on the moral vocabulary of liberalism. The generally high quality of contributions, though, makes the collection well worth acquiring. And the juxtaposition of up-to-the-minute essays by this diverse group of Canadian scholars leaves readers to struggle — if they're so inclined — with how the particularities of national context might shape the work of political philosophers.

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Thomas Kuhn.

Princeton, NJ: Princeton University Press

2000. Pp. xii + 308.

US\$39.50 (cloth: ISBN 0-691-05709-5);

US\$16.95 (paper: ISBN 0-691-05709-9).

After Thomas Kuhn's death in 1996, there has been increasing interest in his work, so much so that in the year 2000 there was a book of Kuhn's previously published essays, *The Road Since Structure: Philosophical Essays, 1970-1993, with an Autobiographical Interview (RSS)*, and there were four books published on Kuhn: Alexander Bird's book, Steve Fuller's *Thomas Kuhn: A Philosophical History for Our Times*, Hanne Anderson's *On Kuhn*, and Ziauddin Sardar's *Thomas Kuhn and the Science Wars*. Bird's book, which is the first book on Kuhn from the perspective of naturalistic epistemology, puts Kuhn's ideas into their historical context, and expounds on what Kuhn thinks on topics such as normal and revolutionary science. Bird argues that Kuhn's theory is imbued with commitments to empiricist and Cartesian