

Prof. Dr. Dr. h. c. mult. **Charles Taylor**, McGill University, Canada

Charles Taylor is Professor Emeritus of Philosophy at McGill University. A student of Isaiah Berlin at Oxford, he taught at McGill from 1961 to 1997.

Although he calls his philosophy a Western Thought, Taylor has attracted attention across many cultures and diverse socio-political milieus. His *oeuvre*—which currently includes 25 original books or collections of essays, 7 co-authored books, 2 co-edited books, over 400 articles—has been translated into over twenty languages and discussed in over 2000 works of secondary literature, books and articles. For more than half a century, his research and publication career has yielded meaningful insights, influencing, and, at the same time, illuminating the understanding of a human being and the world. A unique role in his intellectual formation can be attributed to German Idealism, particularly to Hegel, whose thought he discusses in *Hegel* (1975) and *Hegel and Modern Society* (1979). If, as Hans-Georg Gadamer tells us in *Truth and Method*, the term “Geisteswissenschaften”—the Humanities—is a translation of the “moral sciences” of John S. Mill’s *Logic*, then Charles Taylor can be said to find a fruitful transition that allows him to address the “moral” issues in an elucidating way in a whole host of publications: *Sources of the Self: The Making of the Modern Identity* (1989), *The Malaise of Modernity* (1991), republished as *The Ethics of Authenticity* (1992), and *The Language Animal: The Full Shape of the Human Linguistic Capacity* (2016), to mention but a few. He offers a compelling inquiry into human phenomena from an anthropological point of view and not the “analytical” one. Taylor’s thinking is characterized by the ability to sense moral concerns and follow scientific curiosity. This attitude can be encapsulated in his own words: “The changes defining modernity are both well-known and very perplexing, and that is why it is worth talking still more about them.” Aristotle’s advice seems to resonate here: “Not every problem, nor every thesis, should be examined, but only one which might puzzle one of those who need an argument, not punishment or perception.” Taylor’s themes also embrace the phenomenon of religion from the perspective of the multicultural encounter: *Varieties of Religion Today: William James Revisited* (2002), *A Secular Age* (2007), and the issue of how to cultivate political and social awareness and recognition: *Modern Social Imaginaries* (2004), *Republican Democracy* (2012), *Boundaries of Toleration* (2014). His plea for reconciliation to build a human world together contributes to the further development of human thinking and living in peace and solidarity.