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My main area of research, connected to this research project, has been on the ethics of nationalism, which was the title of my 2001 book, published by Oxford University Press. It examined the ethics of the two distinct projects that nationalists engage in: nation-building and national self-determination. The discussion of the ethics of nation-building took me into the literature on multiculturalism (though it hasn't really been read by people in the multicultural camp, I think because of its title) and the work on national self-determination led me to discuss both the ethics of secession, and various kinds of institutional arrangements short of secession, which are designed to facilitate forms of self-determination (notably power-sharing and federalism). I have done some work on indigenous peoples, but not much – notably an article in *NOMOS* on how concepts of self-determination apply to indigenous peoples – but that was mainly because my focus on national minorities really did ask the question of how this applied to indigenous people.

The main focus of my work has been normative, although there is a strong institutional bent, as well. I am still interested in all these issues – having published a book on the subject doesn't mean that my ideas aren't still a work in progress.

More recently, I have written a piece on identities, which relates culture arguments to identity arguments, and which is clearly situated in the literature on multiculturalism and identity politics (coming out in a Blackwell volume on contemporary issues in political philosophy). I have recently (this year) done several pieces relating my earlier work on nationalism to issues of global justice (what do we owe to others?). So far, I have written two pieces on global justice – one published in *Journal of Social Philosophy*, another coming out in *Social Theory and Practice* – and I am commissioned to write two more pieces, responding to various theories of global justice. My main interest in all of these writings is to relate nationalism – or forms of accommodation at the state level – to a conception of global justice. Obviously, any theory of multicultural justice or justice for national communities has to be situated in, or have a theory of its relationship to, global justice. I am especially interested in theories of responsibility, and how these get assigned (pre-institutionally).

Many of the areas that people are working on in this MCRI are very interesting to me, and I hope to benefit especially from people with a more empirical bent. I think there are many empirical assumptions at the root of normative theory which need to be examined in light of very good social science research.