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FROM THE GUEST EDITOR

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This special issue of *Trames* delves into the problems of global ethics with a collection of eight papers dedicated to the topic. Most of the authors of the papers are trained philosophers, and therefore their approach is conceptual and normative rather than purely empirical. This collection grew out of a workshop on Global Ethics that took place in Rovaniemi, Lapland, in May 24–25, 2007.

A brief overview to the problems of global ethics reveals that the field of global ethics is enormous. It seems that globalization raises more and more ethical problems that should be called 'global'. Here is a short list of topics that global ethics concerns: distributive justice, extreme poverty, rules of international order, just war doctrines, issues of terrorism and humanitarian interventions, women's rights in developing countries, human trafficking, refugee questions, global media, corruption, global warming and other environmental issues, rights of indigenous cultures, and problems of overpopulation.

This collection of essays covers some of the common issues listed above. Both Pia Halme and Marko Ahteensuu discuss environmental ethics in a broad sense. Lars Vinx writes about just war theory, and Lars Binderup's paper centres on questions of global media and freedom of speech. Jukka Varelius' topic is people's duties toward distant strangers. However, some of the essays included in this volume discuss problems that have been less common in the context of global ethics debate. These papers include Jón Ólafsson's article about the logic of protest, Dmitry Bulatov's paper about ethical art, and Egill Arnarson's essay on the idea of universal progress as presented by the thinkers of the French Revolution.

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