

## **Editorial Introduction: Continuing**

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As indicated by Ronald C. Arnett's inaugural editorial introduction, "A Beginning," this journal exists to open and hold space for inter-dialogue within, among, between, and in the midst of diverse religious and/or human traditions. These dialogues respond to emerging issues pertinent to communication ethics in the current historical moment. Contributions to this journal come from varying perspectives, providing an opening to a polyphony of voices engaging interfaith and interhuman perspectives around issues that matter to dialogue and its practice. Because the journal is open access, we hope that we can expand the dialogue around these issues in ways that honor ideas and promote respect, empathy, and care toward others.

The five articles offered in this second issue of the *Journal of Dialogic Ethics: Interfaith and Interhuman Perspectives* offer rich discussion exploring ethical and civic duties to place, expanding our conception of begging/panhandling and charity, pointing to the establishment of the Husserl Archives as an enactment of dialogic ethics, understanding communication as the maintenance of dialogue through a process of testing and contesting ideas, and finally, examining moods and dispositions that cultivate an attitude of practiced agency that creates a home-world. The contributors in this issue—Susan Drucker and Gary Gumpert, Christopher J. Oldenburg and Adrienne E. Hacker Daniels, Susan Mancino, Algis Mickunas, and Richard L. Lanigan—demonstrate their philosophical insights pointing to ways in which we might cultivate care, empathy, and appreciation for others and their ideas through dialogic spaces.

In "The Mediated Polis: Love Thy Urban Neighbor?," Susan Drucker and Gary Gumpert discuss ethical obligations to a city and to neighbors living in a city. They explore experiences people have in cities around one's ethical and civic duties to place. They consider how technology has impacted living in a city related to one's ethical obligation to the other and to the environment. Drucker and Gumpert employ Emmanuel Levinas's philosophy around responsibility for/to/toward the other as a mediated neighbor. Drucker and Gumpert begin with refining definitions of terms such as "urban," "polis," and "city" to situate their discussion around neighborhood and the duties and responsibilities one has for and to the other. This opens to a rich discussion around duty, communication

ethics, and how the technological terrain impacts, influences, and changes the uses and functions of community and what it means to be a neighbor in the urban environment.

In “*Caritas and Tzedakah: An Interfaith Understanding of Interlocutor Dynamics Surrounding the ‘Act’ of Begging*,” Christopher J. Oldenburg and Adrienne E. Hacker Daniels expand our understanding of the act of panhandling/begging to neutralize our perspective and judgments about the panhandler/beggar. They do so by illuminating more precisely the concepts of *caritas* (charity) and *tzedakah* (charitable giving as moral obligation) to show that the negative connotations associated with panhandling and begging need not be how the action or person involved is judged by society. Using the works of Augustine, Aquinas, Levinas, Pope Francis, and Maimonides, their essay brings together an interfaith discussion that has the ability to reconstruct an understanding of panhandling/begging that is less offensive and less outside the norms and mores of societal practices. Unpacking *caritas* and *tzedakah* also provides the framework and ground for understanding giving to others as an ethical obligation within interlocutor experiences.

In “*Establishing the Husserl Archives: Dialogic Ethics’ Revelatory Insights*,” Susan Mancino explains the origin of the Husserl Archives in Belgium by telling the story around what had to occur to move Husserl’s papers out of Germany to some place where they could be safe from destruction. Mancino states that the moving of Husserl’s papers was an enactment of dialogic ethics from the perspective of Emmanuel Levinas. Her argument follows with a discussion around the interplay of Levinas’s notions of the saying, the said, and the trace. Additionally, Mancino identifies interfaith and interhuman implications of this enactment, and she connects this discussion with her larger body of scholarship on dialogic ethics within public commemoration and public memory.

In “*Understanding Communication*,” Algis Mickunas provides a rich discussion about how we understand communication, suggesting that there is an abundance of theories about communication that construct without representing anything and define practices and processes in their own way. Mickunas recognizes that the hermeneutic circle in meaning making is all interpretation, which does not offer access to the way things are because the language we use is constructed—not real. Noting that the task of philosophy is identical to the maintenance of dialogue, where all claims can be tested and contested, Mickunas lays out the requirements of dialogue, something which he acknowledges many others have done before. However, the requirements Mickunas advances are grounded in the notion of requiring the co-presence of communicators who are engaged in a common venture that ultimately can lead to transcendence.

In Richard L. Lanigan’s “*Home-World: Moral Memory and Disposition as Habits of Mind*,” he discusses the “home living model of axiology,” providing an account of how mood becomes an attitude in a practiced agency of belief where judgment is operative and practical for human agency. Lanigan contextualizes his discussion around German sociological and communicological perspectives, providing historical, linguistic, and visual examples of chiasm from Hitler and Trump as counterfeit polemics. Lanigan asserts that there are challenges with

communication around moods and dispositions, and people need positive second judgments, or *logimós*, which is a discursive reasonableness of the common good where we can be at home in anybody's house.

## **A Final Note of Acknowledgment and Introduction**

I am humbled and honored to follow Dr. Ronald C. Arnett's footprints in serving as editor for this journal. His vision and leadership for starting this journal, as well as his leadership in the communication discipline in general, has been remarkable and life-affirming. His invitational approach to dialogue in his teaching, scholarship, service, and mentoring of students long after they graduate has been a reminder for many to take the high road in their communicative affairs—always. Building bridges toward others must be our default approach especially in times of contention and disagreement where communicative violence has the possibility of unfolding. This journal is a hallmark of Arnett's legacy as it seeks to promote inter-dialogue that is invitational and open—creating and holding an interspace that advocates for dialogic potential and cultural humility. Inter-dialogue cannot happen without openings for interfaith and interhuman co-presences; we must do this together as we learn from one another and express common interests as well as differences that we also hold and share.