

Editorial Introduction: Sustaining

Annette M. Holba

This issue of the *Journal of Dialogic Ethics: Interfaith and Interhuman Perspectives* is devoted to the 5th Biennial Philosophy of Communication Conference: Pragmatism, which was sponsored by the Department of Communication & Rhetorical Studies and the Communication Ethics Institute at Duquesne University on June 7–9, 2022. Included here are three keynote presentations—from Vincent Colapietro, Annette M. Holba, and Annette Madlock—and two essays that were presented in panel sessions—from Michael L. Raposa and Alain Létourneau. Emphases around pragmatism, interfaith and interhuman perspectives, or the theoretical and philosophical contributions of Charles S. Peirce are woven through each of these unique pieces. There are also connective contours across all of these essays that support pragmatic ethics and how one finds meaning in a world where we live with others.

In the essay “C. S. Peirce and the Primacy of Practice: Implications for Understanding Communication,” Vincent Colapietro situates Charles S. Peirce’s theory of semiosis as relevant to understanding communication and its processes, structures, experiences, and outcomes. Colapietro reinforces the need to establish and support understanding of phenomenological and ontological communicative processes and practices. He situates Peirce’s pragmatism as relevant to and aligning with tradition that may intertwine with alternative and even opposing traditions. Emphasizing how Peirce’s pragmatism is a dynamic encounter with practice as meaning is navigated, he situates the primacy of practice as essential to communication, validating meaning making and honoring the importance of human communication practices.

I contribute the next essay, “Semioethics and Interfaith Action: Jane Addams and ‘The Fellowship of the Deed,’” which explores the life of Jane Addams (1860–1935) and her works involving interhuman and interfaith engagement. I argue that Addams brought ethics to interhuman experience and interfaith action to life in her commitment to service within her communities. This essay explores her passions for a life of service through her personal vision of service and several stories of her encounters with others throughout the early years of her work at Hull House. Committed to pragmatism and embodying a

meaningful existence through a life of service to and action for and with others, Addams focused on the best way to make a difference in the world, bringing ethics into action and expanding how we think about interhuman engagement and interfaith service.

Annette Madlock exemplifies womanist thought through her examination of the beloved community in her essay, "Building a Beloved Community in a Wounded World: Womanist Thought and the Pragmatism of W.E.B. Du Bois." Madlock situates the beloved community as centering around communal, collective moral agency rather than a focus on individual moral responsibility. She weaves a tapestry around communal understandings and practices as a framework for building the beloved community.

Michael L. Raposa's essay, "Some Ethical Applications of the Law of Mind," considers certain applications of Peirce's Law of Mind that hold ethical significance. Raposa argues that the law centers around "growth of meaning," which can be relevant to communication ethics and, in this case, an ethics of attention. The essay navigates experiences of attention and their implications on boredom and distraction. Raposa advocates for a genuine community that is informed and creatively shaped by the Law of Mind.

Alain Létourneau's essay, "In Which Sense Is It Appropriate to Discuss Charles S. Peirce's Philosophy of Communication?," holds relevance to Peirce's contribution to philosophy, semiotics and semeiotic theory, phenomenology, and pragmatism, where he bridges the gap between European and American theories of sign. Létourneau adds how Peircean concepts can be decoded by the interpretive sciences and the social sciences. All of this demonstrates broad implications of Peirce's semiotic phenomenology not only to traditional philosophy but also as "inaugurating the field of action sciences," which provides hermeneutic to interpretive sciences and social sciences.

While these topics initially appear to be diverse and disconnected, they each focus upon action—more specifically, action with others. Themes that emerge between these essays involve communicative practices and actions or encounters. These themes include practice and practicing as constitutive of meaning making; a focus on action and practices through the fellowship of working together for others; communal, collective moral agency highlighted through an emphasis on collective practices; an ethics of attention through a practice of active agency; and, finally, the introduction of action sciences to complement interpretive and social sciences. All of these essays attend to pragmatic action that is necessary for meaning making, which enables people to continue moving, learning, and evolving in their thinking and doing. These emphases bring awareness to a field of study around action science tied to communal moral agency and service and action with others.

The conference theme centered around pragmatism, and there is nothing more pragmatic than communication processes and practices between human

beings who navigate their surroundings, encounters, and experiences with others in order to discover meaning and purpose in their lives.

We hope you enjoy this issue of the *Journal of Dialogic Ethics: Interfaith and Interhuman Perspectives*.