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Editorial Introduction

Dialogical Ecologies

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This issue of *The Journal of Dialogic Ethics: Interfaith and Interhuman Perspectives* explores hermeneutical themes of intergroup engagement involving moral interaction through teams and microcultures where dialogue brings together communities of perspectives within contexts of interpersonal discourse and action. The dialogical ecologies in this issue include dimensions of organizational, interpersonal, social, religious, and literary contexts to explore the moral and ethical aspects of dialogue in both implicit and explicit sentimentality. In many ways, this issue points toward dialogical ecologies that acknowledge the significance of communication and relationships and their role in creating connections within and to the environment in a broad sense. This role often involves participatory dialogue between humans and between humans and nonhumans. Because of the participatory nature and potential for impact on others, ethical elements are always involved in these engagements. Some scholars provide a more specific framework for dialogical ecology, such as Hune Margulies, founder of the Martin Buber Institute for Dialogical Ecology (https://martinbuberinstitute.dialogicalecology.org/).

Opening the discussion for this collection of scholarship is Saitya Brata Das with an essay entitled "The Mystery of Dialogue." In this passionate inquiry into the nature of dialogue, Das interrogates the question, "What does it mean to exist?" The pursuit of this fundamental question opens toward a hermeneutic mystery and an ethical attentiveness that can serve as a guide on one's interior dialogic pathway. Following Das's opening, François Cooren's essay, "Rethinking the Value-Ladenness of Interaction and Dialogue: A Ventriloquial Exploration," invites us to reconsider how we understand the interiority of interaction and dialogue. Especially in today's environment of artificial intelligence, the questions that Cooren explores are timely and necessary. Together, Das and Cooren provide a philosophical and theoretical backdrop for the subsequent essays that are situated within specific environments and applications.

Questions of ethics play a large role through advancements that artificial intelligence will bring to how we understand and engage dialogue. Similarly, in

the next essay, Fr. Dominic Maximilian Ofori explores ethics in a specific context situated within a Catholic perspective. In his essay, "Ethics of Interreligious Dialogue: A Catholic Perspective," Ofori explores interreligious dialogue in the Catholic Church as a journey of love that encounters difficult questions and truths situated within its ethical relations with other religions. Similarly, the next essay explores ethics in a different specific context. The essay is a team-written essay that is a self-study of the team members involving their lived experience of being part of a virtual team in the context of dialogue, ethics, and sustaining interprofessional relationships. In this essay, "Ethical Credo for Virtual Teams: A Case Study of a Long-Term Virtual Team," Lori J. N. Charron, Michelle Leavitt, Tammy Swenson-Lepper, Leeanne M. Bell McManus, Melba Vélez Ortiz, Robert L. Ballard, Spoma Jovanovic, and Annette M. Holba consider the role of ethical communication in the sustainability of professional relationships that balance professional goals with interpersonal care for others on the team. This is a team self-study that provides examples and a telos based on care that builds long-lasting working partnerships. Charron and colleagues explore how teams use dialogue and ethics to sustain their communicative action and personal-professional commitments.

Continuing in the environment of higher education and focusing on professionalism of the praxis of research scholarship, Bettina Stumm's essay, "Textual Dialogue and the Complexities of Ethical Relationality in the Praxis of Research Scholarship," considers how one relates and communicates to other scholars in an ethical way, leading to mutually beneficial interactions that support and promote the common good. These interactions move beyond an impersonal professional realm into building relational ties between scholars. Following the consideration of small group teams and a look at the community of research scholars in higher education, Urszula Okulska explores how one manages homelessness through dialogic action. In her study, "Communication Ethics in Homelessness: A Dialogic Analysis of Professional Encounters with People in the Homelessness Crisis," Okulska examines communication ethics in the environments of homelessness through a dialogic analysis of professional encounters with people experiencing homelessness crises. This study emphasizes the importance of face-to-face dialogue and reveals evidence for the possibility of bidirectional transformations.

Finally, in the last essay, Gavin Hurley explores Catholic horror fiction and dialectical discourse in an interesting and compelling discussion of dialogic gravitas. Hurley's essay, "Dialogic *Gravitas*: Catholic Horror Fiction and Dialectical Discourse," examines how fictional dialogues can build dialectical habits of mind for its readers. Specifically, within the Catholic horror literary subgenre, building constructive and effective dialectical habits of mind can inform, shape, and forge a serious attitude toward and curiosity for philosophical and theological discourses. Hurley traces how dialogue evokes a sentiment of gravitas through this particular genre and substance.

These essays appear radically different from each other; however, their basic focus shares a desire to improve understanding of dialogical and ethical perspectives situated within difference, within different cultural environments, and through a broad range of communicative contexts, from organizational to

interpersonal and intrapersonal. Each of these essays provides a viewpoint into the mystery of dialogue and how human-to-human engagement informs, shapes, and counters the mysteries within diverse dialogic ecologies. This issue is devoted to thinking more deeply about the nature of dialogue and how we come to understand living in the world with others.