

Editorial Introduction

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The Journal of Dialogue Studies aims to provide a platform for intellectually rigorous engagement with dialogue from a wide range of academic disciplines, and in relation to dialogue as conducted in a wide variety of contexts. This issue of the journal has a particular emphasis on some of the contexts of dialogue.

This begins with Geoffrey Klempner's paper on "Philosophy, Ethics and Dialogue". This may at first appear an unusual paper to open with as it seems to be less contextualised than the others in this edition of the journal. But Klempner roots his broader discussion and critique of the relationship between philosophy, ethics and dialogue by drawing on his 20 years of experience with students taking courses with Pathways to Philosophy, including one who was a prisoner on Death Row in Texas, in the USA. From this experience and the engagement of it with wider theoretical discussions concerning ethics and dialogue, Klempner concludes that learning how to conduct ethical dialogue is somewhat similar to learning how to dance, in that it cannot be taught and learned from a book: one can only learn ethical dialogue by actually and contextually engaging in ethical dialogue.

Andrew Orton's paper on "The Ethical Dimensions of Dialogue Between Policymakers: Learning Through Interaction Over Migrant Integration Dilemmas" includes a contextual reference to locality: in this instance the dilemmas faced in relation to the integration of migrants within particular localities in different national contexts. But the focus of the paper is on dialogue around these challenges when policymakers from different countries engage with each other, and how such dialogue can contribute towards the generation of shared learning that can improve local outcomes. This includes particular attention to the importance of the ethical dimensions of such dialogues.

Simon Robinson's paper "Integrity and Dialogue" uses a methodical, clear structure to set out traditional definitions of integrity, into which he weaves conceptions of dialogue. This highlights the challenges of having such fixed perceptions of integrity when examined alongside the diverse and socially engaged field of dialogue. By using both the Mid Staffs Hospital Trust case and Shakespeare's Henry V as examples, Robinson provides a springboard from which he can scrutinise both theoretical and practical applications (and failures) of the integrity-dialogue relationship. The

author succeeds in coalescing old and new, fictitious and real sources in dialogue to illustrate that such pluralist discourse should be approached with a view to encompass multitudinous perspectives, not to reinforcing rigid definitions.

As with Orton's paper on "The Ethical Dimensions of Dialogue", Ronald C. Arnett's paper on "Civic Dialogue: Attending to Locality and Recovering Monologue" also integrates a contextual reference to locality. It does so through exploring the broader thematic of "civic dialogue" that focuses within such dialogue on the importance of locality and also the importance of what the author, in a word that might initially challenge the reader of a paper about "dialogue", calls "monologue". By the latter, he means not a style of communication but the substance of particularity that is brought to a dialogical process, and without which there can be no dialogue. In illustrating this he refers to Scottish Enlightenment and draws upon Adam Ferguson's historical work on civil society.

Abraham Rudnick, Priya Subramanian, Hazel Meredith and Juna Lea Cizman's paper on "Involving Disadvantaged People in Dialogue: Arguments and Examples from Mental Health Care" unpacks some of the issues involved in a context for dialogue that involves significant imbalances of power by reference to this particular group of disadvantaged people, in relation to whom issues of informed choice and participation can be posed in quite acute ways. The paper does this via discussion of two clinical scenarios that seek to highlight differences in clinical and personal recovery outcomes when informed by the presence or absence of dialogue within mental health care.

Abdoulaye Gaye paper on " 'Stir It Up': Contestation and the Dialogue in the Artistic Practice of the Twin of Twins" focuses on the context of Jamaican dancehalls and what is widely acknowledged to be their embodiment of a "resistance culture". This includes aspects of the local versus the global; of culture versus slackness; of uptown versus downtown; and of popular culture versus high culture. Within this context of a "live" cultural environment and, by connecting it with wider theoretical understandings, the paper illustrates the dialectical relationship between the discourses of the dominant and dominated classes in relation to the artistic practice of the Twin of Twins DJs.

In addition to its normal peer reviewed academic papers, this issue of the journal is also the first also to include a new section of pieces that provide a platform for preliminary reflection on dialogical practice of a kind in which the provisionality of the contributions is acknowledged and dialogical engagement is invited from the readers. The editorial team will keep this new feature under review, but for the moment have decided that this offers an additional dimension to what the journal is able to offer and achieve.

This edition of the journal therefore includes Turan Kayaoglu's piece on "Dialogue 2.0: A Call for Interfaith Service and Action". It elaborates on a paper he delivered at the United Nations Human Rights Council, Geneva, and focuses on the debates surrounding the successful promotion of religious tolerance. Drawing together this experience, Kayaoglu emphasises the unity between member states on the necessity for intercultural dialogue, and offers his own solution for dispelling religious intolerance.

Also included is Fred Dallmayr's piece on "Reflection on Dialogue" which comes out of his experience as Co-Chair of the World Public Forum "Dialogue of Civilizations", on the basis of which he addresses aspects of the historical, cultural and intellectual background of dialogue; the role of dialogue today in the context of "globalization"; and the purpose and meaning of dialogue.

As usual, the journal concludes with reviews of two new publications relevant to the journal's focus. In the spirit of that which the journal seeks also to study, we welcome dialogical feedback from our readers on the continuing development of the journal.