

Semioethics as Existential Dialogue

This collection brings together perspectives on the interplay of communication, dialogue, and responsibility, exploring communicative acts of disruption toward a social environment attuned to short-sighted individualism. Semioethics highlights the condition of inevitable entanglement with the other at the origin of sociality, which demands a response to the other based on listening and accountability.

The volume introduces readers to the theoretical foundations of semioethics, an emergent direction within sign and language studies which relies upon a commitment to otherness, unindifference, and dialogue. Building on the dialogic approaches of Mikhail Bakhtin and Emmanuel Levinas, chapters, grouped into five sections, are all guided by the notion of responsibility toward the other outside *do ut des* logic and greedy exchange. This collection highlights the ways in which semioethics considers the ethical implications of the signs that mediate dialogue among persons in the social sphere, public and private, sacred and profane. It presupposes the notion that signs are only meaningful in their relation to other signs and the intersubjectivity among persons in dialogue. Chapters also variously examine how the interplay of semioethics and dialogue underpins public life and the existential gifts that sustain a healthy polis. This book will be of interest to scholars in semiotics, dialogue research, communication ethics, and philosophy of communication.

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Semioethics as Existential Dialogue

The Gift and Burden of Responsibility

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Susan Mancino

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This collection was originally inspired by Ronald C. Arnett and to him it is fondly dedicated with thanks and appreciation, a response in an open dialogue, tending to the stupor of unknown dimensions. In his own words: “Genuine dialogue adds a dimension of uncertainty of revelatory ground, owned by no one, that gives rise to the unexpected” (R.C. Arnett, “Dialogic hypertextuality: Co-present meanings,” *Language & Dialogue*, 12(2), 2022, p. 199).

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