

Editorial

This issue is a living testimony to the fact that philosophy of communication is not only an intellectual field that is interdisciplinary in nature, but also naturally open to all philosophical schools, styles and traditions. As we deepen our understanding of the communicative nature of philosophy (and not only the philosophical dimensions of the study of communication), we find that across philosophical approaches there are worthwhile things to see and to say.

In a way it is fitting, in this context, that Robert Craig has agreed to write a response piece in our reflections section to an article published earlier in *Empedocles*, by Adrian Pablé, on Roy Harris' integrationist approach to language, communication and meaning and its relation to Craig's constitutive metamodel in communication theory; a model that has had, and continues to have, such a defining and fruitful influence in the field. Integrationism has its role to play in a theoretical understanding of communication and reinforces, with its emphasis on our habitual, everyday understanding of ourselves as communicators, the two-tier, or reflective, structure that Craig articulated in his metamodel. Human communication is fundamentally reflective; it includes the intrinsic possibility of reflection on communication. We all engage in this reflection in our daily life as communicators. Communication theory and philosophy are extensions, refinements and more articulate developments of this natural reflective capacity. For Craig communication theory is inherently pluralistic; I think we can extend this characteristic to communication philosophy.

The analytic, continental and world-philosophical perspectives are represented in this issue. Nimrod Bar-Am considers argumentation theory and its relation to the theory and practice of persuasive communicative action in a new light. The traditional demarcation of logic and rhetoric is overcome in his sketch of a theory of argumentation.

Wenceslao J. Gonzalez and Maria Jose Arrojo are publishing a comprehensive and foundational overview of complexity in what they refer to (and define) as "the sciences of the Internet" and its relation to communication studies broadly conceived. This article offers a contribution to the philosophy of science of an important part of the study of mediated communication.

Camelia Gradinaru applies Wittgenstein's notion of language games to online communication in virtual communities, showing the relevance of the late Wittgenstein also to mediated communication environments.

Brian Zager interprets Schopenhauer's philosophy as a philosophy of the will to communicate, of the "dark ventriloquism" that pervades our speech and our being, understood as a being-spoken. His article is a fine example of how the perspective of the philosophy of communication can be applied to the history of philosophy to find new ways of interpreting past thinkers, of showing a communicative dimension to classical (and classical-modern) thinkers that they themselves perhaps did not notice or conceptualize. The opposition between rhetoric and philosophy is unmoored in such an approach, and Zager shows this unmooring in action through a re-reading of Schopenhauer's ontology and ethics in a new rhetorical light.

The recasting of the relation between rhetoric and philosophy is complemented by a philosophical case study in the communicative adventures of the myth-reason complex carried out by Natalia Lukianova, Maria Shteynman and Elena Fell. A detailed and probing interpretation of the use of memes in the Russian presidential elections of 2018. The symbolic function of memes is interpreted by reference to Cassirer, Benjamin and others. The communicative-pragmatic use of memes as ideology-carriers puts the relation between myth and reason into a new, communicative and dialogic light.

Martine Berenpas concludes the series of articles in this issue with an imaginative world-philosophical study of language scepticism in Zhuangzi and Levinas. She identifies a fascinating parallel between these two thinkers, separated by a wide gulf in time as well as in philosophical tradition, and shows how both seek to sensitize us to a preverbal or extra-linguistic realm of meaning which is to be distinguished from intentional meaning or reference and for which Berenpas finds the term “open-minded attentiveness”. It is interesting to note that Martin Buber, who had such a decisive influence on Levinas and who also continues to influence communication theory and philosophy, was one of the first translators of Zhuangzi in Europe.

Philosophy of communication is as wide and deep as life itself because communication is as wide as and deep as life itself. Philosophy can help us to find our way in and with communication, when we use philosophy not to categorize and box in our communicative awareness but to enhance it, free it and open it up, with critical frankness, radically empirical and with speculative boldness, into the wide and wild of the flow of reality. I hope that this issue conveys something of the myriad paths that this “free and easy wandering”, as Zhuangzi would say, can take.

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