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the philosopher emmanuel levinas thought process of engaging with the other and acknowledging the differences between us and them was the basis of ethics emmanuel levinas identifies the face to face encounter with another human the other as the foundational experience of ethical responsibility emmanuel levinas 1905 1995 intellectual project was to develop a first philosophy whereas traditionally first philosophy denoted either metaphysics or theology only to be reconceived by heidegger as fundamental ontology levinas argued that it is ethics that should be so conceived levinas derives the primacy of his ethics from the experience of the encounter with the other for levinas the irreducible relation the epiphany of the face to face the encounter with another is a privileged phenomenon in which the other person s proximity and distance are summary the human face we encounter first of all as the other s face strikes us as a highly ambiguous phenomenon it arises here and now without finding its place within the world being neither something real inside nor something ideal outside the world the face announces the corporeal absence leibhaftige abwesenheit of the other levinas philosophy of the other emmanuel levinas 1906 95 martin buber 1878 1965 and gabriel marcel 1889 1973 opposed the disengagement of the individual as described in chapter 3 they argued for a self that is oriented towards the other for all three the relation between self and other precedes and transcends the identity of face to face philosophy the face to face relation french rapport de face à face is a concept in the french philosopher emmanuel lévinas thought on human sociality it means that ethically people are responsible to one another in the face to face encounter two years prior to the publication of totality and infinity levinas 1959 talk au delà du possible explored the theme of the other as hostile as enemy or as a source of violence lo2 305 306 it shows that he was aware of alterity as a source of struggle in this book written in lucid and jargon free prose samuel moyn provides a first and controversial history of the makings of his thought and especially of his trademark concept of the in time and the other levinas first voiced the profound need to quit the climate of heidegger s philosophy in 1961 he will do so albeit not without a certain violence in his interpretation of heidegger s

ontology other person have anything to do with epistemological alterity in general and what do these notions of alterity have to do with the relation of philosophy and literary theory to Judaism in this essay I want to examine the ways in which the contemporary French Jewish philosopher Emmanuel Levinas addresses these issues tracing the genesis of the notion of the face in a series of early writings published between 1947 and 1954 this essay shows that this notion does not develop in a linear fashion but through several distinct lines of argument that are then welded or woven together without being completely unified although this braided structure makes the Emmanuel Levinas 1906-95 Martin Buber 1878-1965 and Gabriel Marcel 1889-1973 opposed the disengagement of the individual as described in chapter 3 they argued for a self that is oriented towards the other God, illeity and the trace of the other the universality and objectivity of normativity here we need to turn to the trace of the other and meaning and sense and Levinas's introduction of the ideas of trace, illeity and diachrony whereas Descartes' emphasis was on the cogito in the famous dictum I think therefore I am Levinas' emphasis is on the priority of the other putting it in philosophical terms he says the transcendental I in its nakedness comes from the awakening by and for the other 98 my emphasis Lévinas holds that the primacy of ethics over ontology is justified by the face of the other the alterity or otherness of the other as signified by the face is something that one acknowledges before using reason to form judgments or beliefs about him the very foundation for reason and self-knowledge in other words is the ethical relation to the other in his essays collected under the title *Humanism of the Other* Levinas thus opposes any philosophy that denies this ethical relation *entre nous* on thinking of the other by Levinas Emmanuel publication date 1998 topics philosophy other philosophy publisher New York Columbia University Press for Levinas one's response to other human beings as they are embodied quite literally in their faces is a primary philosophical category in this excerpt from a longer dialogue Levinas presents a brief exposition of his theory of the other *Humanism of the Other* by Levinas Emmanuel publication date 2006 topics humanism intersubjectivity meaning philosophy culture philosophy publisher Urbana Ill University of Illinois Press Chesham Combined Academic Distributor

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other person have anything to do with epistemological alterity in gen eral and what do these notions of alterity have to do with the relation of philosophy and literary theory to judaism in this essay i want to examine the ways in which the contemporary french jewish philosopher emmanuel levinas addresses these issues

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the very foundation for reason and self knowledge in other words is the ethical relation to the other in his essays collected under the title humanism of the other levinas thus opposes any philosophy that denies this ethical relation

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