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Introduction. A disciple of Husserl and Heidegger, a contemporary of Sartre and Merleau-Ponty, Levinas entirely renewed the way of thinking ethics in our times. In contrast to the whole tradition of Western philosophy, he considered ethics neither as an aspiration to individual perfection, nor as the highest branch in the Cartesian tree of knowledge, but as "first philosophy".

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Moreover, Fagenblat has argued that Levinas's ethics prolongs, in a phenomenological-hermeneutic register, "the dispersal of [modern approaches to the] Judeo-Christian God in social life" (Fagenblat 2010: 196). He also examines the hermeneutic extension that Otherwise than Being gives to Totality and Infinity.

[Emmanuel Levinas \(Stanford Encyclopedia of Philosophy\)](#)

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This book is a collection of papers given at the International Conference "Levinas in Jerusalem" held at the Hebrew University in May 2002. It gives an overview of the most fecund areas of research in Levinas scholarship. The authors, world renowned scholars and young promising ones, investigate Levinas's relationship to Bergson, Husserl and Heidegger; his conception of Justice and the State; and his view of Aesthetics, Eros and the Feminine.

"This book is about the poststructural Franco-Jewish philosopher Emmanuel Levinas. This book covers Jewish ethics in the twentieth century and also cultural philosophy"--

Emmanuel Levinas (1906-1995) emerged as an influential philosophical voice in the final decades of the twentieth century, and his reputation has continued to flourish and increase in our own day. His central themes--the primacy of the ethical and the core of ethics as our responsibility to and for others--speak to readers from a host of disciplines and perspectives. However, his writings and thought are challenging and difficult. The Oxford Handbook of Levinas contains essays that aim to clarify and engage Levinas and his writings in a number of ways. Some focus on central themes of his work, others on the ways in which he read and was influenced by figures from Plato, Hobbes, Descartes, and Kant to Blanchot, Husserl, Heidegger, and Derrida. And there are essays on how his thinking has been appropriated in moral and political thought, psychology, film criticism, and more, and on the relation between his thinking and religious themes and traditions. Finally, several essays deal primarily with how readers have criticized him and found him wanting. The volume exposes and explores both the depth of Levinas's philosophical work and the range of applications to which it has been put, with special attention to clarifying why his interests in the human condition, the crisis of civilization, the centrality and character of ethics and morality, and the very meaning of human experience should be of interest to the widest range of readers.

A provocative examination of the consequences of Levinas's and Adorno's thought for contemporary ethics and political philosophy. This book sets up a dialogue between Emmanuel Levinas and Theodor W. Adorno, using their thought to address contemporary environmental and social-political situations. Eric S. Nelson explores the "non-identity thinking" of Adorno and the "ethics of the Other" of Levinas with regard to three areas of concern: the ethical position of nature and "inhuman" material others such as environments and animals; the bonds and tensions between ethics and religion and the formation of the self through the dynamic of violence and liberation expressed in religious discourses; and the problematic uses and limitations of liberal and republican discourses of equality, liberty, tolerance, and their presupposition of the private individual self and autonomous subject. Thinking with and beyond Levinas and Adorno, this work examines the possibility of an anarchic hospitality and solidarity between material others and sensuous embodied life. Eric S. Nelson is Professor of Philosophy at the Hong Kong University of Science and Technology. He is the coeditor (with John E. Drabinski) of *Between Levinas and Heidegger*, also published by SUNY Press, and the author of *Chinese and Buddhist Philosophy in Early Twentieth-Century German Thought*.

Delving into the complexities of contemporary reportage, this book draws from moral philosophy and histories of photojournalism to

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understand the emergence of this distinct practice and discuss its evolution in a digital era. In arguing that the digitization of photography obliges us to radically challenge some of the traditional conceptions of press photography, this book addresses the historic opposition between artistic and journalistic photographs, showing and challenging how this has subtly inspired support for a forensic approach to photojournalism ethics. The book situates this debate within questions of relativism over what is "moral", and normative debates over what is "journalistic", alongside technical debates as to what is "possible", to underpin a discussion of photojournalism as an ethical, moral, and societally important journalistic practice. Including detailed comparative analyses of codes of ethics, examination of controversial cases, and a study of photojournalism ethics as applied in different newsrooms, the book examines how ethical principles are applied by the global news media and explores the potential for constructive dialogue between different voices interested in pursuing the best version of photojournalism. A targeted, comprehensive and engaging book, this is a valuable resource for academics, researchers and students of photojournalism, as well as philosophy, communications and media studies more broadly.

"This book provides an introduction to the importance of Levinas's work and an explication of the manner in which the practicality of his insights can assist ethical judgment within the human community"--

This book develops an account of the parent-child relationship in order to articulate the essential structure of intersubjectivity as fundamentally ethically-oriented, dialogical, and mutually dynamic. Drawing on the philosophical projects of Maurice Merleau-Ponty and Emmanuel Levinas, as well as recent research in cognitive neuroscience and child development research, this work will be of interest to those working in the fields of continental philosophy, embodied cognition, philosophy of childhood, psychoanalysis, psychology, philosophy for children (P4C), and education.

Ethics, or the systematized set of inquiries and responses to the question "what should I do?" has infused the history of human narrative for more than two centuries. One of the foremost theorists of ethics during the twentieth century, Emmanuel Levinas (1906-1995) radicalized the discipline of philosophy by arguing that "the ethical" is the foundational moment for human subjectivity, and that human subjectivity underlies all of Western philosophy. Levinas's voice is crucial to the resurging global attention to ethics because he grapples with the quintessential problem of alterity or "otherness," which he conceptualizes as the articulation of, and prior responsibility to, difference in relation to the competing movement toward sameness. Academicians and journalists in Spain and abroad have recently fastened on an emerging cluster of peninsular writers who, they argue, pertain to a discernible literary generation, provisionally referred to as Generación X. These writers are distinct from their predecessors; they and their literary texts are closely related to the specific socio-political and historical circumstances in Spain and their novels relate stories of more and less proximity, more and less responsibility, and more and less temporality. In short, they trace the temporal movement of alterity through narrative. Published by Bucknell University Press. Distributed worldwide by Rutgers University Press.

The thought of Emmanuel Levinas is of increasing importance for those working in the diverse fields of phenomenology and continental philosophy, French studies, Jewish studies, ethics, politics and religious studies. In this book, Nigel Zimmermann gives proper attention to the 'incarnate' aspect of the 'other' in Levinas' work, providing a theological reading that explores the basic strands of Levinas' thinking regarding the concrete nature of human living. Human communities, in which politics inevitably plays a crucial role, may learn much from the theological shape of Levinas' philosophy. In all his writings, Levinas cannot be understood apart from his roles as a Talmudic commentator and as a radical thinker who suffered personally under the shadow of the Holocaust.

Timothy J. Golden presents an existential, phenomenological, and political interpretation of Douglass's use of narrative. Reading Douglass with Kierkegaard, Kafka, Kant, and Levinas, Golden argues that analytic theism is an inauthentic preoccupation with knowledge at the expense of a concrete moral sensibility that Douglass's narrative provides.

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