

An abstract

The study of mine on Emmanuel Levinas and his particular moral philosophy takes its cue from a basic concern of life as fundamentally associated with the idea of holiness and biblically rooted in our Jewish-Christian tradition.

Therefore, in coping with my object of research my focus has largely been on considering the thinking in question in the light of a wider background combining elements from the Old Testament with developments in the thinking of primarily Jewish philosophers:

With Levinas as my major representative he is seen basically in opposition to those forces of intellectual strength and persuasion which have been conducive to the modern project and its logocentricism. Evaluating this in full decline because of its moral failure as measured against the planetary challenges facing mankind at this crucial time I recognize in Levinas' thinking some of the necessary auxiliary tools in order to help bring about a universal reorientation acknowledging not only the saintliness of life but concomitantly and co-relatively a chief priority of diversity and responsibility in a metaphysical sense of ethics. It involves a radical shift of attention in that not a self-regarding and selfish subject à la Kant is promulgated but a subjectivity whose primary interest focuses on a full recognition of otherness; it comes to its fruition along with Levinas' idea that ethics is celestial but in my interpretation is tantamount to love when it incarnates a loving attitude towards your neighbour as well as your environment.

Knut Inge Riksen