

PHIL 3652 Topics in Contemporary Western Philosophy

當代西方哲學特別專題

Levinas: Ethics as First Philosophy 萊維納斯：倫理學作為第一哲學

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上課時間 Time : 星期四 Thur 12:30-15:15 上課地點 Venue: UCC111

評分方法 : 短文 : 20% ; 期終論文 : 50% ; 堂上報告及討論 : 30% 授課語言 :
粵語+英語

Assessment method: short essay 20%; Final essay: 50%; Presentation & discussion:
30% ; Teaching language: Cantonese + English

A. Object: This course provides a guide to understanding the novel conception of philosophy—"Ethics as First Philosophy"—proposed by the contemporary French philosopher Emmanuel Levinas (1906-1995). Through reading the selected chapters of his first major work *Totality and Infinity* [1961] and other related writings of the young and mature Levinas, this course studies the main characteristics of Levinas's thought, its subtle relation with phenomenology, its mutation and its influence on the Western contemporary philosophical scene.

宗旨：本科旨在引介當代法國哲學家萊維納斯(Emmanuel Levinas, 1906-1995)「倫理學作為第一哲學」之思想的主要特徵、在形成過程中與現象學的微妙關係、後續發展和影響，以萊維納斯成熟期大著《整體與無限》(*Totalité et infini*, 1961; *Totality and Infinity* (Eng. trans. 1969))為研讀重點，附以前期及中後期的一些相關重要著作。

B. Outline 教學大綱 (tentative 暫定):

1. Introduction: Why reading Levinas?

Reading: Hent de Vries, "Levinas", in *A Companion to Continental Philosophy*, ed. S. Critchley & W. R. Schroeder (Blackwell, 1998), pp. 245-255.

2. Levinas' life and times and their relation to his philosophical development

Reading: E. Levinas, *Ethics and Infinity. Conversations with Philippe Nemo* [1982], Eng. trans. R. Cohen (Pittsburg: Duquesne University Press, 1985).

3. Early enthusiastic encounter with Husserlian phenomenology and Heideggerian ontology

Readings:

a. Levinas, *The Theory of Intuition in Husserl's Phenomenology* [1930], Eng. tr. A. Orianne (Evanston: Northwestern University Press, 1995).

b. Levinas, "Martin Heidegger and Ontology" [1932], Eng. tr. Committee of Public Safety, *Diacritics* 26 (1), Spring 1996: 11-32.

4. Levinas thinker of his time: first awareness of the danger of Hitler's philosophy of force and its threat toward freedom

Readings:

- a. Levinas, "Reflections on the Philosophy of Hitlerism" [1934], Eng. tr. S. Hand, *Critical Inquiry* 17 (1990), 63-71.
- b. Levinas, *On Escape* [1935], Eng. tr. B. Bergo (Stanford: Stanford University Press, 2003).

5. New thinking of existence and departure from Heideggerian ontology

Reading: Levinas, *Existence and Existents* [1947], Eng. tr. A. Lingis (The Hague: M. Nijhoff, 1978).

6. First formulation of the question of the Other

Reading: Levinas, *Time and the Other* [1947], Eng. tr. R. Cohen (Pittsburgh: Duquesne University Press, 1987)

7. Primacy of the Other and radical criticism of Heideggerian ontology and reappraisal of Husserlian phenomenology

Readings:

a. Levinas, "Is Ontology Fundamental?" [1951], Eng. tr. M. B. Smith and B. Harshav, in *Entre nous: on Thinking-of-the-other* (New York: Columbia University Press, 1998), pp. 1-12.

b. Levinas, "Nonintentional Consciousness" [1983], Eng. tr. M.B. Smith and B. Harshav, in *Entre nous: on Thinking-of-the-other*, pp. 123-132.

c. "Ethics as first philosophy" [1982], Eng. tr. S. Hand & M. Temple, in *The Levinas Reader*, ed. Seán Hand (Oxford & Cambridge: Blackwell, 1989), pp. 75-87.

8. Ethics as first philosophy and its elaboration in *Totality and Infinity* [1961], Eng. tr. A. Lingis (Pittsburgh: Duquesne University Press, 1969).

a. Critique of the history of Western philosophy as totalization

Reading: Section I. "The Same and the Other. A. Metaphysics and transcendence", pp. 33-52.

b. Phenomenology of eros and enjoyment

Reading: Section II, "Interiority and Economy. A. Separation as Life. B. Enjoyment and Representation. C. I and Dependence", pp. 109-151

c. The face as the ethical embodiment of the Other

Reading: Section III. "Exteriority and the Face. A. Sensibility and the Face. B. Ethics and the Face", pp. 187-219.

d. Phenomenology of Warfare violence and transcendence of the Other

Reading: "The Ethical Relation and Time", pp. 220-247.

e. Phenomenology of the feminine and fecundity

9. Levinas's influence

a. Derrida's first critical reception of Levinas's philosophy

Reading: J. Derrida, "Violence and Metaphysics. An Essay on the Thought of Emmanuel Levinas" [1963], Eng. tr. A. Bass, in *Writing and Difference* (Chicago: University of Chicago Press, 1978), pp. 79-153.

b. How to think beyond ontology? Levinas's radicalization of his philosophical ethics

E. Levinas, "Substitution" [1968], in Emmanuel Levinas, *Basic Philosophical Writings*, ed. A. T. Peperzak, S. Critchley, and R. Bernasconi (Bloomington & Indianapolis: Indiana University Press, 1996), pp. 79-95.

c. Toward an ethical politics

Levinas, "Peace and Proximity" [1984], in Emmanuel Levinas, *Basic Philosophical Writings*, pp. 161-169.

10. Conclusion: Western philosophy after Levinas

C. Other References 其他參考書

1. Critchley, Simon. "Introduction", in *The Cambridge Companion to Levinas*, ed. S. Critchley & R. Bernasconi (Cambridge & New York: Cambridge University Press, 2002), pp. 1-32.
2. Moran, Dermot. "Emmanuel Levinas: the phenomenology of alterity", in *Introduction to Phenomenology*, Ch. 10 (London & New York: 2000), pp. 320-353.
Akamatsu, Etienne. *Comprendre Levinas* (Paris: Armand Colin, 2011).
3. Bernasconi, Robert & Simon Critchley (eds). *Re-Reading Levinas* (Bloomington & Indianapolis: Indiana University Press, 1991).
4. Bernasconi, Robert & David Wood (eds). *The Provocation of Levinas. Rethinking the Other* (London & New York: Routledge, 1988).
5. Bloechl, Jeffrey (ed). *The Face of the Other and the Trace of God. Essays on the Philosophy of Emmanuel Levinas* (New York: Fordham University Press, 2000).
6. Burggraeve, Roger. *The Wisdom of Love in the Service of Love. Emmanuel Levinas on Justice, Peace, and the Human Rights* (Milwaukee: Marquette University Press, 2007).
7. Caygill, Howard. *Levinas and the Political* (London & New York: Routledge, 2002).
8. Cohen, Richard A. (ed.) *Face to Face with Levinas* (Albany, N.Y. : State University of New York Press, 1986).
9. Critchley, Simon. *The Ethics of Deconstruction. Derrida and Levinas* (Oxford: Blackwell, 1992).
10. Critchley, Simon & R. Bernasconi (eds). *The Cambridge Companion to Levinas* (Cambridge & New York: Cambridge University Press, 2002),
11. Davis, Colin. *Levinas. An Introduction* (Cambridge: Polity, 1996).
12. Hand, Seán. *Emmanuel Levinas* (London & New York: Routledge, 2009).

13. Hand, Seán (ed.) *Facing the Other. The Ethics of Emmanuel Levinas* (Richmond, Surrey: Curzon, 1996).
14. Katz, Claire (ed.). *Emmanuel Levinas, Critical Assessments of Leading Philosophers*, V. 1. *Levinas, phenomenology and his critics*; V. 2. *Levinas and the history of philosophy*; V. 3. *Levinas and the question of religion*; V. 4. *Beyond Levinas* (Abingdon, Oxon ; New York : Routledge, 2005)
15. Llewelyn, John. *Emmanuel Levinas: the Genealogy of Ethics* (London & New York : Routledge, 1995).
16. Peperzak, Adriaan. *To the Other: an Introduction to the Philosophy of Emmanuel Levinas* (West Lafayette, Ind.: Perdu University Press, 1993).
17. Peperzak, Adriaan T. (ed.) *Ethics as First Philosophy. The Significance of Emmanuel Levinas for Philosophy, Literature and Religion* (London & New York: 1995).
18. 孫向晨：《面對他者：萊維納斯哲學思想研究》，上海：上海三聯書店，2008）
19. 賴俊雄：《他者哲學：回歸列維納斯》（台北：城邦文化，2009）。
20. 賴俊雄：《回應他者：列維納斯再探》（台北：書林，2014）。
21. 王恒：《時間性：自身與他者。從胡塞爾、海德格爾到列維納斯》（南京：江蘇人民出版社，2008）。
22. Lau, Kwok-ying. “War, Peace and Love. The Logic of Lévinas”, *Social Imaginaries*, Vol. 1, No. 2, 2015, pp. 103-126.
23. 劉國英：*<他人的先在性——萊維納斯對西方哲學傳統的顛覆>*，將刊《現象學與中國哲學評論》，2017。
24. 劉國英：*<他者的哲學與解構論說的倫理意涵——從德里達回到萊維納斯>*，《法國現象學的蹤跡——從沙特到德里達》，第三部份，第 4 章（台北：漫遊者文化），即將出版。
25. 劉國英：*<解構死亡——現象學的進路及其蛻變>*，載《凝視死亡——死與人間的多元省思》，梁美儀、張燦輝合編（香港：中文大學出版社，2005），頁19-38。