

Levinas's Philosophy of Time: Gift, Responsibility, Diachrony, Hope.

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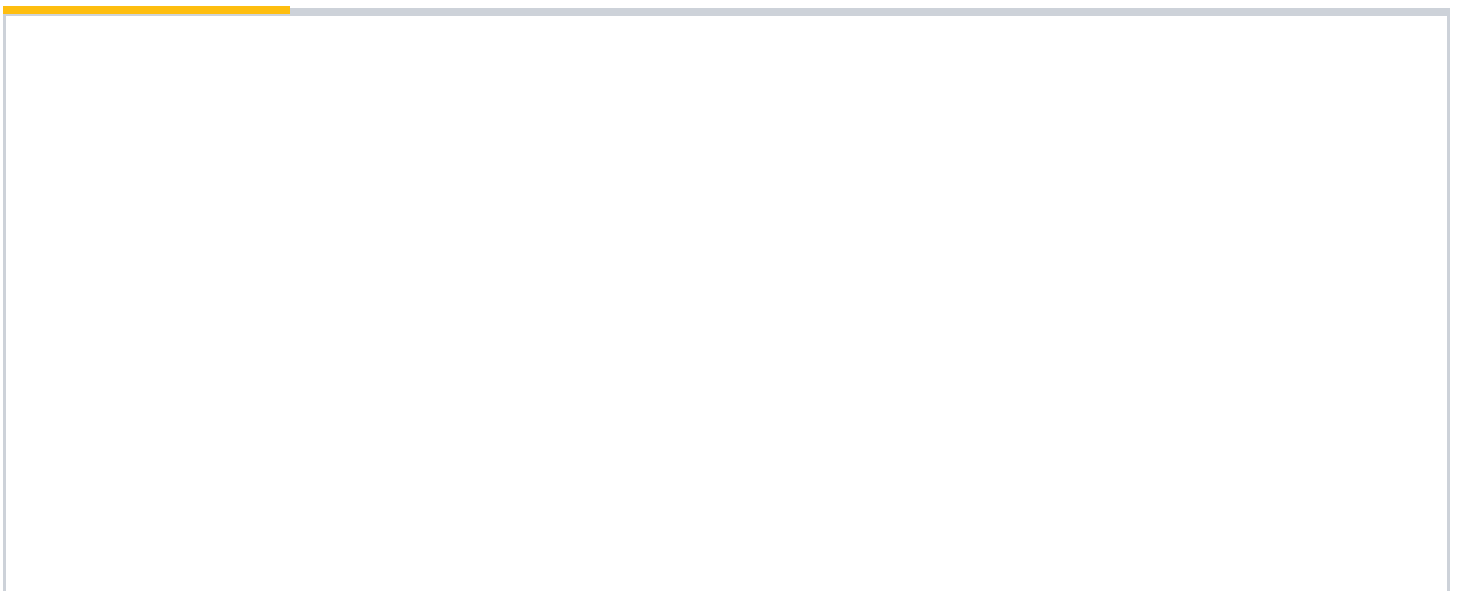


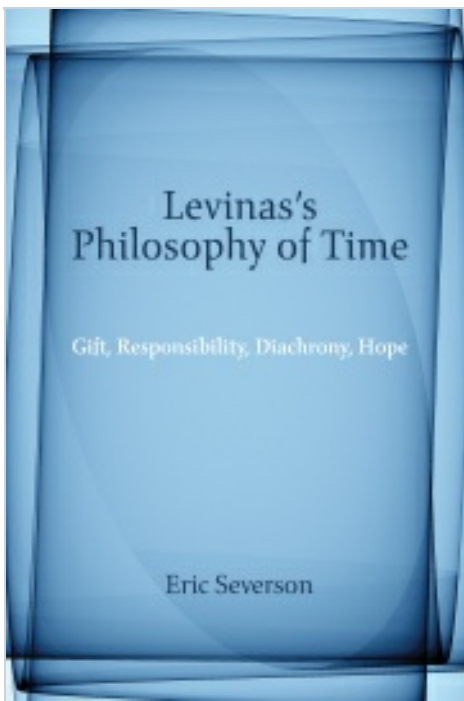
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Levinas's Philosophy of Time: Gift, Responsibility, Diachrony, Hope

by Eric Severson

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SUMMARY

Over the course of six decades, Emmanuel Levinas developed a radical understanding of time. Like Martin Heidegger, Levinas saw the everyday experience of synchronous time marked by clocks and calendars as an abstraction from the way time functions more fundamentally. Yet, in a definitive break from Heidegger's analysis of temporality, by the end of his career Levinas's philosophy of time becomes the linchpin for his argument that the other person has priority over the self. For Levinas, time is a feature of the self's encounter with the face, and it is his understanding of time that makes possible his radical claim that ethics is first philosophy. Levinas's Philosophy of Time takes a chronological approach to examine Levinas's deliberations on time, noting along the way the ways in which his account is informed by aspects of Judaism and by other thinkers: Rosenzweig, Bergson, Husserl, Heidegger, The



Table of Contents

Cover

pp. 1-1

 [Download](#) | [Save](#)

Title Page, Copyright, Dedication

pp. 2-7

 [Download](#) | [Save](#)

Contents

pp. vii-9

 [Download](#) | [Save](#)

Abbreviations

pp. ix-x

 [Download](#) | [Save](#)

Acknowledgments

pp. xi-13

 Download | Save

Introduction

pp. 1-4

 Download | Save

One: Time, in the Beginning

pp. 5-38

 Download | Save

Two: The Freedom and Horror of the Instant

pp. 39-75

 Download | Save

Three: From Darkness to the Other

pp. 76-107

 Download | Save

Four: The Recession of Time

pp. 108-140

 Download | Save

Five: Between Four Walls

pp. 141-178

 Download | Save

Six: Time in Transition

pp. 179-227

 Download | Save

Seven: Diachrony and Narration

pp. 228-266

 Download | Save

Eight: The Time of Restoration

pp. 267-302

 Download | Save

Notes

pp. 303-340

 Download | Save

Bibliography

pp. 341-358

 Download | Save

Index

pp. 359-372

 Download | Save

Back Cover

pp. 386-386



Download | Save

ABOUT

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Presentations

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