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challenge of his work for contemporary debates on autonomy, marketization, and political subjectivity in education.

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(PDF) Levinas, Subjectivity, Education: Towards an Ethics of Radical Responsibility (Wiley-Blackwell, 2012) | Anna Strhan - Academia.edu Emmanuel Levinas (1906 - 1995) is widely considered one of the most influential and provocative thinkers of the last century.

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Offering a new interpretation of Levinas's philosophy that addresses the importance of the figure of the teacher in his writing, Anna Strhan demonstrates the challenge of his work for contemporary debates on autonomy, marketization, and political subjectivity in education. She draws also on Levinas's writings on religion - both to analyse its practical implications within religious education and to consider how this philosophy relates to his pedagogy.

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While his writings in this area continue to gain influence within broad aspects of educational theory, their political relevance has been somewhat overlooked. Levinas, Subjectivity, Education examines how the philosophical writings of Levinas lead us to reassess the concept of education, paving the way for a new understanding of ethical and political responsibility.

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Against the modern Western convention that centers human subjectivity on the all-encompassing power of ego and consciousness, Levinas locates the origin of the subject in the pre-ego, preconscious connection with the Other and the world and has worked out an ethical theory of the subject in which the imprint of, and the self's responsibility to, the Other breaks open the enclosed identity and entails a formation of...

## **Levinas in the Philosophy of Education | SpringerLink**

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.

## **Emmanuel Levinas (Stanford Encyclopedia of Philosophy)**

Levinas, subjectivity, education: Towards an ethics of radical responsibility. Sussex: Wiley. Google Scholar Todd, Sharon. 2003. Learning from the Other: Levinas, psychoanalysis, and ethical possibilities in education. New York: State University of

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In terms of subjectivity being bound inescapably to the ethical priority of the other, Levinas states, The ethical 'I' is subjectivity precisely insofar as it kneels before the other, sacrificing its own liberty to the more primordial call of the other. For me, the freedom of the subject is not the highest or primary value.

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My first PhD, which I completed in 2010, was primarily philosophical, examining the implications of the work of Emmanuel Levinas for how we think about the relations between subjectivity, ethics and education. This was the subject of my first monograph, Levinas, Subjectivity, Education: Towards an Ethics of Radical Responsibility.

**Dr Anna Strhan - Sociology, The University of York**

Levinas's early education was in secular, Russian-language schools in Kaunas and Charkow. Upon his family's return to the Republic of Lithuania, Levinas spent two years at a Jewish gymnasium before departing for France, where he commenced his university education.

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