

From Self to Other Transformations of Ethics in Emmanuel Levinas

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Summary:

The shift from the self to the other is the philosophical essence upon which the works of Emmanuel Levinas are based. He revolutionized Western thought by making ethics the first philosophy instead of ontology. He shifted the center of gravity from the self, which dominates the world with knowledge, to the other, who imposes himself as a moral priority. The ethics of the relationship between the self and the other is a shift from the ontology of power to a paradigm of love, kindness, and responsibility. These ethical values enable humanity to embody the idea of shared human coexistence. The other is not a competitor or a threat to the self, but rather the necessary condition for being a moral being.

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1 : Introduction:

The problem of the self and the other is one of the most significant philosophical issues that has remained the focus of philosophers, researchers, and psychologists both in the past and in contemporary times. The concept of the self necessitates an awareness of the other, and in the absence of the latter, it becomes impossible to speak of a truly conscious self. This is the philosophical perspective explored by a number of philosophers and researchers, who were intrigued by the idea of the dual connection between the self and the other. Since human beings are social creatures living within a community, the self is always in need of the other, and an individual can only exist within the collective—this being the view held in Greek philosophy. In modern Western thought, the problem of the self and the other has also received significant attention. Levinas' philosophy emerged as a critique of traditional philosophies, rejecting the centrality of the self at the expense of the other, and shifting from the idea of the self as the guardian of existence to the concept of the self as the guardian of the other. He replaced traditional ontology with ethics as the fundamental starting point of thought, relying on the concept of ethics (éthique), where the issue of the self-other relationship goes beyond mere cognitive or social interaction to become the very foundation of morality and human existence itself.

While traditional Western thought focused on the self as an independent entity and the foundation of consciousness, Levinas inverts this equation by placing the other at the center of concern. For Levinas, the other does not appear as a being that can be fully comprehended or understood within the categories of the self; rather, the other appears as a face that transcends all attempts at containment, imposing its presence absolutely and demanding an inescapable ethical responsibility. This relationship is not necessarily reciprocal; it is an asymmetrical relation, in which the self bears an infinite responsibility toward the other, a responsibility that precedes any knowledge or choice.

Thus, in Levinas' philosophy, ethics is not founded on abstract rational laws but on this direct, face-to-face encounter with the other, where the call of the other emerges as an unavoidable ethical imperative. From this perspective, questions arise: How does ethics contribute to restoring the spiritual dimension of the other? And how does the self open itself to the other within an ethical horizon?.

2: The Other in Levinas:

Emmanuel Levinas sought to liberate the self from the tendency toward selfishness and self-centeredness—a tendency that leads to the exclusion of humanity within a circle of fear of the other. His philosophy represented a significant shift in philosophical thought, as it moved the focus from ontology to ethics, which Levinas regarded as the foundation and highest priority of philosophy.

Consequently, he opposed all philosophical perspectives that view the other through the lens of domination or seek to dissolve it within the totality—perspectives that have marked the history of Western philosophy. Traditional and modern philosophies that emphasized the centrality and dominance of the self regarded the other as a source of threat and danger to its existence, to the point that the other came to be seen as “hell,” because it could limit the freedom of the self and destabilize its security.

In Levinas' ethical philosophy, the other receives full recognition; indeed, the self exists for the other and bears the responsibility of protecting and defending them. Levinas states: *“The encounter with the face of the other imposes an ethical obligation upon the self”* (Levinas, *Totality and Infinity*, 1971, p. 207). Consequently, the relationship between the self and the other is essentially an ethical relationship, founded on responsibility, care, and respect.

The concept of the face (*Le visage*), according to the French term, is one of the most distinctive notions in Emmanuel Levinas' thought. He views the face as a point through which “the other indicates the footing of the being in relation to existence” (Levinas, 2011, p. 20), and it also reveals the precedence of the human being over mere being.

Accordingly, the knowledge of the other is only possible through the face, because, for Levinas, the face represents the essential medium that allows the self to perceive and engage with the other. He explains: *“The manifestation of the face is the first discourse, for speech is, first and foremost, a way of arriving beyond appearance and form; it is an opening within an opening”* (Levinas, *En découvrant l'existence avec Husserl et Heidegger*, 2010, p. 271

In his ethical philosophy, Levinas argues that the concept of the face is not limited to physiological features such as the eyes, nose, or other bodily elements, but rather extends to a deeper meaning that reveals the presence and humanity of the other. He states: *“The face is not a material thing that can be perceived in an ordinary way; it is rather a state of manifestation and disclosure before the self”* (Levinas, *Totality and Infinity*, 1971, p. 194).

Thus, the encounter of the self with the face of the other does not occur through a superficial gaze, but through deep contemplation that opens the space for a human relationship grounded in love, peace, forgiveness, and responsibility. The face therefore becomes an expression of an ethical relationship, in which the self bears responsibility toward the other—a responsibility that precedes any agreement or contract. Levinas emphasizes this point: *“When we see a nose, eyes, a forehead, and a chin, and proceed to describe them, we thereby reduce the other to a mere object”* (Levinas, *Ethics and Infinity*, 1982, p. 81). Ethics, according to Levinas, first requires that Levinas sees that the project of goodness and forgiveness, which underpins his ethical philosophy, is fundamentally based on the relationship between the self and the other—a relationship founded on dialogue and communication. He emphasizes this point, stating: *“The face reveals the hidden feelings of the individual, which makes dialogue possible; there is a close relationship between the face and dialogue”* (Levinas, 1971, p. 6).

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Dialogue represents the most prominent form of the relationship between selves, through which the self regains awareness of itself as distinct from others. Consequently, dialogue becomes a dialogue with difference, where the self presents itself to the other, and the other, in turn, engages in the dialogue and reveals their own self.

Levinas established an alternative ethical philosophy that places the other at the core of thought, earning him the title of the philosopher of alterity par excellence. He sought to restore the significance of the other, who had been marginalized by philosophies centered on the self, making the other a central idea that grants existence its true meaning. This otherness is manifested through the concept of the “face,” which reflects the presence and being of the self and opens the space for human encounter.

Levinas rejected the approach of viewing the other from the standpoint of the self, because the other is not merely “another I,” nor is the other a negation or extension of the self. Instead, the other represents an independent alterity that cannot be reduced to or assimilated within the self. Any relationship that makes the other subordinate to the self remains a self-centered relationship. Therefore, Levinas emphasizes that the other remains distinct from the self, even while communication is possible.

He also maintains that recognition of the other is a fundamental condition for establishing a genuine ethical relationship between the self and the other—a relationship based on responsibility toward the other before it is based on freedom. From this perspective, Levinas grants ethics primacy over ontology, considering that the ethical relationship precedes any reflection on existence.

Levinas describes the other as *“the human other as human other, not merely another I, but that which I cannot be; it is the weak, the poor, the widow, and the orphan, in contrast to the self, which appears rich and capable”* (Levinas, 2011, p. 83). From this perspective, he argues that the absolute or infinite other does not belong to the world of the self and cannot be reduced to it, as it represents a true and distinct otherness that cannot be assimilated or made identical with the self.

For Levinas, the other is that distinct human being who must not be ignored or reduced, as the other appears in the form of the needy and the weak, calling for the self’s responsibility to protect

and care for them. Consequently, the relationship between the self and the other is founded on love, intimacy, and care—values that constitute the core of Levinas' human-centered ethical philosophy.

The transcendence of the other does not imply subordination to the authority or dominance of the self; rather, it signifies an existence that goes beyond, which cannot be fully assimilated or represented within the self as an object. Knowledge of the other is possible only through the ethical orientation of the face, for the path to realizing our relationship with the infinite can only be through our relationship with the other.

3: The Self in Levinas:

The concept of the self has undergone multiple transformations throughout the history of philosophy. In Greek philosophy and medieval philosophy, it was associated with the concept of essence. With Descartes in modern philosophy, it became linked to the thinking self, and in contemporary philosophy, it faced critique to the point of being considered merely an illusion. Within this context, Levinas' conception of the self emerges, as he rethought the notion of the self from an ethical perspective, one that is grounded in its relationship with the other.

In Levinasian philosophy, the self **is** not a closed entity nor an absolute center of knowledge and existence; rather, its true nature is revealed through its relationship with the other and its responsibility toward them. Therefore, Levinas did not advocate the elimination or negation of the self, but rather transcending its self-centeredness and opening up to alterity, considering the other as the foundation that grants the self its ethical and human dimension. Consequently, the relationship with the other becomes a relationship of responsibility and ethics before it is a relationship of knowledge or existence

Levinas's philosophy emerged as a critique of traditional philosophies that glorified the self since Plato, as he prioritized the Other over the self, making him the philosopher of alterity par excellence. He criticized previous philosophical conceptions because they placed the self at the center of existence and knowledge, while marginalizing and excluding the Other. From this standpoint, for Levinas, the self is no longer a transcendent and independent entity, but becomes connected to the Other to the extent that its freedom is curtailed by its responsibility toward them.

The ego loses its centrality around itself due to its relationship with the other, and it becomes as if it is a hostage to this relationship, meaning it transforms from an active and dominant self into a responsible self open to the other. Thus, what Levinas deprives the ego of in terms of privileges, he grants to the other, as the self becomes ethically required to care for and attend to the other. In this context, Levinas says: "True peace is based on a relationship that moves from the ego toward the other, founded on the desire for goodness and kindness, so that the existence of the self is realized apart from selfishness" (Levinas, **Totality and Infinity**, 1971, p. 34).

Likewise, treating others with love, compassion, and responsibility in Levinas's philosophy is based on a background where ethical and religious dimensions intertwine, making the human relationship one founded on giving, forgiveness, and recognition of the other.

The relationship between the self and the other in Levinas is a central ethical one that contributes to the revelation of the self's identity. The other represents the mirror that reflects the being of the self through the face, as the self can only discover its essence through encountering the other, who reveals to it its own self. In this context, Levinas asserts that the relationship with the face is immediately an ethical one, explaining that the face is not merely an appearance but an expression of the being's identity and a mirror of its existence. Consequently, the relationship

with the other becomes an ethical one based on tolerance, goodness, and love, and, most importantly, on recognizing and respecting the other—an aspect that Levinas emphasized in his philosophy, in contrast to previous philosophies that overlooked this vital ethical dimension in the self's interaction with the world.

The acknowledgment of the other's otherness by the self is based on the principle of difference, not similarity. Levinas sees that similarity turns the other into an extension of the self and negates their otherness, which he completely rejects. The identity of the other is built on their difference from the self; therefore, the self must recognize the other as different in thought and being. How can the self call for the other or respect their right to exist if they were not different from it? Difference here is the fundamental condition for the self's recognition of the other and the preservation of their otherness.

Human and social relationships, according to Levinas, begin with the idea that the self is not always confined to itself but seeks its essence through others. The self is not an isolated being nor alienated from society. The self is not withdrawn into itself, and its view of the other cannot be reductive or superficial. The responsibility that the self bears toward the other is neither reciprocal nor negotiable; it is comprehensive and absolute. Consequently, if the self remains alone, it becomes alienated from the world, unable to clearly understand its own essence, which leads to a loss of identity. The other is the one who reveals the self to itself and helps it recognize its identity, and thus the self becomes responsible for the other and cannot relinquish this responsibility; it is morally bound to it.

Levinas focuses in his philosophy on the idea that the self only acquires its meaning when it relinquishes its egocentric centrality and allows the Other to participate in its existence, even taking responsibility toward them. The existence of the self has no meaning without the Other, as the moral self that Levinas speaks of is ready to sacrifice its rights and freedom for the sake of the Other, a moral commitment to which the self binds itself.

The self, according to Levinas, does not live in isolation but exists within a community, transcending the limits of its isolated ontological existence to build its humanity through concern for the other, especially the other who is in need of it. The self realizes its humanity only when it relinquishes itself, for its transcendence of self becomes not only for the sake of the other but also for the purpose of constructing its new identity. This new self-identity is contingent upon the other, who forms an essential condition for achieving the self and recognizing its moral identity.

4. Ethics of the Self's Relationship with the Other in Levinas:

Levinas established the discourse of otherness as a humanistic project aimed at enhancing communication among humans through a relationship characterized by love and kindness toward the other. His relationship with the other is defined through the face, which distinguishes his philosophy from other philosophies, as he considers the face a means of the other's manifestation and a mirror of their being. The other is responsible for initiating dialogue, and through this dialogue, the self assumes its responsibilities toward them, establishing relations based on peace and love. Based on this, the following question can be posed: What is the role of language and dialogue in shaping the relationship with the other? Does the self's responsibility toward the other and the willingness to sacrifice for them constitute a solution to the self's problem with the other? And can the self's relationship with the other be considered ethical in the true sense of the word?

Ethics in Levinas represents the first philosophy, as he emphasizes in his statement: "Ethics is not a branch of philosophy, but the first philosophy" (Levinas, 2011, p. 9). His ethical philosophy

revolves around fundamental axes such as tolerance, kindness, goodness, and love toward and with the other, where he clarifies: the Other comes before the self, before the ego, before experience, and before the world, and this is the correct project. Levinas's ethical philosophy emerges as a reaction to traditional Western philosophies that glorified the self and made it central while neglecting the Other. He restored the Other's status and recognition, making the relationship with them based on acknowledging and protecting them, so that the self becomes morally responsible for the Other, rather than merely a spectator of their existence.

4.1: Ethical Responsibility Towards the Other:

Responsibility towards the other is considered one of the most prominent moral values. According to Levinas, the self has undergone a fundamental transformation, as individual freedom has been transformed into "unlimited responsibility in which the self fulfills its duty towards the other purely out of its freedom" (Levinas, 1968, p. 22). This transformation is evident in linking the reality of the self to its responsibility rather than its freedom, which forms the cornerstone of Levinas's view of the self's relationship with the other within his ethical philosophy. Responsibility reflects the self's readiness to meet the moral demand, thus making the ethical relationship a harmonious relationship between analogous selves rather than compatible ones.

Levinas points out that the relationship with the Other is fundamentally based on a sense of responsibility toward them. His philosophy does not merely recognize the existence of the Other, but also abolishes the centrality of the self, making responsibility toward the Other the core of existence. Responsibility here is not limited to defining the nature of the Other, but encompasses what I cannot be myself. This Other may be near or far, a friend or an enemy, and yet their characteristics do not negate the self's responsibility toward them. It is a purely ethical responsibility, whereby the self responds automatically upon witnessing need: Levinas acknowledges that the first thought that comes to mind upon seeing the poor is, "What can I do?"—and the self immediately reacts to the call of the Other.

The meaning of Levinas's philosophy is that the relationship with the Other is fundamentally based on the self's sense of responsibility toward them. His philosophy does not merely settle for the self's recognition of the Other; it goes beyond that to abolish the centrality of the self, so that the self becomes convinced of the existence of the Other and committed to responsibility toward them. Accordingly, responsibility toward the Other does not stop at a specific person; the human Other is anyone who is different from me, that is, what I cannot be myself. He says: "The Other is the weak, the poor, the widow, and the orphan, while I am the rich and the capable" (Levinas, 2011, p. 93). The Other can be near or far, a friend or an enemy, and yet the nature of the Other does not negate my responsibility toward them, as it is purely an ethical responsibility. Through this responsibility, the self automatically responds to the call of the Other.

The sense of responsibility towards the other makes the self refrain from engaging in any form of violence against the other, whether by exclusion or aggressive reaction, as this responsibility renders possessing or dominating the other illegitimate.

Perhaps Levinas's religious background as a Jew also has an effect in this regard, as we find in the "Talmud" the phrase "responsibility of responsibility." According to him, the self finds itself in a position obligated to bear the burdens of the other, and in an ethical sense, the self is responsible for the other. His ethical philosophy sought to explore the reorganization of relationships between people, and in his view, otherness is the space in which conflicts should disappear and the relationship between the self and the other should manifest. The relationship with the other

is a face-to-face one, as the face is what distinguishes Levinas's philosophy from other philosophies.

In the end, it is manifested through the face, which serves as the woman reflecting the truth of the self. The relationship with the face is, par excellence, an ethical one; it is the foundation of the responsibility that obliges us to be accountable for someone. Even if I am not obligated toward them in any way, the face-to-face relationship with the other melts the ice between the self and the other on one hand, and on the other hand, the love for the other brings them close to me. When the other approaches, coming to meet me, they call me and summon my responsibility toward them. Here, Levinas emphasizes that our happiness is contingent upon the happiness of the other.

4.2: Kindness:

Levinas sought to establish a philosophy based on the ethical relationship with the Other, so that it moves from the traditional ego cogito to the cogito of kindness and love towards others. Kindness towards the Other is what reflects the truth of the self and enables it to reach the Other. Thus, kindness is the transcendence of the self in an absolute adventure and original daring, and it is the kindness that arises with the infinite, which is expressed through the face.

Levinas's ethical philosophy is primarily based on the ethics of the self's relationship with the Other, where the significance of goodness lies in enabling the self to experience the Other more than itself. To be good to the Other means that the self relinquishes its centrality, descending from its "high tower," where it had remained for centuries in traditional Western philosophy, to open the space for encountering, getting to know, and dialoguing with the Other, which liberates the self from its isolation and solitude.

This explains Levinas's focus on the violated rights of the Other, as he believes that human relationships should be built on the shared space between the self and the other, governed by ethics, kindness, goodness, and love. In his view, kindness is the self's transcendence in an absolute adventure and original recklessness, and it imposes on us a moral responsibility manifested in loving others and dealing with them with kindness and ethics, while respecting their rights and privileges.

The purpose of Levinas's ethical philosophy is to serve humanity, establish peace and love, and eliminate all forms of injustice and violence from humans towards their fellow humans. Therefore, in his book **Totality and Infinity**, he states, "Peace, then, does not conflict with the end of combat due to the scarcity of fighters and the commerce of some and the victory of others, that is, with the emergence of cemeteries or the emergence of future universal empires over peace, that peace should be mine from the self toward the other. With desire and goodness where the ego exists and continues without selfishness." (Levinas, **Totality and Infinity**, 1971, p. 342). Accordingly, goodness and love in Levinas's thought are considered foundational. And if the relationship between the self and the other, or any other, is fundamentally based on peace and goodness, it will inevitably be a successful ethical and human relationship that serves the humanity of humanity. In his philosophy, love is wisdom, indeed, it is the wisdom of love.

4.3: Language:

Among human values is dialogue, and language possesses a special ability to understand human relationships. That is, dialogue and communication are capable of rationalizing evil and reducing conflicts. Moreover, speech acts have a moral dimension that can restrain tyrannical and aggressive impulses toward others. Language represents the best means to reach the other, and through reaching them, one can understand and get closer to them. Therefore, Levinas sees dialogue as essential for establishing an ethical relationship with the other, away from violence,

as he says: "Language is ultimately what connects me to the other" (Levinas, 2011, p. 98). From this, it can be understood that using language as a means of communication links the self with the other and makes dialogue the foundation for openness to others, provided that the dialogue is free from hatred, malice, and violence.

Dealing with others is like dealing with the spirits and things around us, and for our relationship with others to be ethical and humane, we must approach them, acknowledge and respect their otherness, and engage in dialogue with a sense of responsibility toward them. In this context, Levinas excludes isolation and sees that it does not exist in the singular form; we are surrounded by people and things with which we have relationships through empathy and interaction. In dialogue, the interlocutor faces the other face to face, where: "the face reveals the inner emotions of the human being, thereby allowing the possibility of true dialogue. Hence, the close relationship between the face and dialogue emerges" (Levinas, 1971, p. 89).

Levinas considers language to be a fundamental element in his philosophy, as it enables humans to establish connections and relationships with others, facilitating mutual understanding and reducing ambiguity and misjudgment. The relationship with the other is primarily face-to-face, as he sees the beginning of language manifested in the face, and if your response is present, the face is the answer. That is, language does not begin merely with signs or words, but with dialogue and communication that go beyond the direct meaning of words.

In Levinas's philosophy, the face represents the cornerstone that distinguishes humans from things and other beings, as it carries a purely human quality. Therefore, Levinas made the face the center of dialogue, for through dialogue the relationship is established, involving both the self and the other. And because the face has a language more truthful and profound than spoken language, it is capable of conveying what the tongue fails to express, revealing to us the hidden feelings and emotions within a person. Levinas always emphasized: "The face speaks".

4.4: The Dialectic of Femininity and the Other:

In contemporary thought, various and diverse philosophical trends have emerged. Some focused on the concept of the Other, while others were concerned with the issue of the female, until Emmanuel Levinas came to combine the Other and the female in a unique philosophical vision. So, what is meant by the feminine according to Levinas?

The female plays a pivotal role in Levinas's philosophy of otherness, as the man stands before her as a gender that is opposite and entirely different from her. For him, the feminine does not merely represent a natural difference from masculinity but embodies the very meaning of otherness itself. Therefore, Levinas believes that the female maintains her femininity by being a "other" who is different, incapable of being reduced or absorbed into the self.

The concept of the feminine for Levinas has been associated with the idea of apparent weakness in contrast to the centrality of masculinity; however, this weakness does not imply the absence of power, as the female possesses a unique authority exercised through modesty. For him, modesty is not a deficiency, but a mode of being that reveals the specificity of the feminine and its way of presence. Therefore, Levinas asserts that the feminine is characterized by a mode of existence based on hiding and withdrawing away from direct light, and it is this concealment that gives it the quality of modesty.

And from here, otherness manifests strongly in the feminine, because modesty makes it a riddle that cannot be reduced to direct interpretation, but is perceived as a different and transcendent presence. Thus, Levinas does not present the feminine merely as a trait associated with shyness or mystery, but rather as an embodiment of the otherness that the Other carries in its essence.

The concept of the Other in Emmanuel Levinas takes on multiple forms; it can be represented by God, the orphan, the son, or the widow. However, the most prominent manifestation of the Other is embodied in the feminine, as the feminine represents the deepest form of alterity for him. Thus, the feminine becomes the primary specification of the Other within his ethical philosophy.

The relationship between the self and the other, according to Levinas, is based on the principle of separation and non-identity, meaning acknowledging the other's difference and autonomy without attempting to reduce them to the self. This notion also applies to the feminine, where the same ethical dimension should be maintained in dealing with it, allowing for a balanced relationship founded on respect for difference and recognition of otherness.

Since the face constitutes the fundamental pillar in Emmanuel Levinas's philosophy, he assigns great importance to body language in revealing the relationship between the self and the other. The self manifests in the world through the body, which allows for appearance and positioning, while the other is revealed through the face, characterized by the capacity to withdraw and evade reduction. From this perspective, masculinity represents the self associated with the body, whereas femininity represents the other, embodied in the face capable of concealing and withdrawing.

For this reason, Levinas gives special attention to the phenomenology of the face, as he believes that: "The encounter of a human with another allows the discovery of their face, and the face is what reveals the being's identity and truth" (Levinas E., 1991, p. 46). His focus on the face also stems from its profound existential function, because the meaning and significance of the self can only be realized through the face of the other.

Otherness between man and woman manifests more deeply within a love relationship, as the self, when forming a love relationship with the feminine other, remains obliged to respect her distinctness and not reduce her to the self. For Emmanuel Levinas, love does not eliminate the moral distance between the two parties but rather affirms it, because man and woman remain separate selves, and neither can dissolve into the other. Hence, a love relationship is characterized by transcendence, where love becomes a means of preserving the other's difference and preventing their assimilation into the self.

Levinas sees love not merely as a possibility arising from the self or as a voluntary act subject to justification, but as an experience that overwhelms the person while the ego retains its uniqueness. Moreover, Eros, as a passion and desire for the beloved, cannot turn into a means of possession, because possession contradicts the reality of otherness. Therefore, Levinas emphasizes that the erotic relationship is not a struggle, nor knowledge, nor domination, but an exceptional relationship based on confronting the other as a transcendent enigma that cannot be reduced or controlled.

Emmanuel Levinas views the relationship with the Other with an outlook dominated by optimism and peace, as he grounds it in dialogue, love, kindness, and friendship rather than conflict, enmity, and violence. He also sees otherness as clearly manifested in the female, who deserves respect and protection as the weaker party compared to the male. However, this apparent weakness does not make her susceptible to alienation, because her concealment behind the enigma of otherness and her retreat into modesty grant her a uniqueness that prevents her from being reduced or dominated. Thus, in Levinas's view, love remains the most appropriate way to understand the relationship between the feminine and the masculine Other and to embrace it within an ethical horizon based on mutual recognition and respect.

5. Conclusion:

From the above, it can be said that Levinas brought about a qualitative shift in philosophy by establishing a new ontology based on kindness toward the Other, while rejecting any inferior view of them. The Other represents the alterity of the self, and it is through the Other that the self is enabled to perceive itself by relinquishing its selfishness and accepting the sharing of the Other in its existence through communication.

The face is considered the cornerstone of Levinas's philosophy, as one cannot speak of the Other without referring to the face, since it represents the means through which the Other appears and becomes present. The relationship with the face is what generates the ethical responsibility of the self towards the Other, and it is a moral relationship based on goodness, love, and peace, through which the true humanity of the self is realized. Therefore, we must venerate the value-based aspect that expresses human humanity, which can establish healthy social relationships between the self and the Other, based on giving, benevolence, and love for others.

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