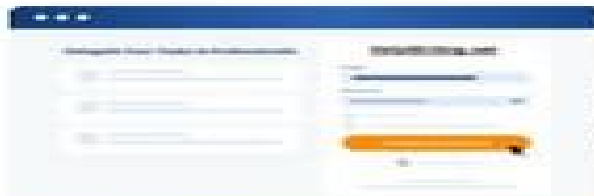


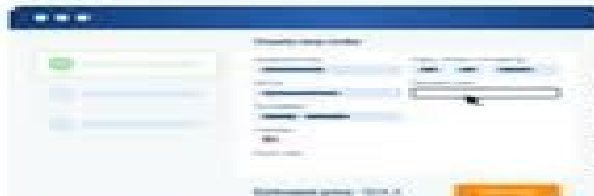
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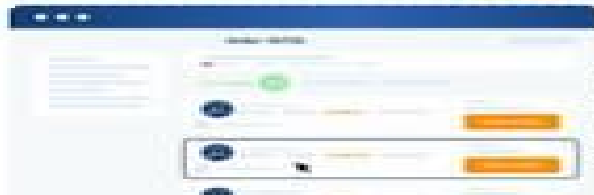
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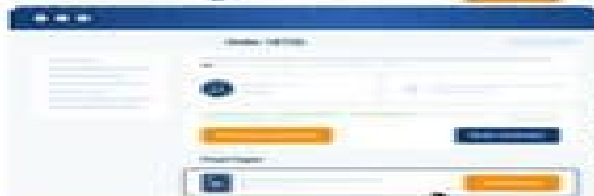
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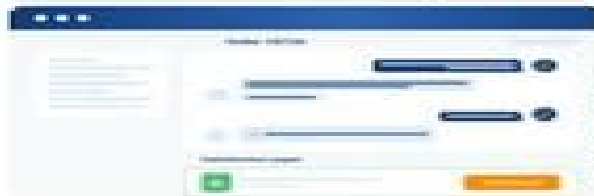
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 inquiry Levinas for example powerfully dedicates his 1974 book Otherwise than Being to the victims of the Holocaust and
 turns attention to the state of philosophy after Auschwitz Such an ethics radically challenges prior notions of autonomy and
 comprehension two key ideas for traditional ethical theory and more generally the Greek tradition It seeks to respect the
 opacity of the other and avoid the dangers of hermeneutic violence But how does such an ethics of the other translate into
 real everyday life What is at stake in thinking the other as Jew Is the alterity of the Jew simply a counter to Greek
 universalism Is a rhetoric of exceptionalism with its unavoidable ontological residue at odds with shifting political realities
 Within this paradigm what then becomes of the Arab or Muslim the other of the Jew the other of the other so to speak This
 line of ethical thought in its desire to bear witness to past suffering and come to terms with subjectivity after Auschwitz
 arguably brackets from analysis present operations of power Would then a more sensitive historical approach expose the
 Palestinian as the other of the Israeli Here Zahi Zalloua offers a challenging intervention into how we configure the

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