**The Yoke of Liberty in an Era of Crisis:**

**the production of Otherness and Hate Speech**

**Abstract**:
The past century witnessed a grand strive for liberty and its miscarriage. In the beginning, though the economic and political crises caused unprecedented slavery and massacre, liberty still was defensed and even extended to the land used to be colonized and exploited. While in the end, as well as in the beginning of this era, the remaining liberty used to be built by blood and revolutions is falling into the abyss of hate and despotism. In the first half of past century, when the nationalism and racism grew up in the face of democracy, sharp vigilance was always maintained by intellectuals and social resistants. When Emmaunel Levinas analyzed the production of otherness in the German populist movement in his article *Reflections on the Philosophy of Hitlerism*, the resistance against fascism has already developed under the policy of appeasement. But in nowadays, when the production of otherness seems to be reincarnated by the radical conservative politics in developed world and the oligarchical authority in developing world, people shows an general numb towards the potential danger of despotism and even slavery. Reasons for the “smooth” reincarnation of otherness and hate speech in this era are complicated, since the crises of 2018 are far more multiple and subtle than the crises of 1918. But beneath the involute phenomenon constructed by crises of ecosystem, culture, warfare and gene, there has always been a force dragging those crises to an abstract discourse, the ultimate hate towards the big other produced by contemporary politics and its ideology.
What is to be done for the liberty under this severe or general crisis? Whether the people be labeled as Other can survive this crisis and possess actual liberty? We might expect the liberty for all in three paths. First, to peel the Other from the paragnosia, it is necessary to deconstruct the fake reason of the hate speech, which require the exposure of the real initiators of various crises and external(economic) agony to the people. For instance, only when the Hong Kong citizens recognize the property tycoons are the chief director of social crisis, can the innocent people from mainland be treated equally and not be called locust on media. Second, while some politicians and oligarchs are seeking to benefit from the persecution on the Other, it is important to expose the universal fragility both shared by people divided as the Other and the Subject. Finally, since the production of otherness and hate speech is a mechanism driven by economy and expressed by culture, it is indispensable to inherit the legacy of the Wall Street demonstrations in 2008.

If the extensive hate towards the Other is necessary for the good of someone anonymous manipulate this world, then the rally up of all the people who are equally potential to be thrown into otherness is the only way to save liberty and justice.

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