

Agnieszka BEDNAREK and Malgorzata DUBASIEWICZ, [University of Gdansk](#), The philosophy of dialogue as a method of inter-standing the Other. Research based on the fieldwork among Moroccan Imazighen

The aim of the paper is presentation of the results of the research on the self-identity of Moroccan Imazighen, especially the relational nature of identity. Actually, though, the most important issue in our reflections is epistemology, which, together with field work, should be considered by the anthropologist. The field work goes together with the verification of the epistemology, which is constituted by the practice.

During the research we were trying to check out the Amazigh self-identity and changes within their increasing self-realization. They acquire narration of the historical and anthropological data about them, which could result in that their identity seems to be a constant self-representation built on earlier ethnographic descriptions, on the opposite to relational identity, which consists on relationships with the others.

The results of one-month lasting field work are merely a pretext for a deeper reflection on the epistemology and to present the methodology we use.

The context of our studies is the philosophy of dialogue (a type of philosophy based on the work of the Polish-born Jewish philosopher Martin Buber, the author of *I and Thou*, 1921). The fundamental fact of human existence, overlooked by scientific rationalism, is meeting face-to-face, man with man, a dialogue which takes place in the so-called *sphere of between*, and Joseph Tischner's concept of the philosophy of drama (*Filozofia dramatu*, 1998). Meeting the Other creates a new space, a crossroads. Knowing each other can not take place without a specific awareness of their way of experiencing the world, which corresponds to the assumptions of reflexive anthropology. The desire to know the Other is not a partisan observation, but a dramatic clash of mine and his experience of the world, which perfectly fits into the foundation of the symmetrical anthropology by Bruno Latour (1993) and Roy Wagner (1974, 1981, 1986).

It is about realizing and accepting the symmetry and full equality between the anthropologist and the Other, the fact that they are for each other epistemological reflections. All in all, the twenty-first century anthropology should be built on inter-standing instead of under-standing.