Background. The study is based on the theoretical core of caritative caring science, on the core concept of ethos. Ethos entails the fundamental values that we espouse and which create a community of care and an aspiration towards the good. Ethos is man's internal ethics and the basis for the encounter with the other.

The aim of this study is to gain a deeper understanding of basic values based on Lévinas thought, and to explore how these can be applied in clinical practice through dedication.

The study intends to respond to the following questions: What are the basic values of Lévinas? and how can Lévinas’s basic values be used through dedication in a context of clinical practice?

Implementation and methodology. In the research review, 7 patterns of Lévinas’s ethical thought about basic values were found. The material consists of studies employing Lévinas’s thought from the Department of Caring Science, Åbo Akademi University. The study's methodology was hermeneutic reading and resulted in 10 caring science interpretive presuppositions regarding Lévinas’s basic values. The research review and the caring science presuppositions then formed a theoretical model of basic values on the basis of Lévinas’s ethical thought. The theoretical model can then be applied both in clinical practice and nursing science through dedication.

The results of the study illustrate that by talking to other human beings with openness to differences that may exist, welcoming and inviting other human beings to a community, and with hospitality opening up oneself, one offers the others a common platform where they can be themselves. The invitation itself is also a promise to welcome even those we do not understand, and in this way illuminate the room of infinity. There is an ethical demand in our responsibility to open ourselves up to the other and respond also to the other's demand. The inner human being is strengthened by this responsibility and it is impossible to circumvent the moral obligation to take care of the other. In an ethical value-system, the other is always the most important unit, and it is above all the other's face that awakens a human being’s interest for the other. Responsibility for the other is born when we do not emphasize details but see his or her face as a whole. The other's suffering entails the opening up of the ethical perspective of the basic values. The theoretical model opens up the ethical that is found in the respect for the other's otherness and alienation. To be able to experience otherness also requires hospitality, inviting the other to a community. In the dialogue with the other person one comes to understand the other's otherness and a community can be created. The idea of the infinite is opened up in the ethical relationship between human beings.