

Sahbaz Wemmer Merziye Cicek

„Apokalypse ohne Apokalypse“. Zu einem Denken der Verantwortung und der Erfahrung des Gespenstischen bei Jacques Derrida

Supervisor: Kurt Appel

Abstract (English)

This thesis is focused on the discourses about the end. In this work, these discourses are considered problematic in so far as they cover the self-contradictions, consequences or assumptions which are important for our ethical-political life; they claim truth and validity in heterogeneous spaces. The work deals with the possibilities of thinking about a future that does not view the present from the end but addresses an open future that begins to disturb the totalizing orders "here and now". Originating from his immanent critique of metaphysics the thesis of the work shows that Jacques Derrida's philosophy offers a basis for such thought of the future. Derrida's lecture *Of an Apocalyptic Tone Recently Adopted in Philosophy* is at the center of the work. Therein he refers to the apocalyptic modes of speech, which with their citation-like structure are to be regarded as self-representations of the structure of language itself. On its main axis, this work explains how Derrida links this textuality of John's Revelation with the thinking of the event. Thus Derrida challenges the metaphysical reading of the apocalypse and leads to an "apocalypse without apocalypse", which deals less with an apocalyptic vision of a finale but more with a messianic event. This messianic event, which takes place only in the mode of the perhaps, breaks with the usual order of chronological time. To be able to endure this disturbance and undecidability - the future in general - seems to be the capability of the philosophers of the future. In addition to the textuality, Derrida's linguisticphilosophical reflections allow this work to emphasize the responsiveness of each discourse, the fundamental supplementarity and the testimony of an absence in one's own speech as starting points for Derrida's thinking of responsibility in the second chapter. The fulfillment of this responsibility is always haunted by the call of the "other", which is always ahead of it and yet not identifiable, and by the experience of the impossible. The deciding question for this work was to what extent Derrida discovered a draft for a future orientation in the biblical script that disturbs the established orders and destabilizes the ruling treaty. In this sense, the work makes it clear, through the hantology and the figure of the ghost in the third chapter, that the question of the future cannot be posed without the question of such a destabilizing plan, nor without the question of responsibility in relation to those who are not present or not yet there, who are not (re-)presented.