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The “End of Politics” in the Cultural Philosophy of Vilém Flusser

In my contribution I try to work out the political implications of Flusserian thought. I show first that the beginning of post-history, which Flusser himself does not date precisely, should be determined from a political point of view - Auschwitz. For Flusser, as well as for the political philosopher Hannah Arendt, Auschwitz presented a breach with the Western tradition. But, opposed to Arendt, Flusser states that the breach of tradition in a sense continues, and the renewal of the political space, considered possible by Arendt, becomes increasingly impossible with the impact of the technical pictures. The forecast of the ‘death of the politics’ is explained by Flusser with the fact that a specific political difference, namely that of public and private space, has become fragile because of the communication revolution. To preserve the freedom and dignity of the human being in post-history, the lost balance of dialogue and discourse, according to Flusser, has to be restored and an ‘installation of the apparatus-totalitarianism’ has to be prevented. Finally, I close with a short reflection about how Flusser’s theory of the telematic society can be understood as an answer to the menace of the political in modern society, as it was assumed by Arendt in *Vita activa*.

Key Words: groundlessness, freedom, public realm, politics, Hannah Arendt, telematics

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