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Deconstruction and Ethics

Geoffrey Bennington

Deconstruction cannot propose an ethics. If the concept – all the concepts – of ethics come to us, as they do, as they cannot fail to, from the tradition it has become commonplace to call ‘Western metaphysics’, and if, as Derrida announces from the start, deconstruction aims to deconstruct ‘the greatest totality’,¹ the interrelated network of concepts bequeathed to us by and as that metaphysics, then ‘ethics’ cannot fail to be a theme and an object of deconstruction, to be deconstructed, rather than a subject of its admiration or affirmation. Ethics is metaphysical through and through and can therefore never simply be assumed or affirmed in deconstruction. The demand or desire for a ‘deconstructive ethics’ is in this sense doomed to be disappointed.

And yet, through the naivety of certain reactions to deconstruction which have wished to present it as more or less straightforwardly ethical, as though the burden of deconstruction consisted in delivering us from metaphysical illusion into the clear light of ethical felicity and self-righteousness,² we might also detect a certain truth worthy of elaboration. Deconstruction deconstructs ethics, or shows up ethics deconstructing (itself), in deconstruction, but *some* sense of ethics or the ethical, something archi-ethical, perhaps, survives the deconstruction or emerges as its origin or resource. Deconstruction cannot be ethical, cannot propose an ethics, but ethics might nonetheless provide a privileged *clue* for deconstruction, and deconstruction might provide a new way of thinking about some of problems traditionally posed by ethics.

The form of this argument is familiar from other deconstructive movements. Writing, for – the perhaps most famous – example, is itself a metaphysical concept which nonetheless, through its very metaphysical determination, provides important resources for the deconstruction of metaphysics. Similarly for the concept of the sign or of metaphor. Concepts constitutively ‘secondarized’ by metaphysics can be shown to be paradoxically primary, constitutive themselves of the very primary concept (and in the end, always, ‘presence’) from which they cannot fall

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