

55th Lecture at the Gramsci Monument, The Bronx, NYC: 24rd August 2013
DECONSTRUCTION AS EXCESS
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1. Let us not forget that Derrida has described deconstruction as *self-deconstruction*.
2. Deconstruction is not opposed to metaphysics and its conceptual apparatuses from the outside like systematic architectures.
3. At least according to its conception of itself, deconstruction operates from the inside; it is parasitic.
4. But that means that the procedure of the deconstructive critique of metaphysics is at work at first in metaphysics itself, is already working within it against it, often without it knowing it.
5. To uncover this ignorance of metaphysics about itself makes of deconstruction an almost passive, diagnostic practice which, before it conceives of itself as a surpassing of metaphysics in its supposed unity and self-containedness, assists metaphysics in coming to a better understanding of itself by pointing it to the implicit resistances, inconsistencies, differences within it.
6. To this extent, Giorgio Agamben also treats Derrida unjustly by understanding him, analogously to the injustice of the concept, as an opponent only of metaphysics, whereas Derrida did not cease to contest the possibility of such opposition under the heading of *deconstruction*.
7. Deconstruction — the procedure to which Derrida has given this name, which is irreducible to a law, a principle or a method and is therefore always a singular procedure — has always appeared as self-deconstruction, as deconstruction of the selfness of the self and the same by this self.
8. From the outset it is the name of a self-complication that describes the movement of self-development and self-distancing in one.
9. Therefore, the self-deconstruction of a self through itself is the moment of a certain madness, of a terrifying and uncanny aporia.
10. It is the ghostly moment of a suicidal resurrection, the moment of a self-surviving of a self that experiences itself as the witness and object of its de-selfing, as the object of a desubjectivization.
11. The self-deconstruction of the subject is perhaps nothing other than the subjectivity of this subject.