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MCDSARE Online Conference | 17-18 June 2021

**International Multidisciplinary Scientific Conference on the  
Dialogue between Sciences & Arts, Religion & Education**

**Speech title:**  
**“ THE DUAL METAPHYSICS OF GOOD AND  
EVIL IN JEAN BAUDRILLARD’S SOCIAL AND  
POLITICAL ONTO-THEOLOGY: SINGULARITY  
VS. GLOBALIZATION OR RADICAL  
OTHERNESS VS. INTEGRAL REALITY”**

Conference summary:

**By Professor Dr. Spiros MAKRIS,**  
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*In this paper I analyze in-depth Jean Baudrillard’s social and political onto-theology, by putting special emphasis on his radical theory concerning the metaphysical duality of Good and Evil. By contrast to other contemporary social and political thinkers, who taking a monistic stance developing their onto-theological and by extension metaphysical theories with regard to the nature and the function of power and masses in late modernity, the eminent French thinker has built a dualistic or, to put it differently, Manichaeian approach concerning the phenomenon of globalization and especially the relationship between global power system and the people in late capitalism. For Baudrillard, Good and Evil are not, as in conventional wisdom, moral quantities but onto-theological entities that shape the existence as well as the destiny of the world as a whole. By rejecting Hegel’s dialectics of reconciliation between master and slave in the deductive sphere of synthesis, he claims that the world is governed by a non-eradicated antagonistic principle which takes the fundamental shape of the onto-theological antagonism between Good (i.e. positivity) and Evil (i.e. negativity). This primordial rivalry gives world not only its continuity but above all its creative impulse. His basic theoretical account regarding the phenomenon of globalization is that contemporary world, under the hegemony of global power, has been entrapped into the self-catastrophic Empire of Good. By excluding any kind of negativity, any sort of radical otherness, any form of singularity, Good leads the world towards a parodic dystopia of decay, conformism and devastating perfectionism.*

*For Baudrillard, this is a hypocrisy that destroys all the onto-theological potentialities of the world. Actually, he asserts that, by absorbing all the transcendental powers of Good into the global technological networks of digital hyperreality, the hegemonic system of global power has created a world empty of any metaphysical perspective. Now, Evil and its negative entities play the role of an anti-world, a parallel universe, which tries to resist against the totalizing and homogenizing power of Good. Baudrillard calls this whole parallel universe 'black market' to the extent that masses more and more are pushed to the extremes at the outer margins of world. Despite the fact that this development brings to the fore a Nietzschean pessimism, he supports that at the end of the day, ironically, or according to the new metaphysics of pataphysics, silent masses are liberated of any kind of representation and mental manipulation, leading the hegemonic system of global power in collapse. Using his poetic terminology, Baudrillard defines this strange and ironic revolution as involution, in the sense of a passive anti-power that blocking the global system of power till its ruin. To put it in a nutshell, the prominent French philosopher, builds a radical social and political onto-theology in which Good and Evil are the faces of the same coin. By unfolding themselves across an onto-theological continuum, Good and Evil offer to the world a status of equilibrium, i.e. a status of survival. The advent of globalization or Integral Reality, with the inexorable hegemony of the Empire of Good, full of an orgiastic excess, obscenity, dystopic perfectionism, totalization, homogenization, promiscuity, and in the final analysis a self-catastrophic mania of digital pornography, leads the world to an ironic impasse: the only salvation, the only eschatological soteriology, comes this time from the side of a redemptive Evil that helps us to give an end to our orgiastic decay by devouring ourselves. The whole thing looks like an ancient Greek drama. Nemesis comes only via hubris. This is our only hopeful destiny. In this vein, sometimes with a strong sense of provocation, he analyzes international terrorism as the counter-gift of modern Western orgy to its self. By the same token, so prophetically, he speaks about the dominant principle of virulence, that is to say the parodic situation of a world so emptied of any kind of anti-bodies, or otherwise so totalized and homogenized by the Empire of Good, that suffers from the syndrome of immune deficiency. Through these onto-theological lens, Covid-19 could be seen as a constituent failure of humanity to align with its metaphysical and biological necessities of its survival. In Emmanuel Levinas' own terms, insofar as the Empire of Good has excluded from the world of turbo-capitalism in late modernity, any form of singularity or radical otherness or exteriority, the world has inevitably been condemned to follow the fatal path of an implosion, i.e an internal explosion, having surrendered to the hegemonic powers of onto-theological decadence. He calls this process final solution supporting that in poetic terms it seems like a perfect crime.*