# Baudrillard K

#### Our world is dictated by the hyperreal. Society is engrained in the meaningless binary in which we have lost any meaning of truth. This breeds the conditions of semiocapitalism and a paralysis of our psychic process. Swarts no date

Swarts, Frederick. The Metaphysic of the Code . //fd

"Leibniz, that mathematical spirit, saw in the mystic elegance of **the binary system** that counts only the zero and the one, the very image of creation. The unity of the supreme Being, **operating by binary function in nothingness**, would have sufficed to bring out of it all the beings." - McLuhan The great simulacra constructed by man pass from a universe of natural laws to a universe of force and tensions of force, today to a universe of structures and binary oppositions. After the metaphysic of being and appearance, after that of energy and determination, comes that of indeterminacy and the code. Cybernetic control, generation from model, differential modulation, feed-back, question/answer, etc.: such is the new *operational* configuration (industrial simulacra are only *operational*). Digitality is its metaphysical principle (the God of Leibniz), and DNA its prophet. It is in effect in the genetic code that **the "genesis of simulacra**" today finds its most accomplished form. **At the limit of** an always more extensive **abolition of references and finalities**, of the loss of resemblance and designation, we find **the digital program- sign**, whose value is purely tactical, at the intersection of the other signals (corpuscles of information/test) and whose structure **is that of a macro-molecular code of command and control**. At this level the question of signs, of **their rational destination**, their **real or imaginary**, their repression, their deviation, the illusion they create or that which they conceal, or their parallel meanings - **all of that is erased**. We have already seen signs of the first order, complex signs and rich in illusion, change, with the machines, into crude signs, dull, industrial, repetitive, echoless, operational and efficacious. What a mutation, even more radical still, with signals of the code, illegible, with no gloss possible, buried like programmatic matrices light-years away in the depths of the "biological" body - black boxes where all the commandments, all the answers ferment! End of the theatre of representation, the space of signs, their conflict, their silence; only the black box of the code, the molecular emitter of signals from which we have been irradiated, crossed by answers/questions like signifying radiations, tested continuously by our own program inscribed in the cells. Jail cells, electronic cells, party cells, microbiological cells: always the search for the smallest indivisible element, whose organic synthesis would be made according to the givens of the code. But **the code itself is but a genetic cell**, a generator where myriads of intersections produce all the questions and possible solutions, so that choices (by whom?) can be made. No finality involved with these "questions" (informational and signifying impulsions) but the answer, genetically unchangeable or inflected by minute and aleatory differences. Space is no longer even linear or one- dimensional: *cellular* space, indefinite generation of the same signals, like the tics of a prisoner gone crazy with solitude and repetition. Such is **the genetic code**: an erased record, unchangeable, of which we are no more than cells- for-reading. All aura of sign, of significance itself is resolved in this determination; all **is resolved in the inscription and decodage.** Such is the third-order simulacrum, our own. Such is the "mystic elegance of the binary system, of the zero and the one", from which all being proceeds. Such is the status of the sign that is also the end of signification: DNA or operational simulation. All of this is perfectly well summed up by Sebeok ("Genetics and Semiotics", in Versus): Numerous observations confirm the hypothesis that the internal organic world descends in a straight line from the primordial forms of life. The most remarkable fact is the omnipresence of the DNA molecule. The genetic material of all organisms known on earth is in great measure made up of the nucleonic acids DNA and RNA that contain in their information structure, transmitted by reproduction from one generation to another and furthermore gifted with the capacity of self-reproduction and imitation. Briefly, the genetic code is universal, or almost. Its deciphering was an immense discovery, in the sense that it showed that "the two languages of the great polymers, the language of nucleonic acid and that of protein, are tightly correlated" (Crick, 1966; Clarck/Narcker, 1968). The Soviet mathematician Liapounov demonstrated in 1963 that all living systems transmit by prescribed canals with precision a small quantity of energy or of matter containing a great volume of information, which is responsible for the ulterior control of a great quantity of energy and matter. In this perspective numerous phenomena, biological as well as cultural (stockage, feed-back, canalization of messages and others) can be seen as aspects of the treatment of information. In the last analysis information appears in great part as the repetition of information, or even as another sort of information, a sort of control that seems to be a universal property of terrestrial life, independent of form or substance. Five years ago I drew attention to the convergence of genetics and linguistics - autonomous disciplines, but parallel in the larger field of communication science (of which animal semiotics also is a part). The terminology of genetics is full of expressions taken from linguistics and communication theory (Jacobson, 1968), which also underlined either the major resemblances or the important differences of structure and of function between genetic and verbal codes. . . It is obvious today that the genetic code must be considered the most fundamental of all the semiotic networks, and therefore a prototype of all the other systems of signaling that animals use, man included. From this point of view, molecules which are systems of quanta and behave like stable vehicles of physical information, systems of animal semiotics and cultural systems, including language, constitute a continuous chain of stages, with always more complex energy levels, in the framework of a universal unique evolution. It is therefore possible to describe either language or living systems from a unified cybernetic point-of-view. For the present, this is only a useful analogy or a prediction. A reciprocal rapprochement between animal communication and linguistics can lead to a complete knowledge of the dynamics of semiotics, and such a knowledge can be revealed, in the last analysis, to be nothing less than the very definition of life. And so the current strategic model is designed that everywhere is replacing the great ideological model which constituted political economy in its time. You will find it under the rigorous sign of "science" in the Chance and Necessity of Jacques Monod. The end of dialectical evolution, it is the discontinuous indeterminism of the genetic code that now controls life - the teleological principle. Finality no longer belongs to the term; there is no longer a term, nor a determination. Finality is there beforehand, inscribed in the code. We see that nothing has changed - simply the order of ends yields to the play of molecules, and the order of signifieds to the play of infinitesimal signifiers, reduced to their aleatory commutation. All the transcendant finalities reduced to a dashboard full of instruments. There is still, however, recourse to a nature, to an inscription in "biological" nature - in actuality, a nature distorted by fantasy like she always was, metaphysical sanctuary no longer of origin and substance, but this time of the code; the code must have an "objective" basis. What could be better for that purpose than the molecule and genetics? Monod is the strict theologian of this molecular transcendance, Edgar Morin the rapt disciple (A.D.N.\* + Adonai!). But for one as well as the other, the fantasy of the code, which is equivalent to the reality of power, is merged with molecular idealism. (\*D.N.A.) Thus we find once more in history that delirious illusion of uniting the world under the aegis of a single principle - that of a homogenous substance with the Jesuits of the Counter Reformation; that of the genetic code with the technocrats of biological science (but also linguistics as well), with Leibniz and his binary divinity as precursor. For the program here aimed at has nothing genetic about it, it is a social and historical program. That which is hypostatized in biochemistry is the ideal of a social order ruled by a sort of genetic code of macromolecular calculation, of P.P.B.S. (Planned Programming Budgeting System), irradiating the social body with its operational circuits. The technical cybernetic finds its "natural philosophy" here, as Monod says. The fascination of the biological, of the biomedical dates from the very beginnings of science. It was at work in Spencerian organicism (sociobiology) on the level of second- and third-order structures (Jacob's classification in The Logic of Life, it is active today in modern biochemistry, on the level of structures of the fourth-order). Coded similarities and dissimilarities: that is certainly the image of cyberniticized social exchange. You only have to add "stereospecific complex" in order to re-inject intracellular communication; that Morin will come to transfigure into molecular Eros.

#### The 1AC’s attempt to reconfigure scripts of blackness within the academy results in coercive mimeticism, an institutionalized self-hatred that locks identity into a state of psychosis where the question of “am I enough?” becomes dictated by the other.

Nyong'o 14 [Tavia, associate professor of Performance Studies at New York University, "Unburdening Representation." The Black Scholar 44.2 (2014): p. 70] VR

I concur with English when he observes that "old discursive practices and symbolic structures ... need updating from time to time." This updating, I would note, has less to do with accommodating anything like progress than it has to do with reframing oppositional strategies in the face of ever-evolving modes of intransigence. The **inauthenticity of the fabulist** is of particular value on this score, insofar as his or her speech is not contained by a correspondence to its particular context, but carries over concepts, percepts, and affects from one regime of representation into another in a manner that is neither up-to-date nor out-of-date but truly untimely. One could give here as an example Jason Holliday's superannuated camp antics--already dated in 1967 and hardly a "positive image" for black gay men in our post-Stonewall era--acts and gestures that nevertheless contain within themselves an internal differentiation from their own times that never ceases to fascinate and, in so fascinating, to **inspire other acts of imagining life otherwise**. If the powers of the false supply one reliable ingredient to the transformation of character--to the making over of black flesh into "canvases of representation," as Stuart Hall puts it--it is in the **relief it provides from the anxiety produced** by the quixotic search for an authentic relation to an inauthentic and oppressive world. (13) III. One way of articulating the way Afrofabulation can respond to English's call to update our philosophical norms is in relation to what Rey Chow has termed "coercive mimeticism." Discussing how the politics of representation have evolved in the era of conservative multiculturalism, Chow has noted: Such politics may, as I have been arguing, be designated by the phrase "coercive mimeticism," a general cross-ethnic mechanism that provides the connection among otherwise disjointed events such as the pedagogical cultivation and circulation of arcane cultural knowledge; the activist clamor for institutional space for underrepresented disciplines (demonstrated, for instance, by students going on hunger strikes on campuses); and the ever-renewable government efforts to fabricate and stabilize the kind of genealogy mentioned by [Etienne] Balibar, in which ethnics can be securely contained (through surveys, statistics, scientific studies, intelligence networks, and police and immigration records). While they demand and reward the **reiterations of self-mim**icry in Western societies by Asian, Asian American, African American, Latino, and other such demographic groups, the forces of coercive mimeticism are ultimately what engender the profound sense of **self-hatred** and impotence **among ethnics**, because, however conscientiously they attempt to authenticate themselves--and especially when they attempt conscientiously--they will continue to come across as **inferior imitations**, copies that are **permanently out of focus**. (14) In Chow's analytic, mimesis becomes the underlying process that sutures darstellen to vertreten, with the added psychoanalytic insight (one seen also in Jose Munoz's work on disidentification) that the contradictions I have been pointing out at the level of political representation also surface, at a psychic level, for the black or minoritarian subject. (15) In broadening her institutional analysis beyond artistic spaces to include other sites of cultural production and reproduction such as university departments, Chow also reminds us how we are all engaged in the everyday arts of mimesis. Chow places the contemporary multicultural subject in the position of the hysteric, who demands of the other: Why am I who you say I am? The only alternative to the attendant doubt Chow identifies--anxiety leading to "self-hatred and impotence"--is to somehow refuse this identification, to assert and enact that "I is another," and to fabulate a different version of the story that coercive mimeticism would have us tell. To appeal to fabulation, or the storytelling function, as I have been throughout this essay, may appear to grant too much agency or significance to discourse and narrative. Such a claim might also be poorly timed, given the emergence of a range of posthumanisms and new materialisms that seek, in at least some of their versions, to displace the human from its central position in theoretical debates. From the vantage point of black studies, however, I would tend to follow those who suggest that we are not yet human, that the human is a regulatory ideal on a horizon we have not yet arrived at, and that to complete the impossible task of finding a narrative form adequate to addressing that audience would be to fabulate, in Deleuze's terms, a "people who are missing." (16)

#### They’re a performative investment in debate, their reliance on a ballot to reject academia only delves themselves deeper into hyperreality.

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Resilience must be performed explicitly, legibly, and spectacularly. Overcoming is necessary but insufficient; to count and function as resilience, this overcoming must be accomplished in a visible or otherwise legible and consumable manner. Overcoming is a type of “affective labor” which, as Steven Shaviro puts it, “is productive only to the extent that it is a public performance. It cannot unfold in the hidden depths; it must be visible and audible” (PCA 49n33) In order to tune into feminine resilience and feed it back into its power supply, MRWaSP has to perceive it as such. “Look,! Overcame!” is the resilient subject’s maxim or mantra. Gender and race have always been “visible identities,” to use philosopher Linda Martin Alcoff’s term, identities strongly tied to one’s outward physical appearance. However, gendered/racialized resilience isn’t visible in the same way that conventional gender and racial identities are visible. To clarify these differences, it’s helpful to think of resilience in terms of a “Look, I overcame!” imperative. “Look, I Overcame!” Is easy to juxtapose to Frantz Fanon’s “Look a Negro!”, which is the touch stone for his analysis of gendered racialization in “The Fact of Blackness.” In both cases, looking is a means of crafting race/gender identities and distributing white patriarchal privilege. But, in the same way that resilience discourse “upgrades” traditional methods for crafting identities and distributing privilege, the “looking” in “Look, I Overcame’” is an upgrade on the “looking” in “Look, a Negro” According to Fanon, the exclamation “Look, a Negro!” racializes him as a black man. To be “a Negro” is to be objectified by the white supremacist gaze. This gaze fixes him as an object, rather than an ambiguous transcendence (which is a more nuanced way of describing the existentialist concept of subjectivity). “The black man,” as Fanon argues, “has no ontological resistance for the white man” (BSWM 110) because, as an object and not a mutually-recognized subject, he cannot return the white man’s gaze (“The Look” that is so important to Sartre’s theory of subjectivity in Being & Nothingness). The LIO narrative differs from Fanon’s account in the same way it differs from Iris Young’s account of feminine body comportment: in resilience discourse, objectification isn’t an end but a means, any impediment posed by the damage wrought by the white/male gaze Is a necessary prerequisite for subjectivity, agency, and mutual recognition. In other words, being looked at isn’t an impediment, but a resource. Resilience discourse turns objectification (being looked at) into a means of subjectificatlon (overcoming). It also makes looking even more efficient and profitable than simple objectification could ever be. Recognizing and affirming the affective labor of the resilient performer, the spectator feeds the performer’s individual overcoming Into a second-order therapeutic narrative: our approbation of her overcoming is evidence of our own overcoming of our past prejudices. This spectator wants to be seen by a wider audience as someone who answers the resilient feminine subject’s hail, “Look, I Overcame’. Just as individual feminine subjects use their resilience as proof of their own goodness, MRWaSP uses the resilience of its “good girls” as proof that they’re the “good guys” — that its social and ethical practices are truly just, and that we really mean it this time when we say everyone is equal. For example, the “resilience” of “our” women is often contrasted with the supposed “fragility” of Third-World women of color. Or, in domestic US race-gender politics, the resilience of some African-American women (their bootstraps-style class ascendance) is contrasted to the continued fragility of other African-American women, and thus used to reinforce class distinctions among blacks. There are a million different versions of this general story: “our” women are already liberated — they saved themselves —but, to riff on Gayatri Spivak, “brown women need saving from brown men.” Most mainstream conversations about Third-World women are versions of this story: discussions of “Muslim” veiling, female circumcision, sweatshops, poverty ‘development.” they’re all white-saviorist narratives meant to display MRWaSP’s own resilience. Look, I Overcame!” upgrades ‘Look, a Negro’ by (a) recycling objectification into overcoming and (b) compounding looking, so that one can profit from others’ resilience, treating their overcoming as one’s own overcoming. This upgrade in white supremacist patriarchy requires a concomitant upgrade in looking.” This shift in looking practices parallels developments in film and media aesthetics. As Steven Shaviro has argued, the values, techniques, and compositional strategies most common in contemporary mainstream Western cinema — like Michael Bay’s Transformers—are significantly different than the ones used in modernist and post-modernist cinema, and that these differences in media production correlate to broader shifts in the means of capitalist and ideological production. Neoliberalism’s aesthetic is, he argues, “post-cinematic.” This post-cinematic aesthetic applies not just to film and media, but to resilience discourse. Its performance practices and looking relations configured by the “Look. I Overcame!” imperative, resilience is, in a way, another type of post-cinematic medium. In the next section I use Shaviro’s theory of post-cinematic media to identify some specific ways in which traditional patriarchal tools are updated to work compatibly with MRWaSP resilience discourse. The looking in the “Look, I Overcame!” narrative is not the same kind of looking described by concepts like “the male gaze” or “controlling images” This looking is a type of deregulated MRWaSP visualization.

#### The alternative is complete negation – a refusal to feed the system that destroys our psyche. The political has lost the will for positive action and now all that is left in the power of the masses is negation. Baudrillard 93

(Baudrillard, Jean), The Transparency of Evil: Essays on Extreme Phenomena, 1993)//faizaan

In Simmel's words, 'Negation is the simplest thing imaginable. That is why the broad masses, whose component elements cannot achieve agreement as to goals, come together here.' **It is useless to expect a positive opinion or a critical will from the masses**, for they have none: **all they have is** an undifferentiated power, **the power to reject**. **Their strength flows solely from what they are able to expel, to negate** - and that is, first and foremost, any project that goes beyond them, any class or understanding that transcends them. There is something here of a philosophy of cunning born of the most brutal experience - the experience of animals, or of peasants: 'They won't put that over on us again, we won't fall for their calls to sacrifice, or listen to their pie in the sky.' **Profound disgust for the political order** - though one that may well coexist with specific political opinions . Disgust for the pretension and transcendence of power, **for the inevitability and abomination of the political sphere. Where once there were political passions, we now find only the violence peculiar to a fundamental disgust with everything political**. Power itself is founded largely on disgust. The whole of advertising, the whole of political discourse, is a public insult to the intelligence, to reason - but an insult in which we collaborate, abjectly subscribing to a silent interaction. The day of hidden persuasion is over: those who govern us now resort unapologetically to arm-twisting pure and simple. The prototype here was a banker got up like a vampire, saying, 'I am after you for your money' . A decade has already gone by since this kind of obscenity was introduced, with the government's blessing, into our social mores. At the time we thought the ad feeble because of its aggressive vulgarity . In point of fact it was a prophetic commercial, full of intimations of the future shape of social relationships, because it operated, precisely, in terms of disgust, avidity and rape. The same goes for pornographic and food advertising, which are also powered by shamelessness and lust, by a strategic logic of violation and anxiety.

**No perms**

#### Framing issue – they don’t get a permutation: (a) it’s a methods debate – you should hold them to the method they defended in the 1AC by itself since anything else justifies and endorses severance which endorses bad scholarship as it should be a debate of my method versus yours, and (b) perms justify infinite aff conditionality – allowing permutations allow the aff reading infinite new advocacies in the 1AR which skews 7 mins of the 1NC and destroys neg ground.

#### The role of the ballot is to vote for the debater that best disrupts the simulacrum. Antonio 95

Nietzsche's Antisociology: Subjectified Culture and the End of History Author(s): Robert J. Antonio Source: American Journal of Sociology , Jul., 1995, Vol. 101, No. 1 (Jul., 1995), pp. 1-43 Published by: The University of Chicago Press Stable URL: http://www.jstor.com/stable/2782505 //WHS-AK

The "problem of the actor," Nietzsche said, "troubled me for the longest time."'12 He considered "**roles" as "external," "surface," or "foreground" phenomena** and viewed close personal identification with them as symptomatic of estrangement. While modern theorists saw dif- ferentiated roles and professions as a matrix of autonomy and reflexivity, Nietzsche held that **persons** (especially male professionals**) in specialized occupations** **overidentify with their positions and engage in gross fabrica- tions** to obtain advancement. They look hesitantly to the opinion of oth- ers, asking themselves, "How ought I feel about this?" **They are so** thoroughly **absorbed in simulating** effective **role players** that they have trouble being anything but actors-"The role **has actually become the character**." This highly subjectified social self or simulator **suffers devas- tating inauthenticity**. The powerful authority given the social greatly amplifies Socratic culture's already self-indulgent "inwardness." Integ- rity, decisiveness, spontaneity, and **pleasure are undone by paralyzing overconcern about** possible **causes, meanings, and consequences of acts** and unending internal dialogue about what others might think, expect, say, or do (Nietzsche 1983, pp. 83-86; 1986, pp. 39-40; 1974, pp. 302-4, 316-17). Nervous rotation of socially appropriate "masks" reduces persons to hypostatized "shadows," "abstracts," or simulacra. **One adopts "many roles," playing them** "badly and **superficially**" in the fashion of a stiff "puppet play." Nietzsche asked, "**Are you genuine? Or only an actor**? A representative or that which is represented? . . . [Or] no more than an imitation of an actor?" Simulation is so pervasive that it is hard to tell the copy from the genuine article; social selves "prefer the copies to the originals" (Nietzsche 1983, pp. 84-86; 1986, p. 136; 1974, pp. 232- 33, 259; 1969b, pp. 268, 300, 302; 1968a, pp. 26-27). Their inwardness and aleatory **scripts foreclose genuine attachment to others**. This type of **actor cannot plan for the long term** or participate in enduring net- works of interdependence; such a person is neither willing nor able to be a "stone" in the societal "edifice" (Nietzsche 1974, pp. 302-4; 1986a, pp. 93-94). Superficiality rules in the arid subjectivized landscape. Neitzsche (1974, p. 259) stated, "One thinks with a watch in one's hand, even as one eats one's midday meal while reading the latest news of the stock market; one lives as if one always 'might miss out on something. ''Rather do anything than nothing': this principle, too, is merely a string to throttle all culture. . . . **Living in** a constant **chase after gain compels people to expend** their **spirit to the point of exhaustion** in continual pretense and overreaching and anticipating others." Pervasive leveling, improvising, and faking foster an inflated sense of ability and an oblivious attitude about the fortuitous circumstances that contribute to role attainment (e.g., class or ethnicity). The most medio- cre people believe they can fill any position, even cultural leadership. Nietzsche respected the self-mastery of genuine ascetic priests, like Socra- tes, and praised their ability to redirect ressentiment creatively and to render the "sick" harmless. But he deeply feared the new simulated versions. Lacking the "born physician's" capacities, these impostors am- plify the worst inclinations of the herd; they are "violent, envious, ex- ploitative, scheming, fawning, cringing, arrogant, all according to cir- cumstances. " **Social selves are fodder for the** "great man of the **masses**." Nietzsche held that "the less one knows how to command, the more ur- gently one covets someone who commands, who commands severely- a god, prince, class, physician, father confessor, dogma, or party conscience. **The** deadly **combination of desperate conforming and overreaching** and untrammeled ressentiment **paves the way for a new type of tyrant.**

## Case

#### Turn---competition co-opts the aff, direct contestation of the affs method makes us vote debaters based on their identity which leads to psychic violence of other debaters – that’s a voting issue .

Atchison and Panetta ‘9 Jarrod Atchison, Phd Rhetoric University of Georgia, Assistant Professor and Director of debate at Wake Forest University, and Edward Panetta, Phd Rhetoric Associate Professor University of Pitt and Director of Debate at Georgia, Intercollegiate Debate and Speech Communication, Historical Developments and Issues for the Future, “Intercollegiate Debate and Speech Communication: Issues for the Future,” The Sage Handbook of Rhetorical Studies, Lunsford, Andrea, ed. (Los Angeles: Sage Publications Inc., 2009 p. 317-334

Competition has been a critical component of the interest in intercollegiate debate from the beginning, and it does not help further the goals of the debate community to dismiss competition in the name of community change. The larger problem with locating the "debate as activism" perspective within the competitive framework is that it overlooks the communal nature of the community problem. If each individual debate is a decision about how the debate community should approach a problem, then the losing debaters become collateral damage in the activist strategy dedicated toward creating community change. One frustrating example of this type of argument might include a judge voting for an activist team in an effort to help them reach elimination rounds to generate a community discussion about the problem. Under this scenario, the losing team serves as a sacrificial lamb on the altar of community change. Downplaying the important role of competition and treating opponents as scapegoats for the failures of the community may increase the profile of the winning team and the community problem, but it does little to generate the critical coalitions necessary to address the community problem, because the competitive focus encourages teams to concentrate on how to beat the strategy with little regard for addressing the community problem. There is no role for competition when a judge decides that it is important to accentuate the publicity of a community problem. An extreme example might include a team arguing that their opponents' academic institution had a legacy of civil rights abuses and that the judge should not vote for them because that would be a community endorsement of a problematic institution. This scenario is a bit more outlandish but not unreasonable if one assumes mat each debate should be about what is best for promoting solutions to diversity problems in the debate community.

#### Traumatization DA: Their libidinal economy frames desire as always perpetuating antiblack traumas. This restrictive notion leads to cycles psychological and traumatic violence.

**Braidotti 06** Rosi; Utrecht University and Birkbeck College; Affirmation versus Vulnerability: On Contemporary Ethical Debates; 2006; <https://www.pdcnet.org/C12573E5003D645A/file/12987BF52DF1C537852574800056A6F8/$FILE/symposium_2006_0010_0001_0245_0264.pdf>;

What is negative about **negative affects** is not a value judgment (any more than it is for the positivity of difference), but rather the effect of arrest, **blockage**, and rigidification **that comes as a result of an act of violence, betrayal, a trauma-or which can be self-perpetuated through practices that our culture simultaneously chastises as self-destructive and cultivates as a mode of discipline and punishment: all forms of mild and extreme addictions, differing degrees of abusive practices that mortify and glorify the bodily matter, from binging to bodily modifications.** **Abusive, addictive, or destructive practices** do not merely destroy the self but **harm the self's capacity to relate to others**, both human and non-human others.Thus **they harm the capacity to grow in and through others and become others**. Negative passions diminish our capacity to express the high levels of interdependence, the vital reliance on others, which is the key to a non-unitary and dynamic vision of the subject. **What is negated by negative passions is the power of life itself, as the dynamic force, vital flows of connections and becomings.** This is why they should not be encouraged, nor should we be rewarded for lingering around them tao lang. Negative passions are black holes. An ethics of **affirmation involves the transformation of negative into positive passions: resentment into affirmation,** as Nietzsche put it. **The practice of transforming negative into positive passions is the process of reintroducing time, movement, and transformation into a stifling enclosure saturated with unprocessed pain. It is a gesture of affirmation of hope in the sense of affirming the possibility of moving beyond the stultifying effects of the pain, the injury, the injustice.** **This** is a gesture of **displacement of the hurt,** which fully contradicts the twin logic of claims and compensation. This **is achieved through** a sort of **de-personalization of the event**, which is the ultimate ethical challenge. **The displacement of the ego-indexed negative passions or affects reveals the fundamental senselessness of the hurt, the injustice, or injury one has suffered**. **"Why me?" is the refrain most commonly heard in situations of extreme distress**. This expresses rage as well as anguish at one's ill **fate**. **The answer is plain: for no reason at all**. Examples of this are the banality of evil in large-scale genocides like the Holocaust (Arendt,1963), and the randomness of surviving them (think of Primo Levi who could/not endure his own survival). **There is something intrinsically senseless about the pain or injustice: lives are lost or saved for all and no reason at all**. Why did some go to work in the WTC on 9/11 while others missed the train? Why did Frida Kahlo take that tram which crashed so that she was impaled by a metal rod, and not the next one? For no reason at all. Reason has nothing to do with it. That is precisely the point.