

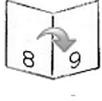
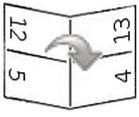
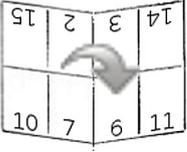


HOWTO PLIEGO (Read before printing :)

This is a "pliego", the smallest book possible, old Do-It-Yourself style!

HowTo print it: if your printer has a duplex printing feature, use it. If it does not, print first this page and place it again in the paper tray, so that it prints the other side of the sheet starting from here

HowTo fold it: follow these 3 easy steps, cut carefully by the dotted lines & enjoy!



(Sheet 10 should touch 11 after the 1st folding, then 5 should touch 4, and finally 8 touches 9).

HowTo use it: once read, if you do not have the intention to collect this pliego with love leave it in a public place, so somebody else could read it :) You can download, comment or even create more pliegos at <http://pliegos.net>

Image: "Orbital engine parent drawing" by Sakurambo. At http://commons.wikimedia.org/wiki/File:Orbital_engine_parent_drawing.jpg under the public domain.



Take care (Prendre soin) - Bernard Stiegler -

Culture is that which cultivates. What is cultivated is that which is worthy of being taken care of by the raising of a cult. Culture is what supposes not simply a rupture with nature, but a transformation of the process of vital individuation through a process of psychic and collective individuation which causes a third process of individuation to appear, which is the technical system.

The process of psychic and collective (that is to say, social) individuation, is technical: it rests on a physiological, technical and social organology which deploys systems concretising this evolution, which is an incessant trans-formation and which one calls human history. This process constitutes the threads [frames] from which are woven the motifs of psychic and collective individuation, but such that these threads are overdetermined by the techniques and technologies of threading [frames].

Then these times came to an end. This violence must temper and subliminate itself in a taking care of this earth [terre]. The farmer causes nature to suffer, but while making nature suffer, he makes of it a culture—insofar, however, as he dedicates to it a cult. This cult is a sublimation, in the sense Freud gives to the word: the sublimation of that violence by which the farmer throws nature into disequilibrium.

If agriculture is therefore a part of culture, it is a very singular part: in one way or another, it is the very origin of that which we call culture, and insofar as when we speak of culture, we hear civilisation, sedentarisation and urbanisation: cities. It is a very limited view of history or of protohistory that opposes "town" and "country." There are only towns insofar as farmlands formed. And, giving the gift of civilisation—that is to say, of civility and elevation—nascent agriculture, as the raising of the living, and through this, the elevation of man himself, inaugurates a new modality of what I call, after Simondon, the process of psychic and collective individuality.

as it passes into the machine, was condemned to the status of proletarian in the sense that he was thereby deprived of the capacity to become an individual, and the present transgenic techniques are part of this same process of disengagement. The whole question here is to not make the refusal of this state of affairs a compartment consisting in the refusal of biotechnological evolution itself. I would not claim to be qualified to offer any judgment on the necessity or not of genetically modified organisms [OGM]: I have not done the work which could authorise such a judgment—insofar as it is ever possible to settle such questions in a clear manner. Today, then, I do not have a firm opinion on this subject; but I am however inclined to think that the future of humanity passes through

responsibility which is also his existence, and it is in this sense that his existence is in relation with his consistence. The farmer has a very original relation to the original question of the articulation between life, technique, and the symbolic, one which maintains the feeling of a responsibility for the living which he does not want to lose, for example, through what biotechnology permits imagining as the expropriation of his knowledge, and which constitutes in the strict sense a proletarianisation of that knowledge. Simondon claimed that the worker, losing his knowledge

civilisation consists and which is the principal factor destroying existing ways of life; that is to say, ways of existence: it is thus also what has produced the trans-formation of the world, and to such an extent that farmers ceased to be the only actors.

But in the case of what is these days called globalisation, this is concerned with substituting modes of employment [modes d'emploi] for modes of life, and this is an immense change. The question is no longer simply that of the spread of the Greek way of life into Egypt and across Alexandria, but rather of replacing a mode of life with "directions for use" [mode d'emploi]: this is the destruction, in other words, of a mode of existence and of coexistence through which life is elevated above mere subsistence.

*

The farmer takes care in that, from out of the reproduction of which he is in charge, he develops ways of life, the knowledge

farmer who takes care selects—and is thus not content simply to reproduce, but produces 'that is to say, trans-forms. This trans-formation, insofar as it forms a world, is what must therefore take care of the world, and not just nature. This is what agriculture is.

We live today in an extremely singular moment, a moment of rupture in relation to the epiphylogenetic base which has formed techniques for several million years—and a rupture which very probably constitutes an exit from that which was opened in the epoch of sedentarisation. I want to speak about the appearance of what no longer constitutes techniques of life, what one could call the arts of living, but rather technologies of life.

Agriculture raises [élève] animals and plants, for which it takes care, and one must relate this "raising" [élevage] to the question of elevation and even of an education in the interior of which it takes shape and place, that is, what one calls culture.

This modality consists in territorialisation—and takes form as an ensemble of territorial systems which are at once biological, geographical (physical geography and human geography), technical, economic, political, linguistic, religious and cultural.

Thus appear, then, the farmer, the artisan, the priest, and the soldier, and between them a common base develops, which is the technical system.

*

This cult is thus on an other plane than that which merely subsists and which exists: it is a plane which consists in that, as consistency, it exceeds subsistence and existence. "Consistents" are what, while not themselves existing, nevertheless constitute the condition of what does exist.

For example, justice does not exist. But life is led according to a desire for a justice which overcomes the injustice of what is.

of how to live in a territory [savoir vivre territorialisé], and this territorialisation might seem to oppose the deterritorialisation engendered when technique becomes technological: at the same time, the farmer has a technical relation to life—the stock-breeder [éleveur] who selects transforms the living. Now, the technological evolution of the relation to life, across the biotechnologies, prepares the way for the dispossession [désaisie] of this responsibility. Is this dispossession ineluctable? Whatever the answer, the question today is what, in this context, culturally seizes the farmer as a new form of responsibility, and what remains of the responsibility of society toward the living, given the fact that some of this responsibility must be delegated to technicians, insofar as these technicians take care of what is entrusted to them.

The cult is that which from the beginning cultivates the

hunter-gatherers, but more than that of the farmer who takes care of the living.

The Bible appears as a discourse on farmers [agriculteurs]—shepherds [pasteurs] and cultivators: agriculture is a new mode of being of culture, which is no longer that of the hunter-gatherers, but more than that of the farmer who takes care of the living.

Translated by Suzanne Arnold, Patrick Crogan, and Daniel Ross.

Extracted from: <http://arsindustrialis.org/node/2925>

He takes care of the living with a view to providing subsistence, and thus to cultivating life, taking good care of existence so that it is not reduced to subsistence: it is thus in this sense of taking care of living that he makes sacrifices.