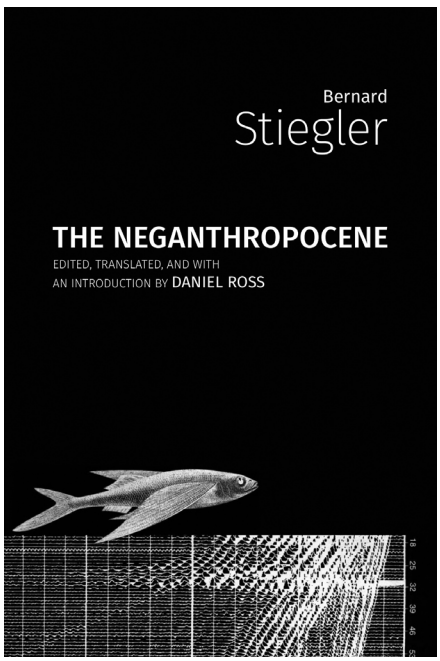
Dawid Gostyński
Facultuy of Polish and Classical Philology, Adam Mickiewicz University in Poznań
Translated by Katarzyna Szuster-Tardi

An Epoch without Epoch



Even though the Anthropocenehas only been around for a short time, it has become a notion that is both exhaustively discussed and deeply problematic. Bernard Stiegler's newest book *The Neganthropocene* contributed to this discussion, in which – as Ewa Bińczyk [2018] has recently illustrated – researchers can neither agree on the proper name for the "new epoch" nor its timeframe, central causes, or remedial actions. As new as the book is, it is partly comprised of articles that have been previously published (e.g. in *Automatic Society: The Future of Work*) or edited to produce new texts. Although it is only now that Stiegler has become interested in the issue of the Anthropocene in the general frame of the book, which was published as part of the "Critical Climate Chaos: Irreversibility" series, he has addressed this problem before in the context of other categories relevant to him – primarily, entropy. Hence, the author does not abandon the lexicon he developed over the course of more than thirty books, but rather expands on it and uses it to investigate new concepts and issues. This somewhat cumulative method has produced a book of an incredibly, and at times mind-bogglingly, wide array of notions and topics: from the global market and local urban initiatives, through technological anthropogenesis and the flow of energy in ecosystems, Big Data and education, labor automation, and the origin and role of art (mostly cinema), to the stimulation of the consumerist libido, and cosmology. Therefore, in order to discuss the concept presented in *The Neganthropocene*, in the subsequent section, I will only focus on two issues: the source of the impasse of the Anthropocene, which has become an "epoch without epoch", and the proposition of a new techno-ecological era, to which Stiegler refers to as the "Neganthropocene."

Stiegler leans most towards those propositions framing the issue of the Anthropocene, which place

technics and new technologies at the heart of "the human epoch." Thus, this applies to the concepts developed, among other authors, by Alf Hornborg, Hermínio Martin, Koert van Mensvoort, and Agostino Cera, which postulate that the current epoch be called the "Technocene." Hornborg argues that the category of the Anthropocene had offered an important reference point when it was the opposition between nature's plan and the social space that had to be deconstructed and their mutual conditioning explained [57]. Today, it is the category itself – in which humanity is the universal species with a biologically engrained drive towards technological development and environmental destruction – that ought to be deconstructed. Neither the manufacturing or industrial shift, nor our entry into the Anthropocene "refer to the biological properties of the species *Homo sapiens*, but to a specific form of social organization that emerged very recently in human history." [61] In other words, the Anthropocene would not have happened without technology, while the development of technology was possible thanks to a politics conducive to progress, which triggered inequalities in the area of labor (colonial and industrial) and exchanges of natural resources (e.g. between colonizing and colonized countries). Hence, the study on the current crisis should shift its focus to the interdependencies between social relationships and the emerging technologies, and we should start viewing the Anthropocene as the Technocene.

Such a statement of the problem of technology provokes diametrically opposed responses. On the one end of the spectrum, it may be claimed that it is new technologies that offer a solution. These may be geo-engineering ideas, which are surveyed in the article by Ken Caldeir and David W. Keith. According to them, the climate-related crises could be addressed by employing technology to capture carbon dioxide from the atmosphere, use biomass to store it or disperse aerosols in the stratosphere to absorb solar radiation [57-62]. Alternatively, as it is in the case of van Mensvoort, the human entwined with technology may be perceived as a catalyst for evolutionary changes: not so much (or not only) as the perpetrator of species extinction, but as a technologically-advanced agent, capable of creating new species, which will fill in the gaps after extinct species. Naturally, there are a number of problems with these concepts: starting with the unpredictable consequences of such projects, through the risk of producing a technocratic organization of both the environment and social relationships. Such concepts might also lead to the replication of the rhetorics of strength and conceptual models of "managing nature", where the human is in the privileged position and decides about other species. On the other end of the spectrum, there are concepts from the authors whose articles have been presented in such books as *General ecology: The New Ecological Paradigm*. They refrain from both technophobia and geo-engineering technophilia. In their view, the involvement of technology in the changing forms of ecological thinking provides a basic context for discussion. Instead of adopting a ready-made and non-problematized vision of technology itself, which could be used for programing the environment, they propose shifting attention to how thought processes have been re-greened with the participation of the technological evolution. This would entail the need to reconsider the currently existing, pluralized concepts of "ecology" in order to create the awareness of a new – at this point, techno-ecological – world [Hörl and Burton 4-21].

Stiegler leans more towards the latter of the listed perspectives (in fact, his article was also featured in Hörl and Burton's monograph). The author attempts to create the type of thinking that would include the entirety of the micro and macro-thinking about the ecological crisis. This way, he is approaching well-known projects, such as Félix Guattari's ecosophy. They share the view that there is a need for a triple formulation of the problem, pointing to the crises of an ecology of mind, social ecology, and environmental ecology [Guattari]. However, contrary to Guattari, Stiegler views the last piece of the puzzle differently, which is the most intriguing and arguable point. His critique of the Anthropocene combines: 1) a reflection on the creation of subjectivity alongside historical processes of individuation and capitalist deindividuation; however, subjectivity is treated here not individually but through 2) an assessment of trans-individuation social potential, and 3) the participation of technics and technology in the individuation (psychological and social) processes, which always entail a change to the environment/surroundings, and nowadays, have turned out to be "toxic" [Stiegler 45] for the biosphere.

These three points are based on a feedback loop, according to the principle (slightly simplified here) of the exhaustion of subsequent epochs (which implicates a disintegration of the existing conditions) and the potential for a recomposition of the conditions for the new epoch. For Stiegler, technics plays a fundamental role in these changes whereas the basic problem of the Anthropocene lies in the nihilism: being stuck at the stage of disintegration and the exhaustion of the future potential for a recomposition. Its symptoms are both a lack of social awareness and the inability or unwillingness to generate alternative scenarios. In other words, it is an (un)awareness of a crisis, in which any change appears either redundant or ineffective. For this reason, the human – whom Stiegler treats as a universal and homogenous figure, on which I will comment in the conclusion, later – stuck between denialist fantasies and melancholic passivity, has become a strange actor: empowered (environmentally speaking) and completely disempowered, passive, only capable of thinking within the inflexible logic of the Anthropocene, hence, inventing alternatives that only reinforce the existing rules – for example, transhumanism [Stiegler 71-90]. As a result, Stiegler joins a wider discussion about the causes of the Anthropocene's stagnation, which is quite unanimously blamed on social disinformation, a consumerist lifestyle, the weak position of the natural sciences in public discourse, too great a disciplinary fragmentation, and too high a bar for scientific "certainty" that prevents the publication of some data regarding the impact we are having on the environment. Stiegler treats these causes only as part of the problem. Similarly to environmental problems (and the environment practically vanishes from the author's reflections), he considers them as symptomatic of a wider crisis, which, according to Stiegler, primarily stems from the structures of contemporary knowledge and thinking.

Put another way, Stiegler does not have a problem with humans changing the environment nor with the fact that they have changed it radically (geologically). The human, as a noetic being, has always modified the environment due to the technical supplement, which conditioned the emergence of a reflective being [Stiegler 107-111, 154-160]. Technics is perceived here neither as manmade nor as *Gestell*, but as a factor conditioning anthropogenesis and modifying its surroundings (milieu). Hence, the human is viewed not so much as an organic but an organologic being, which should be considered, in contrast with other living beings, in terms of its endosomatic functioning as well as its prosthetic (exosomatic) conditions of generating reflection on functioning. Technics – according to Stiegler – is the foundation of knowledge and critical thinking. The first tools, images, and spoken and written language, all the way to the digital code constitute elements of accumulating, recording and processing human experience that comprises the transindividuation space, in relation to which the human can individuate (mentally and socially). Therefore, this exteriorization has a dual nature: of retention – that is, accumulation and selection of the past – and protention – consideration of the future aspect.[1]

The Anthropocene suspends the work of the above-mentioned system. It impedes retention because instead of generating knowledge, we are experiencing the storage of a homogenous mass of information. It blocks protention because instead of a desire for change, it offers an algorithmic programing of the future according to what is probable, quantifiable and set for consumption. As a result, it impedes the game between retention and protention, which, as Stiegler sees it, is a game about the present. Thus, the Anthropocene, following the expiry of the previous epoch, becomes "the absence of epoch." [189]

According to Stiegler, and similarly to Crutzen and Stoermer's views, the "epoch without epoch" starts with the emergence of the era of industrialization and the development of capitalism (contrary to Stiegler, Jason Moore sees the beginning of the Capitalocene earlier, in the 16th century). However, this is not a result of the fact that capitalism is closely dependent on the biosphere, taking advantage of "cheap nature" [Moore 78-115] and making itself reliant on, e.g. the growing demand for fossil fuels [Malm and Hornborg 62-69], but because of an abrupt scission in the area of technicalindividuation. The scission results from the universal proletarization, which is not viewed from the lens of class, but which signifies, according to Stiegler, a loss of knowledge unfolding on two

[1] For the sake of the discussion about the Anthropocene, I am using a considerable simplification here. To read a summary of Stiegler's concepts see [James].

levels. The first one is linked to the growing automatization of labor, where human skills (*savoir faire*) are increasingly delegated to the machine. The second level – equivalent to a machine-based overproduction of goods – is based on the loss of the knowledge of life (*savoir vivre*), which has transformed into managing the impulse economy programed around consumerism. This techno-logical system, which became increasingly autonomous in relation to the human, found its extension in the digital epoch. From that point on, it has been algorithms and databases that have played the role of principal rule-makers. Focused less on retention, they have become the warehouses of the future: they calculate, predict and process human choices, thus, arresting the potency for conceiving as well as desiring a different future [Rouvroy and Berns 163-196]. Therefore, according to Stiegler, it is impossible to think critically about the Anthropocene. Automatization and under-investment in desire result in the atrophy of any thinking and action based on "thoughtfulness" and "care" (these are some of the keywords in Stiegler's deduction). Consequently, it is not only a chance for counteraction that is withering but also – most importantly for Stiegler – a conceptual framework that would allow for thinking in and about the Anthropocene.

What does the author propose then? Put simply: Stiegler wants to treat the Anthropocene as the Entropocene. When searching for the cause of the Anthropocene, he is trying to find a point that would work with the logic of a *pharmakon*: having a toxic effect while simultaneously creating a chance for improvement. For Stiegler, this point is entropy. Although the author's thesis that the term itself was overlooked in the 20th century is debatable (entropy, as Eric Zencey illustrates, was one of the most catchy categories permeating various fields: from biology to economy, sociology, anthropology to literary studies [47-56]), for Stiegler, the most vital fact is that appropriate conclusions have not been drawn from the problem of entropy. From this perspective, the key invention for capitalism appears to be the thermodynamic machine. It is a certain "matrix" of how the Anthropocene works. Its basic phenomenon is the build-up of entropy, disintegration and expending energy resources. Therefore, the new digital age is only an extension (not so much post-industrial as hyper-industrial) of the analogue epoch, because energy remains a basic value in cognitive capitalism (whether we mean the physical work of existing servers, the creation of data clouds or semiotic mass processing). For this reason, Stiegler believes that the most appropriate name for the Anthropocene is the Entropocene.

It is possible to think about the Entropocene in reverse. Stiegler does not stop at the creation of "Entropology" in the spirit of Lévi-Strauss, where human activity is viewed as a history of the destabilization of existing environmental structures. Stiegler follows in the footsteps of Schrödinger and proposes thinking about entropy from the perspective of negentropy. In other words, the idea is to think about the human not only as the cause of the energy chaos and exhaustion but also as a techno-biological organism, whose immanent feature is the ability to produce an immune system, sustain life, stop disintegration, and balance the production and consumption of energy. It is here that negentropy – as a principle of organizing and processing chaotic energy – proves vital because it means restoring positive potential to the human. If capitalism is entropic, it is because it has created a closed, automatic, homogenous system that is consuming its own resources, chasing profit and is incapable of transforming. Negentropy would mean thinking of a different system of organisms, technologies, and social structures, which would include open networks performing countless energy transformations, based on bifurcations and driven by a perspective of "life" [Stiegler 259-264]. Hence, the new epoch – the Neganthropocene – would result in overcoming the impasse of the Anthropocene, that is, a nihilist perspective based on the disintegration of the present and incapability of imagining the distant future. This overcoming would entail a general "reevaluation of values", hence, abandoning profit generation as a value that – according to Stiegler – is currently fundamental, subjugates every other value, and decides about social and environmental relationships. Instead of an economic perspective, based on central categories of production/consumption, the author proposes a "cosmological" perspective [Stiegler 39-60], where profitability would no longer be a principal value. It would be replaced with caring (which I will discuss soon) and "trying to live" [269], which

would transform the entire psycho-socio-biospheric dimension. Although it sounds like an ultimate apotheosis of the negentropy, Stiegler is far from optimistic in regard to finally solving the ecological crisis. Placing life in the center of interest requires including its dynamics, thus, the entwined order and dispersion, production of negentropy and entropy, because the proper form of organic life is neither a static structure nor the final form. Hence, Stiegler stresses that there has been too much focus on positive or dialectic solutions while a new remedy must be pharmacological, focusing on the game between entropy and negentropy as a permanent and interchangeable generation of structures and discontinuity, chaos and internal order.

For Stiegler, however, the nature of "life" is not organic but organologic. Therefore, he transfers pharmacological thinking onto the issue of technics and new technologies, through which and within which the change would take place. Essentially, this is the main point of Stiegler's program: conceiving technics as a pharmakon. The author reminds us about the known potential of technics to transform (itself). It is technical objects themselves that have the inherent possibility for exhaustion, crisis and recomposition into a technology of new functions, which modify – positively or negatively – the ecosystems. On the one hand, technics may function as an element proletarizing knowledge. It can be self-reflexive and progressively independent from the human, starting from social media algorithms to increasingly less transparent stock exchange algorithms. The first kind tends to change an active user into a passive receiver by delegating activity to computational processes (data collection, information selection, showing prepackaged content – Stiegler is referring here to the effect of the "Trumpocene"). The second type is becoming increasingly less clear because they are often operating outside the supervision and perceptive capabilities of humans. On the other hand, according to Stiegler, it is technics that has been at the heart of the development of perceptive capabilities and symbolic organizing of human reality. Hence, for its potential to be fulfilled, it must be considered as a matrix of critical thinking in the conditions of the new techno-environment. This means the need to decrease the dominant role of economic interests while increasing awareness and human agency in an interaction with technology: from comprehending its mechanisms to being able to shape it (the ways and functions of data processing or controlling generated information) in an egalitarian way. It is only then that technology can provide conditions to form social networks while countering critical and rational thinking with hyper-rational (computable and algorithmic), and as a result, irrational (causing economic or ecological crises) laws of the market.

For this to happen, Stiegler claims that two interconnected categories – thoughtfulness and caring – must be philosophically considered. These categories lead the author to yet again raise the question about the human as a noetic being. This question refers to anthropogenesis (Stiegler calls it epiphylogenesis) and is posed from the angle of Derrida's *différance*. The human is shown here as both sourceless and governed by the logic of the supplement, which in Stiegler's optics means technics, specifically, its source contribution to the creation of the category *anthropos*. In other words, it is technics that produces the difference between a time of pure and non-differentiated life (belonging to other species), and the human falling at a time characteristic for them: from this point on, technically mediated and structured (in Stiegler's lexicon – grammatized) because it is technics that conditions the work of retention and protention while forcing the human to face the inherent awareness of "temporality", that is, a perspective of death. However, it is this awareness of difference and time (at this point, Stiegler joins Heidegger's reflections) that enables the emergence of a reflective being, which has the ability to defer and "put into question." [198] These faculties are the foundation of 'care-ful' thinking linked to the existential evolution and individuation of a subject in specific social, technological and natural environments. As a result, they refer to caring, which vanishes when knowledge is transferred onto machines; thinking becomes automated while thoughtfulness towards the surroundings is diffused by consumerism. Therefore, vitally perceived *différance* is the fundamental function of negentropy, meaning, the diversification and postponement of the toxic *anthropos*, and by extension, entropy, releasing "curative" thinking for various ecosystems. Consequently, Stiegler argues that the fundamental challenge for the Neganthropocene is 'care-ful' thinking (the author uses here a Derridian

play on words *panser* and *penser*), which must be directed at vital *différance*, which in turn is linked to the source supplement, that is technics. Hence, careful thinking is thinking about technics.

This speculative tone becomes less abstract once Stiegler starts pointing to the already existing institutions, organizations and projects (often with which the author is directly affiliated), such as the IRI, Plaine Commune and NextLeap. Plaine Commune is an experimental form of urban commune, different from the previous concept of a smart city. It is located in the department of Seine-Saint-Denis, in the region Île-de-France. Its principle is to invent new forms of resident participation in the self-management of the commune based on digital platforms. However, media are not directed at "information networking" that is global, deterritorialized and which disintegrates a collective. Instead, the goal is to create a local "network of knowledge" that connects a smaller community. This new platform involves reprograming of the previous architecture of the web to make it more elastic so that it could simultaneously permit and encourage its users to process it critically while enabling other algorithms to work.[2] These algorithms – no longer set to suggest products – could, for example, create connections between other users based on their previous activity on the net (reviews, posts, critical comments, etc.). This platform aims to build cooperation between the education, research, economy and public initiatives of local residents, all of which are to be geared towards one objective: to maximize participation in the creation and modification of collective skills and knowledge.

Consequently, Stiegler is suggesting that in Anthropocene times, we ought to rethink technics and new technologies in relation to the human as a noetic being. Only then, according to the author, will we be able to create a new conceptual framework that can pluck us from the impasse of the Anthropocene and restore caring to our thinking, and by extension, once again, allow the human – as the geologic causal factor – to impact the biosphere, this time in a curative way. We thus need pharmacological thinking that will trigger a game between entropy and negentropy. Previously, it has been overlooked, and yet it is the only solution that will allow us to treat the causes of the Anthropocene as a path out of "the human epoch."

Despite the fact that on a general level, Stiegler's book is incredibly vast and insightful, it works better if one reads it from the perspective of, for instance, research on technology than from the viewpoint of the discussion on the Anthropocene.

The main issue lies in the question: Who is the Neganthropocene designed for and who would lead us to it? Hence, the problem is about determining the causality of various actors in the times of the Entropocene and indicating the subject (subjects), who would implement the change. Firstly, Stiegler projects a universal *anthropos* (and it is not only Hornborg [see Bonneuil and Fressoz 65-97] who points to the unreliability of this category in the context of the Anthropocene) who is supposed to transform into an unspecified *neganthropos*. This might produce a double exaggeration. On the one hand, the thesis about an absolute algorithmization of life, and as a result, the impossibility of thinking about the future, seems a bit far-fetched. On the other hand, due to the insufficient specification of the *anthropos*, one could think of the Neganthropocene in equally exaggerated terms as an epoch of "absolute experts", created for the already technologically educated and privileged actors who are the makers of our "future." However, will the new epoch be solely based on discursive work? Will it include the knowledge (even if it is not directly connected to employment) or the skills that do not necessarily translate into discursive orders, but which are just as crucial (especially in the context of the postulated "caring") and – similarly to the current epoch – are just as invisible as, e.g. the reproductive work of women. Who will have access to knowledge if it is based on the network, which is (still) based on uneven access? Eventually, will the new knowledge not prove insufficiently diversified (geographically or culturally) in its "technocentrism", hence, ultimately not conducive to changes in the area of the entrenched conceptual patterns? Simply put, Stiegler's concept does not withstand criticism, on the one hand, about the technocratic potential of the Neganthropocene, and on another, about the ethnocentric perspective. Hornborg's doubts resurface here: knowledge and comprehension of

[2] NextLeap is one of the projects that is studying the practical possibilities of cryptography in the times of universal data transparency, for example.

such notions as "technics", "science" or "environment" mean different things in technologically developing and developed countries (the latter of which are frequently the biggest culprits, environmentally-speaking). Furthermore, the "impact of technology" will mean one thing in the countries where these technologies are designed, and something else for those who manufacture them. From a more local perspective, the problem is just as complicated. Although such projects as Plaine Commune were aimed to be small laboratories for the global order, they ultimately hurt the local residents: the unemployment rate doubled among them because they turned out to be too poorly qualified to co-create the new technological environment.

There is also the key question from the perspective of the Anthropocene regarding non-human actors. It is not even about their participation in implementing the change, but about their presence in the recomposed vision of the noetic *neganthropos*. The issue lies in the very tools, previously developed by Stiegler, and now used to criticize the Anthropocene. Stiegler draws a simple line between human and non-human beings. While the human has been extracted from the "natural time", the animal stayed on the side of the "pure", homogenous life, devoid of time articulation and excluded from exteriorization. Thus, at one end, there is a peculiar and diversifying human, on the other, a monolithic, organically determined and universal non-human mass. If 70% of water is being used up and 51% of greenhouse gas emissions are a result of animal breeding [Goodland and Anhang 10-19], such an (instrumental) treatment of the problem by Stiegler does not bode well in the context of the Anthropocene. On the other hand, even if this issue is overlooked, there is still a question about the nature and possibility of the Neganthropocene's community, where caring may turn out to be anthropocentrically exclusive. Putting aside Stiegler's tools, one can also ask about the dominant role of one of the technics/technologies, which always shapes a given epoch – leaning towards retention or protention, while creating a possibility for change (in this case, the potential of the digital code). In the context of the Anthropocene, would it not be better to move beyond this reduction and examine other forms of "traces" of human activity – from oceans, through rocks, soils, plants, to species changes – which simultaneously tell their own history, and the history of their relationship to the human? [Barad 801-831; Iovino]. Is it not these biospheric traces that will reveal something as (un)interesting about the epoch and the *anthropos* as technology itself? In these optics, can non-human actors become an active subject capable of initiating changes to "thoughtful thinking"? And finally, to what degree does this reductionist way of treating "retention" and "protention" extend beyond the knowledge treating nature as a resource, and not a causative actor?

For these reasons, Stiegler's book seems at once absolutely necessary and equally insufficient. Interestingly, it falls short most when Stiegler forgets about his own postulates, that is, when he uncritically applies his previously developed conceptual apparatus to a new problem, which, according to the author, requires a new conceptual frame. This suggests that in his general thesis, Stiegler is ultimately right.

WORKS CITED

Barad, Karen. "Posthumanist Performativity: Toward an Understanding of How Matter Comes to Matter." *Journal of Women in Culture and Society*, vol. 28, no. 3, 2003, pp. 801-831.

Bińczyk, Ewa. *Epoka człowieka: retoryka i marazm antropocenu*. Wydawnictwo Naukowe PWN, 2018.

Bonneuil, Christophe, and Jean-Baptiste Fressoz. *The Shock of the Anthropocene: the Earth, History, and Us*, Verso, 2016.

Caldeira, Ken, and David W. Keith. "The Need For Climate Engineering Research." *Issues in Science and Technology*, vol 26, no. 9, 2010.

Goodland, Robert, and Jeff Anhang. "Livestock and Climate Change." *World Watch*, vol. 22, no. 6, 2009, pp. 10-19.

Guattari, Félix. *The Three Ecologies*. Translated by Ian Pindar, and Paul Sutton. The Athlone Press, 2000.

Hörl, Erich, et al., editors. *General Ecology: the New Ecological Paradigm*. Bloomsbury Academic, 2017.

Hornborg, Alf. "The Political Ecology of the Technocene: Uncovering Eco-logically Unequal Exchange in the World-System." *The Anthropocene and the Global Environmental Crisis*, edited by Clive Hamilton, et al. Routledge, 2015, pp. 57-69.

Iovino, Serenella, et al., editors. *Material Ecocriticism*. Indiana University Press, 2014.

James, Ian. *Nowa filozofia francuska*. Translated by Joanna Bednarek, and Piotr Juskowiak. Wydawnictwo Naukowe PWN, 2014.

Malm, Andreas, and Alf Hornborg, "The Geology of Mankind? *A Critique of the Anthropocene Narrative*." Anthropocene Review, vol. 1, no. 1, 2014, pp. 62-69.

Mensvoort, Koert. "The Anthropocene Explosion." *Next Nature Network*, 28 Sep. 2014, https://www.nextnature.net/2014/09/the-anthropocene-explosion/.

Moore, Jason W. "The Rise of Cheap Nature." *Anthropocene or Capitalocene?*, edited by Jason W. Moore. PM Press, 2016, pp. 78-115.

Rouvroy, Antoinette, and Thomas Berns. "Algorithmic Governmentality and Prospects of Emancipation." *Réseaux*, vol. 177, no. 1, 2013, pp. 163-196.

Stiegler, Bernard. *The Neganthropocene*. Open Humanity Press, 2018.

Zencey, Eric. "Some Brief Speculations on Popularity of Entropy as Metaphor." *Activity*, no. 6, 1991, pp. 47-56.

ABSTRACT

Dawid Gostyński

Epoch without epoch

This article presents the main assumptions of the problem of the Anthropocene discussed in Bernard Stiegler's book *Neganthropocene*. For Stiegler, the key reference point is the issue of technics and new technologies. According to the author, linking the technological evolution with the development of capitalism resulted in the human being gradually alienated by technics. It has also produced an awareness that has had increasingly toxic consequences both for the human as a subject, social relationships, and environmental issues. Due to its simultaneously disorganizing and exploitative nature, Stiegler proposes that the Anthropocene be called the Enthropocene. At the same time, the author offers his own project of overcoming the crisis, which is based on re-thinking the issue of technics. He calls for the reinforcement of human awareness and agency in relation to new technologies by replacing the economic perspective with newly-construed categories of "life" and "care."
Keywords: entropy, negentropy, Anthropocene, technics, care