



BIROn - Birkbeck Institutional Research Online

Eve, Martin Paul (2010) A few notes on some of Jacques Derrida's writings.
martineve.com ,

Downloaded from: <http://eprints.bbk.ac.uk/id/eprint/16904/>

Usage Guidelines:

Please refer to usage guidelines at <https://eprints.bbk.ac.uk/policies.html> or alternatively
contact lib-eprints@bbk.ac.uk.

Jacques Derrida, “Autoimmunity: Real and Symbolic Suicides: A Dialogue with Jacques Derrida,” in Giovanna Borradori, *Philosophy in a Time of Terror: Dialogues with Jurgen Habermas and Jacques Derrida*, trans Pascale-Anne Brault and Michael Naas (Chicago: University of Chicago Press, 2004)

Interview conducted five weeks after 9/11

Copyright (C) 2009 Martin Eve

Permission is granted to copy, distribute and/or modify this document under the terms of the GNU Free Documentation License, Version 1.3 or any later version published by the Free Software Foundation; with no Invariant Sections, no Front-Cover Texts, and no Back-Cover Texts.

A copy of the license is included in the section entitled "GNU Free Documentation License".

85

- Asked if “September 11 (*Le 11 Septembre*)” is a major event
- Derrida replies that, in saying “September 11” we are “already citing”
 - “You are inviting me to speak here by recalling, as if in quotation marks, a date or a dating that has taken over our public space and our private lives for five weeks now.”

86

- The apparent immediacy of the feeling about this being an event is actually “conditioned, constituted, if not actually constructed, circulated at any rate through the media by the means of a prodigious techno-socio-political machine”.
- To mark a date presupposes that an event has not occurred before and will not happen again
- The term “‘act of international terrorism’ [...] is anything but a rigorous concept that would help us grasp the singularity of what we will be trying to discuss”
- “this very thing, the place and meaning of this “event,” remains ineffable”
- The metonymic term “9/11” is used because “we do not recognize or even cognize” the event

87

- Compulsive repetition of the metonymy serves to:
 - Conjure the fear away (repetition deadens)
 - Deny our powerlessness to name the item
- “something terrible took place on September 11, and in the end we don't know what. For however outraged we might be at the violence, however much we might genuinely deplore – as I do, along

with everyone else – the number of dead, no one will really be convinced that this is, in the end, what it's all about.”

- In New York at the time of the interview “you feel or are made to feel that it is actually forbidden” to speak of anything without mentioning 9/11
- The important of focusing on language is “Not in order to isolate ourselves in language, as people in too much of a rush would like us to believe, but on the contrary, in order to try to understand what is going on precisely *beyond* language and what is pushing us to repeat endlessly”

88

- Asks where the injunction to talk about 9/11 is coming from
- Insists on the English phrase “major event”
 - Because the targeted domain, from which the injunction to repeat is coming, is “dominated largely by the Anglo-American idiom”
 - “international law, diplomatic institutions, the media, and the greatest technoscientific, capitalist and military power”
 - The “*critical* essence” of “this hegemony” (hegemony of target domain with this idiom)
 - Critical meaning “decisive, potentially decisionary, decision-making” and...
 - Critical meaning “*in crisis*: today more vulnerable and threatened than ever”
- The impression itself is an event

89

- In an empiricist fashion, “The event is made up of the “thing” itself [...] and the impression [...] that is given”
- “We could say that the impression is “informed,” in both senses of the word: a predominant system gave it form, and this form then gets run through an organized information machine (language, communication, rhetoric, image, media and so on)”
- States that it has been easy to enact mass murder for many years, but creating an impression for an event is a different matter
- Must distinguish between two impressions:
 - 1.) Compassion for the victims; “should be without limits, unconditional”
 - 2.) The belief that this is a major event
 - “*Belief*, the phenomenon of *credit* and of *accreditation*”

90

- Queries on the nature of belief, impression and event illustrating self-awareness of British empiricist overtones
- Asked by Borradori whether “event” is meant “in the Heideggerian sense”
 - *Ereignis* – event or a coming into view
- Derrida responds that “The undergoing of the event, that which in the undergoing or in the ordeal

at once opens itself up to and resists experience, is, it seems to me, a certain *unappropriability* of what comes or happens”

- The event is beyond comprehension, but still experienced
- No event is worthy of the term “appropriation”

91

- States that “Nothing is less certain” than to claim that 9/11 was unforeseeable or without precedent
 - It was highly predictable
- Yet, will work on this hypothesis regardless

92

- Evaluation of “major” cannot be purely quantitative
 - It is not the number of victims, but the shock waves
 - Parallel of buildings destroyed by planes by Kamikaze pilots
- September 11th is a “distant effect of the Cold War itself”

93

- To destabilize the US, which is the superpower, is to destabilize the world
 - Because this is what the current discourse legitimizes

94

- The horizon of non-knowledge will be made more concrete by three moments
 - 2x Cold War
 - 1x Autoimmunity; the quasi-suicidal process in a living being where it “works to destroy its own protection”
 - NB. This is not actually the medical meaning of autoimmunity, which is not destroying one's own immunity, but actually where the immune system mistakenly attacks any bodily function
- The world feels as though this is a new *type* of attack
 - Why?
- Before answering, worth remembering that the US “lays a virtually sovereign role among sovereign states”

95

- Problem of suicide is twofold
 - Suicide of hijackers

- Suicide of the America who trained them
- They are an enemy from within
- Notes the “extraordinary *economy*” of the attack
 - See also: Jean Baudrillard, *The Spirit of Terrorism and Requiem for the Twin Towers*, trans. by Chris Turner (London: Verso, 2002)

96

- Attacks targeted the economic and the military
 - The heads of the US
- An event, even if happy, has something traumatizing in it
- Necessary to question the temporality of the event and how it “remains open by our terror before the *future* and not only the past”
- “The ordeal of the event has as its tragic correlate not what is presently happening or what has happened in the past but the precursory signs of what threatens to happen”

97

- “It is the future that determines the unappropriability of the event, not the present or the past.”
- It is the “terrible sign” of “what might or perhaps will take place, which will be *worse than anything before*”
- If the US was told that something on the scale of 9/11 would never happen again, it would hardly resonate so much
- The Cold War opened up the traumatic possibility of nuclear war

98

- The problem with the “end” of the Cold War is that there is no longer a “balance of terror” - the new source of terror is “anonymous
- What is now at stake is the “existence of the world”

99

- Should ignore the “religious connotations” and “childish stratagems” of the term “axis of evil”
- The faceless nature of the enemy means that attempts to “deny, repress or forget” the trauma “are but so many desperate attempts. And so many autoimmunitary movements. Which produce, invent, and feed the very monstrosity they claim to overcome”

100

- Humanity is not “defenseless” against this threat
- The “war on terrorism” “works to regenerate, in the short or long term, the causes of the evil they claim to eradicate”

- Borradori asks what role philosophy can play or help in the understanding of 9/11
- Derrida replies that such an event “surely calls for a philosophical response”
- Philosophy can question the suppositions on which the popular interpretation (media) rests
- Returns to a critical reading of Schmitt
 - See: Jacques Derrida, *The Politics of Friendship*, trans. George Collins (London: Verso, 2005)
 - Distinctions between classical war and civil war

101

- However, this violence is not as the result of war
 - Bush cannot identify the enemies in the War on Terror
 - This is crucial to war
 - See Jacques Derrida, “On Absolute Hostility: The Cause of Philosophy and the Spectre of the Political,” in *The Politics of Friendship*, trans. George Collins (London: Verso, 2005), 116
 - bin Laden is not Afghan, he was US-trained
 - Geography is no longer an appropriate determinant for war
 - Claims that, now, “it is enough to infiltrate a strategically important computer system and introduce a virus or some other disruptive element to paralyze the economic, military, and political resources of an entire country or continent”
 - “The relationship between earth, *terra*, territory and terror has changed, and it is necessary to know that this is because of knowledge, that is, because of technoscience”
 - “It is technoscience that blurs the distinction between war and terrorism”

102

- Speculates that we might look back on September 11th with a nostalgia for the good old days when things were visible, for the new war will be invisible
- Schmitt's distinctions no longer hold
- Terrorism now holds new distinctions
- Borradori asks if these new distinctions of terrorism can safely be drawn
- Derrida responds by questioning how terror is distinct from fear which Hobbes, Schmitt and Benjamin hold to be the “very condition of the political and of the state”

103

- Derivation of the word terror from the French revolution
- Claims that current definitions of terrorism do not exclude “state terrorism”
 - NB: according to Schweitzer (Glenn E. Schweitzer with Carole Dorsch Schweitzer, *A Faceless Enemy: The Origins of Modern Terrorism* (Cambridge, Massachusetts: Perseus, 2002), 27.) there are over 200 definitions of “terrorism” in circulation. However according to the US State

Department, in a paper entitled 'Patterns of Global Terrorism' published in 2000, terrorism is 'premeditated, politically motivated violence perpetrated against noncombatant targets by subnational or clandestine agents, usually intended to influence an audience' (Schweitzer, 24), suggesting that Derrida is incorrect here.

- Talks of the UN attempt to condemn “international terrorism” and the reservations expressed by nations about this term

104

- Queries how the boundaries between national and international are drawn
 - Cases:
 - Algerian rebellion from 1954 to 1962
 - Palestine
 - Irish
 - Afghans
 - Chechnyans

105

- Semantic instability of borderlines
- Dominant power is the one that manages to legalize its actions on the world stage
 - “for it is always a question of law”

106

- Oil reserves “remain among the rare territories left, among the last nonvirtualizable terrestrial places”
 - Everything remains anchored to these few remaining places
- Borradori states that what Derrida is suggesting will require a change in international law
- Derrida responds that this is true and that it must take place, but at an unpredictable rate
- Redefines philosopher as “one who seeks a new criteriology to distinguish between “comprehending” and “justifying””
 - One who “demands accountability from those in charge of the public discourse”

107

- Difference between justifying and condemning, although recognising the conditions of possibility
- Borradori asks who is the most terrorist, the state or the “terrorist”
- Derrida responds that this is an interminable question because it constantly escalates, all terrorism is a response to previous terrorism
- However, the symbolic and psychic effects of the act must be taken into account

- “The *quality* or *intensity* of the emotions provoked [...] is not always proportional to the number of victims or the amount of damage-”

108

- Posits that terrorism does not just involve putting to death
 - “Can't one terrorize without killing?”
 - and “Isn't it also “letting die””?
 - “hundreds of millions of human beings, from hunger, AIDS, lack of medical treatment, and so on – also be part of a “more or less” conscious and deliberate terrorist strategy?”
- Wrong to assume that terrorism is always conscious
 - “there are historical and political “situations” where terror operates, so to speak, as if by itself, as the simple result of some apparatus”
- 9/11 depended upon the media

109

- “there is nothing purely “modern” in this relation between media and terror”
- Cites case of French resistance fighters
 - Called terrorists by Nazis
 - When France liberated, this accusation, obviously, vanished
 - “but who could deny that it was entirely untrue”
- Borradori asks where Derrida was on September 11
- Derrida replies “in Shanghai”
- He watched it on CNN and noted that “it was easy to foresee that his was going to become, *in the eyes of the world*, what you called a “major event”

110

- China initially tried to make this seem as a local incident, but soon had to align itself against terrorism
- Borradori asks if such a radical deconstruction of the distinction between war and terrorism makes it difficult to see who the actors are and if this leads to a risk of total anarchy
- Derrida says that the term anarchy “risks making us abandon too quickly the analysis and interpretation of what indeed *looks like* pure chaos”
- Recaps on situation of sovereign state against anonymous elements

111

- States that the US is “not the sole target” of the “bin Laden” associated terrorist operation
- “The point may be to provoke a military and diplomatic situation that destabilizes certain Arab countries torn between a powerful [anti-American] public opinion [...] and the necessity of basing

their nondemocratic authority on diplomatic, economic and military ties with the United States.”

- For instance, Saudi Arabia
- The paradox of US alignment with such regimes when the US is supposed to defend democracy and human rights

112

- the “least that can be said” about these “regimes” is that “they do not correspond to this model”
 - Also Pakistan
- Such regimes are also targets of those who organise international terrorism against the US
- “And with all the angling going on between these triangles, it is difficult to disentangle the real from the alleged motivation, oil from religion, politics from economics or military strategy”
- Borradori asks if the standard objective of terrorists is to overturn, but not take over, to destabilize
- Derrida replies that it is not only destabilizing one's declared enemy, but also “those much closer”; “Sometimes even one's own allies”
- Warns of taking the Arab “world” as a homogeneous whole

113

- States that the strands within Islam that lead to fanaticism must be overcome and that we must help
- Borradori asks if bin Laden's terrorism harbours “international political ambitions”
- Derrida responds that what appears unacceptable is “not only the cruelty, the disregard for human life, the disrespect for law, for women, the use of what is worst in technocapitalist modernity for the purposes of religious fanaticism”
 - “it is, above all, the fact that such actions and such discourse *open onto no future and, in my view, have no future*”
 - “What is being proposed, at least implicitly, is that all capitalist and modern technoscientific forces be put in the service of an interpretation, itself dogmatic, of the Islamic revelation of the One.”
 - No place for secularism in the “discourse “bin Laden””

114

- Derrida states, firmly that, despite his strong reservations about the European and American systems, he would still choose them over bin Laden because they are “open to perfectibility”
- Borradori asks if Derrida places his hopes in the authority of national law
- Derrida responds in the affirmative
- Sovereign states should respect international law
 - Such laws should be constantly reflected upon and critiqued for refinement
 - Deconstruction

- An effective system of sanctions is necessary

115

- Derrida says that he does “not hold law to be the last word in ethics, politics, or anything else”, but that “faith in the possibility of this impossible and, in truth, undecidable thing from the point of view of knowledge, science, and conscience that must govern all our decisions”
 - The impossible is the aporia of international law
 - Infinite regress of sovereignty
- Borradori asks if the concept of sovereignty has been destabilized by the 9/11 attacks
- Again, Derrida points out that the terrorists are not others; they are Western

116

- Remarks on interesting reconfigurations of international relations (Russia-US, China)
- Hopes for a reconfiguration of the US-Europe relationship
 - A remodelling of Europe in light of its Enlightenment experience

117

- This is unique for its configuration of the theological and the political and the authority of one over the other
- Says that the US has a hegemony that “actually dominates or marginalizes something in the U.S.'s own history, something that is also related to that strange “Europe” of the more or less incomplete Enlightenment I was talking about”
- Borradori asks what role Derrida believes religion plays in this context
- Derrida relies by pointing out the contradictions in each ideology
 - America purports secularism, but has a “fundamental biblical (and primarily Christian) reference in its official political discourse and the discourse of its political leaders: “God Bless America,” the reference to “evildoers” or to the “axis of evil”” as well as being the only “European-style “democratic” power in the world that still has [...] the death penalty in its judicial system”
 - The terrorist enemy identifies itself as Islamic, “even if this does not necessarily represent authentic Islam and all Muslims are far from identifying with it”

118

- Significance of Israel at “war” with a virtual Palestine
 - Abraham religion + messianism
- The hope for 9/11 to be at once a sign, at the other a price to pay in the modern tradition of Europe “the possibility of another discourse and another politics, a way out of this double theologico-political program”
 - Notes extremely high cost “without any possible redemption or salvation for the victims”

- Borradori asks if Derrida sees an important role for Europe
- Derrida replies that he hopes for, but does not see it
- Says that “It is a matter of thinking the “perhaps” of which I spoke at such length in *Politics of Friendship* on the subject of the *democracy to come*”
- Borradori asks how Derrida sees Europe's political role and its possibilities to exert influent

119

- Derrida says that France and Germany are trying “to slow down or tempter the hastiness or overzealousness of the Unites States, at least with respect to certain forms this “war on terrorism” might take”
- “As long as Europe does not have a unified military force sufficient for autonomous interventions [...] the fundamental premises of the current situation will not change”
- Talks of the importance of the International Monetary Fund and the G8
- Borradori asks if the complex system of international law just leads back to a meta-state and a meta-law
- Derrida concedes that this is a huge problem

120

- Refers back to Kant and Hannah Arendt who discounted world state
- On the notion of democracy-to-come which “does not mean a future democracy that will one day be “present””
 - Founded on the irreconcilable tension between the individual and the social

121

- Democracy cannot be termed a regime, because a regime would “presuppose its own perfectibility”, whereas democracy “welcome the possibility of being contested, of contesting itself, of criticizing and indefinitely improving itself”
- Borradori asks what is Derrida's stance concerning globalization and cosmopolitanism
- Derrida says he prefers the term *mondialisation*
- While globalization is supposed to be a levelling and opening up, the inequality has perhaps never been greater

122

- Technological inequalities of internet access worldwide
- 9/11 hijackers claimed “to be acting in the name f those doomed by globalization”
- Especial mention for those Islamic countries who lack resources and are abused by globalization

123

- Recourse to violence presented as the only response to a deaf ear
- “The distinction between civilian, military, and police is thus no longer pertinent”
- Hence, globalization is merely a simulacrum “that dissimulates a growing imbalance”
- Yet, globalization does accelerate the transmission of “discoursed, knowledge, and models”
- Praises “efforts to institute the International Criminal Tribunal”
- Talks of cosmopolitanism as a form of citizenship
 - But citizenship is also a limit
 - Nations (as world-state discounted above)

124

- Comes back to the role of the state
- Borradori asks what the relationship is between globalization and tolerance
- Derrida says this is linked to what is referred to “in a rather simplistic and confused fashion [as] the “return of the religious””

125

- Tolerance as “resistance to the violence being unleashed [...] against all those who do not unconditionally respect certain orthodoxies”
- -Responsibility to analyse the history of intolerance, which is not a new phenomenon

126

- Call for a genealogy of tolerance
- History of tolerance from Voltaire's dictionary
 - Christian
 - Catholic

127

- Tolerance as a “discourse with religious roots”
 - “it is more often used on the side of those with power, always as a kind of condescending concession”
- Borradori asks if Derrida sees tolerance as a form of charity
- Derrida says it is, and always bestowed by the side of the strongest
- Borradori asks if tolerance is a condition of hospitality
- Derrida says no, “Tolerance is actually the opposite of hospitality. Or at least its limit.”
 - Used to “limit my welcome” and “retain power”

128

- Cites Mitterand's use of the tolerance as a limited word of caution against immigration
- “Tolerance is a conditional, circumspect, careful hospitality.”
- Borradori asks if tolerance is “granting someone permission to continue living on”
- Derrida agrees
 - “a limited tolerance is clearly preferred to an absolute intolerance”
 - As it is commonly practiced, “We offer hospitality only on the condition that the other follow our rules, our way of life, even our language, our culture, our political system, and so on”
 - “But pure or unconditional hospitality does not consist in such an *invitation*”

129

- A hospitality of “*visitation* rather than *invitation*”
- “An unconditional hospitality is, to be sure, practically impossible to live”
- “this concept of pure hospitality can have no legal or political status. No state can write it into its laws”
- Queries if hospitality is ethical, as it involves no decision (for without it we would not have love)
 - “But what would an “ethics” be without hospitality?”

130

- Situates Political, juridical and ethical responsibilities between the poles of these two hospitalities
- Borradori asks how political discourse can assimilate this philosophical notion and if cosmopolitanism might be the answer
- Derrida answers that he believes that cosmopolitanism has been the aim of most international institutions since World War I
- States that his concept of democracy to come supersedes this

131

- Because this is far off, however, universal citizenship should be aimed for in the meantime
- Borradori asks if the deconstruction of cosmopolitanism is also a deconstruction of the notion of the state
- Derrida states that cosmopolitanism presupposes some form of state
- “In many contexts, the state might be the best protection against certain forces and dangers”
- The deconstruction of the state has already been underway for a long time as the notion of sovereignty is indivisible (Hobbes), yet the concept of shared sovereignty has been raised

132

- Borradori asks about human rights and how they can be maintained in a non-state communitys
- Derrida replies that human rights is the field in which the strongest critique of the state is raised
 - crime against humanity or war crime “no longer falls under the authority of national judicial institutions”
 - “*We need (il faut) human rights*”

133

- Ethics goes beyond law and beyond duty
 - Beyond law is easy to understand
 - Beyond duty, not so
 - If it is pure duty, because one must, then it is not a pure ethics or morality
 - If it is the result of a knowledge, then it is a logical process devoid of responsibility
 - “We must thus be dutiful beyond duty”
- Borradori says this sounds like a “regulative idea”, although Derrida dislikes the expression
 - Regulative Idea: Kantian term “an idea one thinks to achieve rational completeness of the conditions for the possibility of experience. The regulative use of a transcendental idea is to promote the work of reason in the disciplines that correspond to the idea, particularly by encouraging synthesis and unity of a discipline, stimulating the mind to new ideas, holding up the ideal of goal/purpose.” - http://people.bu.edu/wwildman/WeirdWildWeb/courses/wphil/lectures/wphil_theme15.htm

134

- Derrida has reservations about the transfusion of the regulative idea to a non-Kantian context
 - It remains, for Derrida, possible, even if it is at the end of an infinite history
 - It is not unreal enough
 - Once a determinable rule exists, it is no longer an ethical decision, it is rule following

135

- Would have to subscribe to the entire Kantian critique to appropriate this term
- Borradori asks if Derrida therefore follows Kierkegaard in this respect
- Derrida affirms this, but as a non-Christian Kierkegaard which “you can imagine how difficult that is to think”
- Such an as-if is practically impossible

GNU Free Documentation License

GNU Free Documentation License

Version 1.3, 3 November 2008

Copyright © 2000, 2001, 2002, 2007, 2008 Free Software Foundation, Inc. <<http://fsf.org/>>

Everyone is permitted to copy and distribute verbatim copies of this license document, but changing it is not allowed.

0. PREAMBLE

The purpose of this License is to make a manual, textbook, or other functional and useful document "free" in the sense of freedom: to assure everyone the effective freedom to copy and redistribute it, with or without modifying it, either commercially or noncommercially. Secondly, this License preserves for the author and publisher a way to get credit for their work, while not being considered responsible for modifications made by others.

This License is a kind of "copyleft", which means that derivative works of the document must themselves be free in the same sense. It complements the GNU General Public License, which is a copyleft license designed for free software.

We have designed this License in order to use it for manuals for free software, because free software needs free documentation: a free program should come with manuals providing the same freedoms that the software does. But this License is not limited to software manuals; it can be used for any textual work, regardless of subject matter or whether it is published as a printed book. We recommend this License principally for works whose purpose is instruction or reference.

1. APPLICABILITY AND DEFINITIONS

This License applies to any manual or other work, in any medium, that contains a notice placed by the copyright holder saying it can be distributed under the terms of this License. Such a notice grants a world-wide, royalty-free license, unlimited in duration, to use that work under the conditions stated herein. The "Document", below, refers to any such manual or work. Any member of the public is a licensee, and is addressed as "you". You accept the license if you copy, modify or distribute the work in a way requiring permission under copyright law.

A "Modified Version" of the Document means any work containing the Document or a portion of it, either copied verbatim, or with modifications and/or translated into another language.

A "Secondary Section" is a named appendix or a front-matter section of the Document that deals exclusively with the relationship of the publishers or authors of the Document to the Document's overall subject (or to related matters) and contains nothing that could fall directly within that overall subject. (Thus, if the Document is in part a textbook of mathematics, a Secondary Section may not explain any mathematics.) The relationship could be a matter of historical connection with the subject or with related matters, or of legal, commercial, philosophical, ethical or political position regarding them.

The "Invariant Sections" are certain Secondary Sections whose titles are designated, as being those of Invariant Sections, in the notice that says that the Document is released under this License. If a section does not fit the above definition of Secondary then it is not allowed to be designated as Invariant. The Document may contain zero Invariant Sections. If the Document does not identify any Invariant Sections then there are none.

The "Cover Texts" are certain short passages of text that are listed, as Front-Cover Texts or Back-Cover Texts, in the notice that says that the Document is released under this License. A Front-Cover Text may be

at most 5 words, and a Back-Cover Text may be at most 25 words.

A "Transparent" copy of the Document means a machine-readable copy, represented in a format whose specification is available to the general public, that is suitable for revising the document straightforwardly with generic text editors or (for images composed of pixels) generic paint programs or (for drawings) some widely available drawing editor, and that is suitable for input to text formatters or for automatic translation to a variety of formats suitable for input to text formatters. A copy made in an otherwise Transparent file format whose markup, or absence of markup, has been arranged to thwart or discourage subsequent modification by readers is not Transparent. An image format is not Transparent if used for any substantial amount of text. A copy that is not "Transparent" is called "Opaque".

Examples of suitable formats for Transparent copies include plain ASCII without markup, Texinfo input format, LaTeX input format, SGML or XML using a publicly available DTD, and standard-conforming simple HTML, PostScript or PDF designed for human modification. Examples of transparent image formats include PNG, XCF and JPG. Opaque formats include proprietary formats that can be read and edited only by proprietary word processors, SGML or XML for which the DTD and/or processing tools are not generally available, and the machine-generated HTML, PostScript or PDF produced by some word processors for output purposes only.

The "Title Page" means, for a printed book, the title page itself, plus such following pages as are needed to hold, legibly, the material this License requires to appear in the title page. For works in formats which do not have any title page as such, "Title Page" means the text near the most prominent appearance of the work's title, preceding the beginning of the body of the text.

The "publisher" means any person or entity that distributes copies of the Document to the public.

A section "Entitled XYZ" means a named subunit of the Document whose title either is precisely XYZ or contains XYZ in parentheses following text that translates XYZ in another language. (Here XYZ stands for a specific section name mentioned below, such as "Acknowledgements", "Dedications", "Endorsements", or "History".) To "Preserve the Title" of such a section when you modify the Document means that it remains a section "Entitled XYZ" according to this definition.

The Document may include Warranty Disclaimers next to the notice which states that this License applies to the Document. These Warranty Disclaimers are considered to be included by reference in this License, but only as regards disclaiming warranties: any other implication that these Warranty Disclaimers may have is void and has no effect on the meaning of this License.

2. VERBATIM COPYING

You may copy and distribute the Document in any medium, either commercially or noncommercially, provided that this License, the copyright notices, and the license notice saying this License applies to the Document are reproduced in all copies, and that you add no other conditions whatsoever to those of this License. You may not use technical measures to obstruct or control the reading or further copying of the copies you make or distribute. However, you may accept compensation in exchange for copies. If you distribute a large enough number of copies you must also follow the conditions in section 3.

You may also lend copies, under the same conditions stated above, and you may publicly display copies.

3. COPYING IN QUANTITY

If you publish printed copies (or copies in media that commonly have printed covers) of the Document, numbering more than 100, and the Document's license notice requires Cover Texts, you must enclose the copies in covers that carry, clearly and legibly, all these Cover Texts: Front-Cover Texts on the front cover, and Back-Cover Texts on the back cover. Both covers must also clearly and legibly identify you as the publisher of these copies. The front cover must present the full title with all words of the title equally prominent and visible. You may add other material on the covers in addition. Copying with changes limited

to the covers, as long as they preserve the title of the Document and satisfy these conditions, can be treated as verbatim copying in other respects.

If the required texts for either cover are too voluminous to fit legibly, you should put the first ones listed (as many as fit reasonably) on the actual cover, and continue the rest onto adjacent pages.

If you publish or distribute Opaque copies of the Document numbering more than 100, you must either include a machine-readable Transparent copy along with each Opaque copy, or state in or with each Opaque copy a computer-network location from which the general network-using public has access to download using public-standard network protocols a complete Transparent copy of the Document, free of added material. If you use the latter option, you must take reasonably prudent steps, when you begin distribution of Opaque copies in quantity, to ensure that this Transparent copy will remain thus accessible at the stated location until at least one year after the last time you distribute an Opaque copy (directly or through your agents or retailers) of that edition to the public.

It is requested, but not required, that you contact the authors of the Document well before redistributing any large number of copies, to give them a chance to provide you with an updated version of the Document.

4. MODIFICATIONS

You may copy and distribute a Modified Version of the Document under the conditions of sections 2 and 3 above, provided that you release the Modified Version under precisely this License, with the Modified Version filling the role of the Document, thus licensing distribution and modification of the Modified Version to whoever possesses a copy of it. In addition, you must do these things in the Modified Version:

- A. Use in the Title Page (and on the covers, if any) a title distinct from that of the Document, and from those of previous versions (which should, if there were any, be listed in the History section of the Document). You may use the same title as a previous version if the original publisher of that version gives permission.
- B. List on the Title Page, as authors, one or more persons or entities responsible for authorship of the modifications in the Modified Version, together with at least five of the principal authors of the Document (all of its principal authors, if it has fewer than five), unless they release you from this requirement.
- C. State on the Title page the name of the publisher of the Modified Version, as the publisher.
- D. Preserve all the copyright notices of the Document.
- E. Add an appropriate copyright notice for your modifications adjacent to the other copyright notices.
- F. Include, immediately after the copyright notices, a license notice giving the public permission to use the Modified Version under the terms of this License, in the form shown in the Addendum below.
- G. Preserve in that license notice the full lists of Invariant Sections and required Cover Texts given in the Document's license notice.
- H. Include an unaltered copy of this License.
- I. Preserve the section Entitled "History", Preserve its Title, and add to it an item stating at least the title, year, new authors, and publisher of the Modified Version as given on the Title Page. If there is no section Entitled "History" in the Document, create one stating the title, year, authors, and publisher of the Document as given on its Title Page, then add an item describing the Modified Version as stated in the previous sentence.
- J. Preserve the network location, if any, given in the Document for public access to a Transparent copy of the Document, and likewise the network locations given in the Document for previous versions it was based on. These may be placed in the "History" section. You may omit a network location for a work that was published at least four years before the Document itself, or if the

original publisher of the version it refers to gives permission.

- K. For any section Entitled "Acknowledgements" or "Dedications", Preserve the Title of the section, and preserve in the section all the substance and tone of each of the contributor acknowledgements and/or dedications given therein.
- L. Preserve all the Invariant Sections of the Document, unaltered in their text and in their titles. Section numbers or the equivalent are not considered part of the section titles.
- M. Delete any section Entitled "Endorsements". Such a section may not be included in the Modified Version.
- N. Do not retitle any existing section to be Entitled "Endorsements" or to conflict in title with any Invariant Section.
- O. Preserve any Warranty Disclaimers.

If the Modified Version includes new front-matter sections or appendices that qualify as Secondary Sections and contain no material copied from the Document, you may at your option designate some or all of these sections as invariant. To do this, add their titles to the list of Invariant Sections in the Modified Version's license notice. These titles must be distinct from any other section titles.

You may add a section Entitled "Endorsements", provided it contains nothing but endorsements of your Modified Version by various parties—for example, statements of peer review or that the text has been approved by an organization as the authoritative definition of a standard.

You may add a passage of up to five words as a Front-Cover Text, and a passage of up to 25 words as a Back-Cover Text, to the end of the list of Cover Texts in the Modified Version. Only one passage of Front-Cover Text and one of Back-Cover Text may be added by (or through arrangements made by) any one entity. If the Document already includes a cover text for the same cover, previously added by you or by arrangement made by the same entity you are acting on behalf of, you may not add another; but you may replace the old one, on explicit permission from the previous publisher that added the old one.

The author(s) and publisher(s) of the Document do not by this License give permission to use their names for publicity for or to assert or imply endorsement of any Modified Version.

5. COMBINING DOCUMENTS

You may combine the Document with other documents released under this License, under the terms defined in section 4 above for modified versions, provided that you include in the combination all of the Invariant Sections of all of the original documents, unmodified, and list them all as Invariant Sections of your combined work in its license notice, and that you preserve all their Warranty Disclaimers.

The combined work need only contain one copy of this License, and multiple identical Invariant Sections may be replaced with a single copy. If there are multiple Invariant Sections with the same name but different contents, make the title of each such section unique by adding at the end of it, in parentheses, the name of the original author or publisher of that section if known, or else a unique number. Make the same adjustment to the section titles in the list of Invariant Sections in the license notice of the combined work.

In the combination, you must combine any sections Entitled "History" in the various original documents, forming one section Entitled "History"; likewise combine any sections Entitled "Acknowledgements", and any sections Entitled "Dedications". You must delete all sections Entitled "Endorsements".

6. COLLECTIONS OF DOCUMENTS

You may make a collection consisting of the Document and other documents released under this License, and replace the individual copies of this License in the various documents with a single copy that is included in the collection, provided that you follow the rules of this License for verbatim copying of each of the documents in all other respects.

You may extract a single document from such a collection, and distribute it individually under this License, provided you insert a copy of this License into the extracted document, and follow this License in all other respects regarding verbatim copying of that document.

7. AGGREGATION WITH INDEPENDENT WORKS

A compilation of the Document or its derivatives with other separate and independent documents or works, in or on a volume of a storage or distribution medium, is called an "aggregate" if the copyright resulting from the compilation is not used to limit the legal rights of the compilation's users beyond what the individual works permit. When the Document is included in an aggregate, this License does not apply to the other works in the aggregate which are not themselves derivative works of the Document.

If the Cover Text requirement of section 3 is applicable to these copies of the Document, then if the Document is less than one half of the entire aggregate, the Document's Cover Texts may be placed on covers that bracket the Document within the aggregate, or the electronic equivalent of covers if the Document is in electronic form. Otherwise they must appear on printed covers that bracket the whole aggregate.

8. TRANSLATION

Translation is considered a kind of modification, so you may distribute translations of the Document under the terms of section 4. Replacing Invariant Sections with translations requires special permission from their copyright holders, but you may include translations of some or all Invariant Sections in addition to the original versions of these Invariant Sections. You may include a translation of this License, and all the license notices in the Document, and any Warranty Disclaimers, provided that you also include the original English version of this License and the original versions of those notices and disclaimers. In case of a disagreement between the translation and the original version of this License or a notice or disclaimer, the original version will prevail.

If a section in the Document is Entitled "Acknowledgements", "Dedications", or "History", the requirement (section 4) to Preserve its Title (section 1) will typically require changing the actual title.

9. TERMINATION

You may not copy, modify, sublicense, or distribute the Document except as expressly provided under this License. Any attempt otherwise to copy, modify, sublicense, or distribute it is void, and will automatically terminate your rights under this License.

However, if you cease all violation of this License, then your license from a particular copyright holder is reinstated (a) provisionally, unless and until the copyright holder explicitly and finally terminates your license, and (b) permanently, if the copyright holder fails to notify you of the violation by some reasonable means prior to 60 days after the cessation.

Moreover, your license from a particular copyright holder is reinstated permanently if the copyright holder notifies you of the violation by some reasonable means, this is the first time you have received notice of violation of this License (for any work) from that copyright holder, and you cure the violation prior to 30 days after your receipt of the notice.

Termination of your rights under this section does not terminate the licenses of parties who have received copies or rights from you under this License. If your rights have been terminated and not permanently reinstated, receipt of a copy of some or all of the same material does not give you any rights to use it.

10. FUTURE REVISIONS OF THIS LICENSE

The Free Software Foundation may publish new, revised versions of the GNU Free Documentation License

from time to time. Such new versions will be similar in spirit to the present version, but may differ in detail to address new problems or concerns. See <http://www.gnu.org/copyleft/>.

Each version of the License is given a distinguishing version number. If the Document specifies that a particular numbered version of this License "or any later version" applies to it, you have the option of following the terms and conditions either of that specified version or of any later version that has been published (not as a draft) by the Free Software Foundation. If the Document does not specify a version number of this License, you may choose any version ever published (not as a draft) by the Free Software Foundation. If the Document specifies that a proxy can decide which future versions of this License can be used, that proxy's public statement of acceptance of a version permanently authorizes you to choose that version for the Document.

11. RELICENSING

"Massive Multiauthor Collaboration Site" (or "MMC Site") means any World Wide Web server that publishes copyrightable works and also provides prominent facilities for anybody to edit those works. A public wiki that anybody can edit is an example of such a server. A "Massive Multiauthor Collaboration" (or "MMC") contained in the site means any set of copyrightable works thus published on the MMC site.

"CC-BY-SA" means the Creative Commons Attribution-Share Alike 3.0 license published by Creative Commons Corporation, a not-for-profit corporation with a principal place of business in San Francisco, California, as well as future copyleft versions of that license published by that same organization.

"Incorporate" means to publish or republish a Document, in whole or in part, as part of another Document.

An MMC is "eligible for relicensing" if it is licensed under this License, and if all works that were first published under this License somewhere other than this MMC, and subsequently incorporated in whole or in part into the MMC, (1) had no cover texts or invariant sections, and (2) were thus incorporated prior to November 1, 2008.

The operator of an MMC Site may republish an MMC contained in the site under CC-BY-SA on the same site at any time before August 1, 2009, provided the MMC is eligible for relicensing.

ADDENDUM: How to use this License for your documents

To use this License in a document you have written, include a copy of the License in the document and put the following copyright and license notices just after the title page:

Copyright (C) YEAR YOUR NAME.

Permission is granted to copy, distribute and/or modify this document under the terms of the GNU Free Documentation License, Version 1.3 or any later version published by the Free Software Foundation; with no Invariant Sections, no Front-Cover Texts, and no Back-Cover Texts. A copy of the license is included in the section entitled "GNU Free Documentation License".

If you have Invariant Sections, Front-Cover Texts and Back-Cover Texts, replace the "with ... Texts." line with this:

with the Invariant Sections being LIST THEIR TITLES, with the Front-Cover Texts being LIST, and with the Back-Cover Texts being LIST.

If you have Invariant Sections without Cover Texts, or some other combination of the three, merge those

two alternatives to suit the situation.

If your document contains nontrivial examples of program code, we recommend releasing these examples in parallel under your choice of free software license, such as the GNU General Public License, to permit their use in free software.