Gender, Nature, Culture Week 11 Questions

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1. How does Yusoff describe coal as an inhuman force and material expression and how does it affect the living? What is the inhuman sociality of fossil fuels that Yusoff writes about?

Yussoff describes coal as “a motor of socialities that configure and carry the Anthropocenic body politic into being”. (p. 206) Coal workes and causes multiple effects both positive and negative, for instance, emissions from coal power plants are deeply linked to death in India, and non-white groups in the United States also affected in a way of health impacts. (p. 208) Fossil fuels are corporeal, social and planetary, which means they give bodily pleasures and pain, for example, it warms up our bodies and keep our health, on the other hand, it affects negatively human bodies and the environment as Yussoff calls “a necropolitical institution that distributes uneven effects and powers” (p.208)

1. How do you understand the idea that coal is a ‘blood knowledge’ and the practice of ‘writing in/of the blood?” How is this evident in the bodies and labour practices of coal min1ers and non-miners?

Coal is a ‘blood knowledge’ that implies bloody history in terms of the British Empire’s slavery of mining coal, and coal was a trigger of causing industrial revolution, as Triona Holden points out “coal was the lifeblood of Britain” (p.216) Indeed, coal was the major and important resource of Britain and it was because of the endures and efforts by slavery Also, mining was blood-in-line in terms of succession of being miners to younger generations, mining became a sort of family business and worked as the reproduction of mining. “Coal becomes black lungs, pit workers become an affect of the social life of the underground “(p.22)

(I cannot find the case of non-miners)

Works Cited

Yusoff, Katheryn (2015) Queer coal: Genealogies in/of the blood, philoSophia 5(2): 203-229.