**5) Are the alliances and forms of unexpected solidarity between miners and queer activists a form of inhuman solidarity?**

I do believe that inhuman (the coal) was an important basis for the alliance. As described in the text, the miner communities can be just as homophobic, racist, and sexist as the rest of the society. However, the members of LGSM (London Lesbian and Gay Support the Miners) believed that the prejudices mostly resulted from ignorance and they could intervene and challenge the prejudices by creating a supportive environment of comradeship. For this purpose, they needed to comprehend the “inhuman sociality of coal”, which significantly shaped life in Britain, both in capital and in the mining pits. In the pits, the coal created an “intimate togetherness” – a strong social binding between the miners, who worked together in the dark, naked and in the continual presence of danger. Nicely put, not potential homoerotic components

The LGSM community succeeded and connected with miners in the village Dulais in multiple social forms – friendships, support and donations, forming “personal-political” connections. The author believes that the achieved reciprocal support between miners and the queer scene lies in the possibilities of community and its understanding of shared violence (political, judicial and social), as one of the miners said to LGSM: “you know what harassment means, as we do… (p. 31)” Rather than focusing on the differences between the lived experiences of these two groups, LGSM focused on the coal as a shared materiality that created an alternative basis for collaboration and created a shared solidarity both over coal and social justice. – eating together, listening together

**6) How does Yusoff’s account of coal change the conception of the Anthropocene?**

By granting agency to coal, she challenges the common distinction between life and death, human and inhuman, plants and subjects and geologic epochs – because the inhuman, e.g. fossils, is what makes life possible, moreover the inhuman (the coal) is also based on former life. She presents the inhuman as „activation within, through and beyond life (rather than an understanding of life as the activating force within life) *and* the inhuman as something that extends life beyond itself into the fabric of the universe… (p.11) nicely put

Yusoff also views Anthropocene as “social” *and* geological. The current conceptualization of Anthropocene is only focused on politics of reproduction (which seeks interventions for the growing number of births) but neglects all other forms of reproductive social and biological life. According to Yusoff, we also have to pay attention to „nonlife“, because the social and the geographical interrelations(e.g. Yusoff shows how working in mines shapes miners’ social life, she talks about the “black lungs” of mine workers and the link between emission from coal power plants and premature deaths in India.)

Yusoff says we might have a temptation to see the geologic past as “missing ground to human genealogy”, but she suggests another point of view: not to see Anthropocene as a an issue regarding human life or death, because the material “affects, lives and dies within and beyond and *though* bodies” (p. 13), therefore it constitutes and enables life and small or slow death. It is antecedent to the possibilities of human. Therefore, the Anthropocene should not be conceptualized in terms of finitude and deal only with (human) reproduction. We should instead deal with the architecture of social arrangements of all social forms (human, nonhuman and inhuman) and explore their conditions, their possibilities, their embodiment. E.g. the coal is not “only” material, it is a “material expression that is, simultaneously: solar repository, underground physicality, social bond, form of solidarity, modes of communication with geologic time, colonial force, a mode of political subjectification… (p. 20)” Yusoff emphasises the importance of the way we *treat* *the* *inheritance* of these histories and relations, specifically, how can they be used to challenge current social determinations, e.g. how can coal be turned against its colonial history.

Very nice answers!