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**Handout**

**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?**

She describes a form of kinship between the human and the inhuman forces of fossil fuels. Fossil fuels affect multidisciplinary fields of our subjectivities, lives, socialities and politics. She cites the example that *“emissions from coal power plants are linked to 80,000 to 150,00 premature deaths in India between 2011 and 2012; “fracking” in the United States adversely affects non-white communities in terms of health impacts, which is to acknowledge that fossil fuels are a necropolitical institution that distributes uneven effects and powers.”* (Yusoff 2015, p. 208) We can see on this example how the inhuman force create an uneven distribution of power and thus disadvantages the vulnerable or the intersectionally disadvantaged. It can create illness, social disadvantages, but also working places, great fortunes our even movements against and for it. Coal fuelled also a change from the colonial politics into the Industrial Revolution.

It dominated the politics of the states from 1700s to the 1980s. (p. 216) Coal also created air pollution and specific kind of sicknesses. Highlighting the multiplicity of effects, Yusoff writes: “*Coal is a constellation of an intense 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, geomaterial, a form of social and biological reproduction, an expressive sensibility, a sexuate subject, an inhuman and historical force*.” (p. 216) Coal is boundto us and our globalisation, thinking, philosophy and bodies through being an active force that inhabits us .

**2. 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 miners and non-miners?**

*“Fossil fuels are dark and patient and have a history that is in/of the blood. Fossil*

*fuels are pockets of sunshine that have a solar line of descent. Fossil fuels are a*

*chemical “blood knowledge” (Cixous 1991) that coheres at the seam, coal*

*face, plant, and picket line.”* (p. 203)

“*Discourses claim a global instantiation on behalf of humanity, the planet, and*

*the species-being, this blood knowledge of coal can be considered as an instantiation or a fleshy reminder of the geontological forces of black rocks and their inheritances; what René Char called “its reality of earth, its matter-emotion” (Char quoted in Blanchot 1995, 108) in the corporeal impregnation of an incorporeal universe.*” (p. 204)

pp. 206 - 207

Helene Cixous calls a “blood knowledge” that bleeds across the ontological divisions of the inhuman, then blood contains, retains, and coheres to the potentialities and actualities of sense that coal opens—and coal is a motor of socialities that configure and carry the Anthropocenic body politic into being. The blood knowledge describes how it changes the way in which the Anthropocene is approached in terms of the material processes of subjectification. The writing is also about being drawn by the coal (in the blood), how it creates certain emotions and pleasures, forms of socialities and labour and even political, sexual powers and labours. The body isn't just human, mortal piece of flesh but as well something other (containg infhuman forces), the connections between everything we can find in the world, even if they have bigger or smaller impact, the impact of all what is surrounding us is still there. As Yusuff writes: “*The imperative must be not to see fossil fuels as practices per se, nor behavioral configurations, but to follow fossil fuels across different social, political, geophysical strata, to see where and how they take us—how we become affiliated—so that, as George Orwell comments in The Road to Wigan Pier, “we are capable of forgetting it [coal] like we forget the blood in our veins” (Orwell 1958, 35)*”

The coal is written into the bodies of the workers, it's in their blood. They create even somewhat of a coal cult and intimate socialites. They have their tattoos, they own rituals, they pray to the saint that should give blessing to the mines. The coal is also written into many more bodies for example as pollution. The coal created our body also through technologies, that came with the coal explosion, it help with medicine, movement with ships and trains and a lot of other connections. We also have created the body of the coal. It can also disrupt and cure out bodies. Yusuff writes on this: “*Such blood knowledge of fossil fuels is corporeal, social, and planetary: it intersects with the deep geologic tissue of the earth and our bodily pleasures and pain. The expression of blood affiliation might be understood as a point of access to studying the geologic matrix as it pertains to both power and possibility (what kinds of obligations are in the blood that make choices about fossil fuels “impossible” or at least forms of inheritance that need to be scrutinized, as well as treated with a certain tenderness, as inheritances that have both bequeathed and nourished “us” in their violent relations)*.” This needs again a sentence of interpreation

Your writing gets much better here! Continue in this vein!