

Solarity: Energy and Society after Oil
An introduction to *Solarity: After Oil School II*
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Solarity (sō'larĭ-tē)

n. a state, condition or quality developed in relation to the sun, or to energy derived from the sun.

Examples: i. *She wanted to better understand this thing called solarity;* ii. *At last, after millennia tarrying with other forms of being-in-relation to energy, they found their way back to solarity;* iii. *As with the carbon capitalism that preceded it, the forms of their politics, economy and culture were entangled with solarity;* iv. *While fossil fuels are derived from the sun, they actively impede anything resembling solarity.*

I

When we commonly speak about “energy,” what we are really referring to is *fuel*: matter that can be made to release energy. Every form of fuel we currently use demands the production of physical infrastructures to create energy (from fireplaces to nuclear power stations); in the process, as fuel becomes energy, it always leaves a physical trace. With solar power, we appear to have found a way to cut fuel out of the picture of energy production. At its core, the promise of solar is that we can access energy *as energy*, energy without mediation, energy without the need for fuel, and so without leaving any trace of its use.

Thus does solar power present itself as the solution but, already, we have a problem. Who is this “we” that “commonly speaks about energy” in this way? The pretense of the first-person plural is exposed the moment energy enters the picture. Some relate to energy in this way; many others do not, or would not, if they were not forced to by those who do. Some (mostly men, mostly White, mostly Anglo/Euro/Christian-descendant, mostly rich, mostly on land that is not their own) accumulate and enjoy the benefits of fuel and the energy it generates, while others (mostly women, mostly racialized, mostly from “Other” traditions, mostly poor, mostly indigenous and dispossessed) have themselves historically and contemporarily been treated *as fuel*, a source of energy to be extracted, expended and exhausted for the sake of somebody else’s good life. Those who inhabit what Macarena Gómez-Barris (2017) calls “the extractive zone” (of which there are many) have a very different relationship to energy than “we” do. It might be true that we have all always been

solar, in the sense that people everywhere have lived by harvesting the energy of the sun in one way or another, but it would be a mistake to believe that this means we have all been or will be solar in the same way. There has been and will be no solarity, only solarities, and the diverse character of these solarities will be determined by the relations, not the source, of their energy.

For some, solar names the promise of clean energy; it is also the promise of *infinite* energy. This is due to the sheer amount of energy produced by the sun. More energy hits the surface of the earth in one-and-a-half hours (480EJ) than all energy consumed on the planet in a year. And to add to the good news, there's no need to worry about "peak solar" in the way that some have fretted about "peak oil": we can count ourselves safe for the next 5 billion years, until the sun begins to transition into a red giant.

Solar thus contains a double-promise: energy without fuel and an infinite amount of energy. In her essay on the discourse of "zero" – "zero carbon, zero waste, zero landfill, zero emissions, (net) zero energy" – in the context of large scale solar projects in India, Nandita Badami (2016, np) writes, "zero performs effective material and ideological work precisely because it simultaneously indexes both nothingness and infinitude." Getting past the need for fuel opens up the possibility of using energy without environmental consequences. No fuel means: no spent fuel rods to bury; no carbon dioxide to manage; no flooded valleys from hydro projects to ameliorate; no torn apart and poisoned land to recondition. In the drama called "sustainability," solar plays the part of the hero that appears in the nick of time to save us from ourselves. Solar stands over the dead body of fossil fuels, sword raised to the sun, leading us forward into a future in which energy is energy, and fuel is left for history books.

Approaching solar in this way, as an energy source immediately available, infinite in supply and negligible in costs, is to settle upon the sun as the latest frontier of an extractive enterprise whose names have been slavery, colonialism, industrial capitalism, imperialism. Among its many potentials, solarity could be the new name for this enterprise. But this seems counter-intuitive. How can one possess the sun, and own what is infinite? We do well to recall that the histories and present of extractive enterprise have always and everywhere involved projecting the possibility of property, with its attendant relations, upon people, places and things conceived of as previously common and infinite (Federici). This reminds us that, in many places, the projection of commonness that precedes appropriation has itself been an act of dispossession, and part of the ongoing legacy of the colonial, including settler and neo-colonial, formations in which many of us live. What happens to property in a world awash in energy? Moreover, what happens to a world

awash in yet another type of energy that has been forcibly converted into property? One possibility is that solar energy might be continuous with the capitalist, masculinist, racist, colonialist and imperialist extractive enterprises that have defined the fossil-fuel era globally. Still, the energy promised by solar can't help but lead us to speculate about how else people might live if they have access to infinite, clean energy. The possibilities of lives transformed by ready access to solar energy have been expressed with particular hope and force in relation to geographies historically consigned to energy poverty by the colonialisms and imperialisms of the Anglo-Euro-American global north (McKibben, Cross). Could solar energy materialize different ways of being in relation to one another and to the plurality of non-human others with whom our fates are entangled (TallBear; de la Cadena; Todd; Haraway; Tsing; Kohn)?

Answers to this question will depend heavily upon how people approach the promise of solar power as infinite energy. Until very recently, the upper and middle classes of the wealthy capitalist countries have *always* used energy as if it were infinite, worrying little about the repercussions of the fuels they've used. Peak oil temporarily gave those of us in this situation pause, but it is global warming that has caused us to reflect on the processes and practices by which we transform the energy of the sun into fuels we can use, and which has caused us to think more seriously about the implications of using these fuels as if they were infinite. When we think about solar we need to be alert to its ideological function, which is yet again to erase social relations, inter-species relations, material relations and finitude from the picture of energy use. As Badami observes, the laudable goal of reaching zero through solar and other renewable infrastructures can leave uninterrogated the paradigms of technological and economic growth reproduced by such plans. She writes: "The ideological and material work that the zero seems, ultimately, to perform is to maintain the fiction that we can have our cake and eat it too. It lets us constantly consume, and then calibrate—in order to 'lighten the footprint'—and allows us the comfort of not having to reimagine the potential limitlessness of consumption" (Badami 2016, np).

Similarly, in his account of the accelerating arrival of photovoltaic technologies to regions of energy poverty in South Asia and sub-Saharan Africa, Jamie Cross (2019) points out that the benefits of off-grid solar electrification for the energy impoverished exist alongside the opportunities for capital intensification these same projects offer to the already enriched. As he puts it, "For many management and business executives in off-grid solar companies, selling solar power to people living in chronic energy poverty presents itself as an ethical-economic utopia: the opportunity to express care for others and the environment at the same time as fulfilling a fiduciary duty of care to

investors and shareholders” (Cross 2). To say that solar promises infinite, clean energy might well be to say that it allows us to continue to think of energy in the same way that many of us always have, even as the dream of energy sufficiency provides an alibi for erasing the political, ethical and economic relationships that subtend how energy becomes power.

II

Solarities are orientations to the energy of the sun. These orientations also imply terrestrial relationships, including relationships to lands, minerals, waters, animals and people, relationships that are mediated by and materialized in infrastructure. What will the infrastructures of solar be? What will they be made of, and what will they make of us? One of the imaginaries attached to solar energy is that, in its universal availability and infinite supply, it does not require the sorts of mediation necessary for energy to become fuel. This is precisely what makes it “imaginary.” An orientation that approaches the sun as a source of unlimited energy, capable of saving the planet by replacing fossil-fuels, necessarily implies infrastructural mediation with specific material implications.

Mining the sun for its energy requires solar photovoltaic systems (PV) and batteries to store the energy they generate. It requires inverters for converting the direct current electricity produced by PV systems to the alternating current common to most appliances. At scale, it also requires advanced computing and data processing technologies to manage the grids into which solar-generated electricity flows. The process of creating and operating photovoltaic systems is materials- and energy-intensive. It involves the use of poisonous and toxic chemicals, including cadmium compounds, hexafluoroethane, silicon tetrachloride, and lead, the life cycles of which exceed the anthropocentric circuit of extraction, manufacture, use and disposal. Lithium ion batteries are the ones most commonly used in PV systems. There are a range of issues associated with using lithium, including the amount of water required in its mining process (half a million gallons per tonne of lithium), the generation of toxins in the process of lithium processing, and the colonial displacements that nearly always accompany its extraction. South America’s Lithium Triangle (a region that includes Argentina, Bolivia, and Chile) is estimated to hold more than half of the world’s supply. Whether this fact places these countries, all former colonial and existing neo-colonial extractive zones, in a position of strategic advantage or intensified environmental, economic and social precarity is a historical question. We do know that Latin America is a region in which the burdens of mining (and resistance to its injustices) have fallen heavily on women,

indigenous peoples, and workers, while its benefits have flowed and accumulated elsewhere (Svampa; Jenkins; Lahiri-Dutt).

The environmental and political implications of the large-scale extraction, processing and disposal of other elements involved in battery production—cobalt and nickel—are as troubling as all the others listed here (and this is far from a complete list). Solar power also has implications for land and water use. Depending on the system in use—utility-scale PV systems or concentrated solar thermal power (CSP) facilities—3.5 to 16.5 acres are required per megawatt generated. Even if we believe the energy of the sun is limitless, the availability of land is not, and land used for solar is land that can't be used for other purposes. CSP plants need water for cooling; the best places for such facilities are often in areas with dry (i.e., sunny) climates, adding an additional and lucrative source of demand upon already limited supplies. Additionally, extracting value from large-scale, infrastructural transformation to solar power will likely require a variety of forms of compensated and uncompensated labor, in industrial and social factories, under varying (but largely exploitive, racialized and gendered) conditions, the world over. Finally, the project of financing, building and operating these infrastructures will deliver considerable economic and political power to those positioned to harvest the material wealth of extractive solar. These people rarely live with or near the externalities produced by their activity.

So much for universal, immediate access to unlimited energy that skips all the steps normally involved in producing fuel and turning it into energy. Large-scale mineral extraction and industrial manufacturing. Chemical toxicity. Energy intensiveness. Resource plunder and depletion. Territorializing occupation of lands and waters. Gender inequality. Labor exploitation. Unequal concentrations of wealth and power. At the level of its materials and infrastructure, all of a sudden solar sounds a lot like every form of environmental injustice that has preceded it. This is not the whole, or the only, story of solar, but it does recommend against uncritical investment in techno-utopian imaginings wherein, as Joanna Zylińska so aptly puts it in her critique of masculinist narratives of environmental tragedy and heroism, “men repair the world for me.” The possibility of other solarities demands that we attend to our relationships to materials, and to the infrastructures that mediate these relationships. Solar is about turning to face these, as much or more than it is about turning to face the sun. In so doing, we are likely also to encounter alternative materialities and fugitive infrastructures that hold the possibility of plural and heterogeneous solarities, and the plural and heterogeneous subjects these materialities and infrastructures mediate (Cowen). It is here that the truth of solar will be found: like all mediated conditions, solar names a condition

and terrain of contingency and political struggle. Infrastructure matters, not least because, along with mediating our relationships to matter, its contingent configurations bear strongly on the sorts of subjects we might become (Anand, Gupta and Appel; von Schnitzler; Easterling; Larkin).

III

And yet: global warming is real, and the sun is not oil. Attention to materiality means reckoning with these facts as well. Mitigating climate change is a social justice imperative. Responding to that imperative entails transition to various forms of emission-limiting renewable energy. One of those forms is solar. This is the reason solarly is one of the names of a possible, and even desirable, future whose primary problem is that it cannot arrive fast enough. And, for every reason we have to be wary of the ways in which solarly could be the same as the extractive, exploitive energy formations that have preceded it, we have additional reasons to be hopeful that it will be significantly different.

A persistent strain of petrocultural studies insists that the culture and politics of societies energized by carbon-based fuels are not just incidentally related to the distinctive material properties of coal and oil (LeMenager; Mitchell; Wilson, Carlson and Szeman). Infrastructure matters, but so does, well, *matter*. There is an environmentalism in which deploying solar energy to sustain existing social and economic relations while slowing global warming by reducing greenhouse gas emissions associated with fossil fuels is *good enough* (Sivaram). Solarly holds out the promise of more. This is partly because transitions are always periods of uncertainty, overdetermination and potential. Things can be different. It is also because the sun in the sky is different from the oil in the ground in ways that suggest a range of alternative possibilities for organizing our relationship to it and to each other, possibilities that differ substantially from how our relationships to fossil fuels have been arranged. It is not without reason that the potential of the sun to energize fundamentally transformed economic, political and social relations has captured the imagination of a range of otherwise quite divergent thinkers.

In *The Accursed Share* (1967), Georges Bataille proposes a theory of the economy that begins with the sun and the energy that it produces. "Solar energy is the source of life's exuberant development," Bataille writes, "The origin and essence of our wealth are given in the radiation of the sun, which dispenses energy—wealth—without any return. The sun gives without ever receiving" (28). This originary dispensation is key to what Bataille describes as a general economy. The general economy is constituted by expenditure and squandering, since the energy of the sun

is always in excess, impossible to contain and control. By contrast, the human economy is constituted as a restricted one that operates as if there was a scarcity of energy and other resources, and so is organized around the control and management of them. As Amanda Boetzkes (315) writes in her account of Bataille, "Capitalism's failure to acknowledge our innate solarly, and its fundamental prohibition of expenditure, results in the extreme pressure to accumulate energy without waste (in the form of profit) and a collective drive toward planetary destruction." Here, solarly serves as the counter-model for social relations based on generous expenditure rather than hoarding. Bataille's solarly is a fundamentally *redistributive* condition – to cite his own example: "a transfer of American wealth to India without reciprocation" (40). Thus, Bataille (25) observes "Changing from the perspective of *restrictive* economy to those of a *general* economy actually accomplishes a Copernican transformation: a reversal of thinking—and of ethics."

Something like the Copernican "reversal of thinking" attributed by Bataille to solarly has animated many designs for large-scale social transformations based on the specific materiality of the sun. Boetzkes (316) describes the vision of decentralized, ecological community advanced by Murray Bookchin's post-scarcity anarchism as predicated on a belief in solar power as "an inexhaustible source of energy, freely and equally available." David Schwartzman (146) has long insisted that we are approaching the possibility of "solar communism," which he describes as "a global civilization realizing Marx's aphoristic definition of communism for the twenty-first century: 'from each according to her ability, to each according to her needs,' referring to both humans and ecosystems." Here, the advent of solar solves two big problems at once, positioning human beings in a better relation to nature and to one each other. In Schwartzman's view of things, solar does away with the rationale for and support of the military industrial complex; the (virtually) free energy of solar also does away with scarcity and with economic value as we currently understand it. Similarly, Hermann Scheer (33), once a German parliamentarian and architect of that country's famed *Energiewende*, declared, "Making the ground-breaking transition to an economy based on solar energy will do more to safeguard our common future than any other economic development since the Industrial Revolution." For Scheer, this was because the particular material properties of solar energy and its infrastructures promised to "re-establish the links between the development of the economy as whole and environmental cycles, stable regional business structures, cultures and democratic institutions," a possibility the fossil fuel economy has all but obliterated. As Dominic Boyer (237) observes, in this respect, Scheer seeks "a revolutionary leap forward into a new form of sociality, one that is energy intensive and technologically enabled but resolutely local, sustainable and diverse."

Arguably, the promise of solar to address the problem of climate change and to mediate fundamentally transformed social and political relationships and organizational forms is most evident not in theorizations such as these, but in actual practices of solarify on the ground in diverse locations. Potawatomi scholar and activist Kyle Whyte (226) observes that indigenous people “confront climate change having already passed through environmental and climate crises arising from the impacts of colonialism.” Whyte quotes Heather Davis and Metis scholar Zoe Todd (774), who write that the environmental crisis some have named the Anthropocene is “really the arrival of the reverberations of that seismic shockwave into the nations who introduced colonial, capitalist processes across the globe in the first half-millennium in the first place.” It is therefore not surprising that some indigenous communities are leading the way in terms of developing sustainable, renewable energy infrastructures on their territories, as part of their efforts to transition away from costly, unreliable, emission-intensive diesel-generated electricity (Gilpin).

Crucially, these initiatives are not just about saving money and saving the planet. They are also intrinsic to an assertion of material sufficiency and political self-determination by these communities, in the context of ongoing struggles for decolonization and in light of histories in which energy and other infrastructures have been deployed as instruments of dispossession and deprivation by settler-colonial states and industries (Rezaei and Dowlatabadi). Melina Laboucan-Massimo, a member of the Lubicon Cree First Nation and a scholar-activist who led the Pîâtâpan Solar Project in Little Buffalo, Alberta, puts it directly: “We are tired of being economic hostages in our own homeland. We’re not looking for a clean energy grid that’s owned by big corporations like Suncor or Enbridge but by communities that actually own their power” (quoted in Thompson). Many of these projects entail sophisticated modes of governance, political organization, and relationships with land, place and non-human others that far exceed anything of which western, liberal democracy has so far been capable (Watts). Clearly, “we” have much to learn from those who are actively indigenizing solarify.

We could say much the same of other categories of people historically marginalized by regimes of carbon energy and their enabling infrastructures, who are now developing solarities that hold open the possibility of more responsible and egalitarian forms of social organization. For example, Shane Brennan tells the story of Soulardarity, a community organization led by African American residents in Highland Park, Michigan, where in 2011 the local utility company removed the town’s streetlights in response to declining revenues. In response, Soulardarity activists worked to “install solar-powered lights that are collectively paid for, owned, and controlled by local

residents in the model of a sustainable lighting cooperative” (Brennan 168). Brennan (176) describes the result as an example of “visionary infrastructure...a form of material and social practice in which the collaborative work of building critical infrastructures is inseparable from the imaginary work of collectively envisioning the future with and through those infrastructures.” Visionary infrastructures such as the Highland Park solar streetlights convene communities, and “once a community has been convened, a visionary infrastructure then helps this community imagine and create alternatives to the existing system” (Brennan 178).

Similarly, Dagmar Lorenz-Mayer (431) reminds us that “feminist solar imaginaries” have been in circulation since at least the 1970s, when feminists working at the intersection of anti-nuclear, peace and environmental activism “articulated ideas of socio-environmental justice through the envisioning of commons-oriented practices where systems of ‘renewable energy...belong to the people and their communities, not to the giant corporations which invariably turn knowledge into weaponry.” This does not mean that solar is a panacea for women—her study of the exclusion of Roma women workers at a Czech photovoltaic installation suggests otherwise—but it does point to the possibility of, and urgent need for, alternative solarities informed by “feminist imaginations of community, participation and care” that generate “an ethos of querying and imagining community-run solar power, as well as a responsive non-interventionist attentiveness to forms of life, incorporating yet indifferent to humans, that expands the contours and possibility of an ethos of care and communing” (440).

Such projects and imaginings might be marginal to the extractive, racist and masculinist solarities global capitalism has in store for most us, but they remain central to the possibility that things could go otherwise. In her sketch of a “feminist counterapocalypse” that unsettles finalist thinking and its moralizing, depoliticizing tendencies, Joanna Zylinska (7) seeks to “engender a more anchored, embodied, and localized sense of response to, and responsibility for, the milieu we earthlings call home. ‘The end of man’ pronounced as part of the current apocalyptic discourse can therefore be seen as both a promise and an ethical opening rather than solely as an existential threat.” Stepping into this opening involves aesthetic practices that explore “better ways of sensing the Anthropocene...to produce a more engaging and meaningful encounter beyond the shock and awe effect of the postindustrial sublime.” These aesthetics – potentially the aesthetics of a feminist solarity – “embrace precarity as a political horizon against which the dream of infinite linear progress is presented as expired,” while refusing to relinquish the “drive for justice” that will be required to make solarity liveable (Zylinska 65).

Olafur Eliasson's installation "The Weather Project" [Figure 1] opened in the Tate Modern's Turbine Hall in 2003. As the title suggests, the installation was an attempt to explore the experience of the weather by bringing it into the museum. The installation reproduced the mist and cloud of London's streets in the Turbine Hall to give visitors a chance to reflect on the ways in which cities mediate their experience of weather. However, this aim of the project was likely lost on most people who came to the Tate. The real attraction was the giant, bright orange-yellow sphere that Eliasson placed near the ceiling, and perhaps, too, the huge mirror on the ceiling that reflected everything back at viewers. It was the sun that came into the gallery and there was no doubt that this is what everyone came to see. Visitors sprawled on the ground, turning the floor of the Turbine Hall into a Mediterranean beach. In the rays of hundreds of mono-frequency lamps, they came inside to find warmth and light, and to commune with a sun that they rarely found present with such intensity in the skies above London. "The Weather Project" is a misnomer for this installation. A better name might be: "Solarity."

Reviewers and critics of Eliasson's faux sun pointed to the ways in which it worked to rewire actions and expectations, cutting through the apparent rationality of a busy London workday and providing those who dropped in with "new kinds of engagement with a world fraught with social and environmental concerns" (Frichot 34). Eliasson himself sees "The Weather Project" as "a subject that implied 'community' and that was open-ended. Predicting weather is one way we collectively try to avoid the unforeseeable, which our lives are always about. The weather is a subject about which a community may also permit a high degree of disagreement: I can say 'I hate the rain,' you say, 'I love it,' and you may still think I am a nice guy" (quoted in Kimmelman). Many critics drew connections to the sublime or to sun-worshipping, and pointed to the Eliasson's implied critique of modernity via the weather: it is now the only place in which city-dwelling humanity ever encounter anything like "nature." Not all are positive about the solar experiment carried out in "The Weather Project." Louise Hornby points out that the installation's focus on "an ecology of individual encounter and feeling situate the experiencing subject at the center, providing an analogue to the human centering that marks the era of the Anthropocene" (60). Hornby notes that the sun in the Tate offered no warmth and the subjects lying on the ground together were interested in looking at their reflections on the roof—hardly the beginnings of a collectivity organized in relation to the challenges and promises of the solar.

The process of developing a relation to the sun and its energy will involve missteps as much as steps forward. To make it work at all, we need to be alert to the fact that we can get it wrong (because we have gotten it wrong) and we need the collective ideas and insights of people willing to share their diverse knowledges and experiences of plural solarities. In particular, we need to make way for what Macarena Gómez-Barris (1) calls “submerged perspectives,” which she describes as emerging in and from “realms of differently organized reality that are linked to, yet move outside of, colonial boundaries...submerged perspectives that perceive local terrains as sources of knowledge, vitality and livability.” Such perspectives “reveal a differently perceivable world, and intangible space of emergence, where rivers converge into the flow and muck of life otherwise” (Gómez-Barris xx). To perceive solarly otherwise will require that we seek out, care for, and listen and respond to submerged perspectives wherever we might encounter them.

These perspectives are more nearby than we might think. *Solarity: After Oil School* will take place on the traditional and unceded territories of the Kanien’kehá:ka people of the Haudenosaunee nations. In her machinima entitled “She Falls for Ages,” Haudenosaunee Mohawk artist and scholar Skawennati (2017) tells the story of Sky World, a “faraway place” whose people have “harnessed geothermal, wind and solar power and are brilliant botanists.” As the narrator recounts, “One of their greatest creations is the Celestial Tree. Developed over thousands of years of careful cultivation, the tree’s blossoms emit light. In fact, they light the whole world” (Figure 2). The story’s central figure is a telepath named Otsitsakaion. As Skawennati explains: “When she learns that her world is dying, she knows what must be done; she must become the seed of the new world.” Sky World is a faraway place, but the work that must be done to reach it starts right here.

Seeds of new worlds (Bennett, et. al). Stories like this help us to understand what must be done, and what must be undone, in response to a world that is dying. They give us the gift of feeling and thinking otherwise. The advent of solar energy has been treated by many as a wondrous silver bullet, promising a resolution to environmental trauma that will leave much else as it is: soon enough we will all have ample energy and the powers that come with it *and* it will be clean! If only it were so simple. The truth is, “one can still only imagine a world in which seven billion people had equal access to free power and could thereby take hold of their inborn solarly” (Boetzkes, 317). There are innumerable desires wrapped up in our understanding of the sun and its energies and innumerable historical and material obstacles standing in the way of those desires. These desires extend from hopes that we might adopt radically different ways of being in relation

to one another and to the non-human others with whom we share the planet, to fantasies of powering extractivist capitalism on the cheap. Solarity is thus a space of ethical indeterminacy and political struggle, a structure of desire in which energy, climate, and attachments to infrastructure converge in contested spaces of imagined and material transition. As Rhys Williams (20) puts it in his study of solarpunk science fiction. "If energy transition is to be a battle of hearts and minds as much as PV panels and lithium batteries, a serious engagement with energy imaginaries is the means to understanding and marshalling them." The problems *and* opportunities that might develop as a result of the advent of a solar world need to be at the center of our questioning and our struggles. These are seeds of new worlds that we must cultivate with care, and this work is ongoing. It is the work of the time we will spend together, and it will be guided by questions such as these:

- What sort of problem is energy such that solarity might be its solution?
- What, and how best, can we learn from subjugated histories, experiences and knowledges of living with the sun?
- What is the best case scenario for solarity? What is the worst? Which is more likely?
- Under what conditions, and in what kinds of relationships, might solarity be inclined to generate or support solidarity? Equality? Justice? Environmental responsibility?
- What are the possible political forms of solarity? What are the differences between solarity from above and solarities from below?
- How and where might we sense the possibilities of solarity? What might solarity look, feel and sound like? What aesthetic, artistic and cultural forms and practices might orient us towards these possibilities?
- What infrastructures, architectures, and media are implicated in transitions to solarity?

Figure 1



Olafur Eliasson

The Weather Project, 2003

Monofrequency lights, projection foil, haze machines, mirror foil, aluminium, and scaffolding

26.7 m x 22.3 m x 155.4 m

Installation in Turbine Hall, Tate Modern, London

Photo: Studio Olafur Eliasson

Figure 2



Skawennati

She Falls for Ages, 2017

Machinima (21:02)

Aboriginal Territories in Cyberspace/Obx Labs

Screen shot at 4:36

<http://www.skawennati.com/SheFallsForAges/>

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