

This reading discusses thinking of nature in a different way. The first philosophy of nature is mentioned from Eugene Thacker's book *In the Dust of This Planet*, he describes it as having the *world-for-us* aka the world(which is anthropocentric), the *world-in-itself* aka Earth(which is natural), and the *world-without-us* aka the Planet(which is supra-natural). In regards to the Earth in his theory the moment we think about the Earth and "attempt to act on it, it ceases to be the world-it-itself and becomes the world-for-us." Eugene is most interested in the *world-without-us*, the supra-natural, he claims that thought isn't human, nature isn't natural, and life doesn't belong to living beings. Instead life is alien to the living beings and that the future of philosophy is in a "mysticism of an inhuman, uncanny dark matter."

Oxana refers to this same philosophy with a slight development. She considers these 3 worlds not as separate but instead as nested inside of each other in as circles whether they be the same size or not. In her version the world-for-us is like our home which is the most familiar to us, second we have the world-in-itself which is nature where the animals and plants live without thinking or being thought, and lastly we have the world-without-us which is the Great Outdoors. In her theory we can go from our home outside to nature collect what we need such as food and supplies then go back home. We can also go out further doors to the Great Outdoors where even the craziest don't dare to go; here she says it is inhabited by gods, demons, dark forces, and hyperobjects.

She begins to focus more on the world-for-us where the materialism comes into play. One of our important commodities being money. Money is the key to more commodities, however it isn't the ultimate commodity, "it is not an autonomous being." There are three main commodities upon which money grows with: matter, labor, and time. Money has to cling onto something in a sense, which is what proves it is real and gives it value; in olden times it used to be gold however nowadays it is oil. Negarestani compares oil to blood, in the sense that there are wars over it and the classic theory that oil is the blood of the Earth: created by the fossil fuels that were from the "decomposition of various living or dead organisms, from bacteria to dinosaurs."

In conclusion Oxana is essentially comparing our use of oil to the use of a black slave. She compares the blackness of a slave like the blackness of oil in that they both have possibility of surplus but they can't accumulate any surplus for themselves. "The slave is exploited as a 'black' labor force, and oil is exploited as a natural resource."