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INVITED ARTICLE

Subaltern Ecotheopoetics for a New Planetary Ethics

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Abstract

This article explores a post-anthropocentric planetary ethics formulated through the paradigm of subaltern ecotheopoetics, centering the embodied ecological wisdom of marginalized communities. Investigating the intersections of societal exclusion and environmental crisis within the Anthropocene, the study introduces “critical liminality” as a deliberate posture of resistance and a creative site for subjectivity formation. By moving beyond rigid binary frameworks, an ecotheopoetic lens invites an interpretive strategy that begins from the middle of overlapping human and nonhuman multiplicities. Drawing on ornitheological symbolism, Karen Barad’s agential realism, and Donna Haraway’s “staying with the trouble,” the article grounded its ethical framework in two subaltern case studies: the fugitive vernacular practice of *Pārppu* from Dalit Christian micro-narrative and the “arboreal activism” of mangrove conservationist Kallen Pokkudan. These narratives dismantle the hierarchical, graded ontologies constructed by exploitative socio-economic systems and caste-stigmatized environments. Ultimately, the paper proposes a new cartography

for global ecological engagement based on an emplacement ethics. This framework positions human subjectivity as relationally integrated within a shared plane of immanence, advocating for a sustainable future driven by deep solidarity, distributed agency, and zoe-centered egalitarianism.

Crushed in your memories,
bruised in your agonies,
I wonder how you transcend
melancholy into melodies!

In the eerie nights of solitude,
dazed in the fury wind,
drenched in the misty rain,
you might have dreamt of a winged life!

One day, you will trust your wings,
stand on your ground,
and burst out in your spirit,
to reach the limits of the sky,
and to chat with the stars.

Thank you for being with me,
and teaching us;
We journey each other home,
as we are the intertwined interbeings!

Yes, for sure,
the woodpecker is a bio-mystical relationship
between the wood and its wounds! – Wood-Pecker¹

Poised between the earth and sky, clinging to a teak tree, evoking the image of the son of man, a woodpecker rekindled my theopoetic eco-consciousness. Driven by a determination to ignite that mystical contemplative experience, this essay takes the shape of an introspective quest to uncover the potential for a theological symbolic window to be opened. The ecosystem that wraps us offers a plethora of novel symbols. These new symbols pave the way for fresh insights, providing a fresh language through which we may reimagine the divine, nature, and ourselves. The impoverishment of language is what ultimately diminishes the vibrancy of theological imaginations. Indeed, theology is an “imaginative construction.”² Therefore, we need to fashion a new universe of

¹ See Markose, *The Cross and The Peacock*, 20.

² Kaufman, *In Face of Mystery*, ix.

symbols. The new universe of symbols will be the work of dissenting writers, poets, and artists who feel with the masses and are radically honest to the pure urge for creation. Therefore, theology must be revitalized as it explores new ecotheopoetic symbols in the “Anthropocene.” This essay explores post-anthropic subaltern planetary ethics through the lens of ecotheopoetics. By considering critical liminalities as the fundamental perspective, we uncover the insights and wisdom of those on the margins (subaltern) and their take on divine providence as an ecotheopoetic practice of resistance, which becomes the foundation for ethical imagination. The concept of critical liminality invites us to explore from the middle, rejecting the narrow confines of rigid beginnings and endings.

Nesting the Ecotheopoetic Imagination

I invite you to offer theopoetic attention to the poetic piece presented above. The poem, penned five years ago, recounts the poignant tale of two woodpecker nestlings who tragically lost their nest during a tumultuous night of merciless storms and relentless rain. My loving life partner, children, and I endeavored to offer solace and sustenance to these vulnerable young woodpecker fledglings, only to witness their untimely demise a few days later. This heartrending event served as a profound catalyst, igniting a theological contemplation on the fleeting existence of woodpeckers, symbolic of Christ’s ultimate sacrifice on the cross, unifying the concepts of wounds and wood. The haunting memory of the fledglings compelled me to re-evaluate “woodpecker” as a hermeneutical key enabling a deeper exploration of the divine woodpecker existence embodied in Jesus Christ, who hung on a tree (Acts 5:20), suspended between the realms of heaven and earth. Thus, it unveils the divine intercarnational relationship with the entirety of the world (John 3:16). It is worth noting that the historical fact of Jesus, as a skilled carpenter working with wood, further inspired me to establish this extraordinary connection between Jesus and the woodpecker, unveiling a profound and intricate bond.

Humans are not entirely separate from nature and more-than-human neighbors. As Thich Nhat Hanh suggests, genuine neighborliness with more-than-human materiality will ignite the realization that we are inter-beings, not independent beings.³ This awareness of interdependence emerges from a deeper understanding of divine providence. Nature is the manifesting platform of divine providence and interdependence. To appreciate divine providence, we need to find ourselves in a continuum with nature.

The sad, subtle death of the two woodpecker nestlings and the agony that brought us together made me realize that there are deep ontological roots of mutual sharing in our very existence, which we deliberately forget in the fake hustle and bustle of life’s struggle. In light of this event,

³ Nhat Hanh, *Call Me by My True Names*, 154.

I tried to trace an ornitheological connection between the wood, woodpecker, wound, Christ, marginality, and liminality.

The woodpecker's existence, hanging on a tree between heaven and earth, exemplifies the "liminal" life. When we translate the symbol of the "wood-pecker" as an embodiment of liminal life and interpretive device, it is better to use a hyphen in between "wood-pecker." The hyphen in the middle is a careful record of the life of critical liminality. The experiences of in-between/betwixt problematize simultaneously the social condition of being inside and outside. Such stumbling experiences mark the lives of the marginalized. The subaltern lived experiences of Dalit people, particularly in India, punctuate a unique liminal location of "victim-insider" (*Dasyus*) and "untouchable-outsider" (*Asprsyas*) and "visibility" (*Prathyaksha*) and "invisibility" (*Aprathyaksha*). This is the existential dilemma of the "in-betweenness" of the subaltern, which I name as the "critical liminalities," referring to both avowal and disavowal of subaltern body in a caste-stigmatized sociality.

If marginalization results from various exclusions in society, the experience of liminality is its derivative. It is essential to distinguish between marginality and liminality. There is a marked difference between the marginality imposed by oppressive structures and the liminality one chooses as the site of resistance! Liminality is a place of openness and possibility. bell hooks says, "I make a definite distinction between that marginality imposed by oppressive structures, and that marginality one chooses as the site of resistance, as location of radical openness and possibility."⁴ Critical liminality is the marginality that one chooses as the site of resistance. In that way, liminality is the creative recovery of marginality. One can voluntarily enter liminality without experiencing marginality. However, for marginalized people, liminality is an unavoidable experience and can sometimes be suppressed by the authorities! In other words, although liminality is not necessarily an experience of marginality, every experience of marginality necessarily involves liminality because marginal space overlaps liminal space! In short, marginal experiences have two critical strands. The first is the negative connotation of being excluded by the dominant group. The second is the positive aspect of being a creative liminal space for creative engagements. I noticed that the critical liminalities of the people at the margins overlapped with the larger ecological liminalities, and the subaltern people share "ontological relationality" with the larger natural ecosystem and thereby an intentional and intensive appreciation of divine providence.

Theopoetic Christ: Ornitheological Entanglements

An ornitheological quest⁵ for connecting Jesus Christ and the wood-pecker inspired me to consider the ecotheopoetic method as a suitable assemblage paradigm, which combines eco-conscious-

⁴ bell hooks, *Yearning*, 153.

⁵ Ornitheology is a term coined by the great theologian and birder John Stott in his book *The Birds, Our Teachers*. Ornitheological research centers around the idea that birds have something to say about truth, beauty, and a

ness, poetics, and theology, traversing the disciplinary borders intentionally. The ecotheopoetic entanglements between the liminal spacing of the woodpecker on the tree, Jesus hanging on a tree, and the lynched black/brown bodies hanged on the tree (the strange fruit)⁶ metaphorically inform each other. Acts 5:30–32 accurately portrays the critical liminality, as it states, “God of our ancestors raised up Jesus, whom you had killed by hanging on a tree. God exalted him at his right hand as Leader and Savior that he might give repentance to Israel and forgiveness of sins. And we are witnesses to these things, and so is the Holy Spirit whom God has given to those who obey him” (New Revised Standard Version, Updated Edition). This is the heart of the kerygma. The betwixt experience of Christ on a tree redefines life at the margins. The notion of *homo sacer* sheds more theoretical light on this experience of the inside-outside existential dilemma. Agamben picks the figure of *homo sacer* from archaic Roman law. According to Roman law, a *homo sacer* is the individual who “has been excluded from the religious community and all political life [...] What is more, his entire existence is reduced to a bare life stripped of every right because anyone can kill him without committing homicide; he can save himself only in perpetual flight or foreign land.”⁷ Rejected by the law and ejected from the political community, a *homo sacer* can be killed by anyone. Because of this, *homo sacer* is exposed to the threat of death at any time. The people at the margins, especially Dalit people, live the experience of such a “state of exception.” Abhijith says that the marginalization of Dalits through casteist practices has made Dalits the *Homines sacri*. As such, they are a people who are part of the society but consciously expelled by the sovereign to the margins.⁸ In every case of marginality, Christ comes as an interlocutor. Through the assemblage of thought experimented with above, inspired by ornitheology, we re-imagine theopoetic Christ as an active interlocutor in the ecological entanglements of the subaltern. By intertwining the metaphors of the wood-pecker, Christ, wood, and wounds, we gain a deeper understanding of the state of exception experienced by those at the margins. In this vision, Christ emerges not only as a figure of divine redemption but also as a companion in the struggle against systemic oppression and ecological degradation.

In essence, the ecotheopoetic exploration of suffering in the “Anthropocene” invites us to see God’s loving care not as a passive assurance but as an active force of resistance and solidarity. It challenges us to confront injustice and ecological destruction with the same fervor and compassion embodied by Jesus on the cross. Through this lens, trust in God’s providence becomes not a justification for complacency but a call for deep solidarity.

crazy-creative God. See https://www.ornitheology.com/post/ornitheology_explained [last accessed October 11, 2024].

⁶ See Cone, *The Cross and the Lynching Tree*, vii.

⁷ Agamben, *Homo Sacer*, 183.

⁸ Abhijith, “Dalits as Homines Sacri,” 41484.

Ecotheo poetic Imperative of Liminality in the “Anthropocene”

Many ecotheo poetic thinkers strongly criticize reducing ecological crises to a threat to human survival. Roland Faber astutely names this fallacy the anthropic fallacy. He writes, “The anthropic principle expresses itself most prominently and obviously in the form of the anthropic fallacy in the current ecological discourse, such that to save nature from human influences is actually a strategy of human survival.”⁹ Rather than situating humanity anew by redefining nature as organic integrity in which humanity is relationally integrated, we often fallaciously tend to put human subjects over the nature-other. With a similar critical sense, Anna Tsing draws attention to the “anthropo-.” The qualifying prefix often falls short of defining the “Anthropocene,” as it fails to trace the root cause of ecological crises to exploitative socio-economic systems.¹⁰ This reference to the unspecified humanity by using “anthropo-” blocks our attention to the patchy landscapes, multiple temporalities, and the shifting assemblages of human and nonhumans.

According to Callid Keefe-Perry, the ecotheo poetic search is qualified by the “acceptance of cognitive uncertainty regarding the divine, an unwillingness to attempt to unduly banish that uncertainty, and an emphasis on action and creative articulation regardless.”¹¹ James Hill approaches the theo poetic search from a subaltern intersectional point of view: “A key to understanding the rich theo poetic tradition of black religious communities is how their theo poetic practices were used to inaugurate alternative worlds of anti-colonial, socio-political possibility; worlds that were often sequestered from them by the necropolitical forces surrounding them.”¹² The theo poetic approach’s sensibility to start in the middle, in dialogue with pluriform hermeneutic possibilities, destabilizes any forms of totalitarian interpretation. It entails an ethical and spiritual call to “always begin in the middle.”¹³ Deleuze formulates this new categorical imperative of eco-ethics as letting our loves be like the wasp and orchid without beginning and end, as continually in the middle, between things, interbeing, and intermezzo. Faber explicates what it means to begin in the middle.

To begin in the middle always means to follow multiplicities in their deconstructive complexity within and without, to unsettle the boundaries and clear borders of forced identities, which are always imposed measures of the one with its power-installed abstractions of unification and division. To begin in the middle is an ethical category that activates us from the middle of the happening of multiplicities and asks us to always submerge into their middle and many folds of connectivity within and beyond, which always form under the skin of powers of unification and division and only come to life within, across and beyond the boundaries of power.¹⁴

⁹ Faber and Fackenthal, *Theopoetic Folds*, 218.

¹⁰ Tsing, *The Mushroom at the End of the World*, 20.

¹¹ Keefe-Perry, *Way to Water*, 111.

¹² Hill, *A Creative Collaborative for Theopoetics*. <https://artsreligionculture.org/>

¹³ Deleuze and Guattari, *A Thousand Plateaus*, 17.

¹⁴ Faber and Fackenthal, *Theopoetic Folds*, 232.

To embody the liminal, we must transcend the elevated realms of unity and actively engage with the intricate dynamics within and between various elements. We must acknowledge the moments of connection between different entities and the artificial barriers that isolate them. Embracing being “in-between” requires us to adopt an *intermezzo* mindset, contrasting the rigid abstractions that perpetuate a sense of dominance over nature, culture, and ourselves. This mindset encourages us to embrace a more humble and nuanced perspective. To embody the liminal is to challenge the notion of fixed identity and instead embrace a multidimensional existence akin to a river’s flowing nature or the rhizome’s interconnectedness.

The experience of critical liminality calls us to a new mode of knowing, being, and acting in the world. This new approach is essential for addressing subaltern histories marked by disruption, displacement, and irrecoverable loss. It is an approach that Derek Walcott, a Caribbean poet of African descent, describes as a “gathering of broken pieces.” Walcott says, “Break a vessel! The love that reassembles the fragments is stronger than the love that took its symmetry for granted when it was whole.”¹⁵ For a subaltern community, assembling the shattered history together is a painful but redeeming act of subjectivity formation. Mayra Rivera names such an intellectual practice as poetics.¹⁶ *Poiesis* means creative making, specifically an “intellectual practice attentive to events [which] shuns totalizing forms of thought and writing. It questions the search for legitimacy in genealogies and the drive to produce ontological systems, theories of the nature of being itself.”¹⁷ In such a way, poetics becomes an approach to knowledge that values creation processes from “shattered histories” and “shards of vocabularies.” This approach acknowledges subversive discontinuities. This poetical longing is part and parcel of subaltern liminality, a painful process of remaking visions of corporeality from and out of pieces of shattered histories and shards of vocabulary.

Ecotheopoesis of Subaltern Solastalgic Communities: Fugitivity, Emplaced Subjectivity, and Distributed Agency

Solastalgia, as defined by Glenn Albrecht, is the experience of being homesick without leaving home,¹⁸ caused by environmental damage. Indigenous subaltern communities like Dalits, tribal people, and Adivasis carry solastalgia in their bodies, even though they are the ones who are least contributing to ecological destruction. The marginal social location of these communities and the critical liminalities necessitate a strong trust in the itinerant divine providence amid many insecurities in their lives. God’s providence is appropriated by such subaltern religious communities as an intentional practice of resistance and an unwavering undercurrent of

¹⁵ Walcott, *The Antilles*, 3.

¹⁶ Rivera, *Poetics of the Flesh*, 3.

¹⁷ Rivera, *Poetics*, 3.

¹⁸ Albrecht, “Solastalgia,” 34.

their quotidian struggles. Deep solidarity, agential realism, and distributive agency emerge as the ethical expressions of this subaltern sensibility of divine providence. Here, I want to account for two biographical examples of the practice of divine providence from a subaltern ecotheopoetic perspective.

The Practice of Pārppu: My Grandma's Fugitive Wisdom

The memory of my maternal grandma, now fading like the gentle twilight, resurfaces with the brilliance of her distinctive words. She was one among the Dalit Christian fugitives who escaped the caste slavery in the South Travancore and migrated to the northern parts of Western Ghats in Kerala during the mid-twentieth century.¹⁹ My grandma lived a wood-pecker (liminal) life in the casteist sociality of twentieth-century Malabar. My childhood during the last decades of the twentieth century was replete with the enchanting days spent at her side, traversing the captivating pilgrimage to her abode. The journey, adorned with the richness of fresh red soil, enveloped by the comforting presence of coconut trees, punctuated by quaint crossroads, and graced by the iconic hanging wooden bridge over the river, unfurled a vivid canvas of communion with nature. Each step etched a sacred ritual, and the nights spent on a humble mat beneath the vast night sky carved a redemptive sanctuary within my soul—a solace during moments of loneliness.

Amid the kaleidoscope of Malayalam²⁰ colloquial expressions generously shared by my grandmother, one term stood out with unparalleled significance—“*Pārppu*.”²¹ Inflected with colloquial intonations and subaltern nuances, its importance transcended the confines of mere language. As a Dalit Christian woman navigating the intricate tapestry of Christian spirituality in twentieth-century Malabar, North Kerala, my grandma embodied an uncommon fusion of Eastern Christian Orthodoxy, Anglicanism, and the radical wisdom of subaltern Christian becoming.

Delving into the essence of *Pārppu* in my grandmother's distinctive vernacular, I discern a profound connection to Dalitity—a term encapsulating Dalit communities' marginalized existence and resistance. She used to insist we stay (*Pārppu*) with her one more day and one more day (many more), and she used this particular word, *Pārppu*, to refer to that experience of with-nessing together. I assume the term pulsates with a call for “staying” in authenticity, urging a radical dwelling unbound by fixity. It invites us to trust in the agential capacity of intra-actions between humans and more-than-human beings, instilling a complete faith in the divine providence and agential realism that encapsulates the fugitivity of a subaltern woman. This transformative force is both therapeutic and revolutionary.

Embedded within the framework of new materialist theory, particularly articulated by Karen Barad, *Pārppu* seamlessly aligns with the concept of agential realism.²² Barad's insistence on

¹⁹ Mohan, *Echoes of Caste Slavery in Dalit Christian Practices*.

²⁰ Malayalam is one of the prominent South Asian languages, with a Dravidian lineage spoken in the Indian state of Kerala and the union territories of Lakshadweep and Puducherry by the Malayali people.

²¹ The literal meaning of the Malayalam word *Pārppu* is staying in the abode.

²² Barad, *Meeting the Universe Halfway*, 132.

distributive agency, necessitating grappling with the intricacies of existence without seeking simplistic resolutions, finds resonance in the notion of *Pārppu*. It calls us to confront the uncertainties of life with resilience and fortitude. Donna Haraway's concept of "staying with the trouble" further illuminates the profound significance of *Pārppu* in our contemporary context, demanding a steadfast commitment to addressing the challenges of our times without succumbing to despondency or indifference. Haraway writes what it means to stay with the trouble: "to make kin in lines of inventive connection as a practice of learning to live and die well with each other in a thick present [... it is the] learning to be truly present [...] as mortal critters entwined in myriad unfinished configurations of places, times, matters, meanings."²³ In the current ecological tipping point, staying with the trouble and avoiding fixed categorizations becomes paramount, echoing Barad's perspective. This harmoniously aligns with the tenets of *Pārppu*, a kind of tentacular thinking that encourages us to embrace the complexities and uncertainties of existence with an open heart and an engaged mind. In this sense, *Pārppu* is an invitation to navigate the intricacies of life without succumbing to the allure of simplistic resolutions.

Pārppu emerges not only as a call for staying with the trouble but as a manifesto for embodied resistance—a bold invitation to authentically inhabit the flux of existence, placing trust in the agential capacities of divine providence and through including more-than-human entities. It encapsulates the fugitive wisdom of Dalit spirituality, serving as itinerant hope and resilience in a world marked by marginalization and exclusion. The cinematic portrayal of Harriet Tubman in the movie *Harriet* vividly captures her unique contemplative practice of *Pārppu*, a radical act of communion with the more-than-human ecosystem trusting the divine providence for an itinerant/subversive discernment of the "present," showcasing its cross-cultural resonance as subaltern ecological wisdom.²⁴ This attests that another world is not merely on its way; it already exists among the people at the fringes, weaving its threads through diverse cultures and practices, beckoning us to embrace its transformative potential.

Arboreal Activism: Kallen Pokkudan's Emplaced Wisdom

Kallen Pokkudan, renowned as the "mangrove man" of Kerala, dedicated his life to re-establishing mangrove forests throughout the state. His autobiography, *Kandalkaadukalkkidayil Ente Jeevitham*,²⁵ not only tells his life story but also sheds light on the mangrove habitats in Kerala's Kannur district and the Dalit Pulaya community to which he belongs. Given recent critical approaches to vegetality, Pokkudan's arboreal activism can be interpreted in a new context. Pokkudan, born into a Dalit Pulaya family of agricultural laborers in Kerala, spent his life planting thousands of mangrove saplings along the banks of the Pazhayangadi River in the Kannur district. By intertwining human life experiences with vegetal histories in his autobiography, Pokkudan has created a valuable collection of ecological knowledge and nature conservation principles.

²³ Haraway, *Staying with the Trouble*, 1.

²⁴ Vincenty, "Harriet Tubman Really Did Have Visions."

²⁵ Pokkudan, *Kandalkaadukalkkidayil Ente Jeevitham*, 1.

Recognizing that the socio-economic well-being of local communities relied heavily on the land-sea liminal ecology and its mangrove habitats, he constructed mangrove walls along the beaches of Kannur district to combat issues related to sea erosion. In this context, “Dalit eco-narrations of the self,” like Pokkudan’s *Kandalkaadukalkkidayil Ente Jeevitham*, expresses the autobiographical relationship between an environmental space intertwined with survival and struggle. Additionally, Pokkudan’s autobiography can be seen as an experimental form of life-writing, where the subaltern subject is situated within the surrounding ecosystem of the mangrove forest and its unique ecology. “The ‘self/setting’ binary in life narratives can be eliminated by situating the self within the oikos, which signifies the idea of a larger home that consists of human and other-than-human actors. This emplacement establishes a continuum between the oikeion (traditionally associated with women, nature, and subalterns) and the politikon or the public sphere [...] In other words, Pokkudan’s ‘subaltern oiko-autobiography’ reimagines the ‘I’ in life writing as an ‘emplaced subjectivity’ as opposed to an ‘enclosed self’.”²⁶

Pokkudan highlights the historical dehumanization of Dalits within India’s caste system, explaining how the Pulayas in Kerala were denied their humanity by being given names associated with animals and worms. This relegated them to a lower status in society. However, Pokkudan believes this dehumanization can be challenged and reversed, and he reflects on the potential for a shift in perspective within Indian society. He sees the Dalit vernacular in life narratives as a way to reclaim their place in society. Throughout his autobiography, mangrove is a metaphor for a relational way of being, disrupting essentialist thinking. In Pokkudan’s narrative, the mangrove represents the struggles of the poor who face caste-based discrimination and poverty. Venugopal and Rangarajan rightly call Pokkudan’s ecological activism “arboreal activism” and “dark ecology.”²⁷ Pokkudan’s dark ecology is grounded by its emphasis on the emplaced human subjectivity. He proposes that all reality inhabits a single plane of immanence by placing human subjectivity in the middle of the ecological entanglements. The idea of emplaced subjectivity underscores the consciousness of environmental (divine) providence and distributed agency. Pokkudan’s approach is a kind of object-oriented ontology (O-O-O) and *zoe*-centered egalitarianism, which poses a strong critique against the graded ontology of casteism and other supremacies of the “Anthropocene.”

Towards Subaltern Planetary Ethics

Both examples above show latent planetary ethics emerging from the heart of subaltern ecopoiesis. The most profound awareness of divine providence experienced through the larger ecosystem, appropriated by intra-actions between emplaced human subjectivity and the more-than-human entities, serves as an epistemological basis of this planetary ethics. An object-oriented

²⁶ Pariyadath, *Mayilamma*, xxii, xxx.

²⁷ Venugopal and Rangarajan, “Life Writing as Plant-Writing,” 239–52.

ontology that destabilizes the graded ontologies of the “Anthropocene” is another baseline of the ecotheopoetic engagement from which the subaltern planetary ethics unravels. Deep solidarity, distributed agency, and *zoe*-centered egalitarianism express this subaltern planetary ethics and politics. I propose three critical considerations as we develop a post-anthropic subaltern planetary ethics:

- 1) By considering the lived experience of critical liminalities of the marginal ecological communities as the epistemological starting point, subaltern ecotheopoetics invites us to start from the middle of the happening of multiplicities and asks us to always submerge into their middle, attending to the patchy landscapes, multiple temporalities, and the shifting assemblages of humans and nonhumans. In this way, ecotheopoetics introduces a new cartography for global ecological engagements.
- 2) Subaltern planetary ethics evoke an ecological death (composting) of the traditional theological dispositions of the idea of a wholly transcendent God and privatized divine providence. Ecotheopoetics reimagines God as theopoetic divine, a reality that shares the same plane of immanence. It also reimagines divine providence as the grounding of planetary existence and interdependence between life forms, and it is a practice of resistance of the subaltern communities.
- 3) The subaltern planetary ethics should be understood as an emplacement ethics that positions human subjectivity as an emplaced subjectivity relationally integrated into the continuum of the (*oikos*) ecology and (*politicos*) politics, holding on to the ethical expressions of deep solidarity, distributed agency, and the *zoe*-centered egalitarianism against any forms of graded ontologies of the Anthropocene.

Far from a detached academic abstraction, Subaltern ecotheopoetics for a new planetary ethics emerges as an active, emplaced practice of resistance forged within the everyday struggles of marginalized communities. By shifting the locus of critique to the “middle” of human and more-than-human entanglements, this framework dismantles the anthropocentric and graded ontologies that drive systemic exploitation. Ultimate planetary reconciliation requires abandoning totalizing hierarchies in favor of an open, relational landscape. In doing so, a subaltern planetary ethics establishes an alternative paradigm of global engagement—one fundamentally rooted in deep solidarity, distributed agency, and a *zoe*-centered egalitarianism capable of navigating a sustainable future.

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