



# POSTHUMAN SOUTHEAST ASIA

ECOCRITICAL ENTANGLEMENTS ACROSS  
SPECIES BOUNDARIES

Edited by **IGNASI RIBÓ**

# Posthuman Southeast Asia

## Ecocritical Entanglements Across Species Boundaries

Edited by  
Ignasi Ribó

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## Chapter 11

# Post-Marxism and the Pluriverse

## *Antagonism and Heterogeneity in More-than-Human Worlds*

Min Seong Kim

In his 2020 book *Pluriversal Politics*, Arturo Escobar asserts: 'If the crisis is caused by the heteropatriarchal capitalist modern world, it follows that facing the crisis implies transitions toward its opposite, that is, toward a multiplicity of worlds that we will call the pluriverse.'<sup>1</sup> Emerging under the conditions of an Anthropocene marked by social and ecological crises that are products of the modern, anthropocentric, and Western-centric world-making practices, pluriversal thought and practice seek to delineate and defend alternative modes of living and living together by composing worlds beyond the single world imposed by the former. Some of the principles for alternative worldmaking often cited by pluriversal thinkers are now familiar.<sup>2</sup> They include *buen vivir* (*sumak kawsay*), an idea of 'living well' that has inspired activists from the Andes,<sup>3</sup> and *ubuntu*, the southern African principle that 'nothing exists unless everything exists ('I am because you are')'.<sup>4</sup> Escobar also approvingly quotes a remark from the eco-theologian Thomas Berry, who said that 'the Earth is a communion of subjects, not a collection of objects', as well as a slogan from Colombia's indigenous Nasa community: 'We are continuation of the Earth; let's look out from the heart of the Earth.'<sup>5</sup> These principles all point to the profound interdependence of human and other-than-human beings. As summarized by Escobar, 'the mandate of the earth of which many activists speak therefore urges us to live in such a way that all can live'.<sup>6</sup> The task of what he calls 'pluriversal politics', then, is 'to create conditions favorable to the flourishing of the pluriverse, other ways of world-making'.<sup>7</sup> Opposed to the human exceptionalism that underpins 'modernist' forms of politics and the anthropocentric and Western-centric world it imposes, pluriversal politics aspires towards 'worlds in which humans would occupy a much more humble place'.<sup>8</sup> Contrary to modernist politics, which presuppose, according

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