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## **Anthropocentric Naturism in *The Broken Earth* by Nora K. Jemisin**

**Shohreh Haji Mola Hosein\***

PhD of English Literature, Department of English Language & Literature, Kish International Campus, University of Tehran, Tehran, Iran

\* E-mail: [shohreh.hajmolahosein@gmail.com](mailto:shohreh.hajmolahosein@gmail.com); [hajmolahosein.sho@ut.ac.ir](mailto:hajmolahosein.sho@ut.ac.ir)

### **Abstract**

Anthropocentric naturism, mingling with sexism, dualism, colonialism, and other oppressive structures, is one of the obvious themes in the multigenre trilogy of *The Broken Earth*, written by American author, Nora k. Jemisin. Anthropocentric naturism is the instrumentalization of the earth, natural resources, and other species for anthropocentrist humans' beneficial targets. The speculative science fantasy trilogy exposes the history of humans' abuse of natural resources and the humans' demise through natural calamities. Drawing on the studies of eco-social feminist theorizers, known as Val Plumwood, Greta Gaard, Susan Dubscha, and Juliet Ozanne, this article discloses the causes of eco-mishaps in the trilogy which reflects the real world and its non-stop eco-catastrophe. It foregrounds activation, logic, individuality, and integration of the earth with self-ecologist champions to support eco-human solidarity and cooperation of species and the more than-human-world for the renovation of the world.

**Keywords:** Anthropocentric Naturism, Abuse of Natural Resources, Colonialism, Dualism, Eco-social Feminist, Eco-human Solidarity

## **Introduction**

Multigenre trilogy of *The Broken Earth*, written by Nora K. Jemisin, is a geological science fantasy and an apocalyptic climate change trilogy echoing the current topic of climatical tragedies. It is a cosmic epic mythology emphasizing the voice and subjectivity of family earth, heroic endeavors of species and ecosystem, and balanced relationship of the earth with the Moon. It draws an omniscient, characterized, and injured Father Earth similar to mythical gods of the earth and accentuates the right and importance of the natural world. Since the trilogy is not excluded in one article and particular theme, four subjects among labyrinth of topics have been selected to be scrutinized. In the first article, the roots of eco-phobia in political and cultural hegemony were surveyed. In the second one, self-ecologist characters' treatment and their role and collectivity for the survival of the world were highlighted. This article concentrates on anthropocentric naturism and the slavery of Father Earth exploited for the humans' welfare and egoism. Next article will focus on anthropocentric speciesism and slavery of other species in social political structures. Anthropocentric naturism or abusive dominance of humans over natural resources and other species is equipped with anthropocentric speciesism, colonialism, racism, centric structure, and five mechanisms of dualism (instrumentalism, incorporation, homogenization, hyper-separation, and denial). Anti-anthropocentric views of social ecological feminist philosophers, known as Val Plumwood, Greta Gaard, Susan Dobscha, and Juliett Ozanne, are borrowed to elucidate and subvert the strategies of anthropocentric naturism. By means of Val Plumwood's insight, the article turns to Plato, Aristotle, Rene Descartes, and John Lock's anthropocentric viewpoint to address their influence on ideological system of culture and social, political, and economic interactions that result in colonization of the earth and eco-mishaps. Logic and five mechanisms of dualism in two periods of time, the collapse of the natural world, anthropocentric naturism through anthropocentric speciesism, and the demise of egotistical humans will be discussed. According to the author's speech on September 11, 2018, *The Broken Earth* reflects the tyrannical history of the humans that have dominated the earth and the downgraded. Considering Val Plumwood's perspective, this article compares historical stages of colonization of the earth in the real world with the fantasy world of the trilogy. It

centers on Father Earth and his relationship with superhumans (Kelenli, Hoa, Alabaster, Essun, and Nassun) and anthropocentrist humans damaging family earth. It clarifies Father Earth's subjectivity, rationality, dynamic actions, and his solidarity with saviors for returning his family members and final revitalization of the world.

## **Plot Summary**

Narrator describes two periods at interval of forty thousand years on the planet. High-tech humans of Syl Anagist era create huge obelisks (technological gadgets) and super humans (more evolved humans) called Orogenes to tune their plutonic engines underground and absorb thermal energy. Discovering the cruelty of the humans, who have drilled the planet to his core without concentrating on its disastrous consequences, Father Earth goes after the humans and the tuners. Conflicting with Father Earth, one of the Orogenes redirects the kinetic energy of the obelisks toward the Moon mistakenly and the energy sidetracks the Moon from the orbit of family earth. Father Earth loses its balance and Mother Earth dies for losing the Moon. Syl Anagist city and high-tech civilizations of the humans are crushed by lethal winters of Fifth Seasons including seismic events, volcanic outbreaks, and ashes tempests. Sylanagistines die and stereotype Orogenes turn into stone. One of the Orogenes remains among the humans and her breed is blended with the humans' and scattered in the world after the period of Syl Anagist.

Sanze race yokes the Orogenes for repelling earthquakes and developing economic and political benefits. They control the Orogenes lest they return the Moon. Sanze people continue abusing of Father Earth and other races as long as they can, but some Stone eaters, superhumans, and marginalized humans resolve to take part in Father Earth's revolt and stop the brutalities of Sanze Empire. Lastly, two potent female Orogenes return the Moon, end Fifth Season, and rescue the world through solidarity with Father Earth and a team of self-ecologists attempting to protect both species and the earth.

## **Social Ecological Feminism**

Dismantling of oppression, social ecological feminism unveils discrimination between the oppressed including women, non-humans, animals, other species, nature, the marginalized, the colonized, and below-class humans, and the oppressor. Social ecological feminists expose the roots and the results of eco-social turmoil. They undermine oppressive structures of

speciesism, anthropocentrism, colonialism, racism, sexism, classism, and dualism through exposure of their destructive impacts on eco-social scopes. As Greta Gaard describes, they believe that the liberty of all dominated groups must be “addressed” concurrently as they uncover the interrelated oppressive constructions of anthropocentrism, racism, sexism, classism, naturism, colonialism and other cruelties simultaneously (“Ecofeminism Revisited” 26-30). They embrace self-in-relation with the other and nature, gender equality, social political solidarity, and social environmental justice as solutions to reduce eco-social crises.

### **Anthropocentric Naturism**

Val Plumwood identifies anthropocentric naturism as an “alienated account of human identity in which humans are essentially apart from or outside of nature, having no true allegiance to the natural world. Humans stand apart from nature as masters or external controllers of nature” (*Feminism and the Mastery of Nature* 71). Plumwood unveils a centric structure (self/ the other) in platonic philosophy that places male human as self in the center of cosmos and pushes out non-humans and nature as the other to the margin of the world. Plato finds male humans rational, powerful, and superior to nature. In Platonic view, nature is an inferior, powerless (feminine), and irrational entity. Both Plato and Aristotle advocate the dominance of humans over nature and what has been counted as nature. In their proclamation, women, animals, and slaves are counted as nature and they are related to the inferior structure of being and male human is related to the upper order of being. Detached from the realm of nature, humans have forgotten they are one group of species and their lives have been interwoven with the biosphere. As Plumwood has narrated, humans have considered the planet endless source of energy and economic interest and ignored the fact that they are really “subject to natural laws” (71). In other words, humans are not master of the natural laws.

Anthropocentric naturism roots in the assumptions of Plato, Aristotle, Rene Descartes, John Luck, the pre-enlightenment period, and the enlightenment period. The philosophy of Plato expands the centric structures of human/nature and reason/ nature. Clarifying platonic concepts of nature, Plumwood undermines his motto. In her viewpoint, in Platonic dogma, nature is split up into superior “rational cosmos” (heaven) and inferior “material chaos” (the earth) (*Feminism and the Mastery of Nature* 82). The relationship of rational cosmos with material chaos is compared with the relationship of soul with body, the relationship of male with female, and the relationship of master with slave (84). Platonic logos or the identity of

human takes form through gathering of the superior sides of these relationships. In such dictum, the identity of nature takes form through gathering of the inferior sides of mentioned relationships. Ultimately, Plato defines human a rational transcendental male master who enforces his domination upon nature and defines nature as an irrational bodily female slave. Moreover, what has been counted as nature has the same inferior identity for him too.

As Plumwood has noted, in Rene Descartes' assessment, the distance between "mind" and "body" is bigger than Platonic notions. Mind, relevant to "rationality and intellect", is considered completely different from corporality (70). According to Descartes, humans are different from animals for their mental aspects that make disconnection from non-human nature. What is "virtuous" and perfect is maximized and appointed to humans and what is in association with "body, sexuality, reproduction, emotionality, and senses is minimized and appointed to nature and animals" (71).

The period of scientific revolution and Cartesian account of human/ nature hierarchy influenced the enlightenment movement and reinforced the dominance of humans over nature more effectively than it had been in the prior periods of "rationalism and of Christianity" (74). In Descartes' view, dominance or "power" over nature is accomplished with absolute "mastery" and supremacy over the natural world (110). John Locke disowns nature of its significance, agency, value, and right in his second treatise (111). In Locke's opinion, humans should annex nature and add value to the nullity of nature through instrumentalization of nature for humans' contentment.

Colonization of natural resources is related to economic interest of humans. In Plumwood's opinion, this kind of economic interest is rational economy because it is traced back to reason/ nature hierarchy of Plato (119). The abuse of natural resources for economic comfort is called rational economy because of platonic praise of humans' rationality while it is the most irrational activity man has ever done. In Plumwood's insight, the first stage of colonization of the natural world is the period of "justification and preparation" during which rationalist humans such as Plato and Aristotle start colonization of nature and what has been identified as nature culturally (119). Invading the natural world needs to be culturally justified. They prepare an appropriate community bed for raiding nature.

During the second stage of colonization, called "Invasion and annexation", John Locke defines nature as humans' property and Descartes describes nature an entity devoid of thought and rationality. Master male human owns animals, the lands, slaves, and women. The third stage of colonization is called instrumentalism. It encourages the abuse and consumption of

natural resources. Rationality is observed as human's self-interest and nature is defined as a tool and resource for the humans (193). The fourth stage of colonization is "total instrumentalism" by which the world is entirely tooled. Master human devours leftover resources of nature and digests them into economic interests (193).

In addition to centric structure of self/the other, another strategy of anthropocentric naturism is dualism. Aristotle naturalizes the slavery of nature and the dominance of men over women, of master over slaves, and of reason over body and emotion in a set of "hierarchies" or dualisms in *Politics* (Plumwood, *Feminism and the Mastery of Nature* 46). Whereas the first or the superior sides of hierarchies are identified as rational sides, the second or the inferior sides are identified as irrational and unintellectual sides which are allocated to animals, females, and nature (47). For example; in the dualism of human/nature, human is defined as rational, masculine, and sophisticated being while nature is described as irrational, feminine, and wild entity. Susan Dobscha and Juliet Ozanne define the logic of dualism in simple words. To them, philosophical dualism is seen when differences between men and women or between culture and nature are interpreted as dualism and the first side of the dualism is valued over the second side (202). Unfortunately, these hierarchies influence on "social practices" (202). Every dualism is connected to other dualisms. Every dualism has common structure and mechanisms with other dualisms. Interconnected sets of dualisms build ideological systems of "men, culture, and public" (202). Interconnected sets of dualisms shape social roles, cultural habits, political practices, and economic methods and reinforce the power of superior sides of dualisms. These pervasive structures construct the identity of both the inferior and the superior sides such as male/female. Social practices and cultural habits "are repeated" to devalue the inferior sides of dualisms (202). In other words, they are repeated to devalue women, nature, other species, colored people, the poor, the subaltern, and the marginalized.

According to Purser et al., anthropocentrism is a dichotomy between the natural environment and human's organizational structures. They argue that there is an ethical division between humans, who possess morality, and unprincipled nature. The natural world is out of the codes of humans' ethics. Therefore, in anthropocentric motto, human is the only valuable, ethical, and meaningful being in the world. The essential problem is not only humans' egocentricity but also the system of values which belittle nature. Necessary solutions to eliminate inverted ethics and stop its damages to the non-human world are "revolution in perception" and a fundamental change in ethics (Purser et al. 1054). Anthropocentric naturism is not limited to

few Western philosophers and political procedures. It is a worldwide tyranny ruining some parts of the planet. The environment of the Far-East is not as before for deforestation. Eco-situation is being downsized in the Middle-East.

### ***Logic of Dualism in the Periods of Sanze and Syl Anagist***

As Val Plumwood has expressed: “Masculinity can be linked to the exclusionary and polarized conception of the human, via the desire to exclude and distance from the feminine and the non-human” (“Nature, Self, Gender” 11). Rationality is overvaluation of reason. It is a device for segregation and cruelty to distinct classes and non-humans. Timothy Clark, clarifying anthropocentric situation, argues: “Human activities have become so pervasive and profound that they rival the great forces of nature and are pushing the earth as a whole into planetary terra incognita” (1). Anthropocentric naturism is the abuse and subjugation of nature through feminization and irrationalization of the lower side in the dualism of human/ nature. Plato blames women for their “softness” and accuses them for “lack of control” in *Republic* (Plumwood *Feminism and the Mastery of Nature* 77). Plato introduces women with a collection of “lack” in contrast with human identity (77). He denies women’s rationality and places them in the lower stance of being. In Platonic dogma, femininity is identified as anything powerless, evil, wild, and irrational. Then, he defines nature as feminine entity to degrade it as he depreciates women.

As Jim Miller asserts: “Any form of literature that seeks to help us see the things a new is driven by a utopian impulse even if the work in question is dystopian” (337). *The Broken Earth* blends the slave narrative with colonized Father Earth and individual/ communal efforts for survival in a dystopian world. Hoa starts narration in the middle of story like an epic fantasy. The style of the trilogy is alarming and serious. Its ill-fated tone, hopeless mood, blurred atmosphere, change of point of views, multigenre, and circular plot indicate eco-chaos and social injustice. Unusual capitalization, titles, chapters, and font size represent significance of marginalized characters. Speculative science fantasy introduces creative humans, using genealogy and geology to make super humans for suppression of aware family earth and achievement of their flesh and silver energy. Damaged Father Earth may end the world, making natural disasters (Fifth Seasons). However, the root of sudden climate changes returns to irrational high-tech humans. Christopher William writes: “In the light of inability of science to keep up with the problems it causes, common sense caution seems of better benefit

to human well-being, and it is the tradition of common law on assault, not environmental protection, that has its heart the well-beings of humans” (194).

Under feudalistic system of Sanze Empire, anthropocentrist humans order the Guardians to repress and control the Orogenes and the Guardians order the Orogenes to overpower Father Earth’s shakes and hotspots. Wounded Father Earth is still insuperable power during Fifth Season. Although the Guardians are able to control powerful Orogenes through artificial power, their iron shard is grasped and controlled by Father Earth if they go underground. Technological gadgets cannot control the natural world in the trilogy. Some Guardians are out of control of anthropocentrist humans in the second and third books. Schaffa the Guardian does not follow the orders of iron shard in the third book and takes care of Nassun (the daughter of heroin). The Guardians’ human bodies and mechanistic brains suggest a metaphor for sightless people taken over by false ideologies and their disobedience designates the inconsistency of oppressive hegemonies.

In the cultures of Syl Anagist city and Sanze Empire, the humans are more significant than Father Earth. The humans are identified as sensible, mannish (powerful), civilized, and superior creatures to Father Earth. They consider Father Earth irrational, mad, evil, and destructive entity. Father Earth, called bloody earth, is defined as a catastrophe which murders people and rescinds life. Anthropocentrist humans separate from Father Earth because they consider him irrational object devoid of tactful ability. What the Orogenes or the tuners attempt to do under the orders of Sylanagistines is to discharge energy and natural resources of family earth. What the Orogenes or environmental agents do under the command of Sanze Empire is the neutralization of Father Earth’s power and earthquakes. Earthquakes are the result of the imbalance of Father Earth and his imbalance is for the lack of his Moon. The humans and the Orogenes repress Father Earth’s shakes to extinguish his clout, nerves, and sighs and have a submissive, tooled, and passive Father Earth rather than an active subject and dominant masculine planet. They cause the death of female earth and try to overcome Father Earth too. As long as they repel Father Earth and attempt to discharge him, they cannot stop eco-crises. At the end of chapter seventeenth, the verse of the Incomplete Truth notifies: “Obscured those who take the earth too closely unto themselves. They are not masters of themselves; allow them no mastery of others” (I, XVII, 239). Sylanagistines and Sanze anthropocentrist humans suffocate other races, evolved species, and Father Earth to continue gender, race, environment, and species inequality and keep their political authority. Mastering family earth and other races and species for looting natural resources, they lose their authority



and civilizations. The causes of devastation are detected in social, cultural, political, historical, and anthropocentric behavior rather than ecological avenger.

Octavia Butler's *The Xenogenesis trilogy* is another speculative environmental science fantasy dealing with humans' failure for the survival of planet. When alien race of Oankali defeats humans and colonizes the earth, it comes to the point that human race will destroy any planet on which they settle down. Finally, they find particular and mixed DNA of human and Oankali species who can keep the earth and other planets safe. In doing so, the generation of humans will be disappeared. Some humans abandon the earth to live on the Mars without interbreeding with the Oankalis. Miller believes that Butler reveals the dilemma with both individual-oriented humans and collectivism of the Oankalis because a valid society should include both needs (346). Margaret Atwood's *MaddAddam* is a post-apocalyptic speculative science fantasy mocking futurism bioengineering. Some environmentalists support creation of new creatures for the rescue of the natural world. Although new creatures make an Edenic utopia including hybrid beings, beauty, and green areas, humans are absent. Humans are destroyer of either humans or the environment. Atwood's view of high-tech futurism is tentative and ironic. Jemisin's view of evolved humans and anthropocentric humans is more realistic than imaginary. Anthropocentric humans are predators, but evolved and ordinary humans have potential of destruction and renovation of the world in *The Broken Earth*. No high-tech creature can stand against natural disasters. Jemisin represents bilateral view point when it comes to scientific gadgets and modified genes that may be both substantial and detrimental designs for the natural world. The ruined world is rescued by self-ecological group including humans, Stone eaters, super humans, Father Earth, the Moon, and technological gadgets.

### ***Overvaluation of the Humans and Five Mechanisms of Dualism in Two Eras of Syl Anagist and Sanze***

As Val Plumwood has asserted, anthropocentric humans consider the environment and the biosphere inessential, inferior, and objectified "background" (*Feminism and the Mastery of Nature* 69). In her idea, Platonic view of reason decries nature and considers the world "less perfect than itself" (193). Such viewpoint generates dualistic mechanisms which include "denial, instrumentalism, homogenization, hyper separation, and incorporation" (46). As Chaone Mallory claims, some philosophers conceal the truth when "knowledge norms are built on the instrumentalization of nature" (2). Instrumentalism is a mechanism through which the humans take advantage of Father Earth as an unremitting resource in the trilogy.

The humans tool family earth for their goals and prosperity. They do not believe in morality, subjectivation, significance, and right of the planet in *The Broken Earth*. Anthropocentrist humans' political power, well-being, and economy are indispensable issues. Father Earth is denied in the history of the humans while anthropocentrist humans rely on his natural resources for living. In *The Fifth Season*, Jemisin's narrator depicts a brief history of Father Earth before the humans enforce terrifying things to him. Hoa says:

Once upon a time, Earth did everything he could to facilitate the strange emergence of life on his surface. He crafted even predictable seasons; kept changes of wind and wave and temperature slow enough that every living being could adapt, evolve; summoned waters that purified themselves, skies that always cleared after a storm. He did not create life that was happen stance, but he was pleased and fascinated by it, and proud to nurture such strange wild beauty upon his surface (I, XX, 274).

The trilogy brightens the history of the Stillness (the fantasy world) and a Father Earth supporting life, nature, and species. Hoa, using metaphoric language, reminds the reader of the abuse of mines, oil, coal, minerals, metals, silver, gold, and precious stones in the real world. He says: "They drilled through the crust of his skin, past the blood of his mantle, to get at the sweet marrow of his bones" (I, XX, 274). Personification of Father Earth intensifies the depth of disasters. Father Earth stops the structures of the colonizer/ the colonized and master/slave hierarchy. Most living beings except some humans and one super human die and life can never find the peak of strength in the period of Syl Anagist. Therefore, hyper separation between Father Earth and species becomes inordinate.

Sylanagistines suppose Father Earth and Mother Earth are unable to answer them back. Not permitting to be subjugated and abused, Father Earth overcomes anthropocentrist humans and destroys their plans. Hoa describes: "The Earth did not start this cycle of hostilities, it did not steal the Moon, and it did not burrow into anyone else's skin and snatch bits of its still-living flesh to keep as trophies and tools" (III, X, 184). Father Earth is neither destructive nor aggressive, but when his crust, flesh, and core are drilled and his Moon is thrown away, he turns on the humans.

Sepandarmaz is the Persian mother earth signifying love, friendship, fertility, and angel guardian of the earth. Gaea is the Greek goddess of the earth and all life. Terra or Tellus Mater is the Roman goddess of the earth. She represents fields which keep and nurture the seeds. Danu is the Celtic mother earth goddess symbolizing fertility, wisdom, and wind. Brahma, Vishnu, and Shiva are Indian male gods of the earth. They are in charge of creation,

protection, and destruction of life. Tu Di Gong is the female goddess of the earth in Chinese mythology. She is in charge of agriculture and climatic order in regions. Jishin is the guardian of the ground in Korean mythology. Japanese islands are both male and female. Geb is the male god of the earth in Egyptian mythology. His laughter makes earthquake and his allowance is necessary for the growth of crops. Father Earth's groan creates earthquake in *The Broken Earth*. He is an all-knowing and immortal character perceiving everything about species and anthropocentrist humans' culpabilities.

Mother Earth, representing life and productivity disappears in the era of Syl Anagist and drought rules on the planet, but when the Moon returns and Father Earth regains his balance, she follows the cycle of rebirth. Neither Father Earth nor Mother Earth is subordinate to the humans' plot. Subjectivity of the planet in *The Broken Earth* can be observed in Father Earth's action, reaction, and independence. Syl Anagist city cannot find a solution to limit its own needs for Father Earth's magical silver (thermal energy). It denies its dependence on the planet and rejects family earth's subjectivity, activity, and autonomous life. The masters of Syl Anagist and the humans from Syl Anagist era on are unable to resolve the problem of climatic disaster. Instead, they criticize Father Earth for Fifth Seasons. Sylanagistines homogenize all parts of Father Earth's crust and core for their permanent fuel. They take possession of Father Earth and objectify family earth. Eating up the resources of the earth damages family earth and results in anthropocentrist humans' injury and demise. They are unaware that Father Earth has penetrated into all of their technical devices to find out their malicious decision and stop them.

Natural disasters, including fire-breathing, anxieties, hot spots, famine, tsunamis, and ashes rain and storm, are homogenized and defined as Father Earth's viciousness against the humans in the era of Sanze. Sanze humans deny Father Earth's ex-balance and right while their existence is contingent on him. They call him evil earth to repress and control him. Emphasizing the difference between Father Earth and the humans, they alienate him to make him the other and distance themselves from him and justify their control over him permanently. The Orogenes are well-arranged to conquer all activities of Father Earth in the period of Sanze. Instead of solidarity with Father Earth, anthropocentrist humans separate from him and tool his shakes for economic development. Fifth Seasons, signifying revenge of the planet, reveals Father Earth's refusal of incorporation into the humans' abuse of him for political power and economic benefits. *The Here and Now* by Ann Brashares is a post-apocalyptic fiction dealing with a seventeen-year-old girl named Prenna. She and her mother

come from the future devastated by eco-crises, disease, shortage of food, and disastrous climate change. They travel from the year of 2090 to the present time in New York in 2010. New York citizens ignore the ruins of the future and do not stop using energy uncontrollably. T. C. Boyle's *A Friend of the Earth* represents that global warming has root in economic and political causes. Kim Stanley Robinson's trilogy (*Forty Signs of Rain, Fifty Degrees Below, Sixty Days and Counting*) demonstrates the collapse of politicians and practical actions of international scientists during destructive global warming. Hidden under the fantasy world, realistic view of Jemisin uncovers the intentions of repressive politicians who will not give up to the destruction of the last molecules of life on the planet.

### ***The Collapse of the Natural World in the Era of Syl Anagist***

Carolyn Merchant cautions against using chemicals that have polluted the soil, the air, and water. Toxic nature designates the death of nature from the very beginning of mechanistic science (513). Insubordinate stereotype Orogene, Kelenli reveals how polluted the high-tech industrial city is in *The Stone Sky*. The city of Syl Anagist was supposed to be nourished by spider web of the obelisks and the transfer of energy from underground to high-rise buildings. Hoa says: "... but they were actually deadly poisoning soil and making water undrinkable and even the weather by their very existence" (III, VI, 108). Before Fifth Season, the soil, the air, and water of high-tech city are poisoning. Hoa refers to the era of Syl Anagist when the humans are on the peak of scientific expansion. Controlling everywhere, Sylanagistines dominate family earth thoroughly and move toward the death of Mother Earth.

The air is polluted with Sulphur smells in the southern part of the city. Kelenli states: "... not even the best genengineers can stop plants that live on waste from smelling a bit like what they eat" (III, VI, 109). Plants nourish waste water and smell waste water. The air of the buildings is dusty and there is no appropriate air purification to expel carbon dioxide. Fundamental parts of plutonic engines are technically organized by the Orogens, but the world is devastated through the wrong doings of the colonizers (Syl Anagistines) and the Shattering Season (the first Fifth Season) that overturns life on the planet. The trilogy opposes Platonic postulation of humans' rationality and supremacy over the natural world. The earth, the sun, and the natural world are victimized by anthropocentrist humans in Jemisin's novels. Personification of non-human nature and its benevolence for the survival of the world represents Jemisin's non-anthropocentric insight. Self-ecologist species defeat race, gender, species, and nature distinct to have long-term integration and durable rescue. A counterpoint to *The Broken Earth* is Ursula LeGuin's *Always Coming Home* drawing a colorful valley (Kesh) for the settlement of

sophisticated humans. It is a post-apocalyptic poetic anthropology and idealistic Edenic future when civilized humans live close to the natural world far from instrumentalism, war, and economic and political destructions. It invites readers to the sense of wholeness with more than-human-world. How optimistic and is such eco-utopia in comparison with current ecological dilemma in the real world.

### ***Anthropocentric Naturism through Anthropocentric Speciesism***

Anthropocentric naturism produces a sub-division called anthropocentric speciesism (mal treatment of humans to other species). Sylanagistines invade Neiss race and colonize their land. To rape the energy of Father Earth, they exploit inferior race or Neiss people who are prototype of the super humans (the Orogenes). Hoa whispers: “The briar patch’s victims have been here for years, decades. There are hundreds of them in view, and thousands more out of sight if the sink line thicket extends all the way around the Amethyst’s base. Millions, when multiplied by two hundred and fifty-six” (III, X, 194). The idea that Sylanagistines are superior to the Orogenes (the evolved humans) provides justification to utilize the Orogenes’ body in favor of the humans’ economy. They take the fuel (the Orogenes’ bodies) for the base of Amethyst obelisk, which can initiate the plutonic engine and start the abuse of the earth. The Orogenes’ body is abused for the fuel of the obelisks and thousands of paramount Orogenes are tortured in a stand-by death to provide fuel for the obelisks and the obelisks are used to abuse the body of Father Earth. In other words, Sylanagistines plan to scapegoat millions of the Orogenes for preparing the fuel of the obelisks and design the obelisks to scapegoat Father Earth’s flesh and vital energy. Mixing the components of speculative fantasy, apocalyptic warning fictions, and historical facts the trilogy exposes the negligence of eco-social injustice in the present-day and probable future. Ursula LeGuin’s *The word for World is Forest* centers on the deforestation of a planet called Athshe. Human colonizers enslave the Athsheans and enforce them to cut trees for humans’ usage. Like *The Broken Earth*, it is a story of humans’ self-centeredness, colonialism, racism, speciesism, rape, and genocide for exploitation of natural resources and other species.

### ***Anthropocentrist Humans’ Demise***

As Val Plumwood has described, self-centered doctrines of humans are perilous to the natural world and menacing for humans. When the tuners activate the plutonic engine with the aid of the obelisks in zero sites on the Moon, they encounter a furious Father Earth and his awesome power in the era of Syl Anagist. Hoa, being in charge to control the obelisk of Onyx and handle the rest of the obelisks through Onyx, loses its balance. Father Earth turns on the

obelisks and says: “*Burn for me ... Burn down*” (III, XII, 249). Father Earth has sealed the destruction of Syl Anagist city and the death of tuners to save life on the planet. Father Earth is an uncontrollable being with abundantly unrestricted will. About forty thousand years later, Hoa returns to life in the shape of Stone eater and finds Father Earth’s revenge fair reaction and admits his own crime, wishing to make up for Father Earth. Two races of Syl Anagist and Sanze attempt to irrationalize, subordinate, and objectify Father Earth, Mother Earth, and other species for exploitation whereas they are not controlled, objectified, and subjugated constantly.

Father Earth also destabilizes Sanze Empire through collaboration with powerful Orogenes and some Stone eaters. Jemisin’s trilogy, narrating of the humans’ foolishness and avarice metaphorically, centers on the idea that anthropocentric humans plot to harm their planet on which their post generations are about to live. Unfortunately, Cartesian dream will already have devastated the earth by the time the humans realize the damages in the real world. The broken earth is fixed by integration of remaining marginalized humans, superhumans, and non-humans. Overwhelming self-centered humans, self-ecological species fight tooth and nail to save the planet and health. Starhawk’s *The Fifth Sacred Thing* is set in 2048 when a disaster has divided the U. S into feminist witches’ group and Christian fundamentalists assemblage. Maya and her grandchildren protect San Francisco where is the epitome of ecotopia with gardens, streams, and healthy economy. They hold the air, fire, water, and the earth in high esteem. The earth is a conscious existence as Father Earth in *The Broken Earth*. Their multicultural collectivity, including all languages, ages, religions, and eco-social justice are similar to Castrima community in Jemisin’s trilogy. Jemisin knows that transcultural and transnational methods are more than a desirable fantasy. However, such political and social efforts turn into a necessary task when the world is inevitably ending and there is no alternative opportunity for the survival of humans.

#### ***Four Stages of Colonization of Nature***

When the last Fifth Season occurs in the period of Sanze, some revengeful Stone eaters determine to kill speciesist humans. Steel, the leader of furious Stone eaters, encourages Nassun to hit Father Earth with the Moon and end the world. After being threatened to death by her speciesist human father, dejected Nassun decides to put an end to the world through her Orogenic power. To demolish Father Earth, Nassun should be in Core Point and absorb the Moon. In the dead city underground, Nassun observes the ruins of a civilization and the force of concentrated silver energy within its core. Nassun tries to guess Father Earth’s

language which is different from humans' language. Hoa says: "She hears the vibrations with the bones of her ears and shudders them out through her skin and feels them pull tears from her eyes. It is like drowning in energy and sensation and emotion" (III, X, 181). Father Earth does not speak in words, but Nassun understands his language. Knowing Nassun's intention, Father Earth says: "Hello, little enemy" (III, X, 181). In addition to his voice, Nassun encounters the appearance of hundred faces through which Father Earth announces his decision. Father Earth shows dead anthropocentrist humans to combat ecoterrorism. He keeps Schaffa as hostage to stop Nassun's dangerous action.

Nassun cannot understand who these people are and why they are in the soul of Father Earth. She also does not comprehend the meaning of particular sentences when Father Earth murmurs: "What was stolen, or lent, must be recompensed" (III, X, 183). Hoa buzzes: "The silver-magic comes from life, those who made the obelisks sought to harness magic ... But they wanted more magic than just what their own lives, or the accumulated aeons of life and death on the earth's surface, could provide" (III, X, 183). Sylanagistines colonize family earth from the first to the fourth stage of colonization for economic and political targets. Jemisin's trilogy displays a similarity between Sylanagistines and Sanze race that runs slavery. There is no difference between them because they only respect for their own species and exploit family earth and other species.

In Val Plumwood's interpretation, hyper separation of humans from nature and the exploitation of nature are brought from "Cartesian Solipsism" that casts doubt on nature's rational existence (*Feminism and the Mastery of Nature* 117). Sylanagistines treat Niess race and Father Earth as alien to distance themselves from them and justify their cruelty to them. As Plumwood has commented, hyper separation between the other and self is for inability to accept "the aliveness of the other" (117). Jemisin's portrayals of Father Earth and his rough voice in searching of vengeance project the opposite view of Cartesian dream of power because Descartes identifies human as a powerful subject and the earth as a soulless object. Hoa reminds reader climate changes as a result of humans' overconsumption of natural resources. Nassun does not recognize between the tyrannical subject (the humans) and the oppressed (Father Earth and the marginalized) identified as object. In Nassun's view, the world has robbed her family, her brother, and her guardian (Schaffa). There is no hope of future for Nassun in the world ruined by racist and speciesist people. She hates the world in which a father intends to kill his children for speciesist blindness. Nassun symbolizes hidden violence, rage, and sense of hatred coming from social racism and speciesism to small

dysfunctional families. Now, such a rage is returning to the world in an explosive form. Nonetheless, watching her mother's self-sacrifice for the revival of the universe, she changes her mind and follows her steps. No one imagines that a suppressed teenager girl will save the world. Among environmental apocalyptic fictions including *The Carbon Diaries* by Saci Lloyd, *The Windup Girl* by Paolo Bacigalupi, *The Bone Clocks* by David Mitchell and *The Road* by Cormac McCarthy, *The Road* represents a horrifying atmosphere which is not dissimilar to *The Broken Earth*. *The Road* is a post-apocalyptic novel depicting an empty and broken environment. It displays the travel of a man and a boy seeking for a secure place to eat and live safely far from cannibals and ferocious people in famine. Violence, necessity of family, and eco-downfall are common themes of *The Road* and *The Broken Earth*. There is a family affection in the relationship of the father and the son. The relationship of Schaffa and Nassun is similar to them somehow. Nassun is taken to a justice-based community after the death of Schaffa and her mother. The son is taken to an upright family in *The Road* as well.

Elaborating the tooled world in its fourth stage, Plumwood centers on the major goal which is the fulfillment of Cartesian dream of absolute dominance over the natural world and eventual destruction of all reactions that the earth (the other) may have to reveal (193). She points out: "Biotechnology and other mastering technologies repopulate the world with assimilated and artifact life and the master science strives to harness all global energy -flows to rational economy" (193). Sylanagestines strain to devour all global natural resources and digest them in their energy usage and economic benefit through modified genes of the Orogenes and high technology. However, when they begin to widen their abuse and impinge on family earth, their long-term project goes wrong.

The trilogy shows another cycle of colonization in the period of Sanze. In the first stage or "justification and preparation", the humans of Sanze Empire assume superior rationality for themselves and identify Sanze humans as the master of animals, the Orogenes, Father Earth, and females like platonic and Aristotelian rationalists (*Feminism and the Mastery of Nature* 122). After Shattering Season, remaining humans behold and define Father Earth as bloody earth and colonize him culturally.

In the second stage or "invasion and annexation", Sanze race enlarges its throngs all around the world to capture the natural world and disown the other kinds and Father Earth of their prior rights. They assume all species except the ordinary humans are "uninhabited by mind" as Descartes imagined (192). Sanze race overruns, enchains, and instructs the Orogenes to dominate Father Earth and its activities. Like John Locke's notion of annexation in his second



treatise, Sanze humans dispossess Father Earth of his value and right and add value to him through exploitation of him for their own self-interest.

In the third-stage or instrumentalism, the feudalistic policy of Sanze Empire sends its Orogenes to other states to repel earth shakes, clean their harbors, make money, and improve economic interest. They hide the science of the obelisks through which the Orogene can subvert tyranny and return the Moon. If the Moon returns, Sanze Empire will lose its political and economic power. Sanze Empire makes economic benefits through tooled slaves and tooled unbalanced Father Earth. In the fourth stage or total instrumentalism, Renannease fighters (remaining oppressive humans or ally of Sanze Empire) attempt to achieve total dominance over Castrimans, the Orogenes, the Stone eaters, and Father Earth. Political opposition and economic interest of two periods are harmful for both natural resources and any justice-based community such as Castrima in the period of Sanze. Such economy and policy intensify abuse of natural resources, increase centric structure (self/the other) of the humans /Father Earth and dualism of reason/ Father Earth, and resist social environmental justice. Octavia Butler's *Parable of the Sower* describes the story of a young woman (Lauren) escaping from the downfall of both ecology and society in the south of California. Thieves and murderers kill people, steal their properties, and burn cities. Apocalyptic dystopian future is a typical theme in Butlers' works in which humans do not have positive history. She criticizes capitalism, racism, nationalism, eco-crises, and indifference of people to the social environmental dilemma. Regardless of few ordinary humans, some Stone eaters, and several Orogenes, and small community of Castrima the rest of humans follow anthropocentric belief in *The Broken Earth*. On the other hand, the same few people rescue the world.

### ***Rationality of Father Earth***

Lawrence Buell refers to the days of President John F. Kennedy who reinforced Carson's fight to control "chemical pesticides" and cautioned the United Nation that "every inhabitant of this planet must contemplate the day when this planet may no longer be habitable" (39). Carol M. Browner believed that greenhouse gases and "the level of industrialization with its emissions of climate changing pollutants must be decreased" twenty- five years ago (275). However, global warming is still unavoidable serious problem. Charlene D' Avanzo claims: "Non-scientists, including climate-change skeptics, may be more receptive to information about warming and its consequences in fictional narratives in contrast to more traditional non-fiction approaches" (1). Marge Piercy's *Woman on the Edge of Time* depicts a female character (Connie) suffering from mental despair in a dystopian world. New York has lost

environmental survival and civilization in the 1970s. Like *The Broken Earth*, it suggests revolution of opinion, collective and individual endeavor, and gender equality to change history and create a utopian future in 2030.

Father Earth remembers life and fertility when Mother Earth was alive and when their child or the Moon stood on the orbit of family earth in *The Broken Earth*. Father Earth is a male earth whose daydream is the wake of Mother Earth and the recovery of life and the lands. He tries to return the Moon, otherwise he dies too. Disappointed Father Earth intends to end the life of those humans who have been guilty during millennia. Fifth Season represents an eco-calamity out of which there is no way for racist, speciesist, and self-centered descendants of the humans to be rescued. Father Earth in *The Broken Earth* is not a destroyer; he is an avenger during the war and a pacific entity at peace. Calling the Moon Father Earth' child, the trilogy emphasizes the interconnection of the planet and the Moon in the form of family members and the significance of other planets as well.

Father Earth is a punisher, but when he regains his family, he is a peaceful being. Father Earth demonstrates his rationality and solidarity with Alabaster to throw away Sanze Empire and return the Moon. Knowing the intention of Essun and her group for the survival of the world, Father Earth tactfully helps her to drag the Moon to his orbit and rescue the environment and species. *The Broken Earth* demonstrates a family earth with autonomous will, right, power, tact, freedom, rationality, and benevolence to awaken slept minds in the contemporary world and open closed eyes of apathetic people to the eco-calamities making uncontrollable dystopian disasters before long.

## **Conclusion**

*The Broken Earth* warns humans against cultural and ecological colonization of the earth that will direct to eco-social mishaps. The climatic tragedies of the trilogy are the outcomes of anthropocentric naturism. Anthropocentric naturism justifies the cruelty of anthropocentrist humans to the earth through hierarchical systems of dualism, centric structure, speciesism, colonialism, sexism, and assumed rationality and superiority of humans over the natural world. Following the patterns of social ecological feminism, the trilogy exposes the history of anthropocentrist humans' dominance over the earth in the secondary world of fantasy. It exhibits how the folly of anthropocentrist humans demolishes their home (the earth) and puts an end to their lives when they abuse the natural world. Fifth Seasons, which are the marks of

Father Earth's vengeance, represent his denial of incorporation into the humans' abusive economic profits. Irrationality of self-centered humans of two periods of time undermines platonic assumption of humans' super rationality because they distract the Moon and ruin the world. Seasonal effective disorder, distraction of the Moon, imbalance of Father Earth, and appearance of non-stop climatic catastrophes are consequences of anthropocentrist humans' assumptions of having superior and rational intellect in comparison with the other (the marginalized and family earth) in *The Broken Earth*. Once separated from the earth for their energy usage, anthropocentrist humans never attempted to remove this distance through resolving it rationally. The trilogy subverts Cartesian motto that defines the natural world as pile of meaningless particles or machine for humans' use. Drawing an earth in the framework of a family, it designates the importance of the earth's right like humans' right. People of family earth are not tool for humans' exploitation. Eco-social feminists believe in subjectivation and tact of nature. The tactics, detected in the trilogy, are similar to the strategies of social ecological feminism that divulge the roots of eco-social calamities and suggest social political solidarity to prevent the destruction of the world. Remaining superhumans, humans, and Stone eaters pass the borders of race, species, and gender and make effort to collaborate with family earth. They enact social environmental justice for the sake of all species and the environment.

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