



SCIREA Journal of Sociology

<http://www.scirea.org/journal/Sociology>

February 26, 2023

Volume 7, Issue 2, April 2023

<https://doi.org/10.54647/sociology841007>

## **Anthropocentric Speciesism among Oppressive Structures in *The Broken Earth* by Nora K. Jemisin**

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### **Abstract**

Written by Nora K. Jemisin, the trilogy of *The Broken Earth* prefigures the theme of anthropocentric speciesism (oppressive treatment of ordinary humans to bioengineered humans and nonhumans) and almost all kinds of anthropocentric oppressions including racism, dehumanization, colonialism, slavery, ethnocentrism, classism, sexism, and historical disease of cannibalism. Multigenre trilogy is a science fantasy and epic geology divulging anthropocentrist humans' abuse of the earth, downgraded races, children, women, and all marginalized species. Cruelties of anthropocentrist human races to other humans, other species, and abusive colonization of family earth (anthropocentric naturism) are the roots of eco-social crises in the trilogy. Following the footsteps of social ecological feminists such as Greta Gaard, Karren J. Warren, Val Plumwood, and Ronnie Zoe Hawkins, and ecocriticism mottoes of Stephen T. Newmyer and Lawrence Buell and also postcolonial and post-racial theories of Frantz Fanon and Andreja Zevnik, this article presents interdisciplinary study of the trilogy to undermine some known and unknown policies of anthropocentrism and disclose how intermingling branches of anthropocentrism (anthropocentric naturism and anthropocentric superior humanism) and its sub-divisions make new oppressive sub-classes

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called environmental anthropocentric speciesism, environmental racism, environmental ethnocentrism, environmental classism, and environmental sexism. It exposes how extreme racism and colonialism are turned into anthropocentric speciesism through dehumanization of the downgraded. It intends to show how such revenge and slave fantasy forms a climate change epic to warn humans against anthropocentrism. Revealing the damaging effects of anthropocentrism and oppressive political and economic procedures on the earth and species, it foregrounds eco-social feminist viewpoints planning democrat-based society, social political solidarity, social environmental justice, gender equality, and interspecies justice as indispensable solutions for the survival of the world.

**Keywords:** Anthropocentric Speciesism, Colonialism, Dehumanization, Environmental Anthropocentric Speciesism, Environmental Racism and Classism, Interspecies Justice, Racism, Social Environmental Justice

## **Introduction**

Top American author, Nora K. Jemisin won three Hugo awards for an exceptional trilogy summoning up the memories of the earth's wounds, the exploitation of natural resources, and the interlaced oppressions of race, class, species, gender, and nature. *The Broken Earth* introduces an ecological narrative and a personified setting (Father Earth) as a considerable character. The imbalance of Father Earth and fatal winters are the consequences of anthropocentric humans' abuse of bioengineered laboratorial humans, subaltern races and species, and loss of the Moon. This article goes first through a problem-solving plot that explores both the reasons behind eco-social crises and specific solutions for the revival of the world.

The article aims to introduce various kinds of speciesism and anthropocentrism and analyze anthropocentric speciesism in the light of Stephen T. Newmyer's ecocriticism and Ronnie Zoe Hawkins and Val Plumwood's eco-social feminist insight. It reads racism of the trilogy with George M. Fredrickson and Mike Cole's views and classism through Jean A. Belkhir's idea. Environmental racism and environmental classism of the trilogy are detected through Karen J. Warren and Lawrence Buell's perspectives. Anthropocentric speciesism, rooted in the philosophy of Rene Descartes, discloses cruel treatments of oppressive self-beneficial humans to other species. Hierarchy of superior/ inferior species, dehumanization, irrationalization,

racism, classism, Cannibalism, bodily abuse, slavery, sexual enforcement, and economic, territorial, and cultural colonializations are tactics utilized by anthropocentrist speciesist humans to yoke bioengineered humans and inferiorized races in two different periods of time in *The Broken Earth*. The article focuses on central characters and narrator (Alabaster, Essun, and Hoa) and their interactions with anthropocentrist humans of Sly Anagist era and Sanze Empire. Some interdisciplinary mottos of post-racial and postcolonial theoreticians such as Andreja Zevnik and Frantz Fanon will also be applied to scrutinize woven tyrannical networks and their mutual relationships with one another in *The Broken Earth*. The article searches for the traces of Greta Gaard's solutions of social ecological feminism including justice-based communities, social political integration, interspecies justice, transnational solidarity, gender equivalence, and social environmental justice for the renovation of the planet in the trilogy.

## **Plot Summary**

*The Broken Earth* sketches two similar periods in terms of anthropocentrist humans. High-tech humans create super capable and bioengineered humans and name them Orogene in Syl Anagist era. They produce specific species of humans who can tune their plutonic engines and control their obelisks (high-tech gadgets) for absorbing natural resources of family earth's core. Intending to loot natural resources for welfare and energy use, anthropocentrist humans exploit the Orogene for the fuel of their obelisks after they tune plutonic engines. Several Orogene start absorption of natural resources from far distance in moonstone, but Father Earth revenges on them and stops their obelisks. One of the Orogene who operates the main obelisk absorbs kinetic energy toward the Moon misguidedly not to damage Father Earth and his friend on the planet. The Moon (the child of Father Earth and Mother Earth) is separated from the orbit of family earth with kinetic energy. Father Earth loses his balance and goes after the humans through Fifth Seasons. Father Earth ruins the humans' civilizations one after another. Mother Earth dies after separation from her child and dearth hits remaining humans. Sanze Empire controls Father Earth's activities through enslaving of remaining Orogene about forty thousand years later.

Sanze race tools the enslaved Orogene, imposes them to prevent seismic activities, and develops its political and economic interests. It sends the Orogene to other regions as environmental agents to avert the shakes of the earth. It tools the unbalanced Father Earth as a

source of income, scapegoats the Orogenes and their children for the protection of Sanze allies, and kills the Orogenes during Fifth Season lest they return the Moon. Finally, a group of various species tear their chains, destabilize the tyranny of Sanze Empire and its allies, and establish a justice-ruled community in the excessive geode of Castrima and occupied Renannis. Some self-ecologist Orogenes, humans, and Stone eaters devote their lives and return the Moon. The cities and most species are shattered during Fifth Seasons and wars of invaders, but justice-based self-ecologists remake emancipation of enslaved and inferiorized species and races, return of spring, rebirth of Mother Earth, balance of Father Earth, and global environmental justice.

## **Speciesism and Anthropocentrism**

Speciesism is the cruel treatment and dominance of one group or some groups of species over other species. Dominance of aggressive species over other species will direct to the extinction of other species, if aggression is not controlled with natural phenomena and bio-balance process. Not to lose their superiority, quarrelsome species exterminate other species and break the balance of bionetwork. Anthropocentrism or illusive superiority of humans over other species is the worst sort of speciesism. It is the cruelty of anthropocentrist humans to the earth, the natural world, non-humans, other species, and other humans (children, women, slaves, the colonized, the downgraded, the downsized, the marginalized, the subaltern, the disabled, the aged, and the oppressed) who are known as less than master male humans. Anthropocentric theory is a motto discussing inherent value on humans. It considers the other shapes of life just “instrumentally valuable” that may work for humans (Callicott 299).

## **Anthropocentric Superior Humanism**

Anthropocentric superior humanism represents self-importance of domineering humans seeking superiority over other humans through hierarchical systems, centric structures (self/the other), dualism, androcentrism (unjust dominance of men over women), instrumentalism, separation, downgrading, alienation, exploitation, dehumanization, irrationalization, un-normalization, slavery, ideological delusion, embezzlement, manmade assertive religions attributed to God, anthropocentric institutions, political/economic hegemony and lies, cold war, highlighting differences among races, religions, cultures, nationalities, and languages, calling the other sick, devilish, wild, retard, and mean, calling the

other immoral, enemy, and atheist, averting facts and ethics, calling the other people who have been angered by God or gods, taking the position of God for unlimited supremacy over the other, erasing local traditional markets, controlling markets through cheating, erasing discovered medicines for economic power of medicine companies, and... Superior/ inferior hierarchies and other mentioned procedures are directed to racism, classism, sexism, colonialism, ethnocentrism, ageism, naturism, imperialism, heterosexualism, militarism, and other forms of supremacy. These methods marginalize most of the humans and give advantage some races and nationalities of humans. These structures are also utilized by anthropocentric speciesist humans to keep their supremacy over other species such as human species, non-humans, animals, plant territories, and the more than- human-world.

### **Anthropocentric Speciesism**

Anthropocentric speciesism roots in speciesism and anthropocentric naturism (abusive dominance of humans over natural resources) because dehumanized humans, animals, and other species are counted as parts of the natural world. It forms a gulf between ordinary humans who are identified as superior species and other species observed inferior kinds. The hierarchy of human/ other species is based on imagined superiority of humans over other species. Accordingly, humans possess thought, mentality, morality, rationality, reason, talent, culture, language, civilization, and logic from which other species are voided. Val Plumwood has argued that rationality is presented in various ways and degrees in the world and there are rational elements in nature and animals as well (*Feminism and the Mastery of Nature* 112). The vast realm of “rationality” is not just allocated to humans (Plumwood112). In Rene Descartes’ idea, animals are identified as “animal-machines”, without thought and soul and God specifies the separate creation of soul just to the human (Plumwood 113). He believes that God separates human from nature and other species which have lack of thought (Plumwood 113). In Cartesian opinion, thought performs all the management of the soul and animals and other species are not able to think because they do not own soul and authentic sensation (Plumwood 113). Such philosophical anthropocentric institution, influencing on cultural and economic pillars, proclaimed some human species as non-humans. For instance, Neanderthals and other human species were known as non-humans. On the other hand, recent scientific researches disclose some facts blurred with anthropocentric prejudice and evolutionists’ claims. Dave Phillips announces that Neanderthals had human anatomy, ability of speech, religious traditions, burial ceremonies, cultural evidences, and used fire, tools, and

musical instruments (“Neanderthals Are Still Human!”<sup>1-4</sup>). In addition to various species of humans, plants, animals, birds, and other creatures have also their own language, communicative behavior, ability of the usage of tools, strategies of war and protection, treatment of diseases, and social behavior. Ronnie Zoe Hawkins expresses: “Many non-human primates and other social animals have a highly developed understanding of who is and is not a member of their own group” (183). In spite of similarities between humans and non-humans’ social and individual behavior, eco-social feminists such as Hawkins, following eco-motto of Val Plumwood, accept both the differences and similarities of humans and other species’ treatments, physical abilities, and social behaviors, but they emphasize respect for their right, subjectivity, independence, freedom, habitats, and tact. Hawkins notes:

Humans and non-humans alike are vulnerable in their own ways to domination and oppression by the master consciousness and a critical ecofeminism can help awaken us, whatever our intraspecific group identifications, to the need for getting beyond dualism and striving to embrace more virtuous ways of living on the planet, ways of living within ecosystems that recognize and respect both our continuity with and differences from their other inhabitants (189).

Environmental anthropocentric speciesism occurs when master humans colonize the territory of other species and direct them to sterile lands. It also comes about when other species are exposed to chemical and toxic downfalls, radium mines, viral dumps, and detrimental situation in their habitats by humans. Hawkins refers to humans’ population, deforestation, city development, laboratorial tortures of animals, farming, and “invasion by off-road vehicles” as significant factors of limitations for animals’ mating, finding food, and staying in their own habitats (179). Air pollution, global warming, illegal hunting, war, damming, drying water lands and stopping rivers, and many other environmental changes such as digesting mines and mountains into economic interests are aggravating species’ limitations. Biologists believe that large groups of fish have been taken and eaten by humans. Some known species such as sharks are endangered and the cycle of biosphere is becoming instable. How will humans and other species live when they confront an empty unbalanced planet? Karyn Ball, criticizing anthropocentric solipsism and its negative traces in the tragic life of other species, quotes Akira Mizuta Lippit: “No longer a sign of nature abundance, animals now inspire a sense of panic for the earth’s dwindling resources. Spectral animals recede into the shadows of human consumption and environmental destruction” (qtd. in Ball 542). Our ancestors

could not imagine a world without sound of white fox at dawn as we cannot imagine a world without murmur of sparrows in metropolitan areas.

## **Social Ecological Feminism**

Dismantling oppression, social ecological feminism unveils discrimination between the oppressed including women, non-humans, animals, nature, the marginalized, the colonized, below-class humans, and the oppressor or upper - class male humans. Social ecological feminists expose the roots and the results of eco-social turmoil. They undermine speciesism and anthropocentrism philosophy, culture, and politics, and introduce them as the causes of eco-social crises. They theorize that the liberty of all subjugated groups must be “addressed” concomitantly as they uncover the interrelated oppressive structures of racism, sexism, classism, naturism, colonialism and other cruelties instantaneously (Gaard, “Ecofeminism Revisited” 26-30). They embrace democratic social rules, social environmental justice, gender equality, transnational solidarity, biodiversity, and interspecies justice as solutions to reduce eco-social crises.

## ***Anthropocentric Speciesism as a Result of Anthropocentric Superior Humanism in the Forms of Colonialism and Racism in Syl Anagist Era***

Frantz Fanon has expressed:

Colonialism has claimed that a nigger was a savage and the vast continent was a den of savages infested with superstitions and fanaticism, destined to be despised, and cursed by God, a land of cannibals, and a land of niggers. ...Colonialism, which has claimed that the pre-colonial period was akin to the darkness of the human soul, refers to the entire continent of Africa (50).

Fanon asserts that colonialism fixes its power and justifies the exploitation of African people and their natural resources through identifying people of color as dark soul niggers. This method is similar to the policy of colonialism in *The Broken Earth*. Syl Anagistines employ the strategy of dehumanization to suppress and colonize the race of Niess and exploit bioengineered humans called Orogenes for economic interests. Anthropocentric speciesism is made by one of the methods of colonialism and also suppressive racism. Hoa narrates the creation of superhumans (the Orogenes) and the history of Niess land colonized by the

oppressive race of Sylanagistines. Then, he clarifies how Sylanagistines dehumanize the colonized race of Niess to validate their oppression. Sylanagistines call the colonized (Niess people) magician monsters and sustain their political power by the creation of bioengineered humans with physical appearance of Niess people and power of magicians. In some Western literatures, magicians are not humans, whereas they may have humans' appearance. Hoa says: We...have sessapine far more complex than those of ordinary people. Thus we...have been given exaggerated Niess features- broad faces, small mouths, skin nearly devoid of color, hair that laughs at fine combs, and we are all so short.... And only now, when we have been made over in the image of their own fear, are they satisfied...But we are not the Neiss (III, VIII, 156).

Hoa is one of the remaining of the Orogenes from Syl Anagist era when both the colonized and the colonizer races (Neiss and Syl Anagistine) plan to plunder natural resources of the planet by plutonic engines and high-tech obelisks. Sylanagistines colonize Niess people and their vicious plan and improve their plutonic engines with new tuners (the Orogenes). The Orogenes have extraordinary capabilities (mental and physical abilities of sessapine by which they can measure underground seismic activities and control them). The Orogenes are the pictures of lies because Sylanagistines design them like Niess people to displace Niess people and keep their own supremacy over Niess race. Sylanagistines create the Orogenes with abilities of magicians and appearance of Niess people in their laboratories to tune their plutonic engines for absorption of natural resources and suppress Niess race lest Niess people achieve authority over the colonizer. In other words, they dehumanize two races (Niess people and the Orogenes) to develop their own political and economic power.

Joseph Conrad's *Heart of Darkness* depicts the story of a transporter of ivory in the colonized Congo. Protagonist gets distressed observing the treatment of European businessmen to the natives, while the way narrator dehumanizes the natives is noticeable. He says: "While I stood horror-struck, one of these creatures rose to his hands and knees, and went off on all-fours towards the river to drink" (21). Describing the natives, he says: "A lot of people, mostly black and naked, moved about like ants" (18). Degrading of the natives and sketching dark scenes of Congo spread claims of colonial narratives about niggers and the continent.

In *The Broken Earth*, the second level narrator, named Kelenli, narrates struggles and fight against the colonizers. The conflict between two races is finished off by diaspora under threat of attack. Finally, Niess people straggle in various lands. Although all lands have been colonized by racist colonizers, they are afraid of the colonized race (Niess) and their return to

the colonized lands. Kelenli remarks: “Conquerors live in dread of the day when they are shown to be, not superior, but simply lucky” (III, VIII, 155). George M. Fredrickson concludes racism in two short and comprehensible descriptions and declares:

One is a belief that the differences between the ethnic groups involved are permanent and ineradicable. If conversion or assimilation is a real possibility, we have religious and cultural intolerance but not racism. The second is the social and political side of the ideology, its linkage to the exercise of power in the name of race, and the resulting patterns of domination or exclusion (170).

Sylanagistines label Niess people magicians to erase their own nightmares or probable revolt of Niess people. False information about Niess people’s characteristics is distributed among all Syl Anagist’s domains. They dehumanize and call Niess people terrible magicians to frighten other people so that they can decrease Niess people’s power and dominate over them. When colonial narratives dehumanize the colonized, the colonized are immortalized, animalized, exploited, and classed as other creatures. George Orwell curses the evil of imperialism in his essay, “Shooting an Elephant”. On the other hand, he represents another classification to the natives when he is under pressure of Burmese people. He declares: “All I know was that I was stuck between my hatred of the empire I served and my rage against the evil spirited little beasts who tried to make my job impossible” (2). Humiliating the natives signifies the author’s unconscious imperial ethos.

Kelenli expresses: “It became easy for scholars to build reputations and careers around the notion that Niess sessapinae were different, more sensitive, and more active, less controlled, and civilized ... this was what made them not the same kind of human as everyone else. Eventually: not as human as everybody else. Finally: not human at all” (III, VIII, 156). If people find Niess people normal humans with no sessapinae, the strategy of Syl Anagist will not work. Accordingly, Sylanagistines engineer the Orogenes so powerful and similar to magicians to prove the authenticity of fake notions and refit their own sovereignty. The Orogenes represent a shield against the fear of the oppressive humans and guarantee Sylanagistines’ political power around the world. Provoking the Orogenes to be alert and known as real humans, Kelenli tries to make social political solidarity. She adds: “Syl Anagist is built on delusions, and we are the product of lies. They have no idea what we really are; it is up to us to determine our own fate and future” (III, VIII, 156). The Orogenes have found themselves useful tool and incorporated into inserted notions and plans of the humans so far.

Now, they are being defined real human with independent destiny and ability to configure future by a rebellious female Orogene.

Kelenli emphasizes the Orogenes' particular proficiencies including the ability to understand the earth's talk, the capability to connect with the obelisk of Onyx, and all skills which are unknown to the humans. Hoa says: "I'm something different; I am powerful in ways they did not expect" (III, VIII, 158). The Orogenes are created to be useful tool for economic interests, political control, and demagogy. They have been bioengineered for racism and colonialism, the supremacy of Sylanagistines, the abuse of natural resources, the incarnation of concocted information, and the disdain of the colonized and the other race and species of human. Anthropocentric speciesism is shaped by anthropocentric superior humanism (colonialism and racism in Syl Anagist era) and its methods which include racial/ colonial lies, dehumanization, degradation, slavery, exploitation of the Orogenes (one kind of human), and enactment of oppressive rules. However, anthropocentric speciesism would be under question even if the Orogenes were non-humans.

### ***Anthropocentric Speciesism as a Result of Anthropocentric Superior Humanism in the Forms of Colonialism and Racism in Sanze Period***

Stephen T. Newmyer describes that justice toward animals is almost impossible in Greek philosophy because ancient Greek philosophers proclaim that animals have lack of rationality, morality, and therefore humans limit justice for them (74). Newmyer states that in Chrysippus's view, God has created animals to be used and slaughtered by humans (74). Such philosophy results in anthropocentric speciesism and suppression of animals, other species, and other humans who are identified as less than humans. Newmyer writes:

In perverted governments, in the same way that justice cannot advance far, so is there no friendship, and least so in the worst sort of government, for in a tyranny there is no or very little friendship. In situations in which there is nothing in common between rulers and ruled, there is neither friendship, nor justice either. So, it is for a workman toward his tool, or the soul toward the body or a master toward his slave. All of these things are benefited by those who use them, but there is no friendship or justice toward inanimate objects. Nor is there toward a horse or an ox or toward a slave as slave, for there is nothing in common between them (74-75).

Alabaster (the most powerful male Orogene) retells Syenite (central female character in her young age life) the story of Misalem who was accused of murder. Syenite thinks that honorable hero is the Guardian Shemshena in that story. She has dreamed to be protector of people like Shemshena for a long time. Alabaster unveils a concealed intrigue surrounding the story. One of the hidden facts in Sanze history fits to a period of time before the establishment of Sanze Empire when Anafumeth is Sanze emperor in the end of Teeth Season.

When Sanze Empire rules in the Equatorials, Sanze people confront lack of food because they have not been prepared for long winter of Fifth Season. Alabaster says: “They allied to invade any fewer races to be survived and called the Orogenes, less of race” (I, XXII, 301). They enslave the Orogenes and exchange them for goods and when they are out of food, they slaughter the Orogenes for their flesh and make up their meat. Alabaster narrates: “Human flesh becomes valuable for other reasons, though, when things get bad enough” (L, XXII, 301). In the end of Fifth Season Sanze humans grow their plants and live stocks, but they do not stop slaughtering the Orogenes because they enjoy eating humans’ flesh ferociously. Misalem’s family and children are slaughtered for Anafumeth’s table. Misalem searches to slay emperor and revenge on him.

What occurs in Sanze racism creates anthropocentric speciesism because Sanze race raids the Orogenes’ race which is in very small community. To increase their sovereignty over the Orogenes, Sanze racists outline the Orogenes less of race, invade their food and store cache, seize their people for slavery, and trade the slaves for food in the period of food shortage. The Orogenes are defined as non-human and non-civilized wanderers to be exploited and eaten. The humans replace the Orogenes with animals to beat them and use up their flesh in famine and after the era of scarcity, they continue their horrible habit and psycho-physical disease. From the period of Anafumeth on, Sanze people consider the imprisoned Orogenes non-human, monster, Rogga (it means evil and mean), dirty being, evil species, and hazardous kind whose separation from ordinary humans is necessary. The yoke of the Orogenes as tool or food becomes political hegemony, social practices, and cultural manners in Sanze Empire. Alabaster says: “Roggas have no right to get angry, to want justice, to protect what they love” (I, XXII, 301). Alabaster elaborates that Sanze hegemony changes history and names a terrorist (Shemshena) a brave hero. It also presents a brutal and cannibal emperor as a defender of people. It publicizes that Misalem, who asks for his family, is a Rogga or in Sanze language a malicious non-human species. Neil Bockoven’s *Cannibalism, Interspecies War: A Novel about Neanderthals and Early Modern Humans* is a scientific interesting novel

abolishing anthropocentric view of humans about Neanderthals as cannibals, wild species, and dangerous trap. Almost all novels which center on the theme of extreme violence and cannibalism from *Typee* by Herman Melville to *The Cannibals* by John Hawkes, to *Off Season* by Jack Ketchum, and to *The Broken Earth*, describe humans or the descendants of modern ordinary humans (Homo Sapiens) as cannibals. The cannibals are not from other species of humans.

### ***Anthropocentric Speciesism and its Firm Shadow over the Central Female Character***

The first part of the trilogy expresses global environmental disasters made with the great rift of the earth in the center of Sanze Empire, the deadly Fifth Season, gradual extermination of all beings, and famine. It also draws the misfortunes that rule over the central female character's life. It is an avalanche over the destiny of Essun (central female character in her middle age life), her family, and her Orogenic children whose human father cannot approve the truth of their Orogeny. It is not the first storm ruining Essun's life. Shift of identity, name, place, and responsibility of central characters, change of point of view, narrative, and time, stream of consciousness, non-chronological plot, fragmented events, and turbulent setting stand for a modern science fantasy projecting eco-social chaos. Torture, death, abundance of lacks, complex plot, low-spirited world, wars, slavery, uprisings, and superhuman capabilities are appropriate elements to call *Rai- Kirah* series by Carol Berg, *The Mechanical* by Ian Tregillis, *Liveship Traders* by Robbin Hobb, and also *The Broken Earth* slavery fantasy. Essun has confronted with the loss of family, race, individuality, name, partner, parents, child, health, freedom, home, and identity since her childhood. She is in a state of shock when she finds the corpse of her second son beaten to death by her human husband (Jija).

In fact, there is human/superhuman hierarchy in Sanze Empire which dehumanizes the Orogenes and orders the Guardians to dominate and kill them whenever Sanze humans recognize it is necessary. There is no human- nonhuman continuum because the downgraded Orogenes are mentally and physically superior to the humans, while they have been told and educated that they are not as worth-considering as humans. The space of Sanze Empire delineates a terrible slave-master realm controlled by master humans. Essun's constrained life has been limited not to be threatening for the self-regarding humans. In her young adult period of time, she is rescued and taken to the free island of Orogenes by a female Stone-eater

when a Guardian intend to murder her. Nonetheless, patriarchal system of the Orogene island is another prison for a self-reliance and determined female character. Janell Hobson believes that Maya Angelou, Alice Walker, Toni Morrison, Toni Gade Bambara, and Ntozake Shange “all have located family dysfunction at sexism in black communities” (60). Though the case of race and species discrimination is not skin tone in *the Broken Earth*, the free community of Orogenes reflects real patriarchal bounds in downgraded societies. Essun does not let Alabaster control and enchain her in a way he determines or does not obey him as he orders her. Lastly, she is matched with a human Physician (Lerna) better than men of her kind. When the free island is surrounded by the Guardians, she kills her first son not to be enslaved and reminds reader Toni Morrison’s *Beloved*.

Essun has got along with the worst circumstances of the world. She fights to be alive in the town of Tirimo among brutal humans. Her masculinity, independency, resistance, determination, and fight against all oppressive forces of slavery are similar to the historical woman, Harriet Tubman who attempts to assert females’ right to freedom. Furthermore, Essun fights to achieve survival of all marginalized kinds and the earth. What Jemisin creates is more than an icon travelling on the borders of history, time, civil right, interspecies justice, and science fantasy. Essun is the one who passes the law of justice among races and various species and sacrifices her life for emancipation of the earth and remaining species. She is a valuable superhuman for the survival of the world, whereas anthropocentrist humans oppress her kind to keep their own power as many dictators repress geniuses to rule the others. Essun stops the development of earthquake to Tirimo and saves its inhabitants, though she has already lost her little son. Hoa declares: “You put something in its way, a breakwater of sorts, composed of your focused will and a bit of kinetic energy borrowed from the thing itself... The shake split and flowed around the valley, then moved on” (I, I, 19).

Essun leaves the town of Tirimo and searches for her murderer husband (Jija) to rescue her daughter. She can train herself to tolerate in an oppressive den when anthropocentrist humans plot to break her heart and invade her hope in her victimhood. Nevertheless, the loss of her second son is too agonizing to be endured for her. The more humanity one has, the more grief one faces in the sinister world. In addition to race, gender, and social injustice, the trilogy tackles the question of species injustice as probable problem of future societies. In comparison with classical fantasy such as J. R. R. Tolkien’s *The Lord of The Rings* and R. R. Martin’s *Game of Thrones*, *The Broken Earth* is not human-centered fantasy. Overwhelming the Orcs, Aragorn becomes the king of Middle Earth and dwarves and hobbits are at his

command. The elves and Gandalf leave the earth for good in *The Lord of The Ring*. Sorcerers, witches, and dragons are humans' enemies regardless of fierce violence of human races in *Game of Thrones*. *The Broken Earth* concentrates on subjectivity and significance of all species. Finally, individuality and solidarity of some humans, Orogenes, and Stone-eaters fix the ruined planet. It is a future-angled and social species justice fantasy. Meanwhile, it projects pieces of humans' history and reality.

***Influence of Racism, classism, Environmental Racism, Environmental Classism, Environmental Ethnocentrism, and Anthropocentric Speciesism of the Humans on Racism, Sexism, Classism, and other Hierarchies of the Orogenes in the Central Fulcrum***

Racism signifies a system of institutional hierarchies fortified with the excuse of difference (Fredrickson 154). Racism is a crucial oppression in *The Broken Earth* displaying racists' rules and their protracted battles to the end of the world. Racist humans of Sanze Empire privilege Sanze race and its allies and subjugate the members of Somidlat, Nomidlat, Artic, and Antarctic areas belonging to other races of the humans. Karen J. Warren argues that environmental racism demonstrates how inferior races are located in toxic, chemical, and dangerous sites while superior races are settled in zones with no air pollution, undrinkable water, chemical leftover, and nuclear waste (9). She announces: "Race is a major factor in the location of hazardous waste." (9)

Chapter six of *The Fifth Season* ends with a short piece of textbook in Sanze state, reporting Boiling Season from 1842 to 1845. It states that the eruption of hotspots and aero mixing steam result in acidic rain and suffocating air all over the Somidlats, Antarctic, and the Eastern coastal regions, but the Equatorials and Northern areas of Sanze Empire are safe. *The Broken Earth*, echoing calamities in the forms of long winters, air pollution, acidic rain, fungal spread, and famine, underlines racism, classism, and ethnocentrism of Sanze Empire and its cruelties to other states in an environmental supremacy. All humans are under control of headship families of Sanze Empire economically and politically. In other words, Sanze imperialists control political and economic situations of all areas and abuse shakes, imbalance, and climatic chaos of Father Earth to extend their own authority. Unbalanced Father Earth makes a good economic situation for Sanze Empire which orders its Orogenes to stop earthquakes in other areas and make money for Sanze race.

There is also a hierarchical structure in the central Fulcrum in the capital of Sanze Empire that governs everybody. Sanze masters inspect the Guardians; the Guardians inspect the senior Orogenes and the senior Orogenes inspect and train children Orogenes. Trained Orogenes control all activities of Father Earth. Damaya (central female character in her childhood) is taken to the slavery center for her Orogeny. To forget painful memories of her parents, she changes her name to Syenite to be stronger than hard stone and more impervious than unyielding Orogenes who fight against all difficulties. Syenite faces deadly competition among the Orogenes belonging to different races, regions, and classes. The Orogenes attempt to pass their tests efficaciously and achieve more rings than the rest. Receiving four rings, Syenite accepts her first mission to the harbor of Allia in her young adult period of time. She is ordered to get rid of coral reef blockage.

The more rings the Orogenes obtain, the higher autonomy, rank, and status they get among professional Orogenes. High-ranking Feldspar says: “Five ringers and above are no longer required to have a partner or Guardian when traveling outside the Fulcrum. At that point we are judged stable enough in our mastery of orogeny to be granted a modicum of autonomy” (I, IV, 50). Commenting on *People of Paper* by Salvador Plascencia, Roman Saldívar claims that “narrative is about a power that forms who the characters are, who they might be, and how they are conscripted by power into roles at the peripheries of power” (582). Syenite’s final goal is to be a senior Orogene like Feldspar who orders imperial Orogenes at the margin of Sanze power in *The Broken Earth*. However, if her dream comes true, she will be still under control of the Guardians and Sanze governor. The terrific sense of hatred is present not only between the humans and the Orogenes and between the humans and the Stone eaters (non-humans) but among the Orogenes coming from various regions, races, genders, and ranks. Syenite has been identified as one of the best Orogenes for her exceptional skills since her arrival in the center of slavery. She has been selected to be the partner of a ten-ringer Orogene and bear six babies for anthropocentrist humans’ abuse.

Alabaster is superior to Syenite for his rings, status, place of birth, private apartment, and income. Lawrence Buell points out: “It is impossible to read the poetry of John Clare without being struck by how his concern for the rural poor parallels his concern for animal life. Both are classes of beings whose welfare is ignored by the oppressive classes that own and occupy the land they live on.” (236) The central Fulcrum sends its high ring Orogenes to other states and races as a mission. These states pay to the central Fulcrum for its environmental workers and the central Fulcrum pays a meager percentage to the high ring Orogenes, establishing

environmental classism and slavery. Jean A. Belkhir defines class through stratification system identified by classism scholars. He expresses: “It is where one class or socioeconomic status stops the other beings. The dominant group could be the rich with the rest of us being the subordinate group, or the dominant group could be the middle class with the poor being the subordinate group.” (16)

As the central Fulcrum abuses Alabaster and pays him pittance in comparison with his effort and capabilities, Alabaster piles his task on Syenite without paying her money. Syenite is a subordinate or an inferior Orogene in terms of class, race, breed, status, gender, area, and ring to Alabaster and therefore her abuse in the forms of environmental ethnocentrism, racism, classism, and sexism seems typical for him. Pure/impure breed is a hierarchy built by the humans. They increase their own authority by suppressing the feral Orogene living beyond the boundaries of the humans. Such a social political hoax makes breed discrimination, increases racial discrimination and disharmony among other species, and augments the harmony of the despotic construction. Environmental sexism and classism are uncovered when Alabaster steals Synite’s power to repel the shakes of the earth or save his life without informing her.

Alabaster boasts of his own Orogene parents, pure breed, rings, and training in comparison with the inferiority of the feral Orogene and those who are born into non-Orogene families. Syenite asks: “Is being a feral a bad thing?” (I, IV, 84). The feral is condemned for his/her unexpected or unpredictable behaviors, but such assertion comes from the fake policies of Sanze Empire to increase its supremacy. Two skilled Orogene have relationship in bound for the humans’ scientific examination, benefit, economy, and service.

Alabaster, who comes from the Equatorials, looks down on Syenite because she is from Nomidlat race, inferior class, gender, and non-Orogene parents. However, it is Synite who saves the world. Jemisin projects a known patriarchal and racial world in a strange way and crushes presupposition of false dominant cultures. Class, gender, area, and race hierarchies of Sanze over other races, areas, and classes of humans have also penetrated into the marginalized species. Syenite comes from the lowest status of the world, whereas she is a vital agent of survival on the planet. She has been downgraded in the layers of being judged in connection with what is defined as ordinary humans, male, master, Sanze race, sanze area, pure breed, income, and high ring Orogene. She attempts to be the other for her health and life. As Andreja Zevnik argues, the situation for “racism” and for the other is “structural, grounded in the very formation of the political or social being” (5). Zevnik, highlighting Lacanian

subject, expresses: “The subject, as Lacan presents, is always created in the image of the Other (authority, sovereignty, master, state, constitution) that is in the image the subject thinks the Other wants them to appear in” (7). The other of enslaved Orogenes and Syenite is a pyramid including master humans on its peak and female Orogenes on its lowest part. Syenite attempts to appear in the image she thinks human masters and Orogene masters wish her to appear. As Zevnik writes: “The only image the subject has of itself is the one presented/given to him by the Other. It is an image of recognition the subject receives in the social field. It is an unachievable ideal image closely productive of ideological material” (7). Syenite finds no place for a downsized enslaved female Orogene even on its lowest level of social political field in spite of her fidelity to human masters. When the Orogenes are threatened by the guardians, they should either escape from slavery or subvert the pyramid.

Describing the relationship between slaves and masters of “John and Old Master”, Bruce D. Dickson Jr. points out: “Indeed the fact that John often failed probably lent strength to the rejection of the slave system, for such failure merely emphasized that in the struggle between slave and master, the slave was not likely to give up due to a temporary setback, nor would temporary victory be enough to lessen the chances of future conflict” (428). The more Syenite is endangered in the oppressive wet of Fulcrum in *The Broken Earth*, the more class-based hierarchy, speciesist slavery, and patriarchal/racial systems are rejected by readers. Readers are sympathetic to the female Orogenes whose lives are influenced with climate disasters in interwoven repressive systems mirroring almost all kinds of oppressions in the real world and humans’ history.

### ***Environmental Racism and Environmental Anthropocentric Speciesism between Fifth Seasons***

As Christopher Williams has stated: “Environmental victims are those of past, present or future generation who are injured as a consequence of change to chemical, physical, microbiological, or psychosocial environment, brought about by deliberate or reckless individual or collective human act or act of omission” (194). To justify cruelty to the Orogenes, anthropocentrist humans form anthropocentric speciesism. After omission of the Moon and its disastrous results, anthropocentrist humans identify bioengineered humans as evil species and disconnect with the other species (the Stone eaters) that are outside of Sanze states. They consider the Stone eaters low-graded nature, rocks, and statues. Sanze masters

order Syenite and her mentor for a mission to Allia. There is an outpost within which a teenage Orogene keeps the area unwavering. The out posts are close to the faults. Environmental racism and environmental ethnocentrism are observed in the places of node stations. The stations of quelling shakes increase in the Equatorials and Sanze areas in which Sanze race passes law for the marginalized and low-rank races and species while there are few node stations in other areas.

Alabaster suppresses micro shakes to prepare a break for the Orogenes or the node maintainers working tortuously in their stations. Just sporadic node maintainers have been entangled to repress shakes for larger residents far from Yumenes and the Equatorial regions. Alabaster and Syenite find that the station of Mehi city has been failed and the hot spot under the city is coming toward the surface. Alabaster, mingling his power with Syenite's power, attempts to stop eruption. He knows that a Fulcrum maintainer has activated the eruption of the hot spot. There are six to ten soldiers to guard the maintainer not to be slayed by anthropocentrist humans, physician, and cooks aiding them in each station. Syenite faces dead horses, dead soldiers, dead physician, and a dead boy chained by wires. Most people around the station have died. Syenite goggles at environmental anthropocentric speciesism and sees how the Orogene boy has been scapegoated for anthropocentrist humans' exploitation. The wires have been utilized to infuse food and medicine into his body and a fixed bag has been set on his belly to attack him in hazardous situation. Alabaster refers to the child and says:

Sometimes the Guardians catch a feral that is too old to train, but young enough that killing is a waste. And sometimes they notice someone in the grit pool, who can't seem to master control. The Fulcrum tries to teach them for a while, but if the children don't develop at a pace the Guardians ...find another use of them (I, VIII, 105).

The Orogene children who cannot promote to high rings are sent to node stations to stop shakes and eruptions. The way these children repel earthquakes in harsh situations makes a painful effort for them. Alabaster shows Syenite the scapegoat of Orogene boy (node maintainer) for Sanze humans. He says: "Every Rogga should see a node, at least once" (I, VIII, 106). Waking up in their repressive hell, children use the heat and power of hotspots, animals, trees, cities, and Father Earth's underground movement to tear the wire and the result is an earthquake around them. Their bodies are exploded before death with the bags which have been fixed on their bellies.

Jim Miller claims that Octavia Butler's *Parable of the Sower* is "the dystopian national picture she paints and is merely a logical extension of our present... Her future debt-slaves are

not the victims of some essential flaw in human nature, but rather of clearly identifiable historical causes” (352). *The Broken Earth* is the dystopian national and international images Jemisin draws. It is real/ fantastic expanse of the past, the present, and the probable future. Christopher Williams states: “violence in relation to environmental victimization stems from actions that are seen to enhance the security of some, at the expense of the security of others” (203). The enslaved Orogenes in *The Broken Earth* are the victims of environmental anthropocentric speciesism rooted in both substantial defects in human nature and historical/ terrestrial causes.

### ***Revenge and Environmental Speciesism of the Stone Eaters in Opposition to Environmental Anthropocentric Speciesism***

Katherine V. Kortenkamp and Colleen F. Moore elucidate the term of anthropocentrism as a word coined in the 1860s over the theory of evolution by Charles Darwin. They argue that the term presents an opinion that humans are the most important beings and their lives are the most essential lives among other beings (2). The life form of other beings is important only to “the extent” that they can be beneficial to humans (2). Anthropocentric ethic stops degrading nature not to hurt humans’ benefits (2). Anthropocentric moral essences are identified in steady connection with humans’ benefit, but they are not authentic items of ethics because they are emptied of value when humans’ profit is limited. *The Broken Earth* demonstrates the end of the world in which speciesism is one of the causes of social revenge. Central characters are involved in speciesist and racist attacks and vengeance just at the time of nasty Fifth Season which heralds death and devastation. Richard T. McClelland describes that revenge is socially “immoral, irrational, destructive, and futile course of action” (197). He assumes that in some future societies, revenge might appear “in symbolic terms in depersonalized forms of social justice” (225). However, the harmful consequences of revenge have built a chain of damaging actions and reactions in mythic stories, fictions, and real facts of life.

The Stone eaters are immortal Earth-Beings unless they are stuck to an obelisk or smashed by an Orogene in a way that their silver threads or essences become crushed. Hoa informs Essun that a group of Stone eaters has planned to attack Castrima in order to assassinate her in *The Obelisk Gate*. Hoa says: “They want you dead, Essun” (II, XVI, 204). Essun cannot deal with another speciesist race. She remembers the message of the gray Stone eater that asked people to join him and live safely but without the Orogenes. She knows that the Equatorial

communities will enslave Castrimans or slaughter them for their food, but she does not understand why she is the target of two rough species (anthropocentrist humans and speciesist Stone eaters).

Anthropocentric, racial, and speciesist behaviors of Sanze humans result in hatred and revenge of a group of Stone eaters. The Stone eaters turn the dead Orogenes into Stone eaters by a scientific process after their death. Returning to life, the new Stone eaters still have their previous memories and mind and desire to be Orogene again, but they are called non-human or stones. When they are beneficial for the humans, they are abused and when they have no benefit, they are killed and forgotten. The oppressed Stone eaters have more sense of hatred for anthropocentrist humans and more potential of suppression than the oppressive humans have in the world.

When Ykka (the leader of Castrimans) asks Hoa what the gray Stone eater wants, Hoa answers: “There are those of my kind who believe this world can safely bear only one people” (II, XVI, 208). The thought of a world without beings except the Stone eaters makes Essun tremble. She imagines leafless trees and the Stone eaters which creep to extirpate the human beings. The powerful Orogenes such as Essun may attract the Moon and control the world. Hoa and a group of self-ecologist Stone eaters (species that find ecosystem and the earth as self) help Essun, but hostile Stone eaters try to destroy all beings except the Stone eaters. Once superhumans, they turned into stones after death and could not forget anthropocentrist humans’ cruelty, racism, and speciesism. They desire to revenge on all human kinds and inherit the dim earth. Olga Tokarczuk’s *Drive Your Plow Over the Bones of the Dead* displays nature’s revenge by a woman living in a patriarchal violent society. Ellen Mortensen describes that nature’s vengeance appears in Janina’s ecofeminist rage and revolt against hunters.

### ***Racism, Anthropocentric Speciesism, and Justice-based Community in Castrima***

Charlene D’Avanzo has noted that some fictions such as Edward’s Abbey’s *The Monkey Wrench Gang*, Dr. Seuss’s *The Lorax*, and Barbara Kingsolver’s *Flight Behavior* “confront social injustice and disinformation” (1). *The Monkey Wrench Gang* projects four environmental protectors making solidarity to assail on those who derange and harm the natural world. The Truffula trees in *The Lorax* stand for all plants purifying the environment,

but factories are the causes of degradation of animals and green areas. Returning trees to the world is an essential step for the health of species. *Flight Behavior* portrays the destructive impacts of global warming on climatic and behavioral changes of monarch butterflies. Like *The Broken Earth*, these fictions suggest communal and individual changes of humans for establishing interspecies justice and returning to social environmental health.

In the last Fifth Season, people of various races and species shelter underground in the great geode of Castrima. Social cultural diversity of humans, biodiversity of species, and plurality of Castrimans reject all forms of hierarchies and form collective ownership. Castrimans share their responsibilities and equal efforts to endure in Fifth Season. The Orogenes quell earthquakes, instruct people for war, and defend community in war. Hunters and native people share their commercial goods and food fairly among members. Physicians teach a wound class and leaders protect community. There is no gender discrimination or dictated task for males and females. All individuals have economic safety, environmental security, and political right. Hot water, harmless food, and settlement are distributed equally among members. Castriman leaders underscore the rights of women, children, the marginalized, and the oppressed. They have social justice, labor union, civil right, gender equality, and integrity. However, such community collapses because social justice has not been legislated among Castrimans as a permanent law yet. In 2016, Mike Cole in his book, *Racism; A Critical Analysis*, closes his survey with a quotation from Sarah Ahmed:

Individual attitudes and actions do not exist in a vacuum. The way racism operates is not a question of individual behavior, much less individual psychology. Racism is structured into the very heart of the world we live in. It is a world that is organized on the basis of vast social and economic inequalities which are designed to pit groups of people against each other, while our rulers remain parasitic on our labor and suffering (qtd. in Cole 86).

Before Renannis' attack on Castrima, Essun knows instinctively that some double-faced racist and anthropocentrist humans of Castrima either will join up with their enemies or will turn on the Orogenes. She knows well that they stay in Castrima because they do not have a better choice and if they find food and security anywhere else, they will reveal their racist and anthropocentrist hostility toward the Orogenes. The humans, grown up and controlled by ideological systems of racist, and anthropocentrist humans, could not have accepted justice-based mottos in a cross-cultural, cross-racial, and cross-phylogenic community.

Castrima is a great geode in which Ykka attempts to set social justice and civil right while she is not aware that Orogene-phobia, race-phobia, species-phobia, rage, and hatred for the

Orogenes have been structured for myriad years in the world and her social and interspecies justice cannot stand against anthropocentrist humans' antagonism to the Orogenes. As Luis Althusser theorizes such ideology which has turned into hostile actions in the trilogy reveals in customs and conventional treatments. Now, conscious and unconscious behaviors of Sanze humans are manipulated by anthropocentric and racial hegemonies and ideologies. The imagined democratic connection among people is on the verge of vanishing as justice will be devoured by centric structure of racism and anthropocentrism of privileged race. Essun is reluctant to fight for this place. She determines to warn her people against anthropocentrist humans before they decide to betray them to the enemies. Race-phobia, Orogene-phobia, species -phobia cannot be erased through overnight justice. People follow their dreams, targets, and desires within social/ political ideologies and hegemonies penetrated into their cultural behaviors and social practices in *The Broken Earth*. Furthermore, public phobia may be a political tool and delusion that is stronger than religious, social, and philosophical ideology. If phobia is directed to repel its cause, it is more dangerous than sense of hatred and revenge. Anthropocentrist humans' reactions to the Orogenes indicate both phobia and institution made by Sanze race. Breaking a wall which has ruled the world for twenty-seven centuries is really hard.

When some anthropocentrist humans who live in Castrima are threatened by Renannis' fighters (one group of Sanze's allies), they vote to deliver wanted Orogenes to their enemies and join up with them, but Essun enacts social justice with enforcement. Essun yells: "This is a community. You will be unified. You will fight for each other. Or I will rust kill every last one of you" (II, XVIII, 239). She threatens anthropocentrist people not to deliver themselves and the minorities to heartless enemies. Essun believes that their community must not discard the Orogenes and other marginalized kinds at peace and war during which the same Orogenes are the armaments of the rest. To control anthropocentrist humans' protest against Cutter (one of the Orogenes), Ykka kills him to handle her community, but Essun does not let her continue her wrong decisions at the expense of losing all members.

Racist and anthropocentrist humans of Castrima find social environmental justice and interspecies justice for survival after being attacked by Rennanis' troop. More substantial justice is reestablished during the war of Castrima, in the desert of Mertz, and in occupied Renannis than that of Castrima when anthropocentrist humans find other species supportive and necessary in eco-calamities. They understand the real value of other kinds (defenders of people against foes) without which the whole world is ruined. In addition to environmental

security for the sake of the humans, Castrimans respect for the security and right of family earth and other species. To establish and sustain social environmental justice, some self-sacrificed people such as Essun, Alabaster, and Lerna devote their lives. In spite of realistic themes such as cultural conflict, racial dilemma, oppression, marginalization, dehumanization, and domestic violence, *The Broken Earth* displays a non-catastrophic ending. The cracked earth is fixed by some self-ecologist species and remaining people are rescued by community of radical democrats who come to the point that justice-based society, social political integrity, gender equality, biodiversity, individual and communal rights, social environmental justice, interspecies justice, and interspecies politics are the matter of existence in the end of the world.

## **Conclusion**

*The Broken Earth* presents the interconnected oppressions of race, class, gender, nature, and species, and exposes that these oppressive structures foster and support themselves. These tyrannical constructions result in eco-social downfall, and deadly winters uprooting life on the earth. The trilogy discloses the origin of oppressions in anthropocentrism, its divisions (anthropocentric superior humanism and anthropocentric naturism), its sub-divisions (ecological colonialism, racism, classism, sexism, and anthropocentric speciesism), and its sub-classes (environmental racism, environmental ethnocentrism, environmental classism, environmental sexism, and environmental anthropocentric speciesism). In two similar eras of Sanze and Syl Anagist, anthropocentric speciesism is made by extreme racism and colonialism of the oppressor who dehumanize the oppressed. Racism, speciesism, and colonialism are in opposition to social environmental justice, interspecies justice and security. The interconnection of anthropocentric speciesism, colonialism, racism, and classism unveils political exploitations struggling for economic development and maintenance of power. The trilogy embodies protraction of anthropocentrism to the doomsday and to the edge of total extermination of downgraded races, the marginalized, other species, and eventually, eradication of life on the planet. It subverts hierarchy of the humans/ the Orogenes and shows the obligation of such subversion for the final survival of the world. This hierarchy is repeated to devalue the Orogenes, marginalized races, and other species, but it is overwhelmed by rebellious oppressed people.

*The Broken Earth* discloses how tyrannical politicians reverse ethical necessities and facts and make political deceits to continue their abuse of the other, the disregarded, the subaltern, natural resources, women, children, and other species. The trilogy cuts the barriers of race, class, species, and gender and connects the earth to the species for the renovation of the planet. Voice, struggle, and devotion of multiplied oppressed females and the marginalized show their importance for the revival of the planet. The broken earth is fixed to display that the survival of nature, the earth, and various species may come true and it is never late.

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