



## JUXTAPOSITION OF ECOFEMINIST CONCERNS IN STARHAWK'S *THE FIFTH SACRED THING*

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### ABSTRACT

*The world of vigilant women careful about environment and its interrelations with social, political and economic, scientific and technological impacts demands an end to all the types of interconnected oppressions of sex, race, class and nature, apparently, it is an interdisciplinary movement called ecofeminism which makes a call for a new way of thinking about nature, politics, economy, science, technology as well as spirituality. This movement with all its novelty, thought and activism can be hoped to rejuvenate and protect the mother earth from all human assaults-scientific problems.*

*In a sense, this paper studies how the unflinching ecological concern permeates *The Fifth Sacred Thing* with diverse ecological components widely used for weaving a network of intricate relationships. So the layers would be peeled out to understand *The Fifth Sacred Thing* as a complex symbol of ecological concerns connecting Nature and culture to reconstruct Nature. Besides, since it is a literary study, it is assumed that ecological problems are not only scientific problems but objects of cultural analysis. Therefore, an effort is being made to evaluate *The Fifth Sacred Thing* in terms of its coherence and usefulness as responses to the environmental crisis.*

**Keywords:** Air, Ecofeminism, Ecological Concerns, Fire (Energy), Soil, Water

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## I INTRODUCTION

It is conspicuous that there is a slow and steady degeneration of nature to which human beings are solely responsible and the present research intends to unveil the natural degradation as portrayed in *The Fifth Sacred Thing* through a juxtaposition of the ecofeminist concerns. It also propounds how women and other oppressed classes establish a protest against the devastation of environment. Besides, it reveals the consciousness of women that leads to activism for the preservation of natural environment. Hence, this study manifests when, how and why did the women discern the ecological degenerations and what are these elements that spurt them to rise against the destructive forces which dehumanize these ecological concerns in the process of nurturing the self parsimoniously.

Human beings are committed to build a community worth living in with all creatures of the earth. The power to fulfill this commitment is bestowed by a new branch of activism oriented philosophy borne and flourished as ecofeminism. The world is pretty aware of the fact that its environment is rapidly being penetrated, consumed and gradually destroyed by patriarchal dominance. In patriarchy there is no space for the 'Other'. Consequently, women and nature have been regarded as the 'Others' in the patriarchal system of oppression. Accordingly, women, other oppressed classes and nature combinely constitute the 'Others' and are being subordinated, dominated and exploited. Regardless of the logic that all human beings are natural beings and are equal, we can't deny that we exist in a culture that is based on the "repudiation and domination of nature", according to Ynestra King (p.18). From this servitude grew "a new term for an ancient wisdom" called ecofeminism, interpret Mies and Shiva (p.13). It flourished out of various feminist, peace and ecology movements in the late 1970s and early 1980s. Later, largely the concept of ecofeminism bloomed in the context of numerous protests and activities against environmental devastation owing to recurring ecological disasters, took inspiration and provocation from the victims. The victims include the women, and other dependent and depressed classes who thereupon, initiated and carefully tackled their own activism; where the cultural hierarchy of man in praxis always added fuel to its horrifying effects. Subsequently, ecofeminism started to explore that "life on earth is an interconnected web, not a hierarchy" as it has been propounded by Ynestra King (p.19). Ultimately, the term ecofeminism was coined by Francoise d' Eaubonne in 1974 which later on grew as a philosophical activism to end all dominations. It is defined by Ynestra King as:

*"[Ecofeminsm's] challenge of social domination extends beyond sex to social domination of all kinds because the domination of sex, race and class and the domination of nature are mutually reinforcing." (Smith, 21)*



In the same vein, *The Fifth Sacred Thing* by Starhawk profoundly argues of her utopian vision of the city of San Francisco in all its sublimity which can be extended as her vision of the USA and of the whole world as “Vasudhaiv Kutumbkam” (the whole universe is my home), the philosophy she practises through all her writings and inspires many to action. The world acclaimed global justice activist and organizer, Starhawk, through her *The Fifth Sacred Thing* provides a vivid portrayal of her vision of eco-friendly world through woman-nature connections and the optimistic impacts thereof for the very survival of planet earth.

*The Fifth Sacred Thing*, worthy of being adulated as a nature-bible, prominently juxtaposes the ecofeminist concerns of forestation and tree plantation on one side and deforestation on the other related to soil i. e. the earth, as well as water and its conservation; the source of all life, air i. e. Ozone shield depletion and other impurities of air, and careful utilization of non-renewable energy and alternative in the form of non-conventional energy sources i. e. fire. In a sense, ‘soil’ ‘water’ ‘air’ and ‘fire’ design to frame the four sacred things. Though, the focus of the present research endeavour may not be a discussion about the five sacred things, there is occasional mention of these five sacred things as the addition of ‘spirituality’ ultimately escorts contentment in life and is duly honoured as the ‘Fifth Sacred Thing’ that imparts piousness to life.

## II. Discussion

### 1. Ecofeminist Concerns

*The Fifth Sacred Thing* by Starhawk raises crusade initiated and fought against the devastating environmental crises by women prominently, and other subjugated classes as well concerned with the four sacred things constituting ‘soil,’ ‘water’ ‘air’ and ‘fire’ and hopes for their experimental and affordable solutions. In this way, the present literary masterpiece can be appropriately honoured as a constellation of incessant efforts unveiled by the writer. She leads her narrators Maya Greenwood, Madrone and Bird for the implementation of her wider philosophical perspectives to root out the underserved devastation of natural environment. Maya Greenwood is a ninety eight year old writer, story teller and environmental protection activist and motivates the people for environmental protection movement through her anti-war and anti-nuclear philosophy. Madrone is her granddaughter who works as a healer. Bird is her grandson, arrested as a war hostage by the stewards. Maya lives with her grandchildren and their friends in ‘Black Dragon House’ in San Francisco. The novelist Starhawk is an environmentalist, feminist, peace and earth activist. She propounds her characters Maya, Madrone and Bird to care for our resources, at the same time to preach and practise nonviolence and peace. Ultimately, she inspires to care about the people and the earth deliberating the ecofeminist concerns extensively.



### 1.1 Soil (The Earth) –The First Sacred Thing

Soil erosion, due to deforestation and pollution from insecticides, is being proved as a major threat for the crop land and ground water quality. Carolyn Merchant informs, “In the United States two billion tones of topsoil is being lost annually through wind and water erosion threatening one third of our croplands.” (p. 20) On the contrary, in *The Fifth Sacred Thing*, the ninety-eight year old protagonist Maya Greenwood stands as an instance of utterly contented and evergreen lifestyle. The image of ‘Greenwood’ is being constituted in her name. Maya watches the panorama of the city of San Francisco that has been woven as blessings of riotous flowers, clambering vines and trees whose boughs are heavy with ripening fruits. She is fascinated by the lush greenery of San Francisco Valley. The next narrator and one of the chief characters, Madrone-named after a tree, is enquired by a small boy about the existence of trees in Madrone’s region. Their conversation reveals the people of San Francisco completely aware of the dire necessity of trees and forestation for life, it follows as under:

*“Do trees grow where you come from?” a small boy asked Madrone.*

*“Lots of trees,” Madrone said. “We go up to the mountains every year and plant thousands of them. We plant fruit trees along the walkways in our city. So when in the spring when they blossom it’s beautiful with pink and white flowers, and in the summer, when they ripen, you can reach out your hand anywhere and taste something sweet. And no, we don’t worry about people stealing the fruit, because it belongs to everybody, and there’s so much of it that everyone has more than enough.” (Starhawk, 2)*

In another enquiry it is brought to information that Madrone instils the habit of growing trees among the city people. “We have lots of trees,” Madrone said, “Trees everywhere and gardens. Fruit trees and walnut trees and avocados, where there is a sheltered spot.” (Starhawk, 206) However, the city did not reflect the scenario some years ago. ‘The nature’ in San Francisco has been controlled by Steward Regime of the South of California. The projectable change is brought about by the inspiring initiative taken by the vigilant women who pined for transformation. The revolutionary step to defend the natural environment has been preserved by planting the trees on the road itself. The story of “Las Cuatro Viejas, the four old women who sparked the rebellion in 28 when the Stewards cancelled the elections and declared martial law” (Starhawk, 17) can be exhibited in Maya’s words:



*"On Shotwell Street, down below the slopes of this hill, which in that time was called Bernal Heights lived a woman, Maria Elena Gomez Garcia, whose grandmother grew fruit trees in the backyard from peach pits and avocado pits, and she saved her tomato seeds. While the Stewards troops were massing down on the peninsula, commandeering all stockpiles of food, and the rest of us were debating what to do and trying to work up courage to do it, Maria gathered together with her neighbors, Alice Black, Lily Fong, and Greta Jeanne Margolis, four old women with nothing to lose. On the morning of the first of August, they marched out in the down with pickaxes over their shoulders, straight out into the middle of Army Street, and all the traffic stopped, such cars as a few people could still afford to drive." (Starhawk, 17)*

The four old women tore up the pavement to plant seeds on the road by rejoicing their lot. Alice Black insisted: "This is not a time to cry. This is a time to rejoice and praise the earth, because today we have planted our freedom!" (Starhawk, 18) This event proved to be a landmark in the manifestation of the movement of ecofeminism in *The Fifth Sacred Thing*. The four old women undertake their own path to generate consciousness to deal with the ecofeminist concern. The issue of their survival constituted growing food when all their food resources were snatched by the military regime of the stewards by declaring the martial law as the reinforced martial law inevitably lead to the gradual attrition, degradation, and biological impoverishment of the natural environment under its tyranny.

## **1.2 Water (The Source of Life) –The Second Sacred Thing**

The second ecofeminist concern of utter significance is the issue of water that has been focused with all its gravity in *The Fifth Sacred Thing* by Starhawk. A balance between Nature and water is the prime need of life and every human being on the earth has the right to safe and clean drinking water, howsoever, it is hardly fulfilled in today's world and the fact is that "only 8 percent of the world's water supply is fresh or potable." (Warren, 8) Besides, the reality is that a huge number of people get the required amount of water for their survival after a hard toil mostly affecting the women and other oppressed groups. Additionally, water contamination is one of the major crises that the world faces today and assuredly it is not just the problem of developing or under developed countries but the developed country like United States confronts it equally seriously as the data reveals. "In 1980, the United States produced 125 billion pounds of hazardous waste, enough to fill approximately 3,000 Love Canals. In the mid-1970s, 90 percent of hazardous wastes were being disposed of improperly." (Warren, 8) Moreover, acid rain used to pollute fresh water systems and produced diseases in plants and trees. "It may be a lake or river; waters of the United States are threatened by acid rain. Sea beaches are dumped with solid wastes including oil floating



plastic wastes causing the deaths of 2 million birds and 100, 000 marine mammals a year” (Merchant, 20). In this sense, one of the most desired topics of water concern has been tackled by Starhawk in her *The Fifth Sacred Thing*. It leads to an insight that water and forest are the two sides of the same coin, as Madrone admits when she cheerfully conveys that they have lots of trees. She adds:

*“And there’s water everywhere-not that we have a lot of it, but we conserve it carefully, in cisterns, and graywater tanks so we can reuse it, and in the irrigation channels. But as much as possible we let it flow freely, in open streams that crisscross the pathways so you can always hear it and smell it and sit beside it, watching it play with the light.” (Starhawk, 206)*

Here, Madrone reflects on the most concerned issue of water conservation and its proper utilization which only can save today’s world of water issues havoc. As a demand of time, Maya and Madrone commit themselves to the task of protecting nature by way of water conservation. It has been one of the important steps to balance the nature. The San Francisco people developed the habit of saving water in cisterns so that it can be reused during the lack of rain. The unbalanced use of water makes woman the worst sufferer across the globe and attracts attention as an ecofeminist issue. In *The Fifth Sacred Thing* the crisis is successfully handled by the women. The third narrator, Bird, streamlines the importance of water as one of the four sacred things that can’t be owned. He enriched Littlejohn’s mind, a boy from the South with his information as follows:

*“We believe there are Four Sacred Things that can’t be owned,” Bird said. “Water is one of them. The others are earth and air and fire. They can’t be owned because they belong to everybody. Because everybody’s life depends on them.” (Starhawk, 72)*

This vital change regarding the use of water, one of the four sacred things, has been incorporated and cherished in the minds of San Francisco people where “the mountains were thickly forested” due to abundance of water (Starhawk, 106). However, this exuberance was not observed in the South by Madrone when she approached as a healer to help the people there. There was scarcity of water and they have to administer water issue with extreme care as it was not even sufficient to satisfy the thirst of the patients when it was asked. Madrone, after tireless endeavour to heal her patients, gets a few cups of water to quench her thirst and she is allowed a short shower bath to refresh herself after attending a patient for abortion. The Steward Army General, General Alexander evinces their stance to Roberto why they are fighting a war to have a control over water resources. He states,



*“All water belongs to the Corporation by executive order. Water is scarce and precious natural resource, made more scarce by the wasteful squandering of the greedy and ignorant. For this reason, Stewards have assumed control of all water resources, for their better preservation and distribution.” (Starhawk, 334)*

This fact converts water as one of the significant ecofeminist issues debated by Maya and Madrone as a serious topic when they confront patients suffering from waterborne diseases. The patriarchal attitude of the stewards is the sole responsible culprit for the degrading of plenty of water on the planet earth. All over the world, the women and the children have to take care of drinking water as well as sanitation. Besides, business and industry exploit and pollute a lot of water in the world ignoring the demand of clean drinking water for over half the citizens of the world, in addition to that the business and industry pay no heed to chemical release which is dangerous for all living beings. *The Fifth Sacred Thing*, through a numerous ways, provides affordable solutions to all these problems through tiny acts of the community people integrated to fabricate a whole giant effort. Madrone recollects a pictorial memory of the days of abundance of water in the city of San Francisco while she works in the south as a healer,

*“In the North water runs freely through the city in open streams, where ducks can bathe and kids swim and catch fish. Nobody owns anybody else, and everybody has enough to eat and drink . . . .” (Starhawk, 363)*

It is the real prosperity of the city; however, it is recklessly being ignored in the modern technological advancements.

### 1.3 Air–The Third Sacred Thing

According to Carolyn Merchant, the atmospheric chemistry balances are threatened as a result of the hot air of the greenhouse gases. As a result of the increasing carbon dioxide and other gases in the atmospheric pressure from the industrial processes and the burning of fossil fuels, a prediction states an increase in global temperatures from 3 to 10 degrees Fahrenheit over the next century. The condition is deteriorating day by day, almost 50 percent of the world’s carbon dioxide emissions are produced by, “Three countries, the United States (21 percent), The USSR (19 percent) and China (10 percent) together produce 50 percent of all carbon dioxide emissions.” (Merchant, 19) Completely changed climate cycle is destined to be worsened day by day due to the greenhouse effect ultimately endangering forests and wild species.



Ozone depletion is yet a critical disruption caused by industrial production. "In 1985 scientists reported a hole in the ozone layer over the Antarctic." (Merchant, 19) Thereupon, from time to time, the world has arrived at consent to reduce the generation of the prime culprit, the chlorofluorocarbons that accelerate the ozone depletion. It was revised in the Climate Change Summit of Paris-France during December 2015. This significant issue has been debated in the novel as one of the ecofeminist concerns with rare insight. However, at present, the intensity of weakening of the ozone shield is at its peak. When *The Fifth Sacred Thing*, the post-apocalyptic novel starts in the future in the year 2048, and when it begins, global warming and melting ice have raised the sea-level by about five feet, drowning the low lying areas of the city built on fill beside the bay. At this juncture, the world is aware of the significance of ozone layer to prevent direct effect of the ultraviolet rays. Starhawk broods over the glaring concern of ozone shield depletion, thereby disclosing the fatal disaster brought by the human community. Madrone's patient Marie suffers from skin cancer as a consequence of weakening of the ozone layer, she is described as,

*She too had been a patient of Madrone's; she too was some Madrone had not been able to cure and would lose. The milk-white skin of Marie's Irish ancestors wasn't made to withstand the ultraviolet that poured through the earth's weakened ozone shield. Madrone noticed a new growth next to the older woman's nose. Her skin was papery, transparent the look of cancer. (Starhawk, 8)*

This diminishing in the natural environment is caused by the demon of air pollution. The loss of ozone layer has been being proved a hazard for the ecosystem affecting all living habitat on the planet earth, especially, women, children and other disabled groups. Though, the concentration of the ozone in the ozone layer is very small, it is vitally expected for life as it absorbs biologically harmful ultraviolet radiations coming from the sun. Madrone grieves for the impending loss of her patient Marie whom she cannot cure despite all her efforts. Madrone, the representative of woman community is pretty aware of the universal dangers impending on the climate of the globe. She discusses the biological warfare that caused an epidemic. She proposes a worth noticing deliberation mirroring environmental pros and cons:

*"Well, it's like this, "Madrone went on "Essentially, we're living in a toxic stew." That was Nita's metaphor and Sage and Holybear concurred. "Don't let the flourishing of the gardens and the clarity of the waters delude you. There are still chemicals in the Bay. We never be able to analyze, let alone neutralize. The atmosphere is suffering from an ozone depletion that won't begin to reverse itself for at least another twenty to thirty years - and that depends on what's happened to the rain forests and the consumption of fossil*





*fuels on the rest of the planet, which we don't even know. There is a low level radiation left over from the last century, and who knows what's being pumped into the atmosphere now. And there were biological weapons developed years ago, and may be some of them have been mutating ever since. Plus some pretty uncontrolled experiments in genetic engineering. Put that all together, and it's not surprise we have recurring epidemics. If anything is surprising, it's that we're doing as well as we are." (Starhawk, 51)*

Ozone depletion can't be underestimated anymore and needs to analyze the causes thereof. Madrone admits that if humans don't become enough cautious of the ozone layer thinning they will be enforced to live in the toxic stew, consequentially, bound to perish one day. Ozone umbrella is vanishing day by day, in some regions it has almost vanished giving rise to new dangers like global warming, melting ice at the earth's pole. Madrone spoke out the issue many times, "When did they ban chlorofluorocarbons? Back in the mid nineties? How many more years before we can hope to restore the ozone? " (Starhawk, 138) Until the developed and developing countries of the world inculcate foresightedness to take steps against ozone depletion by reducing carbon emission percentage in their own regions there is the rarest hope of restoring the ozone shield. It may be as William Wordsworth expresses in his poem *The World Is Too Much With Us*:

*The world is too much with us;  
late and soon, getting and spending,  
we lay waste our powers;  
Little we see in Nature that is ours.*

#### 1.4 Fire (Energy)–The Fourth Sacred Thing

Fire, cherished as one of the four sacred things, sustains life force in the form of energy. Greedy and mindless access to the non-renewable and conventional energy sources still underrates the holocaust of the climate change. On the contrary, a careful dealing of the renewable and non-conventional energy stands in *The Fifth Sacred Thing* as an exception in case of the appropriate use of these sources, and thereby, presents a model like an "Oasis" for a better survival. The non-conventional or the solar energy which is showered so extensively on the world as a blessing is a frequently availed power in the North of San Francisco. In a sense, the novel metamorphoses solar power from the beginning to the end for distinct purposes. The mindset to introduce solar energy is supported by the avoidance of the cars to decrease pollution. Most of the transport is set on foot, while bicycles, skateboards, scooters, rollerblades and other means are freely implied to avoid pollution. Generation of energy through solar disinfectant and solar heater is the regular feature of San Francisco community.



The Solar energy is applied/ operated even to drive ships and wherever possible, the people here used to set up solar energy plants. The ship is described as,

*“The ship was a strange pastiche of sails and a jerry-rigged-engine powered by solar panels that leaned at crazy angles off the deck and masts.” (Starhawk, 105)*

Besides, the wind generator is conclusively instituted in the Black Dragon House of Maya, Madrone and Bird. Not only that, but reuse of waste for compost formation has been practised as a regular activity in the Black Dragon House. It is apparent through the efforts of Bird after returning from the South, after his arrest as a hostage of stewards, where after, he tries to reset the eco-harmonious ambience and adjust with the things,

*“Bird fixed the wind-generator and weeded the garden, planted the winter beds of greens and broccoli. The fish had died in one of the aquaculture tanks that warmed the greenhouse with the heat stored in their water; Bird drained the tank and shovelled the stinking mass of the dead fish and foliage into the compost pile.” (Starhawk, 127)*

The message lavishly sprinkled by the activities of Bird is an eye-opener, at the time when the world lags behind in energy resources due to uncontrollable increase in population in some areas of the world. Yet, burgeoning population works as a major threat to the health of the planet because this portion of population happens to be the largest consumer of natural resources due to their dominant economic safety, thereupon, imposing alarming poverty over the poor. This ice-berg reality is well-exposed in the novel. In a sense, an evolution to remould the natural resources is hopefully underlined by Starhawk in *The Fifth Sacred thing* for a better survival of the planet earth. Generating and saving as much as possible energy is the tag line of the novel. When Madrone informs in case of book printing, “But we make paper from hemp not from trees”, she acquaints us with their habit to save trees, to save energy and to protect the environment by making paper from the hemp that is considered to be environment friendly owing to a decrease of land use and other environmental impacts (Starhawk, 275). For growing, Hemp requires no herbicide and very less pesticides and has been valued as a carbon negative raw material. It is the fastest growing plant species availed in industrial productions like papers, textiles, clothing, biodegradable plastics, paint, insulation, bio-fuel, food and animal feed. Hence, using hemp by San-Francisco community displays their environmental consciousness.

## 1.5 Spirit–The Fifth Sacred Thing



When there is equilibrium in the distribution and preservation of all the four sacred things, we achieve the fifth sacred thing—the spirit i. e. contentment in life, according to Starhawk. Obviously, the expectation is that we should be more and more careful regarding the distribution and conservation of natural resources for the ultimate sustainability of the natural environment elegantly assumed as the four sacred things.

### III. Contribution

This type of investigation, since the world today needs vetting in terms of ecofeminists issues and has been constantly and steadily inviting a destructive downfall in the environment will spurt the readers to awake and reconstruct the world by way of sensitizing the people in the context of nature-building.

This study will decisively create a utopian picture of Nature and its prosperity, and then, consequently push the people to make practical of what is imagined to protect and reconstruct Nature. It will inspire the people to cultivate the devastated places into forests, street sides, and waste lands into gardens. Ultimately, this study will generate a hope and a force to forge a society where people will live with natural and communal harmony. The present systematic dismantling of the natural balance of the planet will be stopped to create eco-cultural consciousness. The society will be enriched, ultimately, with unconditional love and compassion for Nature.

This study hopes to provide a way for the twenty first century people to defend their planet from deforestation, all pervasive and excessive exploitation, carbon dioxide emission, fires in the forests, water scarcity and ultimate decay. In this way, this study inculcates and imprints the fact that now only a womanly order will save the earth and all the sacred things that reside therein.

### IV. Conclusions

1. All the women characters, Maya and Madrone, with an unflinching ecological zeal are possessed by dream and nightmare to protect the sacred things. Dream and reality are not paradoxical; they have conformity i. e. to save the earth for its sublime resources. So their work is not just for reading but it is to have patience to consider it as an introduction to a larger and of course a more difficult subject—the act of restructuring the universe by establishing organizations and constructing traditions.

2. As a fact, nuclear testing endowed our people with cancer and other innumerable and incurable diseases, with endless chaos, the nuclear testing even poisoned the fertile lands,



rivers and forests of the world. This truth of ecology is microscopically explicated by the writer. Besides, the writer Starhawk is contemplating on the endless wasting of all sacred things and soil, water, air and energy (fire) are not the exceptions. All the natural resources that are being destroyed under the pretext of materialism and mindless wars are being generated step by step with the urge to create a favourable eco-system for all living beings.

3. Significantly, there is plenty of water, the women characters conserve it carefully and reuse it. Besides, they allow water to flow naturally and freely to maintain the rhythm in nature which automatically preserves nature in many ways. As a part of this conservation, showers are used and water ration cards are thought of to save water. The women in this movement save water to avoid the destruction of biodiversity as well as wars for water. In this concern, a character in the novel, Old Salvia Westin's address is memorable:

*"I have worked fifteen years perfecting that stream. It's not just water, it's a living community of incredible complexity and beauty. Fish and insects and plants and birds depend on it. To dam it is to destroy it, to take its life! You are murderers. Murderers!" (Starhawk, 332)*

So water is not only a sacred thing but such an extremely essential and potential thing we can risk our lives for, so water is our religion, politics, strategy and what not.

4. To maintain equilibrium in the environmental factors, the writer imprints need of using solar power to minimize the loss of Ozone and thus to create a system to restore the Ozone. Here, ultimately, the writer inculcates the philosophy of finding substitute solar power systems to support the ecosystem. She also subsidizes carbon generating systems and therefore insists the use of solar power for water heating and ship sailing.

5. It is distinctive to keep in mind, then, that through *The Fifth Sacred Thing* Starhawk compels readers to study human populations and their reciprocal associations with nature in terms of physical environment, spatial disorders, socio-economic, socio-political and socio-cultural foundations. And thus, this novel gives spurt to take ecology beyond the reign of biology since the unification between humans and nature is thought seriously from the point of view of social psychology and technology which is beyond the reach of the scope of science.

6. It is crucially witnessed in the novel that the people are alarmed by preserving a dichotomy of anthropocentrism and non-anthropocentrism. It is achieved through an understanding of how nature and culture are interpreted to foster ecological reciprocal relations in terms of protecting environment.



7. The writer of the novel *The Fifth Sacred Thing* exposes coherence of four things. She states:

*“We say that there are Four Sacred Things, and the fifth is spirit. And when you live in right relation to the four, you gain the power to contact the fifth. The four are earth, air, fire, and water. They live in the four directions, north, east, south, and west. No one can own them or put a price on them. To live in right relation is to preserve them and protect them, never to waste them, always to share what we have of them and to return all we take from them to the cycles of regeneration. Together they form the magic circle, which is the circle of life. And the understanding of that circle is the beginning of all healing.” (Starhawk, 300)*

Thus, Starhawk weaves a network of correlation among the four things by adding the fifth sacred thing—the spirit in the entire networking of ecological balancing to protect ecological components. A true philosophy of nature protection is solemnly and solicitously erected upon individual-psychological foundations aspired, initiated and propounded by women.

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