



Patriarchy, Gendered Oppression, and Ecological Exploitation in Parry's *Carriion Crow*

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ABSTRACT

The study explores the connection between the oppression and exploitation of women and nature in *Carriion Crow* through the lens of ecofeminism by *Eaubonne*. It examines Parry's portrayal of patriarchy as a pernicious force that not only oppresses women but also harms natural resources to represent power and domination. This paper employs qualitative textual analysis to examine the themes, characters, symbols, and narrative techniques in the selected text. The findings of this study reveal that the exploitation of nature and women is interlinked. The protagonist is confined in an attic to learn social norms and can sense the smell of the polluted Thames, which is the result of patriarchal decisions to gain financial stability. It presents the helplessness of both nature and females. The study offers a compelling ecofeminist critique of the entangled patriarchal oppression of women and nature. This study contributes to the discourse on gender justice and protection of natural surroundings with a call for an ecofeminist reconceptualization in the future where women and nature can both be liberated.

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Introduction

Ecofeminism incorporates a variety of viewpoints such as socialist, radical, and liberal orientations. The early feminist movement during the 1960s chiefly emphasized promoting the involvement of women in offices. At that time, it did not discover the connection between the exploitation of nature and women in depth (Merchant, 1992). In *Le Feminisme ou la Mort*, the notion of ecofeminism was initially used by *Eaubonne*. She sought to draw women's attention to natural degradation and patriarchal ways of control (Sinha & Mishra, 2019). In 1974, *Eaubonne*

tried to expose the connection between the mistreatment of ecology and the oppression of females (Ranc, 2022). Eaubonne (1974) observed socio-cultural aspects causing natural exploitation and gender-based oppression, which assisted her in coining the term ecofeminism.

As an economic, cultural, and political movement, ecofeminism not only advocates for equality among genders but also aims at claiming women's protection legally. Ecofeminism equally emphasizes feminist and ecological philosophies, accentuating the interrelation of the oppression of women and natural degradation (Warren, 1988). According to Shiva (1993), ecofeminism exposes the ways patriarchal power structures (capitalism and scientific rationalism) not merely marginalize the role of women in preserving nature but also exploit and commodify it for financial advantage. She contends that knowledge of women regarding cultivation, medication, and protection of nature seems to be diminished as a result of the transformation in trade and industry. Similarly, natural degradation and female oppression are interconnected; promoting natural stability and gender equity is the slogan of ecofeminism. Ecofeminist scholars stated that the misogynist views of culture ignore the discoveries, thoughts, and efforts of women. Nature and women are related, so, by disregarding the hard work of women, nature is also regarded as underprivileged.

Ecofeminism is a multi-faceted theory which is an amalgamation of feminist criticism and environmental issues. It argues that the oppression of women and nature stems from the same ideology. The patriarchal systems set up hierarchies, with men more valued than women and culture more valued than nature, leading to the systemic exploitation of nature (Warren, 1990). Another important aspect of ecofeminist theory is the relationship between the female body and the exploitation of the environment. As with nature, in many cases patriarchy sets out to control or regulate women's bodies as objects (Gaard 1993). The idea of ecofeminism is a critical perspective that shows that environmental degradation and gender oppression are intertwined in the current system of dominant patriarchal capitalism (Shiva & Mies, 1993). Ecofeminist scholars argue that such cultural ideas tend to reinforce forms of oppression that are ecologically destructive since patriarchy is based on domination, hierarchy, and control (Warren, 2000).

Ecofeminism tends to redefine power structures of the world and calls for an egalitarian social system. The feminist movement and the environmental movement are seen to work together, on the assumption that they both stand for egalitarian, non-hierarchical systems. Indeed, the liberation of women and of nature is seen as intimately linked (Anjum, 2020). Many social, educational, and economic campaigns have swayed women, like India's Chipko movement; the US and Europe have raised their voices against militancy and the perilous discarding of waste; and Kenya's Green Belt movement. These movements are supported by women and emphasize feministic viewpoints, indicating the interconnectedness among the subjugation of women and ecology, also including aspects like gender, race, and social positioning (Singh, 2023). The principal discussion of ecofeminism is the subjugation of nature and women in ancient times, proclaiming that they have been neglected because of progress and that damage to ecology ultimately influences women. This exposition emphasizes the impact of ideologies or dogmas which permit the suppression of women and natural degradation, overseeing the financial advantages, political systems which are the actual source of dominance, unpaid labor, and chances of employment on the basis of gender (Agarwal, 1992).

This study is significant because it connects fiction with social, ecological, and cultural complications. It emphasizes the role of patriarchal power structures in the exploitation of nature

and women, which is depicted through the protagonist's confinement, transformation of her body, and the devastating condition of the Thames. The study reveals the historical connection of women and nature, which are facing oppression due to the escalation of industrial and agricultural societies. It validates patriarchal control over both women and nature (Merchant, 1980 & Plumwood, 1993). The current study emphasizes dismantling patriarchal hierarchical structures and contributing to contemporary ecofeminist literature. It also discloses the role of fiction in depicting oppression, empathy, and justice (Gaard, 2017 & Haraway, 2016). In contemporary literary and discourse analysis, ecofeminism is greatly appropriate because it describes ecological crisis, decline of biodiversity, and subjugation of females (Alaimo, 2010 & Heise, 2016).

Research Objective

The main objective of the present study is to explore Parry's portrayal of female oppression and natural degradation under patriarchy in *Carrion Crow*.

Research Questions

1. How does Parry portray women's oppression and natural degradation under patriarchal influence in *Carrion Crow*?
2. How does internalized misogyny contribute to the suppression of women?
3. How does Parry depict reproduction as a source of exploitation of women and nature?

Literature Review

Ecofeminism (1974) states that the oppression of women and destruction of the environment are due to patriarchy. Ecofeminist critics therefore study literature which represents women and nature as victims of social, political, and environmental violence. *Carrion Crow* by Parry offers a creative literary arena to explore the interrelated oppression, which can be seen in the confinements of women, in the decay of the natural world, and in the lack of bodily autonomy in 19th-century Britain. The analysis is rooted in the views of the ecofeminists, with a focus on how ecofeminism recognizes and critiques patriarchy and capitalism. It highlights issues from an ecofeminist perspective and alternative thinking and solutions for environmental problems and examines the links among gender, nature, and social justice issues (Madhavi & Rao, 2023).

Oppression occurs when one group has greater access to power and privileges than another and uses it to maintain a status quo via dominance over the other group (David, 2014). It is characterized by unequal power relations, one group dominating another, subordination, and/or resistance. Dominant groups have power that is manifested in ways that restrict subordinate groups' access to resources and leave subordinate groups feeling inferior and fearful (Prilleltensky & Gonick 1996).

The discussion of feminism starts from the inequality of women, oppression of women, and subordination of women and seeks to bring about changes in the situation and the quality of women. Women suffer from 'systematic social prejudice based on their sex' (Richards, 1980) for the following reasons. Ecological feminist ethics have picked up the topic of the relation between humans and animals, humans and the environment, and humans and other diverse relations in

local and global contexts with contextualized ethical concern (Donovan & Adams, 2007). However, an ecofeminist ethics of climate justice, which seeks to change the distributive model that has overlooked relationships between gender, sexuality, species, and environments, has not been fully elaborated (Gaard, 2015). Feminist environmentalism views the interface between women and nature as dependent on factors like class, production process, social norms, and history (Agarwal 1992).

Ecofeminism is about creating binaries like man and woman, culture and nature, reason and emotion, and civilization and wilderness through the view of patriarchy. Women and nature are positioned at the bottom of these dichotomies, and are made objects of domination. Ecofeminism focuses on the 'women/nature nexus' and the oppression of nature and women (Gaard, 2011). The gender binary has historically been used to maintain an oppressive role for both men and women, as the concepts of "men" and "women" are culturally constructed as a set of discrete genders that have predetermined, gendered roles, and as a result, a set of culturally constructed rules that deride or punish any deviation from that norm (Bleier, 1984). Social differences between men and women are always embedded in political, economic, and ideological arrangements, and the categories of 'man' and 'woman' are simply devices that obscure the reality of these differences (Wittig, 1982). Furthermore, gender beliefs and gender stereotypes vary across cultures and over time, but they do always reflect the cultural norms (Worell & Remer, 1996).

Ecofeminist analysis focuses on the intersections between women and nature in culture, religion, literature, and iconography and parallels the oppression of nature with the oppression of women. The similarities include: women/nature as property; men as curators of culture, women as curators of nature; and the domination of women by men, and of humans by nature. The Ecofeminism approach has the main principle of respecting both women and nature (Zein & Setiawan, 2017). There cannot be any separation between environment and feminism; it is a phenomenon which should be studied together. People, and particularly women, suffer from environmental crises. Women are generally the ones who bear the burden of maintaining the family line, family life, and food production. Women are more accountable in the system of patriarchy to cook, serve food, and take care of the family and children (Walby, 1990; Bhasin, 2006).

Ecofeminism emerged as a social movement to fight against nature's and women's exploitation (Warren & Chaney, 1991; Harvester & Blenkinsopp, 2010; Tong, 2013). Ecofeminism claims that women have a deeper connection with nature as compared to males. The closeness, therefore, makes women more caring and nurturing towards the environment; some people attribute it to women's biology, and others attribute it to their culture and history. Ecofeminism is an umbrella term for a social movement, which draws from the feminist movements of the 1960s and 70s, and focuses on the study and deconstruction of the processes and tools used to oppress the male and female members who are under the control and influence of the patriarchy, and then works towards bringing about a change (Anjum, 2020).

The central argument of the ecofeminist position is that there have been two forms of exploitation: one against nature, and one against women; and a connection between them. This refers to the dominance of patriarchy over women and nature, and ignores the interrelatedness due to economic advantage and political power as well as division of labor and opportunities based on gender (Agarwal, 1992). The stereotype of the patriarchal image bolts women out of the

possibilities of the entire range of what women can be and what they can do. Moreover, the metaphors which emphasize women as 'nurturing – like the earth' and the earth as female are regressive, not liberating, of women (Biehl 1991). According to Puleo (2017), there is a need to perform our task under the motto “Liberty, equality and sustainability”.

Saleem et. al. (2021) analyze *The Hungry Tide* and *A Thousand Splendid Suns* by employing the theoretical framework of Eaubonne, Gaard, and Birkland. The study is analytical and qualitative. The research highlights the connection between the exploitation of nature and women. Women are generally considered to fulfil the sexual needs of men, give birth to kids, bear domestic violence, and restrict their movement only to their homes. On the other hand, nature also suffers from the egoistic decisions of men, which disrupt the ecological system and become the cause of the abolition of natural elements in an area. In these novels, nature and women are sites of destruction because men act as hunters. Such destruction can never be reversed. The researchers emphasize the similarities between women and nature. Their bond is basically facing danger due to cultural and male interference.

The role of retaliation, adaptation, and confrontation in integrating women and nature into a sole influential unit is explored by analyzing the film *Maleficent*. It depicts patriarchy as a dominating force over both females and the environment, which strengthens dual hierarchical thinking often criticized. According to Ijaz and Farooqi (2025), the film presents pure love between *Maleficent* and *Aurora* and also highlights damaging patriarchal structures of domination. The journey of *Maleficent* proposes that the connection between nature and women should be based on respect rather than display of authority and power. This concept lines up with the ecofeminist viewpoint, which stresses the agency of nature instead of exploitation.

Laksmitarukmi (2017) argues that nature and women have the right to be equally treated and that there is no need for control and subordination. The researcher analyzes *Ronggeng Dukuh Paruk* by Ahmad Tohari and employs Warren's ecofeminist perspective. She concludes her study by emphasizing the gendered description of nature, which makes nature and women parallel, and they are exploited by a powerful party. Imroatina, Setyorini, and Ihsan (2022) explore the influence of the insatiability of humans (males) causing everlasting natural crisis. Women are considered affectionate, protecting, and life-giving, which makes their bond with nature impactful. The researchers explain the role of women in preserving nature by emphasizing the struggles of female characters (Raya, Sisu, and Namaari). According to Sheoran (2014), ecofeminism is a new method of presenting the connection between women and the environment. It interprets the entangled oppression of females and nature.

Carrion Crow is set in Victorian London. O'Donnell (2025) reviews Parry's novel *Carrion Crow* and opines that bodily horror is discussed in this historical fiction. The story is about the journey of Marguerite, who is confined in an attic because her mother wanted to teach her manners to be a good wife. O' Donnell also provides a reference to other literary texts where women are struggling during the 19th century, such as *The Madwoman in the Attic*. Marguerite wanted to marry Mr. Lewis, who is older than her, and her confinement is for her better future life. Her mother in the novel is no longer connected with her family, and Marguerite feels that everybody will forget her. According to Duerden (2025), Parry has portrayed changes in Marguerite's body in the dark room along with the devastating condition of the River Thames in such a way that it is impossible to ignore.

The previous research employs ecofeminism as a theoretical framework in literary works mostly lacking a gothic setting and explores cultural impact, female struggles, and ecological crisis. The previous reviews of the text emphasize the confinement of the protagonist, changes happening in her body in the attic, and the attitude of Cecile toward her. As a gothic and historic fiction, Parry's novel is not analyzed through an ecofeminist perspective. So, this study fills this gap and helps to explore instances of ecological destruction, internalized misogyny, and exploitation of the rights of women in a gothic novel.

Theoretical Framework

Ecofeminism by Eaubonne is employed as a theoretical framework to guide this research in analyzing the novel and highlighting women's struggle due to patriarchal oppression. The study is conducted by focusing on the following postulates derived from Eaubonne:

1. Women internalize their roles due to gender-based treatment in patriarchal societies (Eaubonne, 1974).
2. Patriarchy tries to maintain its higher status by oppressing women and exploiting natural resources (Eaubonne, 1974).
3. Nature and women are close to each other due to inferiority and suffering (Eaubonne, 1974).
4. Capitalism is acting as an obstacle in women's way to progress and favours patriarchal domination (Eaubonne, 1974).
5. Overpopulation causes physical and mental problems to women (Eaubonne, 1974).

Methodology

In this study, the ecofeminist theoretical framework developed by Eaubonne is used, and it highlights the exploitation of women and nature under patriarchal systems. The qualitative approach and textual analysis are adopted to study the novel in detail for symbolism, character development, and imagery. It is appropriate for the more complex themes that are symbolic or metaphoric in the literature (Berg, 2004). The study is centred on the symbolic representation of the female body, the carrion crow, and the entrapment of Marguerite in the house, as well as on ecological concerns like the decaying Thames as a reflection of women's oppression under patriarchy. The ecofeminist lens points out the resemblance between gender oppression and environmental degradation. The study contributes to a greater understanding of how the oppression of women and nature goes hand in hand.

Discussion and Analysis

This study focuses on the oppression of women and natural degradation due to patriarchal power structures. It focuses on control over women's bodies and also highlights that their movements, wishes, and domestic roles, developed by social expectations, are represented by the character of Marguerite. In this study, Eaubonne's ecofeminist viewpoint is employed to examine the connection between the oppression of women and the natural degradation because they both are regarded as inferior, usable, and manipulable in male-dominated cultures. According to

ecofeminist theory, the oppression of women and the exploitation of nature are due to their inferior status and are controlled by patriarchal systems.

The study reveals that women are being taught to be submissive under male control, which means accepting their domestic roles. It highlights that patriarchy is not only practiced by men but also by women due to internalized misogyny. The character of Cécile is exactly promoting patriarchal standards within the family and domestic sphere. The selected textual evidence assists in analyzing the novel by focusing on the lack of women's bodily autonomy, nature degradation, and the connection between the exploitation of women and nature.

Carrion Crow portrays a disturbing relationship between female oppression, environmental abuse, and patriarchy. The novel is set in Victorian London, with the polluted River Thames, and Marguerite Périgord is confined to an attic by her mother, both physically and psychologically. It also emphasizes the ecofeminist concept that patriarchy is mistreating and degrading both women and nature. The Thames in the novel is not merely a location but also a symbol of industrial progression, greed for economic gain, and the loss of nature's purity. This novel represents the assault of patriarchy during the 19th century and its oppressive social system from an ecofeminist perspective. Ecofeminism explores the interconnections of gender oppression and environmental crisis as they can be seen as expressions of patriarchal power. The ecofeminist theoretical framework is employed to analyze the novel, and it also highlights the control of patriarchy over the female body, psychological state, and decay of nature.

In the novel, Marguerite's starving body is a space of male control and male dominance; femininity, obedience, and respectability are violently demanded. As she becomes weak, the Thames becomes increasingly polluted, as if she is polluting her body; her surroundings become polluted. This parallel is an example of the way in which d'Eaubonne asserts that the oppression of women and nature are parallel. Another important aspect of ecofeminist theory is the relationship between the female body and the exploitation of the environment.

The chosen text reveals the expectations and roles of women in marriage, their limited role in the household, lack of bodily freedom, and their association with natural imagery like flowers, rivers, decay, and reproduction. In Parry's novel, the oppression of the female and ecological crisis are not two separate issues, but rather they are inseparably connected due to patriarchy, and these are analyzed through textual analysis. Therefore, *Carrion Crow* is an ecofeminist text, exposing the workings of the control of women and nature which allows the maintenance of patriarchy.

"Cecile felt it necessary to bless her daughter with everything she knew about such a thing-a women married to a man" (Parry, 2025, p.1).

The text reflects the values of internalized patriarchy. In patriarchal societies during the 19th century, women have a great tendency to transmit patriarchal standards to one another. This is not a personal thing, but a societal expectation because women are supposed to serve and please men. Cecile's action is not just simply transferring knowledge but reinforcing the idea of a woman's purpose. Ecofeminism states that patriarchy oppresses women's liberty and they remain second-class citizens in both home and society. The study emphasizes the psychological as well as the physical oppression of women through Cecile's actions as she inadvertently embraces and perpetuates her own subjugation within a patriarchal system. In an ecofeminist view, the text

captures the power of passing on patriarchal values from woman to woman as a key part of the sustainability of patriarchal power structures. The reinforcement of gender roles in the families results in the perpetuation of the notion that the role of women is inferior, so women are unable to challenge the mechanisms of domination which affect them and their environment. The choices and actions of women such as Cecile reflect the structures of society at large, which limit women's potential and reduce their status to weak.

“Marguerite was learning to establish within herself the reserved plate and physical restraint of married lady. She has been told that men found greed distasteful in their wives” (Parry, 2025, p,16).

The text represents the internalization of societal expectations. Women are expected to behave according to a specific role. It is an important element in this text. It is a very familiar issue in a patriarchal society that Marguerite has to deny her natural desires and body. From an ecofeminist perspective, the control and discipline of women's bodies in patriarchal systems is basically to restrict their ability to think about their personality. Here, Marguerite is taught to try to ignore her body's urges and wants, like her hunger, because men consider it unappealing. This socialization is a direct result of women's conditioning to be inferior to men. They are judged and punished in order to limit their agency. The physical restraint provides insight into the regulation of women's bodies according to patriarchy. As in patriarchal societies, women's bodies are restricted and regulated, so too is the natural world.

According to ecofeminism, patriarchy needs to suppress women and nature in order to keep its power. The study reveals that Marguerite accepts her inferior role unknowingly to fit into the patriarchal society of the 19th century. This internalized behavior is not just self-control, but a system of control which perpetuates male domination over the bodies of women and nature. The text reveals that the training of Marguerite is a metaphor which shows women's training in a patriarchal society, the role of training to accept their subservient status, and how they are taught to suppress their desires so that they remain obedient.

“Her father strictly believed that the job of a wife was to tend to home and husband, and eventually children and believed strongly that no married women were allowed to work in factories; spinsters and children are welcomed, however” (Parry, 2025, p,112).

This text refers to the strong gender roles that are entrenched in patriarchy. Her father's statement regarding women's work reflects his attitude toward the autonomy of women in society. Under the patriarchal system, women are given the task of keeping the house, looking after children, and other domestic responsibilities. They are denied their place in the wider economic sphere. Ecofeminism suggests that the value of women's work is limited to being at home and supporting the husband. The exclusion of married women from factory jobs shows how patriarchy is controlling women's economic independence. Women's financial independence is reduced, and they remain vulnerable to men by limiting their access to employment. The limited role of women in the domestic sphere reflects the authority of males both in the family and society due to economic control. This restricts the freedom of women and contributes to gender inequalities. Ecofeminism highlights how the patriarchal control of women in the domestic sphere is similar to control of nature, its exploitation, and devaluation for the benefit of male power and economic growth.

“There is much to organize in a new household, my Daisy and I trust after the period of your education you will be able to take on responsibilities with immediate effect as I continue to provide earning on which we will live” (Parry, 2025, p. 129).

The text reflects the reinforcement of traditional gender roles where women have to stay at home and their education is limited to managing the household rather than independent economic activity. The males act as providers due to the impact of traditional male gender ideology. Men manage finances to support their families while women work as unpaid laborers. This discrimination among genders in domestic and economic spheres shows the promotion of patriarchal power structures that undermine women's financial independence. Mr. Lewis places himself at the level of wage-earner, which ultimately makes him authoritative, while it is expected that Marguerite will play her role in the domestic domain. Eaubonne's ecofeminist approach attacks this gender distinction by revealing its connection to the wider society of patriarchy, which secures the supremacy of men.

“The home decor being one of few things that Cecilia's mother had been allowed to make decisions on, for her father was not interested”

This text highlights the women's power and agency in patriarchal societies. Cecilia's mother has some control in decorating her home. This refers to non-essential and non-public matters. Women are not allowed to do anything that might challenge or upset men. Ecofeminism highlights that women's influence and power is restricted to seemingly harmless fields while they are deprived of real power in social, economic, and political fields. The absence of men's interest in domestic choices is due to establishing boundaries for the men's role. Patriarchy maintains women's power in the private sphere and neglects their public and economic sphere, thus creating a gender hierarchy structure. This is consistent with the central tenet of ecofeminism, that women and nature are both controlled and have limited roles and responsibilities to the benefit of men.

“We can colonize the remotest end of earth; we can conquer India; we can farm our wealth from every part of world. But we cannot clean River Thames” (Parry, 2025, p. 210).

The text refers to colonization, which shows the greatest representation of patriarchal power and control. It proves the global pattern of male rule. Mr. Hargreaves sees men as universal leaders who are able to exert control over places like India and can generate revenue. British men are claiming control over the world but facing failure in repairing the environmental damage. The ecofeminist perspective emphasizes the fact that patriarchal ways of progression focus on control and extension rather than sustainability. The failure to focus on cleaning the Thames reflects the incapability of patriarchy to attain the role of nurturer.

“In attic Marguerite could once again smell disgust of Thames; she went to sleep with miasma pooling on her pillow and woke to fresh assault of human waste, having dreamed of cholera and dyspeptic expulsion, and Sometimes, if she was lucky her wedding” (Parry, 2025, p. 12).

The text refers to a metaphor for the interrelatedness of the oppression of women and degradation of nature in patriarchal systems. Marguerite was imprisoned in the attic where she can smell the Thames, which represents suffocation and irretrievability of the female body and environment due to patriarchy. Pooling of miasma on her pillow symbolizes the poisonous

atmosphere in which she lives physically and mentally. The filthy river represents a larger ecological problem; the filthy mind and body represent the oppression of women in society. Ecofeminism presents that the plight of women and nature are linked as both are prey to the power of patriarchy. The phrase fresh assault of human waste not only refers to the physical waste of the river but also the symbolic waste of women's lives in a world that restricts women's freedom, autonomy, and value.

Her dreams are a symbol of her deteriorating mind and body because she is forced to live in a polluted environment. They are exploited to the benefit of the male-dominated structures. The relationship between nature and women is not only physical but psychological as well, where women carry the same emotions of decay, pollution, and waste into themselves. This parallel strengthens the point that nature is essential for the very survival of women. This suggests that the lack of care and attention towards nature and women's welfare in society is a tragedy and has harmful effects for both.

“James Hargreaves set his Avalon ladies to growing roses immediately, -red of course for a white rose would kill him- and instructed then to behead plant early when flowers were young so that they could set in his specified saponified fat before they reach full bloom” (Parry, 2025, p.118).

The text refers to the incident in which James Hargreaves is telling the ladies of Avalon to grow roses red as he desires, thus demonstrating his control of both women and nature. The women are presented as bound to perform labour for the pleasure and profit of a man. It is Hargreaves who determines the colour, growth time, and purpose of it, just as patriarchal society determines the role, behavior, and value of women. The beheading of flowers before they are fully grown implies violence against nature or the development of femininity. When the flower is in full bloom, it can be interpreted as a sign of womanhood, independence, and self-expression. Early cutting of roses prevents the natural process from being completed, and similarly, patriarchy prevents the development of women's independent identity. The “saponified fat” also conveys an eerie feeling of fake preservation; a proof of how patriarchy favors fake beauty over natural beauty and living things. This aligns with the ecofeminist approach of Eaubonne, that patriarchy oppresses women and nature with the same philosophy of control, possession, and exploitation.

“And what about babies? babies are beautiful, gorgeous and world building thing we can have a dozen” (Parry, 2025, p. 116).

The text shows patriarchal mentality, romanticization, and objectification of women's role with respect to their reproductive capacity, which is perceived as a baby-making machine. Describing babies as "beautiful, gorgeous, and world-building" shows the world's perception of the role of childbearing as a woman's foremost duty, without considering its emotional, physical, and psychological impact on her. Having a dozen' suggests that women's bodies are for bearing babies, and are not valued for their autonomy or wellbeing. Ecofeminism reveals that women are expected to fill social roles as nurturers and caregivers, which are defined only in terms of their ability to reproduce. This expectation is related to the male dominance system, which denies women control over their own body and makes reproduction a responsibility, not a choice. As a result, women are confined to these gendered roles, and may experience the physical side effects of pregnancy and childbirth, as well as the emotional pressures of child-rearing without assistance or awareness of the child's needs.

“For Cecile's enjoyment of producing children she did not seem to hold same regard for being a lifelong mother” (Parry, 2025, p. 85).

The text shows the idealized picture of motherhood and everyday experience of women as mothers. Cecile seems to think that childbearing is a self-satisfying or fulfilling experience, as this thought is promoted by patriarchy. She clearly doesn't care about being a "lifelong mother," indicating that her thoughts on motherhood are shallow. In a patriarchal society, women are expected to be happy as mothers and are not given a lot of recognition for the emotional, physical, and psychological expenses of motherhood. The text refers to the idea that motherhood is a natural and happy part of womanhood, but in reality, it leads women to unappreciated labor involved in bringing up a child. From an ecofeminist perspective, it is obvious that the attitude of Cecile refers to a broader sociocultural theme in which women's bodily autonomy is denied while their motherhood role is romanticized to the extent that the role and all the struggles that come with it are forgotten. The responsibilities for childcare are physical and emotional and traditionally burdened to them. Their contributions are undervalued and the psychological impacts are rarely recognized.

Conclusion

This analysis identifies that the novel is rich with ecofeminist themes and illustrates the effect of patriarchy on women and nature being used as a weapon for social, political, and economic control. This research highlights the role of internalized misogyny in maintaining patriarchal structures. The study shows that women in the novel are not only oppressed by the males, but they are also indoctrinated to pass on patriarchy. Rivers, landscapes, and urban areas all became places of exploitation and pollution during the Industrial Revolution. The river becomes a symbol of the suffering of nature and corruption of society. Ecofeminist theory sees this degradation of the environment as a direct result of conquest, production, and profit, which are characteristics of patriarchal and capitalist systems.

A key issue discussed in this study is the exploitation of women and nature due to their reproductive abilities. Ecofeminism argues that patriarchal society values women and nature through their reproductive function. Women become the body and nature becomes the source of economic wealth. Patriarchal systems use the reproductive potential of women as a means of maintaining capitalist/social power, as do systems of exploitation such as male reproduction.

The study is conducted primarily by using qualitative and textual analysis; future researchers can compare *Carrion Crow* with other gothic novels to explore how environmental issues and the oppression of women are presented in other traditions of literature. To sum up, polluted landscapes, suffering women, industrial exploitation, and psychological oppression are the key issues of the novel, which mirror the main tenets of ecofeminist theory by Eaubonne. The study reveals that patriarchy is a system of exploitation, control, and commodification that is harmful for women and the natural environment. Through these intertwined oppressions, Parry's novel calls to resist patriarchal systems and to highlight the importance of ecological and gender justice. Hence, the study plays a role in broader discussions in the context of ecofeminist literary criticism.

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