
Women's Role in Overcoming Nature Exploitation in Disney Movie *Frozen II*

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Abstract

The purpose of this paper is to analyze the interrelation between women and nature in an animation movie produced by Walt Disney and directed by Chris Buck and Jennifer Lee. The study aims at examining the relationship between women and nature in Walt Disney's Movie *Frozen II* (2019), with a special focus on the destruction of nature that occurs in the movie and the role of female characters in repairing the environmental damage. Moreover, Gaard's theory of Ecofeminism serves as the theoretical framework upon which women and nature relations are examined within the gender and ecological contexts. The study shows that there are environmental issues in the movie as a result of the dominant patriarchy system in which the king is considered as a leader of everything and everyone must obey the King's orders. Furthermore, the study shows that Elsa and Anna have the feminine values to overcoming the existing natural destruction. The results of this study reveal that women can be a leader and also the female character in this movie have feminine values to repair the existing natural destruction and maintaining the nature by reconciling with the 4 supernatural spirits. Hence, the study highlights the domination of women, the role of gender, and the ecological aspects in *Frozen II* movies that have not been fully explored previously.

Keywords: Disney Movie, Women-Nature Relation, Patriarchy, Ecofeminism, Gender Role

1. INTRODUCTION

Nowadays, the phenomenon of natural destruction is not only an extraordinary issue but it becomes common issues that occur all over the world. There is a lot of natural destruction that has occurred on this earth, such as global warming, climate change, natural disasters, lots of air pollution, excessive exploitation of natural resources, etc. This is closely related to the role of gender (especially women) in maintaining environmental balance in order to minimize natural damage that occurs as a result of human actions (Denning, 2019). Various attempts have been made to prevent severe natural damage that can harm humans and other living creatures. One of the movements that support this effort is called ecofeminism. In ecofeminism, women considered as the mother of the earth, because she play the role as savior of the earth. There is a closer relationship between women and nature in maintaining harmony in this life. Women are considered life keepers, who have the ability to maintain a balance between life and nature.

Women play the most important and significant role in their efforts to maintain the survival of living things and nature. However, the reality is that women's struggles in maintaining the balance between nature and life are displaced by dominant patriarchies who think that women are weak, can't do anything, and depend only on men (Sultana, 2012). This study analyzes the interrelation between women and nature in an animation movie produced by Walt Disney and directed by Chris Buck and Jennifer Lee with a particular focus on the destruction of nature that occurs as a result of the dominant patriarchal system and the role of female characters in repairing the destruction of nature around the Arendelle Kingdom. In Walt Disney's *Frozen II* (2019), women's role represents women's actions in repairing and protecting the environment from the existing natural destruction. In this context, Greta Gaard's ecofeminism theory offers the interrelations among self (women), societies, and nature.

In her theory, she argues that Ecofeminism is a value system, a social movement, and a practice, but it also offers a political analysis that explores the links between androcentric and environmental destruction (Gaard, 1993). In this study, the theory is applied to reveal the role of women (female characters action) in overcoming the existing natural destruction that caused by the anger of 4 supernatural spirits. The application of Gaard's theory (1993) on the interrelations between women and nature will be studied within the gender and the ecological contexts of the movie. Using Gaard's ecofeminism theory, this article presents several questions that must be tackled: (1) How are environmental issues depicted in *Frozen II*? (2) How does patriarchal system that lead to natural destruction in the *Frozen II*? Then the last question is (3) Do women characters play their role in repairing the existing natural destruction?

Produced from the famous production houses all over the world, this movie is an animated film that carries the theme of women domination and ecological issues. This film depicts the journey of the main character to save her territory from a mysterious curse that destroys everything. The movie opens with a scene of two young sisters, Elsa and Anna in the bedroom with their parents. The father, King Agnarr explained about the existence of the enchanted forest caused by past wars between the kingdoms of Arendelle and Northuldra, originally this enchanted forest was beautiful but now the condition is barren and covered with thick fog because of the anger of 4 supernatural spirits. The mother, Queen Iduna sings a song about a mysterious river at the end of the world that holds all the secrets of the past (Ahtohallan River) when King Agnarr told about old story of The Arendelle Kingdom.

The Ahtohallan River is a place if they want to know the truth of the past, but the river is very difficult to reach because it has to cross a dangerous dark sea. One day, Elsa sings the song Into the Unknown which makes 4 supernatural spirits angry and makes the entire Arendelle kingdom fall apart. There is no lighting, no water; there is a storm and a shifting of land that frightens everyone. Then Elsa and Anna as the female main characters bravely traveled to the enchanted forest to repair the natural destruction that had occurred in Arendelle Kingdom. Then, Elsa discovering that his grandfather, King Runeard, betrayed the Northudlras, which caused the supernatural spirits to get

angry and covered the forest where the Northuldra residents lived with a thick fog that no one could penetrate.

Elsa and Anna's journey in this film is very interesting because they are marginalized characters and fight with 4 supernatural spirits to protect the Arendelle kingdom and free the Enchanted Forest from a mysterious curse that damages the environment around the kingdom. Being the oppressed characters in the movie that leads to natural destruction, Elsa and Anna try to find out and change the dominant patriarchy by their grandfather in the past that caused the anger of 4 supernatural spirits. Thus, the writer assumes that the Disney Movie, *Frozen II* uses the plot and characterization to reveals the dominant patriarchy that leads to natural destruction caused by the anger of 4 supernatural spirits.

This is a literary study that employs an ecofeminism criticism to literature. Theoretically, ecofeminism approach refers to the environmental and natural damage that occurs due to the oppression of gender, race, and class by the patriarchal culture. Ecofeminism literary criticism is a theory that combines ecological and feminism criticism in one term. The term of ecofeminism first appeared in 1974 in the book *Le Féminisme Ou La Mort* written by one of the famous feminist figures Françoise d'Eaubonne. According to Greta Gaard in *Ecofeminism; Women, Animals, Nature (1993)* Ecofeminism is considered a theory derived from various feminist activist thoughts in a matters that related to the peace movement, the workers' movement, women's health care, the anti-nuclear movement, the environmental movement and animal liberation. She thought that the theory of ecofeminism aims to end all oppression of all oppressed groups (especially groups of oppressed women) related to the exploitation of nature by the dominant patriarchal culture. In the dominant Patriarchal cultures, reality is divided according to gender, and a higher value is placed on those attributes associated with masculinity (Gaard, 1993).

Moreover ecofeminism is also known as a theory that analyzes the relationship between humans, humans and nonhumans (nature, animals and the other non-living things) by using a feminist perspective which argues that women are the savior of the existing environmental destruction that comes from patriarchal domination patterns. There is a relationship between women's oppression and nature that is connected to the existing patriarchal domination of men. Ecofeminism also known as a movement and a praxis that carry out a political analysis that investigate the connection between androcentrism (a thought that considers that men are the controller in all aspects of life, in which men are considered to have the highest degree in this life) and the environmental damage. There is a connection between the leadership styles of the men in a region that comes from a dominant patriarchal culture that caused an environmental destruction. In the vernacular, "Patriarchy" refers to the male-dominated system of social relations and values, and should be distinguished from "hierarchy," which refers to relationships of command and obedience enforced by (Patriarchal) social structures and institutions (Gaard, 1993). Under the pressure of the existing patriarchal culture, women and all oppressed people have been forced to resist their desire to be free to speak and have opinions, to be free to express themselves, and to be free to make choices about their lives and their

environment.

Moreover, Gaard also argues that women must reinforce feminine values to change the existing patriarchal cultural views by highlighting the feminine traits such as caring, openness, and nurturing. To nurture and take care of the balance between the ecosystem of nature and human life, women use their feminine values to maintain them and fix all of the problems that happen in the nature or in the social life. In addition, as Janis Birkeland in Gaard's *Ecofeminism; Women, Animals, Nature (1993)* mentioned that there is a distinct depiction of the gender role; both of masculine and feminine have a different traits and values. Characteristic that defined as feminine are nurturing, caring, or accommodating, while those defined as masculine are competitive, dominating, or calculating. Men depicted should be macho and reckless; they should go to war to prove themselves. Meanwhile, women should be submissive and unquestioning; they should raise sons to be brave soldiers. (Gaard, 1993)

Women's feminine values are useful for maintaining the harmony between nature and human life. They have their way of overcoming problems related to nature and the sustainability of human life. Compared to the men's actions who tend to solve problems by using quarrels and violence, thus causing the exploitation of natural resources and destroying nature. Meanwhile, the women's actions who solve problems with feelings and peace between the two parties could preserve the balance between nature and human life. Therefore, the exploitation of nature can't end before there is an ending of human oppression by the dominant groups and the social patriarchal culture who considered that women can't do anything. To free this oppression, it is imperative to change thoughts that support the existing patriarchal culture and remove the concept of masculinity from that of "power-over" to the other human and reject the humiliation of "feminine". It is about changing from a morality based on "power over" to one based on reciprocity and responsibility "power to" (Gaard, 1993).

Significantly, a number of studies on issues of women roles in overcoming the natural destruction or already known as ecofeminism studies have been conducted. Wu's article (2020) examine Elsa's growth from a teenage to an adult in that reflected the implied ecofeminist thought of ending the binary opposition between men and women and keeping harmonious coexistence between human beings and nature. She argues that women with a clear goal gradually become the subject of life. They are no longer weak, but have strong and infinite strengths (Wu, 2020). Stoddart's article (2011) has the purpose of examine participants' interpretations of the relationship between gender and environmental politics. He argues that environmental movement mobilization and conflicts over natural resources are not gender-neutral social practices (Stoddart & Tindall, 2011).

Moreover, Öztürk (2020) argues that Ecofeminism is an interdisciplinary theory that reveals that patriarchal societies objectify women and nature and gain power. He finds out that all types of oppression are interconnected; the environment will continue to be exploited as long as women are marginalized in society (Öztürk et al., 2020). As Margrave's (2019) article, she analyzes novels' idylls, addresses connections between systematic exploitation (and devaluing) of landscape, women

and colonized peoples. She found that there are connections between systematic exploitation of landscape, colonized peoples, and women in nineteenth-century Caribbean fiction highlights an important link between the destruction of the landscape and the gender problematic construction (Margrave, 2019). Meanwhile, As Laksmitarukmi's research article (2017) finds out that there is a parallel relation between women and nature. They are equal because they are received oppression, exploitation by male domination (Laksmitarukmi, 2017).

While the previous studies attempt to analyze the various issue using an ecofeminism framework. This study will use one of the literary works that comes from movie titled *Frozen II*. The purpose of this article is to find out the dominant patriarchy system that leads to the destruction of nature and the role of female characters in repairing the destruction of nature around the Arendelle Kingdom and the enchanted forest.

2. RESEARCH METHOD

This article uses a 3D animation movie titled *Frozen II* for the source of the data. The source was published by Walt Disney Animation Studios on November 22, 2019 (premiered in the United States). The data of this article are in the forms of monologues and dialogues related to the ecofeminism topics that will be analyze further. The data analysis will employs a thematic analysis on the basis of Gaard's theory of ecofeminism.

The article will examine the environmental issues, the patriarchal system that lead to natural destruction, and the role of women to repair the existing natural destruction. Each topic will be analyzed further on the basis of words, phrases, and sentences that represent the relationship between women and nature in maintaining and balancing the harmony of life.

3. FINDING AND DISCUSSIONS

Walt Disney's *Frozen II* movie breaks the existing patriarchal domination that women can also lead a region and also protect nature and the environment. In relation to the above research questions, the article aims to reveal the environmental issues, the patriarchal system that lead to natural destruction, and the role of women to repair the existing natural destruction. This article applies the ecofeminism theory from one of the eco-feminist figure, Greta Gaard, to reveals how the female character's action dealing with the environmental damage in the movie.

3.1 Environmental Issues Depicted In *Frozen II*

The first environmental issue in *Frozen II* occurs in the opening section of the film. This environmental issue depicts in the scene when the natural destruction and ecosystem damage around the enchanted forest happens. The location of the enchanted forest is in the northern region of the Arendelle Kingdom and there is a mysterious Northuldra tribe that inhabits this forest. This forest has

a guardian, known as 4 supernatural spirits consisting of water, earth, fire, and air spirits. It is stated in one of the dialogues in the movie "It was protected by the most powerful spirits of all. Those are air, fire, water, and earth" (Lee & Buck, 2019).

Therefore, this enchanted forest has beautiful scenery and ecosystem like a lot of large trees, blooming flowers, many animals live side by side with the Northuldra tribe also they live with the magical things that come from the 4 supernatural spirits. From the fire spirit, they can easily light the stove to cook without having difficulties; they easily light their firewood or stone for their stove. From the water spirit, they can easily cross rivers without uses boats or other vehicles. From the earth spirit, they can cross hill to hill or cliff to cliff without climbs them. From the air spirit, they can move heavy items without lifts them. But at one time, a big incident happens as a result of a dispute of the territory between the human groups. And this incident turns out to a huge disaster of environmental destruction in the enchanted forest.

Serenella Iovino in Christopher Schliephake's book argues that the incessant combinations of earth water, air, and fire—all tied, mixed, and finally untied by the opposed and concurring passions of love and strife (Schliephake, 2017). Therefore, the result of the dispute that occurs in the movie makes the 4 supernatural spirits very angry, the magic power that usually helps the Northuldra tribe turn against them and destroys the entire environment throughout the enchanted forest. The fire burns the entire forest rapidly and many rocks are popping up from all directions. It destroys all of the environment and the trees around the enchanted forest.

The elements of air, fire, water, and earth, leads to a universe understood in terms of both interconnectedness and ambivalence, a "disharmonious simultaneity of desire and discord" (Schliephake, 2017). This incident makes 4 supernatural spirits disappear and this spirit covers the enchanted forest with thick fog and locks everyone inside the forest. The originally beautiful forest that fills with natural scenery and beautiful surroundings turns into a destroyed forest, barren, and covers by a thick fog that no one could enter. At the end of this opening scene, King Agnarr tells Elsa that in the future the 4 supernatural spirits can awake again and destroy the environment around the Arendelle Kingdom. Its proven by the dialogue "But the forest could wake again, and we must be prepared for whatever danger it may bring" (Lee & Buck, 2019).

The second environmental issue in *Frozen II* depicts in the scene when there is environmental damage around the Arendelle Kingdom as a result of Elsa's actions that make the 4 supernatural spirits reappear. The environment in the Arendelle Kingdom describes with beautiful scenery and a pleasant climate. The movie uses summer as the time setting because it illustrates the sunny weather and the locals look very happy. The environment of the Arendelle kingdom is very beautiful because there are many green trees, blooming flowers, various types of fresh fruit, various animals living in peace, beautiful waterfalls that flow very fast, and there are calm waters that surround the kingdom.

In the middle of the night, Elsa listens to a mysterious voice comes from the Ahtohallan River which makes her sing the song "Into the Unknown" in uncontrolled voice and emotion. Then

suddenly, when Elsa finish sings the song, the atmosphere around the kingdom becomes tense. There are shards of ice spreads around the citizen houses in the Arendelle kingdom. All sources of lighting go out; the situation around the kingdom becomes out of control without any lighting. Suddenly, the source of water disappears. The fountain monument in front of the kingdom becomes empty without water, and the waterfall lost its source and becomes dry and barren. The wind blows hard and causes a hurricane. The land and roads around the kingdom become heavily damaged, destroys, and impassable.

Studies of disasters suggest that a great many hazards are the result of interaction between natural events and environmental conditions that have been degraded by human action (Omar D. Bello, 2014). So, this incident happens because of Elsa's action, she awakens the anger of the 4 supernatural spirits and causes the environmental destruction around the Arendelle kingdom. Some of the lyrics are “ ♪Can you feel me? Can you show me? How do I follow you? Into the unknown?♪” (Lee & Buck, 2019). The lyrics make the 4 supernatural spirits emerge again. From the lyrics, it concludes that Elsa challenges the power of the disappeared 4 supernatural spirits. And Elsa wants to find out the meaning and the purpose of the mysterious voice that can only be heard by her.

3.2 The Patriarchal System that Lead to Natural Destruction

The natural destruction in the Arendelle Kingdom and the enchanted forest occurs because of King Runeard's dominant leadership system that comes from the social patriarchy. It shows in the scene when Elsa arrives in the Ahtohallan River (a mysterious river at the end of the world that holds all the secrets of the past). "Patriarchy" refers to the male-dominated system of social relations and values (Gaard, 1993). Therefore, there is a patriarchal system of dominant leadership by King Runeard that leads to the natural destruction of the film. King Runeard believes that there is only one man who presides over a region, and it must be him (for the king's position in the Arendelle Kingdom). King Runeard also believes that the highest position of the leader in the world is the king, and all people must obey the orders of the king. Nothing can compete with the strength of a dominant king in this life.

Masculinity is constructed to mean images and ideals of “strong, willful, controlling, determined and competent” (Myers & Collier, 2010). King Runeard considers that he is tough, strong, more experienced in battle, comparing with the leader of the Northuldra tribe who looks old and weak. It means that he has the masculinity images that construct from the social patriarchal culture.

According to Greta Gaard, distinguish between privileged oppressed groups, where the privileged are upper- or middle-class, human, technologically and industrially "developed," male, and the oppressed are poor or working-class, nonhuman animal, "undeveloped" nature, and female, respectively (Gaard, 1993). Elsa discovers that her grandfather (King Runeard) oppresses the Northuldra tribe in the past. It stated in “The truth about the past. That's my grandfather attacking the

Northuldra leader who wields no weapon” (Lee & Buck, 2019). This is in accordance with the characteristics of people mentions by Greta Gaard before, in which The King Runeard comes from a privileged group (upper class-male) so that he arbitrarily oppresses the Northuldra’s and the enchanted forest who come from the lower class (poor class-women-non human animal).

At that time, it explains that King Runeard wants to establish a companionship with the leader of the Northuldra tribe so that he could increase his territory apart from the Arendelle Kingdom. However, King Runeard feels displeasure when he discovers the fact that they coexist and harness the magical power from the 4 supernatural spirits that come from nature. He does not believe in nature and he forgets that the power of nature is stronger than anyone in this world even if it's a man's power that has the position of king. Thereafter, King Runeard orders one of his soldiers to build a huge dam in the enchanted forest that would complicate the future life of the Northuldra tribe. It is proven by “The Northuldra follow magic, which means we can never trust them.” “Magic makes people feel too powerful, too entitled. It makes them think they can defy the will of a king. The dam will weaken their lands, so they will have to turn to me.” (Lee & Buck, 2019) It aims for the 4 supernatural spirits to disappear and does not help the Northuldra tribe anymore, so it makes the Northuldra tribe will obey and submit to King Runeard orders.

When the leader of the Northuldra tribe protests about the construction of the huge dam that could injure the natural resources in the forest, King Runeard just responds it by saying that they could discuss it later on. Within the framework of capitalist patriarchy with its consumerist incentive can lead only to ever more sexist civil wars, wars that will destroy all life, including human life, and ultimately the planet itself (Mies & Shiva, 2014). In this case, this betrayal results in a big war between the Northuldra tribe and the Arendelle kingdom. The war makes 4 supernatural spirits angry because the spirits destroy the entire environment around the forest and cover the forest with thick fog. So, the war constructs from King Runeard’s dominant patriarchy system that oppresses the nature (enchanted forest) and marginalized group (Northuldra Tribe) that leads to the environmental destruction in the movie.

3.3 Women Characters Play Their Role in Repairing the Existing Natural Destruction

The first feminine action of female characters in Frozen II (Elsa and Anna) to repairing natural damage happens when they decide to go to the enchanted forest and Elsa successfully conquers one of the 4 supernatural spirits, the air spirit. Women's experiences, voices, perceptions, and knowledge ground the rewriting and recreating of the world (Warren, 1997). In this case, Elsa's experience, knowledge, and voice become her strength to overcome all existing environmental problems. Elsa chooses to go to the enchanted forest to repair the natural damage that happens in the Arendelle Kingdom and the enchanted forest. This is time for women's voices must be heard because they can solve the existing problem that comes from the dominant patriarchal system. “The next right thing is for me to go to the Enchanted Forest and find that voice”(Lee & Buck, 2019). Elsa and Anna go to the

enchanted forest with Olaf, Kristoff, and Sven. Then, they already arrive at the entrance of the enchanted forest that fills with thick fog, and no one could enter the forest. But when Elsa tries to enter the entrance by touch her palms to the thick fog suddenly it disappears. And then, they could enter the entrance and see 4 large stones which represent the 4 supernatural spirits (air, water, earth, and fire). As Vijayaraj's explanation, ecofeminism challenges the existing patriarchal paradigms and holds that there is a strong connection between women and nature and they are inseparable (Vijayaraj, 2017). It proved that Elsa is a person who could open and able to penetrate the entrance of the enchanted forest that fills with thick fog. Even though there is Kristoff, who is a man and he has synonymous with "strong and can accomplish anything", but in fact, he is unable to penetrate the entrance because of the women-nature relationship between Elsa and the 4 supernatural spirits that come from nature.

Furthermore, their initial sight is a beautiful forest but the environment is barren, dry, and mossy. They meet with the first supernatural spirit, the air spirit named gale. Gale is a bunch of leaves that can fly in all directions and can lift things or convey a message. And then there is a tornado that suddenly comes, crashes down on them all, and swallows them up. Even though there is Kristoff, a man who is stronger than Elsa, but only Elsa can control the tornado that comes from the air spirit. Some feminists have suggested, however, that this association can be converted into a positive by affirming so-called feminine values, such as caring, openness, and nurturing (Gaard, 1993). In this case, Elsa shows her caring and nurturing side that exists in feminine values in Gaard's theory. Because, instead of angry and freeze the tornado with her ice power, Elsa controls and makes peace with the enrage air spirit. Then, suddenly the tornado disappears and Gale becomes their friends because Gale tries to play with them.

Elsa and Anna's second feminine action depicts in the scene when they reconcile with the Northuldra tribe and Elsa can conquer the fire spirit. After successfully conquer the air spirits, Elsa and Anna meet with the soldiers from the Arendelle Kingdom and the Northuldra tribe. Their initial acquaintance with the Northuldra tribe is not good because Elsa and Anna introduce that they come from the Arendelle Kingdom. "Are you really queen of Arendelle?" "I am" (Lee & Buck, 2019). There is misunderstand and almost makes them fight because the Northuldra tribe thinks that the Arendelle people will attack their tribe again. But instead of taking up weapons and fighting, Elsa makes them speechless with her ice power and explains everything. "That was magic. You chose a nice cold greeting" (Lee & Buck, 2019). Masculinity actions are represented as competitive, dominating, or calculating, man should go to war to prove themselves (Gaard, 1993). This action categorizes as feminine action because Elsa does not use masculine action, which solves problems with domination and war, but she uses feelings and peace to maintain the balance between nature and human life. She tries to solve problems calmly because she has feminine values. She solves the problem with explains thoroughly and avoids miscommunication between the two parties (the Arendelle nations and the Northuldra nations).

Afterward, when they explain their goals to come to the enchanted forest, suddenly there is a fire spirit that burns some of the trees and the environment around the enchanted forest. Elsa finds out that there is an animal such as a lizard that could release fire from its mouth and body. This animal is named Bruni. Instead of kills Bruni with her ice power, Elsa gets close to Bruni and tames her. After that, the fire slowly disappears when Bruni's body covers with snow from Elsa's ice power. According to Greta Gaard's theory about feminine values, Elsa's actions categorize as 'nurturing' because Elsa conquers Bruni. She doesn't kill or destroy Bruni. As one woman working for peace said, "To establish more equal relations between the sexes, rather than training women to kill, let men learn to nurture life"(Warren, 1997). After this incident, both parties (Arendelle soldiers and the Northuldra tribe) believe that Elsa and Anna do not have bad intentions and a bad influence on the environment around the enchanted forest. It's proven by "Someone has called me here. I believe they have the answers that may help us free this forest. Trust me. I promise you, I will free this forest, and restore Arendelle" (Lee & Buck, 2019). This action represents the 'openness' in Gaard's feminine values because there is no secret between Elsa (the representative of Arendelle Kingdom) and the Northuldra tribe. Elsa clearly explains her purpose to come to the enchanted forest and there is nothing to hide or she has bad intentions to the enchanted forest (nature).

The third feminine action of the female character in Frozen II movie depicts in the scene when Elsa decides to go to the Ahtohallan River and Elsa successfully conquers the water spirit. Elsa decides to go to the Ahtohallan River by cross the dangerous dark sea because she wants to know the fifth spirit, which is known as the balance of the 4 supernatural spirits with human life. It's proven by "You know air, fire, water, and earth. But look, there's a fifth spirit. Said to be a bridge between us and the magic of nature. The answers about the past are all there" (Lee & Buck, 2019). When Elsa crosses the dangerous dark sea, she meets a water spirit named Nokk (represents as a horse that lives in water). Initially, Nokk is very wild and wants to harm her by press Elsa into the bottom of the black sea. She can tame and controls Nokk with a rope from her ice power. Finally, Nokk does not rebel and he delivers Elsa to the Ahtohallan River. It's proven by "Glaciers are rivers of ice. Ahtohallan is frozen. I hear you" (Lee & Buck, 2019). This action categorizes as 'care and nurture' according to Gaard's feminine values, because Elsa neither kills nor tortures Nokk, she approaches Nokk and cooperates with him so she could arrive at the Ahtohallan river as soon as possible. Moreover, Vandana Shiva in her book, argues Woman as 'the moral gender', the embodiment of emotionality, human caring, motherliness, closeness to nature (Mies & Shiva, 2014). In this case, Elsa represents a human that cares about nature because she plays the role of the savior of nature in which she makes peace with the angry spirits of water, fire, and air that come from nature.

The fourth feminine action of the female character in Frozen II movie depicts in the scene when Anna saves Elsa, who freezes as a result of her curiosity about the past. In addition, Anna's other feminine action depicts when she successfully destroy the dam that causes environmental damage in the enchanted forest and the Arendelle Kingdom by conquers the earth spirit. In the scene, it tells

about the reason why Elsa is freeze. The reason is that she is too far away to know the truth from the past. It's proven by "But not too far or you'll be drowned" (Lee & Buck, 2019). From this curiosity, before Elsa freeze, she finds that her grandfather oppresses the Northuldra tribe by building a dam which considers as symbolic of the betrayal that Elsa's grandfather did in the past. And this oppression comes from the King's dominant patriarchy system that causes environmental damage in the enchanted forest and the Arendelle Kingdom. This oppression makes the 4 supernatural spirits (nature) angry and destroys everything. Also, she finds out that the mysterious voice comes from her mother's voice which aims to tell that Elsa's ice power is the fifth spirit, the spirit that bridges between all of the supernatural spirits from nature and humans. It explains that women have a close relationship with nature to maintain the harmony between human life and nature.

Afterward, Anna, who learns that Elsa sacrifices her life for a mistake from the dominant patriarchal system in the past, tries to free the enchanted forest and repairs the environmental damage in the Arendelle Kingdom by destroy the dam. She cooperates with the earth spirit (named giant earth) to destroy the dam. It's proven by "Wake up! That's it. Come and get me. Come on!" "The dam must fall. It's the only way to break the mist and free the forest." "King Runeard betrayed everyone. My sister gave her life for the truth" (Lee & Buck, 2019). This scene shows that Anna's action belongs to 'care and nurture' values according to Gaard's feminine values because she cares about the environment and cares for the salvation of her sister. There are Arendelle soldiers on guard, but only Anna capable to makes giant earth destroy the dam. And also, she begs to giant earth indicates that she has the behavior to fights for environmental justice and repair the environmental damage that comes from the dominant patriarchal system in the past. The dominant patriarchal system that considers the king (man) has the highest position and can control everything in this life. Anna believes that nature can solve problems when humans can nurture and care for nature. Feminist philosophers have introduced the concept of 'care ethics' to address moral considerations, such as taking responsibility for the needs of particular others, neglected by approaches that focus on justice (rights) or utility (pre-ferences) (Jax et al., 2018).

Finally, after the dam destroys, the water from the huge dam flows swiftly and could drown the Arendelle Kingdom. However, in the other place, Elsa melts away as symbolic that the oppression that originates from the dominant patriarchal system is over. In addition, Elsa's and Anna's feminine action successfully repairs the environmental damage that occurs both in the enchanted forest and in the Arendelle Kingdom. It is about changing from a morality based on "power over" to one based on reciprocity and responsibility "power to (Gaard, 1993). To protect the kingdom of Arendelle from a tsunami, Elsa makes a large ice wall that aims to dispel the tsunami and the water becomes calm again. In this case, Elsa cooperates with Nokk to rescue the Arendelle Kingdom. It represents that Elsa has a close relationship with the 4 supernatural spirits to overcome the existing environmental destruction. Suddenly, things turn back to normal again. The enchanted forest is no longer covers by thick fog, the forest opens up and the 4 supernatural spirits reappear. The same thing happens in the

Arendelle Kingdom, water sources return to fill waterfalls and fountains. The roads in the Arendelle Kingdom return to the normal way and the sources of fire return to the light in every corner and brighten the Arendelle Kingdom. Finally, they return to their respective places with new positions. Elsa crowns as the guard (a queen) in the enchanted forest and Anna crowns as the Queen of Arendelle Kingdom.

4. CONCLUSION

The Frozen II movie portrays the relationship between woman and nature, how they are connected with a particular focus on environmental issues. Using an ecofeminism approach by Greta Gaard's the findings of this article are there are environmental issues that caused by the dominant patriarchy system by King Runeard in the past and the female characters of this movie have the feminine values to overcoming the natural destruction both in the Arendelle Kingdom and the enchanted forest. From the first findings of the environmental issues, the article finds that there are natural destruction in the Arendelle Kingdom and the enchanted forest that was caused by the dominant patriarchy system by the King in the past.

The dominant patriarchy system in the movie illustrates that the highest position of the leader in the world is the king and all people must obey the orders of the king. Nothing can compete with the strength of a dominant king in this life. And also King Runeard has the masculinity values that lead to environmental destruction. He has oppressed the nature (enchanted forest) and marginalized group (Northuldra Tribe) that leads to the environmental destruction in the movie. This patriarchal system caused the anger of the 4 supernatural spirit that comes from nature, this spirit destroyed the environment in the forest and makes the forest barren, covered the forest with a thick fog that no one could enter. Another environmental issue could be found in the Arendelle Kingdom. There were shards of ice spreading, all sources of lighting went out, the source of water disappeared and the wind was blowing hard causing a hurricane.

From the second findings of the feminine values of the female characters, it can conclude that Elsa and Anna have feminine values such as caring, openness, and nurturing. In repairing the existing natural damage, instead of using violence and fighting, they chose to make peace with the 4 supernatural spirits such as water, water, fire, and earth. They succeeded in saving their environment by eliminating the symbolism of the dominant patriarchal system from ancient times. In this case, Elsa struggled to repair the existing environmental damage by crossing the dangerous dark sea to get to the Ahtohallan River and she discovered that her grandfather had been oppressing the Northuldra tribe by building a huge dam. Afterward, Anna destroyed the dam to eliminate the dominant patriarchal system which considers harming nature and oppresses marginalized groups. And also Elsa as the fifth spirit represents that there is the close relationship between human and nature.

As a result, Elsa and Anna represent the ecofeminist figures because they play the role of "the savior of nature". They could fix all of the environmental issues in the movie and maintaining the

harmony between nature and human life. Women, who are usually considered weak, could not do anything and under the control of men turns out able to become the leader of the Arendelle Kingdom and the enchanted forest. They succeeded in liberating and eliminating the oppression practiced by King Runeard who adhered to the dominant patriarchy system. In this movie, men's domination does not always have a good ending both for nature and human life; on the other hand, women's domination brings a good transformation because women can solve all the problems that exist by using their feminine values to caring and nurturing the environment and the human life to be balanced between each other.

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