



ECOFEMINISM Vs DEEP ECOLOGY: ECOCRITICAL ANALYSIS OF WALT DISNEY'S *FROZEN* AND *FROZEN II*

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ABSTRACT

Highlighting the ecological concerns as projected in Disney Pictures is the prime objective of the paper. The two major ground breaking theoretical concepts Deep ecology and Ecofeminism though are against the institutionalized hierarchies, are found to dilute each other. The *Frozen* series of Disney Pictures has deviated from the clichéd portrayal of its princess's and has placed an open gate before the pro-feminist princess. Deep Ecology and Ecofeminism together create a deep impact on the role played by women in restoring nature to its pristine form from being exploited by the materialist society. Archetypal criticism clears the mist enabling women to know the reason behind their instinctual tendency to nurture nature. Both the concepts complement each other and create a divine approach towards nature. Frozen series has created a deep impact on every individual of the society irrespective of their age and gender. The paper supports the theory of coexistence propounded by the *Frozen* series with theoretical evidences pooled together from different episteme of knowledge like Psychology, Feminism and Ecology. The environmental ethics displayed by mass media to the younger generations has been a phenomenal victory. The Western civilization has steered the wheel of development towards ecological balance and has proved the fact that natural resources once exploited will bring doom's day to the doorsteps of all the creations existing on this earth. The ecological concepts dealt with in the movies have struck the chord- by explicating complicated ecological theories along with solutions for the ecological crisis through a feminist lens.

KEYWORDS: Deep Ecology, Ecofeminism, Mutualism, Symbiosis, Natural spirits, materialism, Memory of water.

INTRODUCTION

Ecological conservation is an issue that has been flagged a red alert today. While most of the organisations and institutions are finding ways to make people realize the fast approaching danger Disney pictures has contributed its part for the movement. Disney pictures, has taken up the gargantuan task of sensitizing the younger generations towards gender equality and ecological concern for a better future. Ecological concepts have been applied to analyse the movies so as to highlight the marginalization of ethnic and indigenous communities while making changes to natural ecosystem. Women and the indigenous and ethnic communities have been pinned down with a subaltern status who cannot talk to defend their stance. Nature tried to defend itself yet measures have to be taken to listen to the voices of nature. Disney has highlighted the idea of women being the nurtures of nature and culture by becoming the force bridging the disparate ends and paves the way to a symbiotic world.

DEEP ECOLOGY AND ECOFEMINISM

Deep ecology and Ecofeminism are the concepts which are found to be at logger heads with each other though they have similar agenda. These areas have been paid attention to by the ecologists in the recent times. Numerous critics and ecological scientists have propounded that Deep Ecology and Ecofeminism are a cluster of ideas in relation to ecology and cannot be clearly stated. For they seem to be inclusive of different components of ecological systems and dialectically opposite to each other. The primary focus of this article is to focus on the point of convergence of deep ecology and eco-feminism and the spectrum of ideas born out of conglomeration. The combined formulation of these two concepts, complement each other and fills the lacunae identified in each. Deep Ecology is an ecological philosophy coined and propounded by a Norwegian philosopher Arne Næss in his paper “The shallow and the deep, long-range ecology movement” presented at the Third World Future Research Conference in 1973. It is an environmental philosophy that promotes the inherent worth and value of all human and non-human entities regardless of their utility to human needs and revamping the modern human society in accordance to the ideas it propounds. Ecofeminism is a branch of feminism that voices its concern against environmental exploitation by men, using concepts of gender. It was coined by the French feminist Françoise d’Eaubonne in her book *Le Féminisme ou la Mort* in 1974. Various other branches of ecofeminist study had sprung in the recent times like liberal ecofeminism, spiritual/ cultural ecofeminism and materialist/ socialist ecofeminism.

ECOLOGICAL CONCERN IN DISNEY ANIME

The article identifies the torque effect produced by the combined forces- deep ecology and eco-feminism in the *Frozen* film series. *Frozen* and its sequel *Frozen II* a American computer animated musical fantasy film produced by Walt Disney Animation Studios was released in the year 2013 and 2019 respectively by Walt Disney Pictures. They were the 53rd and 58th animated pictures of Disney and were inspired by the fairy tale “The Snow Queen” by Hans Cristian Adersen’s. *Frozen* is about a queen who is unable to handle and control the icy powers that were

magnanimously bestowed on her by nature and her ancestry. Her sister journeys in search of estranged sister along with an iceman, his reindeer and a snowman created by the queen, to find her estranged sister in order to save their kingdom from eternal winter. The queen Elsa and her sister Ana are left on their own after their parents' death- while on a journey to the North to the Dark Sea to cure Elsa of her powers- making obvious the fact that they have a hidden past.

FROZEN SEQUEL

The first part of the series *Frozen* opens on ice. The ice harvesters are taming the icescapes to make money out of it for their living. Ecofeminist viewing of this scene considers ice harvesting as a taming of the wild icescapes, similar to the taming of wild woman from their natural self. The ice harvesters sing as they mine giant blocks of ice through channels of water:

BORN OF COLD AND WINTER AIR
AND MOUNTAINS RAIN COMBINING,
THIS ICY FORCE BOTH FOUL AND FAIR
HAS A FROZEN HEART WORTH MINING. (*Frozen*)

MALEVOLENT HUMAN AND BENEVOLENT NATURE

The harvesters spell out the hardships of living in a place during the winter- covered with ice and snow. They do not complain of the extremes they are forced to experience because of frozen land. Rather they have accepted it and accustomed to lead a life in such harsh environment without disturbing the balance of its eco-system because the ice is available in plenty. The 'Frozen heart' symbolically refers to the spirit of water and that the core resource of any eco-system is water. It also foreshadows the impending danger of Anna's heart being frozen to death- accidentally hit by Elsa's magic power. While Elsa and Anna were playing building snowman and ice slides, as children; Elsa accidentally had hit her little sister with her power, which almost made her fall unconscious.

When taken to the rocks who transformed to trolls and cured Anna, removing all memories from her head about the magic. The troll even warned that she was lucky enough that it was her head that was hit by the magic streak and not the heart, "The heart is not so easily changed, but the head can be persuaded" (*Frozen*). Elsa was warned of the power that she was born with and instructed to control them. Fear would become her greatest enemy and the power will keep growing day by day. If she does not learn to control her innate powers she may end up hurting people just like what she did to her sister. As prophesied things were turning worse and Elsa's power grew along with her fear. Her parents wanted to cure her and travelled north to Ahtohallan because they knew that it was the source of Elsa's magic. They were drowned into the sea along with their wrecked ship. The sequel *Frozen II* resolves all the questions that Elsa has.

The palace gates of Arendelle were locked after the demise of their parents until the coronation day of Elsa. Anna was a little playful and excited about the gates being opened and also about seeing people after a long time. Elsa was a little scared of masking her powers. She

was wearing a glove on her hands believing that she could conceal her powers. Though the coronation was successful circumstances eventually revealed Elsa's powers to everyone in the ceremony. Terror was welling up inside Elsa that she was unable to control her powers- which kept growing with every passing second. The guests and dignitaries from other nearby kingdoms accused her of sorcery and claimed that she was a monster. She started to run far away from people into deserted snow clad mountains without realizing that she was cursing Arendelle with perpetual winter. These instances marks clear the ecofeminist ideologies embedded in the movie.

Men in a patriarchal society like Arendelle fail to recognize the power which nature has given Elsa for a cause. Rather they accuse her for blasphemy and wait to prey on Arendelle by proving that women are not found fit to rule nations. When nature overpowers people they accuse nature without realizing their actions that was responsible for the catastrophe. Women and nature are expected to play second fiddle to men and they are oppressed. Mary Mellor defines ecofeminism as "a movement that sees a connection between the exploitation and degradation of the natural world and the subordination and oppression of women" (*Feminism and Ecology* 1).

Ecofeminism addresses the exploitative dominance of women and nature by men in a capitalist, patriarchal society. It is against the androcentric approach to environment. Though Anna has casual, playful demeanor when situation demanded she played the role of being a wise leader. The men who were in the ceremony accused Elsa for cursing Arendelle with eternal winter, Anna acted swiftly to bring back her sister and to restore Arendelle to its original self. She is accompanied by an ice harvester named Kristoff and his reindeer named Sven. The movie does not have a hero but only heroines. Unlike other fairy tales the male character Kristoff helps the lead characters Elsa and Anna to materialize their plans. Though Anna makes decisions Kristoff supports and encourages her in all her decisions. It juxtaposes the fact that gender disparities should be erased off and women are to be treated with equal respect and vested with equal responsibility.

Meanwhile Elsa who finds solace into the kingdom of isolation, try testing the limits of her powers on her way to the mountain. All her life she had forced herself into a physical exile by confining herself into a room. Now she has liberated herself from all her fears for there are no human on the mountains to judge her for her strange, wild powers. The song "Let it go" records the transformations that she attains. She considers herself to be the queen of isolated snow covered mountains instead of brooding over what she lost. This was prophetic because she was destined to rule the natural world and to act as a bridge between the human world and the mystic world of Ahtohallan. As she goes up the mountain she takes off her gloves that she had been wearing for years and lets her cape fly back in to the wind which had been weighing her down from testing her powers. The cape was symbolic of the queenly responsibilities which were vested upon her. She was instructed by her parents to conceal and to be a 'good girl' adhering to the norms and standards of the society.

Elsa acquires a frozen heart as a defense against the non-acceptance of the society and manifestations of the fears that controlled her life. Archetypal psychology suggests that "... to be cold is to be without feelings" (Estés 197). As Clarissa Pinkola Estés has documented in her book *Women Who Run With the Wolves: Myths and Stories of the Wild Woman Archetype* freezing up is the worst thing a human could do to themselves and each woman handle exile in different ways. Few who cannot handle exile tend to freeze themselves to death while "Some women act as though it is an achievement to be cold. It is not. It is an act of defensive anger" (Estés 197). Women perform better in their untamed, natural selves. If Elsa had been accepted in her natural self Arendelle could have been saved from perpetual winter without much struggle and destruction.

Elsa locks herself away from the external world by building an ice palace and slams the door, "THE COLD NEVER BOTHERED ME ANYWAY" (*Frozen*). According to Clarissa Pinkola Estés:

For a human to be frozen means to purposely be without feeling, especially toward oneself, but also and sometimes even more so toward others. While it is a self-protective mechanism, it is hard on the soul-psyche, for the soul does not respond to iciness, but rather warmth. An icy attitude will put out a woman's creative fire. It will inhibit the creative fire. (197)

Elsa climbing up a mountain could also be seen as an archetypal symbol, as explicated by CG Jung, "The mountain stands for the goal of the pilgrimage and ascent, hence it often has the psychological meaning of the self" (*Archetypes* 219). Elsa has to be prepared for what was to come in the future. She has been vested with the responsibility of making amends for her ancestors and also to help coexistence of two different worlds.

The indifferent attitude of women towards non-acceptance of men will benefit them with nothing. Elsa was so indifferent towards everyone, even to her sister that she happened to hurt her heart with her powers. The indifference of Elsa gradually turned out to be anger and failed to act rationally. Nature has bestowed nurturing gift to women but it has to done with love. Love for humanity and nature can only help Elsa control her power. The snowman that she created on her way to the mountain came to life and joined Anna to bring Elsa back to Arendelle. This phenomenon bears testimony to the fact that women are vested with the power of birthing lives but their power to nurture could be controlled only by love. Anna was frozen to death by the ice waves that accidentally hit her, "Only an act of true love can thaw a frozen heart" (*Frozen*) Unlike, other fairy tales Elsa's tears of love thawed the frozen heart of Anna, instead of a true love's kiss from a man.

NATURE Vs CULTURE

The sequel resolves the mystery that keeps haunting Elsa and she restores the spirit of the ecological system of Ahtohallan with a deep ecological understanding. Deep ecology was propounded by Arne Næss, to caution the repercussions of ignoring base structures of ecosystems, "Ecologically responsible policies are concerned only in part with pollution and resource

depletion. There are deeper concerns which touch upon principles of diversity, complexity, autonomy, decentralization, symbiosis, egalitarianism, and classlessness” (95). He categorized the movements into two divisions based on their primary concern as Shallow and Deep Ecology movement. The core objective of the shallow ecology movement is about “the health and affluence of people in the developed countries” and the core concern of Deep ecology movement is:

Rejection of the man-in-environment image in favor of *the relational, total-field image*. Organisms as knot in the biospherical net or field of intrinsic relations. An intrinsic relation between two things *A* and *B* is such that the relation belongs to the definitions or basic constitutions of *A* and *B*, so that without the relations *A* and *B* are no longer the same things. The total-field model dissolves not only the man-in-environment concept, but every compact of thing-in-milieu concept – except when talking at a superficial or preliminary level of communication. (Næss 95)

The entanglements which are left unresolved in *Frozen* are continued in its sequel. The reason for the power bestowed on Elsa was so evident and she knew it in her unconscious. When Elsa and Anna were playing they imagined a princess who was trapped in a snow goblin’s evil spell. Anna insisted to save the princess with a true love’s kiss from a prince. But Elsa replied: “Kissing won’t save the forest! The Lost Fairies are crying out! What sound does a giraffe make? Never mind! They wake the Fairy Queen, who breaks the spell and saves everyone!” (*Frozen II*). When their father asks them of what they were playing they say that they were playing ‘Enchanted forest’. Their father King Agnarr tells them of the enchanted forest he had seen once in his lifetime. It has been a dark secret which the parents concealed from their daughters. But the King found that it was right time for their daughters to know of their past. He begins:

Far away, as north as we can go, stood a very old and very Enchanted Forest. But its magic wasn’t that of goblin spells and lost fairies. It was protected by the most powerful spirits of all... Those of air, fire, water, and earth. But it was also a home to the mysterious Northuldra people. (*Frozen II*)

THE RACIAL MEMORY

Elsa was curious to know if the Northuldra people had magical powers like her. Agnarr replied her that they were not magical but they took advantage of the gifts bestowed on them by the forest. He also added that they had different cultural traditions and way of living yet they promised friendship to the people of Arendelle, “In honor of that, your grandfather, King Runeard, built them a mighty dam to strengthen their waters. It was a gift of peace” (*Frozen II*). They had a celebration to appreciate the friendship and the token of love which was gifted to the people of Northuldra by the people of Arendelle.

Agnarr was a little boy then and he felt that everything about that place was so magical. He told the kids that the Northuldran people started to attack them without a warning. He happened to lose his father in the brutal battle and returned home as the King of Arendelle. For the first time

he tells the kids of the spirits of nature, “The fighting enraged the spirits. They turned their magic against us all” (*Frozen II*). He was also told that the spirits vanished after the battle and a powerful mist covered the forest and prevented anyone from entering in. Agnarr vaguely remembers that he was saved by someone with the help of wind. Anna was so worried about her father and was thankful to the person who saved her father. But Elsa was dying to know what happened to those spirits and the enchanted forest. The memories of the forest and the spirits have been deeply ingrained in to her unconscious. *A Handbook of Critical Approaches to Literature* has documented:

Myths are by nature collective and communal; they bind a tribe or a nation together in common psychological and spiritual activities... It is a dynamic factor everywhere in human society; it transcends time, uniting the past (traditional modes of belief) with the present (current values) and reaching towards the future (spiritual and cultural aspirations). (184)

The kids are warned of the impending danger Arendelle might be in the future- the forest might wake any time and they have to be prepared for whatever it may bring. Anna was curious to know if people could hurt someone who gives gifts, while Elsa wanted to know if the forest will wake again the future. They are silenced with a reply that only Ahtohallan knows the answers to all their questions. The queen Iduna sings a song about the secret river Ahtohallan to her daughters, which has been sung to her by her mother, which holds answers about the past:

Where the northwind meets the sea
There is a river full of memory
For in this river all is found
In her waters, deep and true
Lie the answers and path for you
Dive down deep into her sound
But not too far or you'll be drowned
Yes, she will sing to those who hear
And in her song, all magic flows. (*Frozen II*)

The song was preparing them to be brave to know the truth that the river holds for them in the future. Though everything seemed to be perfectly normal in the opening of the movie a ‘voice’ keeps disturbing her and diverting her attention. The voice was audible only to Elsa and the others who were with him were unable to hear it. King Agnarr was so worried about his daughter’s future and ordered for all the magical spirits to be burnt when Elsa was a little girl.

THE LANGUAGE OF NATURE

The voice had come for Elsa and wants her to follow it. Elsa was so tenacious and decided to not ignore it. She succumbs to the ‘calling’ of a power greater than her- the ‘nature’. She follows the voice in the unknown terrains of the physical, psychological and metaphysical world. Her unconscious was so overpowering that it made her realize that she was not meant to be in Arendelle. She had awakened the spirits and Arendelle was attacked by the natural elements- wind,

fire, water and earth. They decided to remove people out of Arendelle to some safe place like a cliff. They tried to know the reason behind the anger of the magical spirits: “The past is not what it seems. A wrong demands to be righted. Arendelle is not safe. The truth must be found” (*Frozen II*). Elsa decides to find the Enchanted Forest to know the truth and set the spirits and the forest free. Ana, Kristoff, Sven and Olaf join her.

Once they spot the Enchanted Forest by following the voice, they see the dam built by their grandfather. The dam was still strong and any destruction to the dam could wipe off Arendelle completely with its tidal wave. Anna was worried about Arendelle for it was on the fjord of the river and was obstructed by the dam. After their visit to the enchanted forest the first spirit they encountered was ‘wind’ in the form of a tornado. They had a misconceived notion that the spirits wanted to hurt them but gradually they were able to sense that they were leading Elsa towards Northuldra. Once the wind calmed Elsa was able to freeze moments from the past as statues made of snow. Olaf’s critiques flag red alerts regarding the destructive tendency of the technical advancements born of civilization. Olaf was referring to the construction of ‘dam’ as a mark for civilization. Anna wanted to reconfirm the theory of water stated by Olaf: “Water has memory. The water that makes up you and me has passed through at least 4 humans and or animals before us. And remembers everything” (*Frozen II*). Olaf was able to talk about memory of water because Olaf- the iceman was made out of frozen water. Moreover he was built by Elsa while she was testing the limits of her magic without any hesitation in isolation. Olaf coming to life was a mark of creative potential of nature. Even the inanimate things have the potential to turn animate and could also have memory of their own.

Archetypal criticism complements Olaf’s theory about memory of water, “Water: the mystery of creation; birth- death- resurrection; purification and redemption; fertility and growth. According to Jung, water is also the commonest symbol for the unconscious” (Guerin 185). Scientifically approaching, the theory of memory of water was propounded by Jacques Benveniste, in his paper published in a prestigious scientific journal *Nature*. According to Benveniste memory of water is the professed ability of water to retain memory of substances previously dissolved in it even after an arbitrary number of serial dilutions. Though these claims are unproven, scientists around the world are researching to prove the aforesaid theory.

The psychological and archetypal criticisms work on the fulcrum of emotional responses evoked by the readers or the subjects to a ‘text’. Scientific inquiry of the psychological concepts are dealt with using already proven methods in the same field of study to analyse the emotional responses of the subjects involved for the experiments. To condense it in a nutshell, psychoanalytic theories are formulated and proved using the responses of the subjects on whom the experiments are carried out. So subjects bear testimony to a theory which initially existed only as a mere idea before the experiments were conducted. Similarly, the collective unconscious has evoked emotional responses deeply ingrained in one’s racial memory through water as in the case of Elsa and Olaf.

According to the Jewish-Dutch philosopher Baruch Spinoza 'nature' and 'God' are equated to each other paving way to an eco-centric system of inquiry. His idea of 'deep ecology' supports the pantheistic ideals. As reported on Spinoza by Gal Kober in his article, "For they do not agree in Nature: Spinoza and Deep Ecology" published in the journal *Ethics and Environment* "man is a part of nature, a subject of the same domain- not a domain separate from it, nor a domain within that of nature" (43).

SUBALTERN ENVIRONMENTALISM

Human beings are part of any ecosystem. Nature acts as a whole- collective of human and non-human entities. Non-human entities are inclusive of living and non-living elements present in an ecosystem. This theory of memory of water holds logic behind the messages conveyed to Elsa and Anna through ice statues of the past. From the ice statues and the Northuldran in the Enchanted Forest, Elsa and Anna had learnt that their mother Iduna was a Northuldran and saved their father Prince Agnarr during the battle between Northuldrans and the Arendellians. Since Iduna had saved Agnarr, inspite of the fact that he was their enemy- nature has bestowed its gift on Elsa by blessing her with power.

The Northuldrans were the subaltern section whose needs and voices were suppressed by the dominant Arendellians. Despite the fact that they were silenced and that the 'nature' defended itself, the Northuldrans never gave up. According to Michael Egan in his article, "Subaltern Environmentalism in the United States: A Historiographic Review":

When a group of people is faced with both social and environmental subordination, they are the victims of environmental injustice. This subordination is manifest in the disproportionate siting of environmental hazards in poor or minority communities and also in the inequitable distribution of ecological resources, both of which perpetuate the marginalisation of subaltern groups. At the heart of the environmental justice movement is a fight for the empowerment of subaltern groups, heretofore excluded from environmental decision-making.

The Northuldrans were not consulted while the Arendellians decided to construct a dam. The Northuldrans were kept ignorant about the dam constructions which would affect their ecosystem and their lives to a large extent. When they tried to voice their opinions, about the disastrous effects the dam would have on their ecosystem, they were silenced and resulted in genocide. Few managed to escape the massacre and were spiritually inclined to restore nature to its organic self.

The Arendellian soldiers threatened the Northuldrans for invading their dam space. These soldiers had been trapped in to the 'Enchanted Forest'. Since the first conflict that happened between the Northuldrans and King Ruenard, the Arendellian soldiers have been serving Arendelle by protecting the space around the dam and were trapped inside the forest for years. The spirits were enraged by the conflict between the two groups and kept the 'Enchanted Forest' hidden from the world by covering it with a strange mist. The hostile environment between the two groups grew stronger every time they came into contact. Elsa and Anna revealed who they were and Olaf

condensed the happenings in a nutshell for them to know about King Agnarr, the magical power of his daughter Elsa and why she was here following the mysterious voice. The Arendelle soldiers accuse Northuldrans for attacking them; while the Northuldran chief woman claims that her people were innocent and did not attack them. The only way to resolve the conflict was to know the truth. Elsa informed them of the mysterious voice that brought her to the forest and the Northuldran chief woman said, “We only trust nature. When nature speaks, we listen” (*Frozen II*).

‘EUTIERRIA’ - BECOMING ONE WITH NATURE

The next spirit they encountered was ‘fire spirit’, in the form of a salamander. The dam had prevented the Northuldrans from utilizing the water. Without water the other resources that were dependant on it were perishing. The salamander was setting every object it touched on fire. Elsa tamed the salamander using her powers and identified that the salamander was equally scared like the human beings and worn out without water. Elsa’s icy powers put off the fire and pleased the salamander. The wind spirit, the fire spirit and the voice was guiding Elsa towards truth.

According to Albrecht the term ‘*eutierria*’ refers to:

A positive feeling of oneness with the earth and its life forces where the boundaries between self and the rest of nature are obliterated and a deep sense of peace and connectedness pervades consciousness... It is a feeling of being connected to all life in a state of ‘*sumbiofulness*’ (the opposite of *mindfulness*). (*Psychoterratica*)

In short such a state could be attained when the human-nature relationship becomes mutually enriching and spontaneous or when the relationship between human and nature becomes symbiotic.

Nature is experienced and deciphered as parts in terms of its utility value to human beings. The concept of nature has been redefined by the environmentalists in such ways so as to have regard and concern for environment rather than seeing it from an exploitative, acquisitive attitude. Raymond Williams has defined nature as “what man has not made, though if he made it long enough ago- a hedgerow or a desert- it will usually be included as natural” (223). Even David Abram refers to nature as “more than human” in his book *The Spell of the Sensuous*. The dam constructed by the Arendellians was disturbing the harmony of the Northuldran ecosystem, for they were living in unison with nature. Obstruction of water was depriving the organisms in the ‘Enchanted Forest’, of their right to live.

Elsa was introduced to the fifth spirit by the Northuldrans. The fifth spirit serves as a link between the human world and natural world, “bridge between us and the magic of nature” (*Frozen II*). Elsa conceived an idea that the fifth spirit was the mysterious voice calling her. She was informed that only the Ahtohallans knew the whereabouts of the fifth spirit. Their movements were restricted by the earth spirits that were guarding the place from human inhabitation. The earth spirits were enraged by the conflicts between the two groups of people in the ‘Enchanted Forest’ and the inadequate supply of water affected earth and its ability to nurture lives. Materialistic attitude of humans towards nature turned the earth spirits to earth giants and to prohibit the entry of any human existence in its premises.

The voice was growing stronger that Elsa wanted to find Ahtohallan and followed the voice with the help of wind and fire spirit. On their way to Ahtohallan Elsa and Anna found the wrecked ship which their parents took before they were dead. A diary written by their mother Iduna, saved in a waterproof compartment revealed the past. Their parents had set out to Ahtohallan which was identified to be the genesis of Elsa's magical powers, and wanted to cure her of it. Though initially Elsa felt guilty about the troubles her parents were subjected to, she thought it was her responsibility to reveal the truth and to set the forest free and to pacify the enraged spirits. Since the journey to Ahtohallan could be life demanding, Elsa insisted to travel alone and persuaded Anna to stay back to take care of Arendelle, by doing the next right thing if, Elsa fails to return.

The spirits interrogate the human race regarding the differences each culture has towards nature. The ethnobiology of a region has to be identified to study the nature of exploitation; its ecosystem is subjected to. According to the Society of Ethnobiology, ethnobiology is the scientific study of the way different cultures treat and use living things in the ecosystem they live; in order to identify how and in what ways human societies use and view nature. Biologists have become sensitive to local biological knowledge since Europeans started colonizing. Paul Sillitoe has documented, "Europeans not only sought to understand the new regions they intruded into but also were on the look-out for resources that they might profitably exploit..." (121). The Arendellians were typical colonizers and they had planned to succeed encroaching the Northuldran lands by gaining control over their resources. When resources get drained the tribes either have to move out or starve to death. The Northuldrans tribes believed in harmony and they were part of the natural ecosystem. Even a slight modification in any part of the ecosystem would affect their lives. They were connected by invisible spiritual strands with each other and to the nature.

Elsa revealed the truth regarding the war between the Northuldrans and Arendellians. The dam was the causative factor for the war. King Runeard was too ambitious that he could not bear the Northuldrans living in communion with the nature and this naturally made him feel insecure and powerless, in their presence. He made his soldiers believe that the Northuldrans would become a possible threat to Arendelle, "Magic makes people feel too powerful. Too entitled, it makes them think they can defy the will of a king" (*Frozen II*). He strongly believed that the dam would weaken their lands and eventually they would surrender unto him for survival.

The Northuldran leader tried persuading King about the disadvantage of the dam, "King Runeard, the dam isn't strengthening our waters, it's hurting the forest! It's cutting off the North--!" (*Frozen II*). The King insists to discuss things on the fjord and not amidst the celebration feast. Elsa saw in the memory of water that her grandfather had slain the unarmed Northuldran leader from behind. Since Elsa had gone too deep and too far she was freezing to death. Meanwhile she had sent the message about the truth behind the dam, to Anna. Olaf was withering to snow dust so it was evident to make out that the magical power of Elsa was waning away.

Anna was forced to do the next thing needful instead of mourning over the loss of her sister. Anna proved her worthiness as an able administrator. She rushed to the earth giants to annoy them

and make them throw boulders of rock at her, while she was heading towards the dam. That was the only possible way to destroy the dam that stood strong for generations. When structures or systems evolved by human race hinders the natural course of an ecosystem, natural calamities occur to set things right. The earth giants are metaphorical reincarnations of earth spirit and they shatter the dam. Though the Arendellian soldiers stood against Anna's orders and even, prevented her from doing it. They were worried that Arendelle stood on the fjord and breaking the dam would wipe off Arendelle. The natural spirits had already expelled people out of Arendelle, to save them from the catastrophe that was about to hit them.

The World Wide Fund for nature has defined symbiosis as a mutually beneficial relationship shared between individuals from different species. Nature has been designed in a way so as to promote symbiotic relationship between organisms. The relationship the Northuldrans shared with nature was mutualism- symbiotic relationship where both the species involved are mutually benefitted from each other. The relationship the Arendellians had with nature was commensalism- one species is benefitted from the other while the other is neither benefitted nor harmed. As in the case of Arendelle nature was benefitting them while they did not contribute to the well being of nature. After knowing the Northuldrans, their resources were viewed with a materialistic attitude by the Arendellians. Their relationship with the Northuldrans and the nature turned parasitic. They exploited the innocent tribes and controlled the availability of natural resources to the tribes.

The destruction of dam at the right time by Anna had restored nature to its organic state. Elsa had finally realized that she was the fifth spirit bridging the natural world with the human world. Thus Ecofeminism had blended with the principles of deep ecology to resolve the issue. Deep ecology advocates that every organism has equal right to blossom and flourish. Peaceful co-existence of all organisms could resolve the conflicts and environmental issues. Human have to change the way they view the world, to treat nature with environmental ethics and to make necessary political changes to facilitate mutual co-existence of nature- along with non-living entities and humans. Anna had made necessary actions to atone for their ancestral misdeeds while Elsa had sacrificed herself braving against nature to know the truth. She had finally set free Ahtohallan, The Enchanted Forest and restored it to the Northuldrans.

The natural world is a web of complex chords of relationships of organisms in which the existence of one organism is dependent on the other within ecosystems. It argues that the non-vital, destructive human interference to the natural world poses a threat not only to humans but to all organisms constituting the natural order. According to the "Biospherical egalitarianism" concept of Næss, "The ecological field-worker acquires a deep-seated respect, or even veneration, for ways and forms of life.... To the ecological field-worker, the equal right to live and blossom is an intuitively clear and obvious value axiom". It recognizes diverse communities of life on earth in every ecosystem through ethical relations- valuing other non-human entities as more than resources:

Diversity enhances the poten-tialities [sic] of survival, the changes of new modes of life, the richness of forms. And the so-called struggle of life, and survival of the fittest, should

be interpreted in the sense of ability to coexist and cooperate in complex relationships, rather than ability to kill, exploit, and suppress. 'Live and let live' is a more powerful ecological principle than 'Either you or me'. (Næss 96)

CONCLUSION

Nature is considered as a whole, encompassing every entity in an ecosystem. This is inclusive of human and non-human entity living and non-living). Survival of any part is dependent upon the well being of the whole and vice versa. Deep ecology stands in opposition to Anthropocentrism. It is not against the existence of human on earth rather it tries to reiterate the fact that commodification of nature and a civilization built on industrial advancements have endangered the biodiversity of the natural ecosystem. Nature can absorb the damage only within certain parameters. By virtue of being the fifth spirit Elsa was able to control the tidal wave that was about to hit Arendelle when the dam was broken. Though Elsa and Anna were leading the mission, the men who were with them had helped them. Ecofeminism propagates that power structures should be dismantled to decentralize men who exploit women and nature. Deep ecology propagates commitment to nature as its primary concern and decentralizes human, who exploit nature without ethical considerations. Irrespective of genders humans should deem it as their responsibility to protect and preserve nature for they are a part of any natural ecosystem they live in. Moreover the tribal, ethnic and indigenous communities have great insight and understanding about the ecosystem they live in so initiatives have to be taken to involve them while drafting policy that concerns with environment for proper sustenance.

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