



Original Article

MOANA'S FEMALE EMPOWERMENT, NATURE, AND RESILIENCE: AN ECOFEMINIST PERSPECTIVE

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ABSTRACT

A powerful story with ecofeminist undertones, Disney's 2016 film *Moana* challenges patriarchal structures while illustrating the symbiotic interdependence between women and the natural world. In order to restore ecological balance, the film portrays Moana, the title character, as she sets out on a life changing adventure to return TeFiti's stolen heart. TeFiti, a mother goddess, represents the vitality of nature. The movie emphasizes fundamental ecofeminist principles through Moana's journey, associating environmental deterioration with male-dominated power structures and presenting women as caretakers and defenders of the earth. The hardships faced by indigenous women who oppose ecological exploitation and fight for environmental justice are mirrored in Moana's tenacity. Her disobedience of patriarchal restrictions in her island community serves as a reminder of how women fight against repressive social conventions that silence their voices. By selecting Moana as its saviour, the ocean, personified as a living entity, reaffirms that women are innately drawn to the wisdom and healing possibilities of nature. Furthermore, TeKā, who is initially viewed as a destructive force, ultimately represents the aftereffects of ecological assault, showing that while nature can heal via nurturing intervention, it also retaliates when injured. Moana redefines heroism from an ecofeminist perspective by showcasing a strong-willed female protagonist who regains her identity while re-establishing environmental balance. The movie criticizes the gendered division of power, the exploitation of nature and the repression of indigenous knowledge - all issues that are central to ecofeminism. This paper examines Moana as a cultural prototype that promotes gender equality and environmental conservation, establishing the story as a potent tool for reimagining a time when female agency and ecological consciousness coexist. In addition to reclaiming the voice of nature, the movie mirrors the broader feminist demand for sustainable cohabitation.

Keywords: Environmental Stewardship, Female Empowerment, Resilience, Patriarchy, Ecofeminism, Indigenous Wisdom

INTRODUCTION

Patriarchal structures that take advantage of women and the environment are criticized by ecofeminism, a theoretical paradigm that looks at how gender and environmental concerns overlap. Ecofeminism, which emphasizes the role of women as crucial agents of ecological preservation, promotes a healthy interaction between humans and the environment. It is based on the idea that ecological deterioration and the oppression of women are caused by the same hierarchical institutions. These themes are represented in the 2016 Disney animated film *Moana*, which presents a young woman whose quest to restore the balance of nature reflects the ecofeminist protest against gender-based and environmental oppression. The film, which is set in the Polynesian islands,

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Received: 10 May 2026; Accepted: 14 June 2026; Published 30 June 2026

DOI: [10.29121/Shodhgyan.v4.i1.2026.139](https://doi.org/10.29121/Shodhgyan.v4.i1.2026.139)

Page Number: 231-237

Journal Title: ShodhGyan-NU: Journal of Literature and Culture Studies

Journal Abbreviation: ShodhGyan.NU J. Lit. Cul. Stu.

Online ISSN: 2584-1300, Print ISSN: 3108-2742

Publisher: Granthaalayah Publications and Printers, India

Conflict of Interests: The authors declare that they have no competing interests.

Funding: This research received no specific grant from any funding agency in the public, commercial, or not-for-profit sectors.

Authors' Contributions: Each author made an equal contribution to the conception and design of the study. All authors have reviewed and approved the final version of the manuscript for publication.

Transparency: The authors affirm that this manuscript presents an honest, accurate, and transparent account of the study. All essential aspects have been included, and any deviations from the original study plan have been clearly explained. The writing process strictly adhered to established ethical standards.

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tells the story of a brave girl, who defies social norms and sets out on a quest to return the stolen heart of TeFiti, a mother-goddess figure who represents nature's life-giving force. The environmental degradation that results after the theft of TeFiti's heart, symbolizes the effects of human exploitation and greed. Moana is selected to heal both nature and her people, driven by her strong bond with the water. Her native knowledge sets her apart from others, and is the powerful motivation that enables her to undertake the perilous voyage. In addition to questioning patriarchal conventions that limit women to conventional roles, the movie emphasizes the innate connection between women and the natural world, which is a fundamental principle of ecofeminism. By analysing how the film challenges patriarchal dominance, celebrates female empowerment, and emphasizes the importance of environmental stewardship, this paper examines Moana as an ecofeminist text. By analysing how Moana is portrayed as a resilient ecological warrior, how TeKā is transformed into TeFiti, and how the ocean's agency as a life force is examined, this study argues that Moana is consistent with ecofeminist principles. Through Moana's journey, the film promotes an alternative worldview—one in which women and nature reclaim their agency, calling on viewers to recognize the importance of gender equity and environmental sustainability in modern society.

OBJECTIVES OF THE STUDY

This study attempts to examine how *Moana* (2016) depicts the interdependence of women, nature and the struggle against patriarchal and environmental exploitation by applying an ecofeminist lens. The study focuses on important ecofeminist issues that are present in the story, characters, and symbolism of the movie. The study's particular goals are:

- 1) To examine how the movie depicts the relationship between women and nature, echoing ecofeminist worries about gender discrimination and environmental damage.
- 2) To analyze how Moana's journey emphasizes female autonomy, leadership, and environmental stewardship while challenging conventional gender stereotypes.
- 3) To examine how TeFiti, TeKā and the ocean function as metaphors for ecological harmony, destruction and restoration from an ecofeminist standpoint in order to critique the film's symbolic portrayal of nature.
- 4) To analyse how Moana opposes male-dominated systems and emphasizes indigenous knowledge as a means of environmental resistance in order to help us better understand the movie's critique of patriarchal and colonial ideology.
- 5) To evaluate the movie's influence on gender representation and environmental consciousness in the media – by depicting how Moana advances feminist discourses and environmental awareness, especially in animated movies and children's media.
- 6) To place Moana in the larger context of media studies and ecofeminist literature by establishing links between the movie and actual ecofeminist activity, especially the part played by indigenous women in environmental justice organizations.

LITERATURE REVIEW

Scholarly interest in the connection between ecofeminism and popular culture has increased, especially in reading and studying how patriarchal oppression, women, and nature are portrayed in literature and movies. In order to place Disney's *Moana* within these discourses, this literature study examines important scholarly conversations on ecofeminist theory, ecofeminism in media, indigenous ecofeminism, and feminist film analysis.

THE FOUNDATIONS OF ECOFEMINIST THEORY

Ecofeminism, as defined by academics like Vandana Shiva, Karen J. Warren and Greta Gaard contend that patriarchal and capitalist ideas are the root cause of both the abuse of nature and the ill treatment of women. "Also, women and nature have been juxtaposed against mind and spirit, which have been associated in Western cosmology with the "masculine" and elevated to a higher plane of being" [Gaard \(1993\)](#). In her groundbreaking book *Staying Alive: Women, Ecology, and Development*, Shiva examines how industrialization and globalization affect women and the environment, while highlighting the part indigenous women play in halting ecological degradation. This conversation is continued by Warren and Gaard, who emphasize the ethical and intellectual facets of ecofeminism, such as the necessity of an inclusive and comprehensive ecological conscience. These foundational works offer the theoretical framework for analyzing Moana, especially when it comes to comprehending how the movie depicts both gender-based oppression and the destruction of nature. Shiva argues that women have traditional ecological wisdom that is essential for sustainability and Moana's role as a leader and ecological restorer supports this claim. "Indian women have been in the forefront of ecological struggles to conserve forests, land and water. They have challenged the Western concept of nature as an object of exploitation and have protected her as Prakriti, the living force that supports life" [Shiva \(1988\)](#).

MEDIA AND LITERARY ECOFEMINISM

There has been much analysis of how ecofeminist topics are portrayed in literature and movies. In *Ecocriticism*, Garrard examines the significance of ecological narratives in influencing how the general public views environmental challenges, while Bell and Russell investigate how media portrayals either support or contradict androcentric and anthropocentric beliefs. Studies on ecofeminism in animated movies, such as *Princess Mononoke* by Hayao Miyazaki, have shown how movies can challenge gender norms and environmental degradation. According to academics, these movies depict nature as a living thing and women as key players in ecological preservation, themes that are present in *Moana*. They contend that movies like *Moana* are cultural texts that uplift women and advance environmental consciousness. By presenting a young female heroine whose trip is motivated by an ecological and feminist aim, these studies offer a foundation for comprehending how *Moana* adds to the expanding corpus of ecofeminist media.

NATIVE AMERICAN ECOFEMINISM AND POSTCOLONIAL VIEWS

The relationship between environmental activism and indigenous cultural traditions is highlighted by indigenous ecofeminism. Scholars like Plumwood and LaDuke emphasize the vital role that indigenous women play in environmental resistance activities, especially in colonized nations. Echoing the actual battles of indigenous tribes against land exploitation, TeFiti is portrayed in *Moana* as an indigenous earth goddess whose relocation causes environmental devastation. Additionally, Hogan and Whyte talk about how indigenous ecofeminism promotes a more relational and spiritual view of nature while criticizing Western, patriarchal, and capitalist approaches to environmentalism. These viewpoints are supported by *Moana*'s themes, especially when it comes to how she is portrayed as a leader who uses traditional knowledge to bring the environment back into balance instead of depending on Western scientific methods.

GENDER REPRESENTATION IN FEMINIST FILM ANALYSIS

For a long time, feminist film criticism has examined the representation of female characters in popular culture. While feminist scholars have studied films that contradict these stereotypes, Mulvey's (1975) theory of the male gaze criticizes standard cinematic depictions of women as passive objects. While early Disney films reinforced traditional gender roles, more recent narratives, like *Moana* have shifted towards strong, independent female leads that resist patriarchal constraints, according to research on feminist representation in animated films, such as England, Descartes, and Collier-Meek's (2011) study on Disney princesses. Animation has become a medium for redefining female heroism beyond romantic or domestic tales, according to studies on feminist agency in movies like *Kaplan* (2016) and *Stabile* (2019). This change is reflected in *Moana*'s character, who sets out on a self-determined journey in which her value is defined by her leadership rather than by her appearance or marital status. These feminist film studies provide a foundation for examining how *Moana*'s protagonist's independence, environmental activism and rejection of conventional gender roles embody ecofeminist values.

METHODOLOGY

In order to investigate the ecofeminist themes present, the study mainly relies on textual and visual analysis, interpreting the film's plot, characters, and symbolism using ecofeminist theoretical frameworks. This study examines how *Moana* reflects important ecofeminist issues through a multidisciplinary approach, focusing on how it challenges patriarchal power, depicts women's relationship with nature and promotes environmental restoration.

1) Theoretical Framework

This study is based on the ecofeminist philosophy, including the writings of Greta Gaard, Karen J. Warren, and Vandana Shiva, who highlight the connection between environmental degradation and female oppression. "The marginalization of women and the destruction of biodiversity go hand in hand. Loss of diversity is the price paid in the patriarchal model of progress which pushes inexorably towards monocultures, uniformity and homogeneity" [Shiva and Mies \(1993\)](#). The study looks at how the film's depiction of nature personified through TeFiti and the ocean reinforces ecofeminist ideology and how *Moana*, as a protagonist, fits the ecofeminist ideal of a female ecological warrior. The study also integrates elements of postcolonial ecofeminism, taking into account the narrative's emphasis on indigenous knowledge and resistance to ecological damage.

2) Scrutiny

Through feminist and ecological semiotics, a thorough reading of *Moana* is carried out, examining the character representations, the language, symbolic representations and visual narrative of the movie. The following crucial components have been examined: TeFiti has been analysed as a mother figure of nature, TeKā, as an embodiment of environmental destruction and *Moana* has been examined as an ecofeminist heroine. The narrative structure indicates that *Moana*'s adventure serves as a

symbol for female empowerment and ecological repair. A few symbols and motifs have also been examined: TeFiti's heart being restored as an act of environmental restoration, the ocean as a sentient being and the criticism of patriarchal constraints on Moana's place in her society.

3) Comparative Analysis

Additionally, a comparison between Moana and actual ecofeminist movements is incorporated into the research. This study emphasizes the film's relevance to the real world by comparing Moana's journey to the hardships faced by indigenous women environmentalists like Vandana Shiva and Pacific Island activists. By using this approach, the paper hopes to position Moana as a modern ecofeminist work that informs readers about the pressing need for gender parity and ecological preservation in addition to providing entertainment.

IMPLICATIONS OF THE STUDY

This paper adds to the expanding conversation about ecofeminism in popular culture by showing how Disney's *Moana* is an effective vehicle for promoting ecofeminist values. This study examines how women, nature, and resistance to patriarchal structures are portrayed in the movie, highlighting the wider cultural and societal ramifications of incorporating ecofeminist narratives into popular media.

The study emphasizes how Moana subverts the conventional representations of female leads in animated movies. In contrast to traditional fairy tale heroines, Moana is not driven by romantic desires nor is she a damsel in distress. Rather, she exemplifies of resilient, eco-aware leadership and disobedience of gendered norms. By highlighting women's agency in ecological restoration and their position as nature guardians, this reinterpretation of female heroism is consistent with ecofeminist ideals.

Moana is an educational film that raises audiences' awareness of environmental issues, especially among younger viewers, by making environmental degradation and restoration its main topics. While advocating for sustainability, indigenous knowledge and the interdependence of all living things - essential tenets of ecofeminist philosophy, the movie also quietly criticizes human exploitation of natural resources. According to this study, public perceptions of environmental responsibility may be influenced by these representations in the media.

The study also clarifies how Moana challenges patriarchal customs that limit women's positions in society. Moana becomes a representation of women's liberation and defiance of structural oppression by taking back her position as leader and opposing social norms. The film is also a pertinent text in postcolonial ecofeminist studies because of its focus on Polynesian ancestry and indigenous knowledge, which challenges colonial narratives that have historically eliminated indigenous ecological expertise.

By establishing Moana as a modern ecofeminist work, this study opens the door for more investigation into ecofeminism in popular culture, literature, and animated movies. Future research can examine how ecofeminist viewpoints are incorporated into other movies or examine how these portrayals affect young viewers' views of gender and environmental activity. This study supports the function of storytelling in forming feminist and ecological discourses by situating Moana within an ecofeminist framework. It also shows that animated films can be more than just entertainment; they can be tools for social and environmental change.

DISCUSSION

ECOFEMINISM IN MOANA

The comparison between the manipulation of nature and the persecution of women is a fundamental tenet of ecofeminism. Both have historically been viewed by patriarchal systems as resources to be dominated, repressed, and used. The interaction between the main character and the natural environment especially TeFiti, who represents the life-giving power of nature is how Disney's *Moana* illustrates this connection.

TeFiti, an island goddess with the power to create and sustain life, serves as a powerful symbol of Mother Earth. "TeFiti. Her heart held the greatest power ever known. It could create life itself. And TeFiti shared it with the world (*Moana* 00:1:5-17). However, when Maui, a demigod, steals her heart to prove his power, she is transformed into TeKā, a destructive volcanic demon, unleashing devastation upon the world. This transformation signifies the dire consequences of ecological exploitation and aligns with real-world instances of environmental destruction caused by human intervention, particularly under patriarchal and capitalist systems.

Women are the primary stewards of the environment, frequently spearheading conservation efforts in real life, according to ecofeminism. "In the goddess-worshipping religions, both the earth and women's fertility were seen as sacred" (Greta, and Lori Gruen 237). This is reflected in Moana's attempt to repair TeFiti's heart. According to academics like Maria Mies and Vandana Shiva, women, particularly those from underprivileged and indigenous groups, have an innate ecological knowledge that makes them important allies in the struggle for survival. "Women in Africa produce more than 70 percent of Africa's food, typically without tractors, oxygen, or even plows" Warren (2000). As a young lady who sets out on a quest to restore the earth, Moana struggles against environmental degradation and becomes a symbol of environmental responsibility and feminine tenacity.

PATRIARCHY STRUCTURES THAT SUPPRESS FEMALE AGENCY

Eco feminists often critique patriarchal structures for restricting women's roles and silencing their voices, especially regarding governance and environmental conservation decision-making. Moana opposes her father, Chief Tui, who forbids her from traveling beyond the reef, illustrating this repression. Tui's restriction symbolizes the societal control over women's autonomy and their exclusion from leadership roles. His insistence that Moana stay within the confines of the island reflects patriarchal norms that dictate women's roles should remain domestic and subordinate. This struggle resonates with the broader eco-feminist critique of male-dominated societies, which have historically disregarded women's knowledge in environmental preservation, despite their active participation in sustainable practices. "The image of the earth as a living organism and nurturing mother had served as a cultural constraint restricting the actions of human beings" [Merchant \(1980\)](#).

Nonetheless, Moana's disobedience of these limitations is reminiscent of the actual struggle faced by female environmental activists who oppose patriarchal authority. Moana's resolve to regain her agency and promote ecological justice is mirrored by individuals such as Greta Thunberg, who organized worldwide climate change campaigns, and Wangari Maathai, who led the Green Belt Movement. Moana challenges gender stereotypes and supports the ecofeminist claim that women should be involved in conversations about sustainable development and environmental policies by forging her own route and establishing herself as a leader. Because of this, the movie serves as a metaphor for the larger feminist movement, showing how resilient people can be, when confronted with repressive social structures.

ENVIRONMENTAL STEWARDSHIP AND INDIGENOUS KNOWLEDGE

Recognition of indigenous knowledge in environmental conservation is one of ecofeminism's key ideas. A peaceful relationship with nature is valued over exploitation in many indigenous cultures. Environmental disasters have resulted from colonialism and globalization's historical disdain for this knowledge. Through its depiction of the ancient Polynesian practice of navigating the seas using natural markers like the stars, wind and currents, Moana reclaims this cultural wisdom. Due to fear and a number of limitations, Moana's ancestors' knowledge of living in harmony with the sea was forgotten. Moana's grandmother reminds her that "you are the future of our people, Moana. And they are not out there. They are right here. It's time to be who they need you to be" (*Moana* 00:11:3-12). Moana represents a recovery of indigenous ecological knowledge by resurrecting her ancestors' navigational methods, supporting the ecofeminist demand for the acknowledgment and resuscitation of ancient environmental practices.

Furthermore, the ocean is portrayed as a feminine, sentient being that selects Moana to be its champion. "But one day, someone will journey beyond our reef, find Maui, deliver him across the great ocean to restore the heart of TeFiti. . . The ocean chose you" (*Moana* 00:26:54-00:27:15). In contrast to Western myths that portray humans as the masters of nature, Moana offers an alternative viewpoint in which nature works alongside humans to provide support and direction. This is consistent with deep ecology, an ecofeminist school of thought that promotes a mutually beneficial connection between people and nature as opposed to one based on domination and control. The effective rebalancing of human and natural relations in Moana is reminiscent of the efforts of actual indigenous woman activists, such as Berta Cáceres, who protected the land of the Lenca people from capitalist exploitation. As a result, the movie is a cultural portrayal that supports ecofeminism's view that indigenous leadership is crucial to ecological preservation.

NATURE AND GENDER SYMBOLISM IN MOANA **TEFITI AND TEKĀ: PARADOXICAL REPRESENTATIONS OF NATURE**

TeFiti and TeKā stand for creation and destruction, two conflicting forces in nature. Their metamorphosis illustrates how preservation and respect, not exploitation, are necessary for ecological equilibrium. As a violent volcanic creature, TeKā represents the effects of pollution, deforestation, and climate change brought on by human activity. "But without her heart, TeFiti began to tremble giving birth to a terrible darkness" (*Moana* 00:2:17-24). On the other hand, Moana questions the dichotomy of nature as either helpful or harmful. Moana approaches her with compassion instead of fear after realizing that TeKā and TeFiti are one and the same. Because it acknowledges that nature's destructive power is a response to harm done to it rather than an act of malice, this moment is profoundly ecofeminist. Similar to this, in actual ecological conflicts, environmental deterioration and natural disasters are caused by human activity rather than innate defects in the natural world. By returning TeFiti's heart, Moana illustrates that restoration is possible through nurturing and care rather than force or domination. This reflects ecofeminism's emphasis on restorative environmental justice, advocating for healing through sustainable measures rather than further exploitation.

THE OCEAN AS A POWERFUL, FEMININE FORCE

In contrast to traditional adventure stories in which male heroes have to defeat nature, *Moana* offers a different point of view in which the protagonist and environment are on equal terms. As a maternal and sentient being, the water actively supports Moana

by selecting her for the quest and offering direction all along the way. As a sign of life, intuition, and emotional depth, water is associated with femininity in many cultures, according to ecofeminist experts. The film respects the sacredness of the ocean in Polynesian beliefs by portraying it as a protective force rather than as a herculean task to be conquered. Through her interactions with the water, Moana exemplifies a different kind of heroism that is founded on collaboration rather than victory. Moana's strength is her capacity to listen, adjust, and live in harmony with nature, in contrast to conventional male-centric stories where dominance is used to express power. The ecofeminist vision of a future where people and nature coexist peacefully is in line with this portrayal, which questions patriarchal notions of strength.

MOANA: A UNIQUE HEROINE

Moana's tale is not focused on romance or reliance on male characters, in contrast to many Disney princesses who came before her. She is one of Disney's most forward-thinking heroines because of her journey of self-discovery, bravery, and leadership. Traditional ideas of heroism, which frequently portray strength as violence and physical dominance, are challenged by her character. Moana's strength comes from her empathy, discernment, and willpower, which supports ecofeminist ideals that place an emphasis on harmony rather than dominance.

PARALLELS OF ECOFEMINISM IN THE REAL WORLD

The struggles of actual ecofeminist activists who oppose patriarchal oppression and environmental degradation are reflected in Moana's story. Women that share Moana's tenacity and environmental awareness include Winona LaDuke, who fights for Native American land rights, and Isatou Ceesay, who spearheads sustainable recycling initiatives in Gambia. *Moana* depicts a radical reworking of who gets to be a hero in popular culture by portraying a young, indigenous lady as a saviour of her people and the environment. It affirms the opinions of women who have long led ecological initiatives but have often been underrepresented in popular culture.

CHANGING THE DEFINITION OF FEMALE AGENCY IN THE MEDIA

From a wider cultural standpoint, *Moana* is a crucial work in the portrayal of female heroes who challenge traditional gender norms. Moana's journey is not motivated by romantic love or reliance on male characters, in contrast to many Disney heroines from the past. Instead she focuses on leadership, bravery, and self-discovery. Her autonomy and agency establishes a standard for stories that honour female empowerment outside of the parameters of conventional femininity, supporting the ecofeminist claim that the redemption of nature is invariably connected with the emancipation of women. In addition, *Moana* has important ramifications for how the media shapes feminist and environmental awareness. This popular animated movie exposes young viewers to important discussions about gender equality, sustainability, and indigenous identity. Through the integration of these concepts into an approachable and captivating narrative, Moana cultivates feminist and ecological awareness in ways that are universally relatable across generations and countries. Popular media is essential in normalizing stories that oppose capitalism and patriarchal exploitation, and *Moana* is proof of how storytelling can further ecofeminist principles.

AN APPEAL FOR AN ECOFEMINIST FUTURE

Finally, by fusing themes of indigenous wisdom, female empowerment, and environmental repair, *Moana* is a prime example of ecofeminism. In addition to promoting a leadership vision that places a higher priority on sustainability and harmony, it criticizes patriarchal systems that limit women's agency and take advantage of the environment. In addition to reclaiming the voice of nature, the movie strengthens the feminist movement's larger demand for a just and environmentally sensitive society. Moana's journey serves as a powerful allegory for real-world struggles, reminding audiences that the path to restoring balance, both environmental and social, lies in resilience, respect for nature, and the courage to challenge oppressive systems. As society continues to face pressing environmental crises, *Moana* offers an inspiring and necessary perspective on how women's leadership and ecofeminist principles can guide humanity toward a more sustainable and just future. Through Moana's unwavering determination, Disney presents an alternative vision of heroism, one that is not rooted in conquest or domination but in nurturing, healing, and coexistence. In doing so, *Moana* contributes to a growing ecofeminist consciousness, paving the way for stories that inspire environmental and gender justice on a global scale.

CONCLUSION

Disney's *Moana* is a unique text, exhibiting ecofeminist perspectives, providing a sophisticated critique of patriarchal control over women and the environment. The film's intricate storyline supports the core ecofeminist claim that gender inequality and environmental degradation are inextricably connected. In order to address environmental challenges, Moana's journey which ends

with TeFiti's heart being restored, symbolizes the pressing need for ecological knowledge, indigenous wisdom, and feminine action. Understanding the independence of nature and its close relationship to women is a major subject in *Moana*. The movie promotes a worldview based on respect and reciprocity in opposition to the conventional Western viewpoint that sees nature as a resource to be exploited. "Nearly all ecofeminists-psycho-biologicistic or otherwise agree with the idea that women and nature have not only been 'associated' but have been seen as 'other' by Western culture." Biehl (1991). The movie emphasizes the idea that nature thrives when it is respected and cared for by personifying it through TeFiti, the ocean, and the island ecosystem. This is in line with the ecofeminist view that women can make a substantial contribution to ecological healing and sustainable practices once they are released from patriarchal constraints. Moana's refusal to comply with patriarchal norms in her island culture also reflects the difficulties that women, especially those from indigenous communities, confront in the real world when they strive for environmental justice. Indigenous women have historically been essential in protecting cultural heritage, land, and water from exploitation. The movie is in line with actual ecofeminist movements, in which female activists oppose governmental and corporate power structures that jeopardize ecological equilibrium. The notion that female leadership is crucial for promoting sustainability and opposing repressive power systems is further supported by Moana's unwavering will and fortitude. Redefining heroism is another important component of the ecofeminist storyline of the movie. Moana's heroism is characterized by healing, comprehension, and cooperation, in contrast to conventional male-dominated hero's journeys that prioritize conquest, dominance, and control over enemies and the environment. Her success comes from compassion, knowledge, and an innate bond with nature rather than from using force or destruction. This change in viewpoint is essential for rethinking leadership paradigms that put cohabitation above exploitation; this viewpoint is consistent with ecofeminist ideals that support collaborative, sustainable solutions to social and environmental problems. The implications of environmental violence and the potential for ecological healing are further demonstrated by the symbolism of TeKā and TeFiti. When abused and damaged, TeKā, the destructive volcanic entity, is an expression of nature's agony rather than being an intrinsically evil entity. Upon realizing that TeKā is actually the injured TeFiti, Moana approaches it with compassion and empathy rather than with a belligerent and hostile attitude. This instance is a potent metaphor for the necessity of mending the harm done to the earth instead of sustaining destructive and resource-depleting cycles. This translates into sustainable practices, decolonizing environmental policy, and reclaiming indigenous knowledge systems that promote harmony with nature in the context of ecofeminist action.

ACKNOWLEDGMENTS

None.

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