

To Live Deliberately or Conquer an Island of Despair: An Eco-critical Analysis of Daniel Defoe's *Robinson Crusoe*

العيش إراديا أو قهر جزيرة اليأس: تحليل بيئي نقدي لرواية روبنسون كروزو لدانيال ديفو

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Abstract:

Robinson Crusoe was a novel written by English writer Daniel Defoe in 1719. In the novel, the protagonist Crusoe is forced to live on a deserted island for twenty-eight years. A life that close to nature as such lived by Crusoe especially when combined with some degree of solitude, provides him with enough time to plunge deeper into his inner soul and ultimately find the true sense of life. The current paper shall reveal how Crusoe will go through a fundamental psychological, behavioral as well philosophical transformation. The current paper will also attempt to study Crusoe's reactions to the different challenges his new environment poses on him. Finally, the current article will attempt to answer whether man really has to conquer his environment, or should he simply try to live in harmony with it?

Keywords: Eco-criticism, Island, Solitude, Nature, Environment.

المخلص : تعود رواية روبنسون كروزو للكاتب الإنجليزي دانيال ديفو و الذي نشرها سنة 1719م. في الرواية ، يُجبر البطل كروزو على العيش في جزيرة مهجورة طوال ثمانية وعشرين عامًا. إن الحياة القريبة من الطبيعة التي يعيشها كروزو خاصة عندما تقترن بدرجة معينة من العزلة ، توفر لمن يعيش هذا النوع من الحياة وقتًا كافيًا للانغماس بعمق في روحه الداخلية وإيجاد المعنى الحقيقي للحياة. ستحاول الدراسة البحثية الحالية كشف كيف سيخوض كروزو تحولًا نفسيًا وسلوكيًا وفلسفيًا أساسيًا. ستحاول الورقة الحالية ردود أفعاله على التحديات المختلفة التي فرضتها عليه بيئته الجديدة؟ أخيرًا ، هل يجب على الإنسان حقًا التغلب على بيئته؟ أم يمكنه ببساطة أن يعيش في انسجام معها؟

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1. INTRODUCTION

During the last two decades environment has become one of the daily first-page news, to the extent that many today believe that an inevitable apocalypse shall take place sooner or later on the evidence that the symptoms of this alleged apocalypse have already started to take place in the shape of Tsunamis and wildfires.

News like deforestation, global warming, climate change as well as the various challenges depicted in the daily excessive exploitation of man to his environment have extensively been released, such news have been occurring on our newspapers so often to the degree that many of us don't even bother to care for our environment which we may lose at any moment.

Nonetheless, environment issues are not only caused by human beings alone, in many occasions nature proved to have tried to drown itself through Tsunamis, burn itself through volcanos and wildfires as well as freeze itself through severe waves of frost, especially in the recent years tremendously severe waves of frost have hit many parts of west Europe and north America wherein many people have succumbed to the terribly low temperatures. All this and more, the violent hurricanes that harvest so many lives almost every season in the south of the United States for instance. Here nature presents itself as the upper-hand and that it does not like to be messed with by human beings. And thus, whatever disaster takes place in our world only human beings are to blame.

Public concern about environment have taken various forms, these concerns were embodied in the fields of law, literature, politics, religion...etc. However, all these studies had not taken any official form until, precisely the last decade of the 20th century where these studies were collected and thus, the study of Ecocriticism was heralded by the publication of two seminal works, *The Ecocriticism Reader: Landmarks in Literary Ecology* (1996), edited by Cheryl Glotfelty and Harold Fromm, and *The Environmental Imagination*, by Lawrence Buell. Cheryl Glotfelty through her essays started an institution for environmentalist and natural writers called ASLE (Association for the Study of

Literature and Environment) in 1992. ASLE has its own house journal; it publishes a journal- Interdisciplinary Studies in Literature and Environment (ISLE). Therefore, environmental studies were already proliferating in America by the beginning of 1990s.

The term environmental studies has such other terms that many environmentalists tend to use often, such as; green studies, Eco poetics, and environmental literary criticism. But, there is one more term which is much more general and which is widely used by the experts in the field that is known as Eco-criticism.

According to Glotfelty and Fromm (1996)"Simply put, Ecocriticism is the study of the relationship between literature and the physical environment" (p xviii). In other words, Ecocriticism deals with the manner and method with which environmental issues are dealt with through literature.

The term Ecocriticism was probably first coined by William Rueckert in 1978, in his essay "Literature and Ecology: An Experiment in Ecocriticism." *Eco-critic* is a compound word that is derived from Greek, Eco as in *ekos* (οἶκος) which means house and Critic as in *kritis* which means judge. In tandem, the word stands for "house judge". Thus, it is safe to claim that an Eco critic is someone who takes it on him/herself to judge whether environmental issues are well-represented through literature, and to make sure "the despoilers" of nature are exposed and berated. In her book, *The Eco criticism Reader: Landmarks in Literary Ecology*, Cheryll Glotfelty defines the Eco critic as," a person who judges the merits and faults of writings that depict the effects of culture upon nature, with a view toward celebrating nature, berating its despoilers, and reversing their harm through political action" (p69).

In the *Comedy of Survival: Studies of Literary Ecology* (1972) Joseph W. Meeker introduced the term literary ecology to refer to the study of biological themes and relationships which appear in literary works. It is simultaneously an attempt to discover what roles have been played by literature in the ecology of the human species.

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Therefore, like any other science that takes a given approach as its center-point, like Marxism takes economic class as a center-point, like Feminism tackles literary texts from a gender perspective, Eco criticism adopts an earth-centered approach in its analysis.

Eco critics, usually concern themselves with answering questions such as; how is nature represented in this novel/play? What role does the physical setting serve in the plot of this novel/play? Beside race, gender, class issues, in what category do we place environment issues today? How far has the relationship of man with his environment gone? Do men write about nature and environment the same way women do? How deep is it environment consciousness in modern literature and popular culture?

In addition, Eco criticism's scope of study is the interconnectedness between nature and culture, that is between nature and the two main elements of culture; language and literature. In most of literary theories, the study goes between text (language/words) and the world, and the world here is usually limited to the social sphere. Whereas, in Eco critical theory we notice that the study shifts to cover the relationship between text and the world as an entire ecosphere and which social sphere resembles a very tiny part of it.

Therefore, if we should take Barry Commoner's first law of ecology, "Everything is connected to everything else," as a basis whereupon we can constitute our further arguments, then it is safe to claim that literature should not confine itself to theorize and berate the wrongdoers to our environment, but it should play its role as part of the immunity system that has always existed alongside the very early existence of our planet Earth.

The fuss that Eco criticism has created as some may argue today, would not take place had it not been for the troubling awareness that man's unstoppable exploitation to our natural world has taken a serious turn in the recent years damaging most of our remaining basic life support systems.

Going back to Barry Commoner's first law of ecology, "Everything is connected to everything else," the researcher would like here to remind the role of Eco critics in protecting what remains of our planet's resources as to motivate people's awareness to the dangers facing their world. It should be clear that Eco critics alongside with literary men cannot make the necessary reform which we all hope will take place very soon. However, the role of Eco critics is to increase the gravity of the situation we are facing today and to use language in its highest form to convey that message to as many people as possible.

Robinson Crusoe was a novel published by Daniel Defoe in 1719, the protagonist in this novel is named Robinson Crusoe whom in turn gets trapped on an island for twenty-eight (28) years. However, the good and bad news in the case of Crusoe is that by the time he got on the island he was already nurtured by the outside world. Now, one can say that this was to his favor since at that time he was old enough to take care of himself all alone especially with the vast knowledge this other world had taught him. On the other hand, one can clearly see that the old world which he came from had also spoiled him both in the sense that he had not learnt to take care of everything by himself and also in the sense that this Industrial world had also spoiled his soul to one who would merely do anything in order to get what he wants.

Crusoe's plight started when he was a young man who refused to take his father's advice to stay and prosper in England, and instead he embarks the wild seas in search of adventure and wealth. Crusoe's final tragic voyage ended him shipwrecked on a deserted island all alone for twenty-eight years after every single one of his crew died.

Stranded on an island all alone unaided as well as not hindered by the outside world, Crusoe undertakes many discoveries about god, nature and the world in general; the novel appears to have occurred as a mere challenge to the strictly religious as well as imperialist societies in which it was written.

Finally, the current paper is merely designated to highlight the limits of man's power and the various hardships man is encountered with in the quest of survival regardless what culture or what society this man is from. The main aim

of this research is also to examine how Crusoe has come to view nature and react to the different challenges it poses on him, and as nothing stays the same what change his reactions bring to him as he comes to develop new concepts and skills while staying on the island. Certainly, Crusoe comes out of the island not the same way as when he first arrived; while his inner hatred and fear of his surrounding seems to be mitigated, at the end of the story the reader learns that Crusoe finally acquires the skill to incorporate and use nature to his own favor. Finally, Crusoe, eventually learns that the only way to live in harmony with nature is by protecting it, and when the idea of protecting nature is sufficiently inculcated in him, as a result he is rewarded with the chance to get out of the island.

2. First Encounter with the Island:

"Behold the infant: like a shipwrecked sailor,
Cast ashore by the fury of the billows, the poor,
Child lies naked on the ground, bereft of all means
For existence, after nature has dragged him in pain
From his mother's womb. With plaintive wailing he
Filleth the place of his birth, and he is right, for
Many evils await him in life." (Lucretius, *De Rerum Natura*)

Crusoe's life is a miraculous survival story. For twenty-eight (28) years, he is imprisoned in a confined but rich island, the fact which helped him attain his self-made ultimate survival. The ordeal of the "shipwrecked" does not lie in that his confined space scrimped him any good; it rather lies in his very self. That is to say being a man at the apex of his environment provided him with almost an unlimited power to exhort the best out of his natural space, and there seemed no power was capable of stopping his insatiability except that of God himself.

Like a prisoner who is caught in order to be shown the path of salvation, the subjective experience of an individual in confinement is marked by solitude and

it usually leads to an ultimate understanding of one's true existence. This sudden awareness causes the individual to reevaluate and reassess his thinking by which he survives.

Through his novel, Defoe reconsiders the notion of religion in a world created by his own kind to serve one purpose; that is religious awakening. And thus, the author does not hesitate to send his protagonist into a remote, unknown island where he would spend the time necessary to find the true God away from the many voices blurring his eyes and ears from hearing the truth. As a result, Crusoe is pushed over to a confined space of nature by rough means, where he apparently has to deal with estrangement, the necessity to survive, entrapment, solitude and the question of salvation.

2.1. The Savage Welcoming to the Western Sailor:

When a malefactor who has the halter about his neck is tied up
And just going to be turned off,
And has a reprieve brought to him... (RC, p.36).

This basic image drawn by Defoe in the first paragraph of a new chapter which he named Sole Survivor draws our very attention to a malefactor (Crusoe) who was sentenced to death by nature due to his previous cruel deeds, but suddenly and when the halter is about "to be turned off," nature seems to have decided to bring a reprieve about upon Crusoe for mysterious reasons.

Crusoe had already sinned when he neglected his "father's good counsel" (p.31) and decided to board the wild seas when he could have lived a quiet life among his family and peers. However, to his great dismay, Crusoe comes to the realization of his first sin (disobeying his father) after it is too late to go back and mend his errors. Thus, a great deal of the dangers which were afflicted upon him seemed to be the outcome of his own hands, and that is why nature decided to send him to the island to face his penalty, and to see whether he has any chance to attain spiritual awakening about his environment as well as himself.

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As it is well known that after Crusoe decided to board the seas in search of adventure and fame, he had experienced all kinds of hardships and afflictions, as anyone who would have chosen a similar path. However, upon reading the story of Crusoe we learn that his greater calamity was prior to his arrival to our island and the lengthy period to follow on the island. After they lost direction on the vast ocean, Crusoe and his crew tried all means of which they might bring themselves back to the hands of life and safety. However, after the crew realized that whatever they had tried was helpless and in vain, "(they) committed (their) souls to God in the most earnest manner..." (p. 34).

The reason, why only Crusoe was chosen to escape death and his crew of eleven men not is indeed something to ponder about. But, anyway Crusoe was chosen to live longer and make it safe to the island, and as the sea carried him when a "...wave having driven (him), or rather carried (him), a vast way on towards the shore and having spent itself, went back, and left (him) upon the land almost dry but half dead..." (*ibid.*).

Crusoe's great ordeal on the sea prior to his arrival upon the island seems to be an intentional attempt from nature's part to break down his inner arrogance which launched the moment he decided to leave his father's "good counsel." Indeed, upon the realization of inevitable death, Crusoe "soon found it impossible to avoid it (death); for (he) saw the sea come after (him) as high as a great hill, and as furious as an enemy which (he) had no means or strength to contend with..." (*ibid.*).

Thus, Crusoe's haughty manner was finally scattered away and this seems to serve as a preparatory for the great lessons Crusoe is about to learn. Crusoe no longer seeks profit from his environment; he no longer seeks fame, no power and no richness. Later on, upon rummaging in for useful items, Crusoe finds "about thirty-six pounds value of money," he, then declares:

O drug!

What art thou good for? Thou art not worth to me, no, not the taking off of the ground; one of those knives is worth all this heap; I have no manner of use for thee, e' en remain where thou art and go to the bottom as a creature whose life is not worth saving (p. 44).

2.2. Crusoe's Tarnished Reason:

Although Crusoe has what one might call a tarnished reason, yet, by all means he refuses to revert to a state of madness. One sees that prior to his arrival to his island when the breakers nearly devoured him how he struggled to keep himself afloat to be able to breath and eventually make it to the shore: "...my business was to hold my breath and raise myself upon the water, if I could; and so by swimming to preserve my breathing and pilot myself towards the shore..." (p. 35).

Therefore, Crusoe simply refused to give in and perish. Rather, he decided to swim that last mile hoping he might make it, which he did eventually. Moreover, Crusoe does not only employ his reason in his favor and decides not to go insane and perish, but also he seems to have just discovered his reason. It seems he has just learnt how to employ his reasoning faculty: "what is this earth and sea, of which I have seen so much? Whence is it produced? And what am I and all the other creatures, wild and tame, human and brutal, whence are we?" (p. 73).

And thus, Crusoe does not only learn how to reemploy his power of reasoning, but by saying that he also decides to discard any previous reasoning ability which one might have called earlier "a tarnished reason." Moreover, Crusoe's new reasoning ability does not only allow him to feel human again and restore himself at the apex of his island, but also and for the first time he begins to realize the existence of God: "this was the first prayer, if I may call it so, that I had made for many years" (p. 73).

Crusoe's sudden realization of the power of an innate, good reason launches

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a series of thoughts and questions, mainly about his existence and God and which, obviously, he had never experienced so far. He begins to question the reason behind his existence together with the existence of the environment wherein he lives. And by his realization that everything that existed in his world including him, was made by God, he then was not only able to reinvent his innate reason, but also to finally give up his arrogance which brought him to this miserable tragedy in the first place.

In fact, Crusoe's new-born reason has astounded even himself. In a wonderful internal monologue, Crusoe questions God why he has afflicted upon him such cruel atrocities. All of a sudden, Crusoe's reason impersonates a righteous man and speaks to him in a harsh tone, explaining to him the reasons behind his present ordeal:

My Conscience presently check'd me in that Enquiry, as if I had blasphem'd, and methought it spoke to me like a Voice; *WRETCH! Dost thou ask what thou hast done! Look back upon a dreadful misspentLife, and ask thy self what thou hast not done? Ask, why is it that thou wert not long ago destroy'd? Why wert thou not drown'd in YarmouthRoads? Kill'd in the Fight when the Ship was taken by theSallee Man of War? Devour'd by the wild Beasts on the Coast ofAfrica? Or, Drown'd HERE, when all the Crew perish'd but thy self? Dost thou ask, what have I done?* (pp. 79-80).

While he is sitting on the table trying to chew some tobacco to kill the pain caused by the distemper after the internal conversation he just had with his conscience and the new critical information which he has just learnt, Crusoe, immediately falls asleep. When he wakes up, he is finally able to fit into his newly-acquired mind: "when I awak'd I found myself exceedingly refresh'd, and my Spirits lively and chearful; when I got up, I was stronger than I was the Day before "(p. 81).

Crusoe, finally confesses that he had sinned and that freeing oneself from one's sin is much greater blessing than deliverance from affliction: "and I add this

Part here, to hint to whoever shall read it, that whenever they come to a true Sense of things, they will find Deliverance from Sin a much greater Blessing, than Deliverance from Affliction" (p. 83).

In the end, Crusoe is able to draw his famous evil and good comparative list. He confesses that drawing that list helped him in staying focused from not losing sanity: "... as to deliver my thoughts from daily poring upon them, and afflicting my mind; and as my reason began now to master my despondency, I began to comfort myself as well as I could, and to set the good against the Evil ..." (p. 57).

3. Reasons behind Crusoe's Entrapment:

On his island, Crusoe was finally ready to confront his sinful soul. Now the arena was cleared between him and his past, he now longer could escape the inevitable confrontation which would eventually set him free. This state of solitude brings forward the voice of consciousness which "had slept so long [but now] begun to awake" (p. 77). Clearly, Crusoe had been living a "perfectly destitute [life] of the knowledge and fear of God ... [moreover] falling early into the seafaring life ... is the most destitute of the fear of God" (p.111).

At the beginning of this story, when Crusoe made his mind that he would embark the wild seas in search of adventure and riches, he had one last conversation with his father whom Crusoe had described as "a wise and grave man" (p.1). Crusoe's father had warned him from going to sea and makes his life miserable. He had told his son that the stage in which he was in now was:

The middle state ... [and] which he found by long experience was the best state in the world, the most suited to human happiness, not exposed to the miseries and hardships, the labor and sufferings of the mechanic part of mankind and not embarrassed with the pride, luxury, ambition, and envy of the upper part of mankind ... that kings have frequently lamented the miserable consequences of being born to great things, and wished they had been placed in the middle of the two extremes, between the mean and the great (p. 6).

Before he got to the island, Crusoe had ignored all the signs of warning from God, except when he is in danger and when danger is dissipated he no longer

heeds the warnings of God. When being extremely feverish with ague Crusoe's self-realization of his sinful soul is finally aroused. Especially, when he experienced a horrid vision in his sleep wherein he vividly sees his own destruction by the hands of a figure which Crusoe called "a man." He is extremely horrified by this vision which Crusoe claims no one "... will expect that [he (Crusoe)] should be able to describe the horrors of [his] soul at this terrible vision ..." (p. 75).

Clearly, Defoe accounts the story of his hero, Crusoe, in pure puritan tradition. Anyone who opposes the counsel of his father and is thus unsatisfied with his fate and his middle social class. Therefore, he is throwing the happiness, which God has bestowed upon him, back in the face of God and which is something extremely grave in the puritan Christian tradition. Crusoe realizes this and admits "... it being the hand of God or that it was a just punishment for [his] sin: [his] rebellious behavior against [his] father ..." (p. 76).

4. To Live Deliberately or Conquer an Island of Despair:

Many people have choices in life to make. For Crusoe, the choices he is about to make are quite critical and will change the course of his life quite significantly. Throughout the account of the novel, Crusoe is pushed to the very remote ends of earth, in order to get the best out of him and see how much man can endure the various challenges he is presented with.

4.1. Crusoe's Involuntary Entrapment:

Clearly, Crusoe did not wish at all to be entrapped on some desolate, deserted island; especially that he had witnessed and enjoyed the easiness provided by the industrial life he had been leading prior to his coming to the island. Reflecting upon his now complicated situation, Crusoe confesses that he has "been so miserable as to be left entirely destitute of all comfort and company" (p. 38).

Having suffered a shipwreck, Crusoe is entrapped on a desolate island whereupon he calls it "[a] dismal unfortunate island, which [he] called "the

Island of Despair” (p. 55). Although Crusoe has neither choice nor any ulterior reason to live upon his island all alone for twenty-eight years, yet he decides to live and survive despite being against his will. On the very next day of being a castaway on his island, Crusoe “resolved, if possible, to get to the ship” (p. 38).

Refusing to succumb to his grief and depression, Crusoe also decides that “it was in vain to sit still and wish for what was not to be had,” (p. 38) and thus he resolves upon swimming to the ship which was now “bulged, and had a great deal of water in her hold,” (p. 38) hoping that he might “find something for [his] present subsistence” (p. 37).

Despite that Crusoe’s entrapment is involuntary, yet he bravely faces his fate and decides not only to survive, but also to make his stay in confinement more bearable to live in. And so, he constantly works on forging various tools, such as; “viz., a pickaxe, a shovel, and a wheelbarrow or basket” (p.58).

4.2. Influence of Western Imperialism:

Though one might agree to the fact that Crusoe had to conquer his environment, and tame it for the sake of his survival. Yet, one can see, especially towards the end of his stay on his island, that Crusoe’s inclination to control his environment grew quite stronger and faster: “there was my majesty, the prince and lord of the whole island; I had the lives of all my subjects at my absolute command. I could hang, draw, give liberty, and take it away, and no rebels among all my subjects.” (p. 119).

Despite Crusoe’s panic “as to be left entirely destitute of all comfort and company,” (p. 38) yet he refuses to perish and lose sanity. It can be seen that Crusoe’s imperialist background had toughened him and prepared him for the infliction lying ahead. Nevertheless, it cannot be said that Crusoe was happy with everything so far. The entire empire which he had built all by himself was done out of the fear to die. Apparently, Crusoe seems to have everything under his control. Yet the very one thing which he could never have again is a society, Crusoe’s tragedy was to be cast away all alone till late in his life, “... neither

could I be said to want anything but society” (p. 119).

Crusoe has to bring his environment down to his control, in order to preserve his colonial image as a master as well as a landowner. In order for Crusoe to achieve the status of a colonial landowner, he has to go back to the patterns of his past behavior: “my island was now peopled, and I thought myself very rich in subjects; and it was a merry reflection ... how like a king I looked” (p. 194).

Colonial representation in *Robinson Crusoe* lies in the fact that from the very next day of being shipwrecked, Crusoe falls to work on almost anything his hands could fall upon. Now on the surface, this could be perceived as an attempt from the part of Crusoe for the betterment of sojourn in his confinement. However, looking deeper in Crusoe's past, we shall observe that Crusoe's imperialist past affected him to the extent that he now declared himself to be king of his island, “how like a king I looked” (p. 194).

For full twenty-eight years Crusoe, incessantly worked on forging his little empire, which by physical labor he could achieve. However, going back to the reasons which brought Crusoe to the island in the first place, one would find that it is his colonial past which brought upon him his infliction. Nevertheless, Crusoe's involuntary entrapment soon shifted from a state of depression and solitude into a state of betterment and possibility of survival. All what Crusoe had been doing during his long stay on the island can be summed up as the advantages he learned from being a colonial master. As for the disadvantages he inherited from his past, Crusoe served well his life sentence on a confined island whereupon he was given the total liberty to be in charge of himself. And this can be deduced as to be nature's generosity upon human beings.

4.3. Crusoe's Sense of Superiority:

There can be absolutely no talking of imperialism without talking about one's sense of superiority, the two simply go hand in hand. Crusoe was did not only feel declare himself superior, but also he believed it to be something

legitimate. Being from the England, Crusoe believes that everyone who is neither dressed nor does talk like himself is either savage or a wretch creature, “‘tis certain I was superior to them” (p. 187).

Moreover, Crusoe not only did believe he was superior and that it was his right to be, but also he sought himself being the hand of God, “... but did not call me to take upon me to be a judge of their actions, much less an executioner of his [God’s] justice ...” (p. 187). Therefore, Crusoe’s sense of superiority was not likely to change by any means than by only being cast away from everything that was once familiar to him, in order for him to have the chance to look deeper into himself and eventually confront it.

Clearly, Crusoe is perceived to be a religious man. Throughout the novel, Crusoe makes several references to providence and punishment. And as it is well stated in the Calvinist doctrine as well as the puritan tradition goes, nature was made for the wellbeing of man. And since savages did neither look nor talk like himself they are to be included in nature and ought as well to serve man like Crusoe.

Glotfelty and Fromm (1996) argue that man ‘is made in God’s image.’ According to Christianity, argues Glotfelty, “God planned all of this explicitly for man’s benefit and rule: no item in the physical creation had any purpose save to serve man’s purposes” (p. 9). Crusoe’s understanding of a human being is quite derogatory. Upon hearing the news of a white man being held captive by what he called savages, Crusoe’s fury is indescribable: “I was filled with horror at the very naming the white bearded man [who was now held captive by ‘savages’] ... he was an European and had clothes on” (pp. 187-88).

On the contrary, immediately upon seeing new comers whom he labels ‘savages,’ Crusoe “resolved to go down to them, and kill them all” (p. 186). Having himself inaugurated as the new emperor of his island, Crusoe considers his environment as his field of hunting, his lumberyard as well as his personal property. Prior to his coming to the island, Crusoe was celebrating his success of

being a colonial landowner in the Brazils. Crusoe had corrupted his soul so much that he now was ready to do anything for the sake of wealth and ownership until he came to the island. Having dealt with illness, hard labor and solitude, Crusoe's relationship to his surrounding improves quite a bit, he now prefers to tame animals than to kill them in the wilderness, yet by modern perspective Crusoe remains attached to his authoritative attitude which he had inherited from his past life.

5. Conclusion:

In the end, Defoe has denied his hero all temptations of the material world, in order for an appropriate relationship with God, the soul as well as the natural environment to be formed. Clearly the author formed a religious foundation to be the basis for his story; the starting point of man's redemption with his God towards his environment. The author also used his religious background to support the idea that man was created in the image of God, thus it is unlikely for man to be left alone to his fate without providential help to give him a second chance and bring him back into the right path, especially in terms of his relation to his environment. Therefore, it was sought an essential matter for Defoe to make constant references to religion; thus making it a guide tool for his hero in order to find his long-lost-but-now-found path.

Defoe, then, creates a character who reflects the dissenting society in which Defoe was raised, a priest-less society, "... whether niceties in doctrines, or schemes of church government, they were all perfectly useless to us ... we had the sure guide to heaven ... the word of God" (p. 178). While spending a long time on his island, Crusoe goes through a radical transformation both physically as well as spiritually. It would be, absolutely impossible for anyone who would go through what Crusoe has gone through without experiencing a tremendous change. But, this is not the point. The question here is what impact does this transformation bring about on the life of Crusoe?

The answer to this question requires the reader to go through a somewhat detailed scan of the thoughts and the reactions embodied in the behaviors of the protagonist. As it has been already argued that during his imprisonment Crusoe mainly focused on the development of his physical wellbeing. Crusoe's island was not at all the first world he would know, he had already lived in another world, much more sophisticated in terms of industry which provided human beings physical easiness, but poor in terms of spirituality and which led human beings astray from their spiritual wellbeing: "there were trees enough in the island to have built a little fleet ... of good, large vessels" (p. 182).

Crusoe stands out a bit to the reader in a sense that he refuses to give up to his unfortunate circumstances. Although he was estranged on a desert island away from his family and the people he once knew. He refuses to stop at the nostalgic memory of his now-lost kingdom, instead he resolves upon creating a new one. Crusoe's unusual character invites the reader to invest more attention into the story and thus not only sympathize with the hero but also support his choices and revere his remarkable flexibility and endurance.

Therefore, Defoe deliberately equipped his leading character with unstoppable perseverance and endurance in order for him to be able to finish the task of surviving and eventually achieving a reconciliation with his natural world. As a conclusion, Crusoe acquired the desired knowledge which entails a harmonious relation between man and his natural world, and it is up to this knowledge that Crusoe begins to sense both the security and confidence in his environment, the fact which enables him to improvise further tools in order for the bond with his environment to last forever.

6. List of References:

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