

An Analysis of Ecological Implications in *Vendredi ou les Limbes du Pacifique*

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Abstract: *The longing for a return to nature represents a core thematic implication in Michel Tournier's *Vendredi ou les Limbes du Pacifique*. Adopting intersubjectivity as the theoretical framework, this study investigates the existential bonds among Robinson, Friday and the deserted island. By interpreting the mutual adaptation and spiritual reconciliation between humans and the island environment throughout the narrative, it explores the novel's profound non-anthropocentric ecological ideas, which challenge the dominant human-centered rational tradition in Western literature. This ecological perspective dismantles the hierarchical opposition between humanity and nature and highlights the equal and interactive essence of all existential beings. Accordingly, this paper illustrates the text's unique academic value in ecological criticism and reveals its practical enlightenment for contemporary society, providing effective theoretical and ideological references for mitigating modern ecological dilemmas and promoting harmonious and sustainable coexistence between humans and nature.*

Keywords: *Vendredi ou les Limbes du Pacifique, non-anthropocentrism, ecological coexistence*

1. Introduction

Michel Tournier, a distinguished French philosopher and litterateur, embodies in-depth ecological ideas in his work *Vendredi ou les Limbes du Pacifique*. In this book, he launches a penetrating critique of anthropocentrism while probing into feasible pathways for harmonious coexistence of humans and nature. By portraying the unique charm of ecological civilization with delicate literary strokes, the author establishes an innovative viewpoint on reconciling tensions and seeking a balanced relationship between modern civilization and the natural ecosystem. Tournier's ecological narrative not only expands the theoretical and practical dimensions of eco-critical research in the field of literature, but also provides insightful deliberations and viable coping strategies for the ecological crises and environmental dilemmas plaguing modern society.

2. Ecological Criticism and Intersubjective Reflection on Human-Nature Relations in Tournier's Novel

The term "ecocriticism" was first coined by American scholar William Rueckert in 1978. In his seminal work *Literature and Ecology: An Experiment in Ecocriticism*, he proposed integrating ecological theories and concepts into literary analysis, thereby constructing the basic research framework for ecological literary studies^[1]. Amid the continuous deterioration of the global ecological environment, ecocriticism has emerged as a vital and innovative research paradigm in modern literary academia. It subverts the long-standing anthropocentric research tradition that reduces nature to a mere utilitarian tool for human exploitation and breaks down the rigid binary opposition between human subjects and natural objects. By exploring the latent ecological consciousness and critical thinking inherent in literary texts, ecocriticism enables scholars to rethink ecological predicaments derived from modern industrial civilization and further promote theoretical research on the construction of a harmonious human-nature community. In this context, analyzing canonical literary works from an ecological perspective carries profound academic significance and practical value for shaping rational ecological perceptions and addressing urgent global environmental issues. As a prominent French philosopher and writer, Michel Tournier delivers insightful ecological contemplations in his representative novel *Vendredi ou les Limbes du Pacifique*. This book conducts a systematic refutation of anthropocentrism and probes effective paths for harmonious coexistence between humanity and nature. Through refined textual portrayals of the essence of ecological civilization, Tournier puts forward a novel viewpoint to reconcile the structural

conflicts between modern civilization and natural ecosystems. Even so, conventional ecocritical studies still suffer from inherent theoretical limitations in decoding complex human-nature interactions, a gap that can be well filled by intersubjectivity theory. Tournier's ecological discourse expands the theoretical horizon of literary ecocriticism and provides solid textual evidence for subsequent exploration of equal human-nature interactive relations from an intersubjective perspective.

As a pivotal theoretical pillar for modern ecological literary criticism, intersubjectivity theory effectively remedies the theoretical defects of traditional anthropocentric ecological views. In his monograph *Ecological Criticism: The Dawn of Intersubjectivity*, Chinese scholar Wang Xiaohua elaborates the core connotation of ecological intersubjectivity. He argues that the fundamental paradox of modernity can only be resolved through the establishment of a sound set of ecological norms. Wang stresses that recognizing the subjective initiative of all living beings helps define interpersonal, human-nature and intra-natural connections as equal intersubjective interactions, which serves as the core normative principle for all ecological behaviors^[2]. This theoretical framework validates the independent subjective value of natural organisms, rejects the hegemonic and exploitative human attitudes toward nature driven by instrumental rationality, and consolidates a robust theoretical basis for interpreting equal dialogue and symbiotic interactions between humans and nature in literary texts.

In his autobiographical prose collection *Le vent Paraquet*, Tournier defines the core theme of *Vendredi ou les Limbes du Pacifique* as "the collision and integration of two civilizations between two individuals on a desert island"^[3]. This formulation underscores a fundamental divergence between Tournier's characterization of Friday and Daniel Defoe's canonical depiction of the figure. In Defoe's narrative, Friday is portrayed as an uncivilized and submissive subordinate who is entirely dependent on Robinson and devoid of independent civilizational identity. By contrast, Tournier constructs Friday as a legitimate embodiment of a complete and self-sufficient civilization. As a twentieth-century intellectual who reflected profoundly on the predicaments of modern industrial society, Tournier reconfigures the relational dynamics between Robinson, Friday, and the desert island. Within his textual framework, industrial civilization and natural civilization coexist on equal and parallel footing, devoid of hierarchical judgments of progress or backwardness. This innovative relational paradigm manifests Tournier's sophisticated understanding of human-nature interconnectedness, as well as his consistent pursuit of harmonious coexistence between humanity and the natural world.

Regarded as a profound ecological fable in modern French literature, Michel Tournier's masterpiece subverts the creation tradition of conventional island literature that advocates rational supremacy and colonial conquest. Centering on the protagonists' spiritual transformation and innate pursuit of natural authenticity, the novel profoundly deconstructs the dominant anthropocentric discourse in Western rational civilization. On the ground of Wang Xiaohua's ecological intersubjectivity theory, this paper focuses on the tripartite interactive survival relationship among Robinson, Friday and the uninhabited island. It further adopts the intersubjective principle as the major analytical basis to explore the internal operation logic of their relational changes, interpret the unique non-anthropocentric ecological ideas hidden in the text, and summarize the novel's distinctive ideological value in ecological criticism. This research also intends to offer feasible theoretical enlightenment for addressing current ecological problems and promoting sustainable harmonious coexistence between humanity and nature.

3. Analysis of the Tripartite Relationship Based on Intersubjectivity Principle

Ecological intersubjectivity theory holds that all living organisms and natural entities possess independent subjective value, and genuine harmony between humans and nature is built on equal communication, mutual respect, and interactive symbiosis among diverse subjects. Michel Tournier's novel vividly presents the evolutionary transformation of human ecological cognition through the shifting tripartite relationships among Robinson, Friday, and the deserted island. Based on the principle of intersubjectivity, this chapter elaborates three progressive stages of relationship evolution: opposition and conquest, adaptation and symbiosis, as well as integration and interdependence. It further explores how the novel subverts anthropocentric hegemony and demonstrates the gradual awakening and ultimate fulfillment of ecological intersubjectivity.

3.1. Opposition and Conquest: The Deviation from Intersubjectivity

Wang Xiaohua argues that the deviation from intersubjectivity serves as one of the fundamental causes of modern ecological crises. Dominated by instrumental rationality, traditional human thought regards nature as a passive and subordinate object, ignoring its inherent subjective attributes and

ecological laws and thereby triggering confrontational tensions between humanity and ecosystems. Following his shipwreck, Robinson endures severe survival challenges on the desolate island. Shaped by Western industrial civilization, his cognitive framework defines the island as an alien, risky, and unpredictable natural space waiting for human conquest and transformation. Driven by the urgent need for survival, Robinson devotes himself to restructuring the island's environment to create a space that fully meets human living needs. He carries out large-scale ecological reconstruction, including burning wild vegetation for land reclamation and cultivating vast stretches of grassland and forest. Nevertheless, confined by inherent anthropocentric limitations, he fails to reflect on the potential ecological consequences of such destructive acts, such as soil erosion, vegetation degradation, and the disruption of biological habitats.

Robinson's early behaviors on the island reflect a typical self-centered value system. He treats all island resources as mere tools for individual survival and development, completely disregarding the island's intrinsic ecological value and the holistic integrity of its ecosystem. At this stage, Robinson acts as the sole dominant subject on the island, burdened by immense survival pressure and spiritual loneliness. The imbalanced binary opposition between human subject and natural object alienates his relationship with the island, making equal intersubjective interaction unattainable.

Likewise, Robinson's initial treatment of Friday fundamentally contradicts the core spirit of intersubjectivity. Upon their first meeting, Robinson stereotypes Friday as an uncivilized primitive. The arbitrary naming of "Friday" intends to position him as a marginal, contingent, and episodic subordinate character in Robinson's life^[4]. Plagued by long-term loneliness, Robinson eagerly establishes a superior-subordinate hierarchy against Friday. He imposes Western language, social norms, and labor disciplines on Friday to exercise absolute domination and hierarchical oppression. Within this rigid power structure, Robinson refuses to recognize the uniqueness of Friday's primitive culture, values, and lifestyle, arbitrarily dismissing Friday as insensitive to Western notions of order, discipline, calculation, and organization. Trapped in a passive and oppressed position, Friday is unable to voice his inner thoughts and spiritual needs. The absence of mutual understanding, equal dialogue, and sincere respect between the two deviates thoroughly from the interactive equality advocated by intersubjectivity, reducing their bond to a pure power relationship of domination and subordination.

3.2. Adaptation and Symbiosis: The Silent Awakening of Intersubjectivity

With the accumulation of island living experience, Robinson gradually breaks free from the cognitive constraints of instrumental rationality and achieves preliminary adaptation to the island's ecological environment. He begins to perceive the inherent operational laws of nature and rationally utilizes local resources to improve his living conditions. By renaming the land "Hope Island", Robinson abandons the rigid subject-object dualism and realizes that subjects and objects are inherently integrated and indivisible. His spiritual cognition undergoes subtle transformation: he views the island as a nurturing mother and intimate companion, endowing it with emotional and subjective significance through spiritual imagination. Evidently, the seed of intersubjective awareness has already taken root in Robinson's mind long before Friday's arrival.

Unlike his previous plundering and transformative attitudes toward nature, Robinson no longer exploits island resources without restraint. Instead, he maintains ecological balance through moderate labor and positive feedback, forming a benign interactive bond with the island ecosystem. The confrontation between humans and nature gradually fades away, and Robinson starts to regard himself as an integral part of the island's ecology, respecting the inherent laws of natural operation. This profound relational shift not only optimizes his living conditions but also nourishes his spiritual world, miraculously alleviating his long-standing loneliness.

Friday's innate way of coexisting with nature further accelerates Robinson's ecological cognitive reform. Guided by primitive instincts and intuitive ecological perception, Friday adeptly lives in harmony with all island creatures. He improves living conditions through eco-friendly and natural methods, such as eliminating domestic waste by leveraging the predatory habits of red ants and crafting primitive yet practical weapons, sustaining a harmonious symbiosis with local fauna^[4]. His integrated, nature-oriented worldview stands in stark contrast to Robinson's rational, utilitarian, and calculation-based civilized cognition, prompting Robinson to reflect deeply on his previous discriminatory and dominant attitudes.

In his journal entries, Robinson sincerely confesses his inner guilt and self-doubt. He realizes that he would also feel helpless and desperate if placed in Friday's vulnerable situation on an island governed by rational arbitrariness^[4]. He clearly recognizes that he has become a demon-like figure in Friday's eyes,

as if observing his own distorted reflection in a deformed mirror. He repeatedly questions whether his enforcement of self-formulated civilized rules on Friday violates human benevolence and kindness. In their long-term cohabitation, the deserted island evolves from a mere living backdrop into a vital medium for their spiritual communication and relational reconciliation. Cultural estrangement and hierarchical gaps gradually dissolve, and the rigid master-servant hierarchy collapses quietly. The two gradually interact with equality and tolerance, exploring shared survival wisdom and spiritual resonance. This positive transition from opposition to understanding and from hierarchy to cooperation manifests the gradual awakening and initial embodiment of intersubjectivity in both human-nature and interpersonal relationships.

3.3. Integration and Interdependence: The Ultimate Fulfillment of Intersubjectivity

Friday's detonation of the ammunition depot marks a pivotal turning point for Robinson's thorough integration with the island and the ultimate realization of ecological intersubjectivity. As a product of human civilization brought by Robinson, the ammunition depot symbolizes human desires for conquering and reshaping nature. Its destruction completely strips Robinson of his identity as a civilized reformer, allowing him to re-examine his existential connection with the island as a pure natural being. At this moment, Robinson senses profound spiritual renewal, as if a brand-new self is breaking free from the shackles of his old civilized mindset.

He begins to intuitively perceive the island's unique vitality and spiritual presence. He feels the vibrant joy brought by sunrise and truly comprehends the ecological operation of all things: green leaves serve as the lungs of trees, and wind embodies the breath of forest life. He thoroughly abandons the utilitarian mindset of transforming and exploiting nature through human rationality. Hope Island no longer appears as undeveloped land awaiting human colonization and exploitation. Instead, it transforms into a spiritual "sun kingdom" capable of equal life-to-life dialogue with Robinson, possessing independent subjective consciousness and ecological vitality^[4]. The island's seasonal rhythms synchronize with Robinson's survival patterns, and natural ecological feedback guides his labor and daily choices. The two eventually form an intimate, interactive, and mutually supportive symbiotic bond.

At the end of the novel, Robinson refuses to return to secular human society with the crew of the White Bird. Brief contact with modern civilization leaves him feeling alienated and incompatible. He fears that the spiritual bliss and peace granted by the island's "sun kingdom" will vanish once he returns to the rigid, utilitarian order of human society^[4]. For Robinson, modern civilization is no longer a spiritual destination but a barrier to harmonious coexistence with nature. Beyond providing material resources for survival, the deserted island endows him with ultimate spiritual belonging and existential meaning. Robinson's daily life becomes an organic component of the island's ecological cycle, while the island's ecological existence constitutes the core of Robinson's spiritual value. The traditional subject-object dichotomy completely vanishes, and the ultimate ecological intersubjectivity between humans and nature is fully achieved through mutual integration and interdependence.

Meanwhile, the ammunition depot explosion triggers a subversive qualitative transformation in the relationship between Robinson and Friday. The accident stems from Friday's deep fear of Robinson's violent punishment and hierarchical suppression. Nevertheless, after experiencing this drastic incident, Robinson loses all his previous arrogance and desire for control, showing no anger or resentment whatsoever. The two return to a pure and natural state of life: they bury their old dog Tyne together, share daily bathing and meals, and Robinson even voluntarily participates in the primitive games that he once deemed beneath his civilized dignity.

The civilized master-servant hierarchy established by Robinson collapses completely. He no longer attempts to discipline and reshape Friday according to Western civilized standards. Instead, he learns from Friday's natural ecological wisdom and sincerely regrets his past oppressive behaviors. Their conflicts are no longer resolved through hierarchical suppression but through equal and natural interaction, such as venting emotions through symbolic puppets and sand sculptures to achieve spiritual communication and mutual tolerance. Robinson thoroughly abandons his prejudice against primitive civilization and yearns for the pure natural temperament embodied by Friday. Facing life challenges, they support and accompany each other, building an equal partnership that transcends hierarchical and cultural barriers. This thorough transition from master-servant domination to equal interdependence represents the highest realm of intersubjectivity in interpersonal relations. Robinson's final rejection of human society demonstrates his liberation from the constraints of instrumental civilization and his sincere cherishment of the equal, nature-based, symbiotic intersubjective relationship he has built with Friday and the island ecosystem.

4. Ecological Enlightenments of *Vendredi ou les Limbes du Pacifique*

Centering on the core research theme of An Analysis of Ecological Implications in *Vendredi ou les Limbes du Pacifique*, this chapter further summarizes and sublimates the textual connotations and practical values of the novel's ecological thoughts on the basis of the previous analysis of the tripartite relational evolution among Robinson, Friday and the deserted island. As demonstrated in the above chapters, the three core elements in the novel have experienced a complete developmental process from confrontational conquest, adaptive symbiosis to integrated interdependence under the guidance of intersubjectivity theory. This dynamic transformation of human-nature and interpersonal relations is the concrete embodiment of Tournier's unique ecological conception, which effectively subverts the anthropocentric rational tradition embedded in traditional Western desert island literature. On this basis, this chapter expands the research dimension from three complementary perspectives: the theoretical deconstruction of anthropocentrism, practical enlightenment for global ecological crises, and extended humanistic social value. It further excavates the profound ecological implications of the text, realizes the organic unity of textual interpretation, theoretical verification and practical reflection, and ultimately forms a complete logical closed loop for the whole study.

4.1. Intersubjective Deconstruction of Traditional Anthropocentrism

Traditional Western ecological ethics and literary criticism have long been constrained by the cognitive paradigm of anthropocentrism. Centered on human instrumental rationality, this paradigm prioritizes human survival and developmental interests as the sole criterion of value judgment, constructs a rigid subject-object binary opposition, and relegates natural ecosystems and heterogeneous ethnic groups to passive instrumental objects subordinate to human needs. Essentially, anthropocentrism relies on the expansion of human subjective hegemony to establish an unequal hierarchical existential order, which ignores the intrinsic subjective rights of all natural life and the existential uniqueness of heterogeneous cultures. Such cognitive bias constitutes the fundamental ideological source of modern human-nature alienation and interpersonal conflicts.

The whole narrative of *Vendredi ou les Limbes du Pacifique* presents a vivid textual process of breaking anthropocentric shackles through intersubjective awakening. In the early stage of island exile, Robinson is deeply influenced by Western colonial discourse and instrumental rationality. He defines the uninhabited island as a wild and uncultivated space to be reconstructed, arbitrarily exploits island resources to satisfy his survival needs, and imposes hierarchical discipline and cultural transformation on Friday. These typical anthropocentric behaviors fully reflect the one-sidedness and limitations of human-centered ecological cognition. Nevertheless, in the long-term coexistence with the island ecosystem and Friday, Robinson gradually abandons his arrogant subject hegemony. He no longer treats nature as a exploitable tool or regards primitive culture as a backward object to be reformed, but actively recognizes the independent operational laws and spiritual vitality of natural ecology, as well as the equal existential dignity of heterogeneous individuals.

It is noteworthy that the novel's intersubjective subversion of anthropocentrism does not deny the legitimate subjective status and active creativity of human beings. Instead, it dismantles the unfair hierarchical structure of "human supremacy and natural subordination" dominated by instrumental rationality. By reconstructing an equal interactive mechanism featuring mutual respect, mutual tolerance and symbiotic coexistence among multiple subjects, Tournier provides persuasive textual evidence for contemporary ecological criticism to break free from anthropocentric bondage. This theoretical deconstruction also lays a solid ideological foundation for understanding the novel's core ecological implications and realizing the harmonious coexistence of diverse existential subjects.

Nevertheless, with the gradual awakening of intersubjective consciousness, Robinson transcends his self-centered cognitive limitations. He no longer regards nature as a subordinate tool nor treats heterogeneous cultures as backward objects to be disciplined. Instead, he recognizes the inherent operational laws and spiritual vitality of the island ecosystem, and respects the unique survival wisdom and existential dignity embodied by Friday. This cognitive shift effectively subverts the supreme status of human rationality in traditional ecological discourse. It is worth noting that the novel's deconstruction of anthropocentrism does not negate human subjectivity or subjective initiative; rather, it reconstructs an equal interactive order among multiple subjects. By eliminating the unequal hierarchical opposition between humans and nature, self and other, Tournier's ecological narration provides solid textual evidence for breaking anthropocentric prejudices and realizing equal symbiosis of all existential subjects.

4.2. Practical Enlightenments for Contemporary Global Ecological Crises

The ecological value of Tournier's works is not only reflected in the subversion and reflection of traditional anthropocentric theories at the theoretical level, but also lies in its powerful practical guiding significance for solving contemporary global ecological predicaments. In the context of continuous advancement of modern industrialization and urbanization, human society has long been trapped in the cognitive misunderstanding of conquering and transforming nature. The rampant instrumental rationality makes human beings infinitely exploit natural resources for economic development and material satisfaction, resulting in a series of severe ecological problems such as global climate warming, sharp decline in biodiversity, gradual depletion of fossil energy and frequent ecological disasters. Meanwhile, the excessive expansion of self-subjectivity also leads to the widespread alienation of interpersonal relations and the intensification of cross-cultural conflicts, forming a dual crisis of ecological environment and social ecology.

The root of all modern ecological and social crises originates from the extreme alienation of subject-object relations under the guidance of anthropocentrism, which is highly consistent with Robinson's initial cognitive dilemma on the island. When human beings arbitrarily regard nature as an inexhaustible resource reserve and treat heterogeneous cultures and groups as backward objects to be transformed and disciplined, the balance of the overall existential order will inevitably be broken. The unilateral plunder of nature will trigger the collapse of ecological systems, while the disregard of other subjects' subjective rights will lead to the estrangement and opposition of interpersonal and intercultural relations. The whole series of relational evolution presented in *Vendredi ou les Limbes du Pacifique* provides an effective solution path for modern societies to get out of ecological dilemmas.

From the perspective of ecological intersubjectivity, nature is no longer a passive, silent and usable material carrier, but a living subject with independent ecological laws, spiritual perceptions and interactive feedback capabilities. This cognition fundamentally corrects the industrial civilization's wrong view of "human conquers nature". Contemporary ecological governance and environmental protection practices need to completely abandon the arrogant instrumental thinking of human-centered domination and transformation, and establish an ecological cognitive system that respects the subjective status of all natural beings. In the face of global climate change, biodiversity protection and ecological restoration governance, human society should abandon the unilateral dominant intervention mode, respect the inherent operation rules of natural ecosystems, and take the symbiotic interaction between human and nature as the core principle of ecological construction.

4.3. Extended Humanistic Ethics and Social Ecological Value

As an effective supplement to natural ecological research, the intersubjective ecological thoughts of *Vendredi ou les Limbes du Pacifique* also contain profound humanistic ethical connotations, which expand the research boundary of the novel's ecological implications from natural ecology to social ecology. Ecological literary criticism emphasizes the integration of natural reflection and humanistic reflection, holding that the harmony of human-nature relations and the harmony of interpersonal and cross-cultural relations are intrinsically unified. As demonstrated in previous chapters, the balanced intersubjective relationship between Robinson and the island lays a solid spiritual foundation for his equal communication with Friday, while the mutual tolerance and understanding between the two individuals further consolidate the stable operation of the overall ecological community.

The instrumental rationality that triggers modern ecological deterioration also leads to the marginalization of humanistic values and the alienation of interpersonal emotions. The self-centered developmental logic dominating human attitudes toward nature has gradually penetrated into social interaction, resulting in widespread egoism, insufficient mutual tolerance and prominent cross-cultural communication barriers. Most modern social conflicts essentially stem from the same hegemonic subject consciousness as anthropocentrism, that is, the blind pursuit of self-superiority and the deliberate denial of the existential value of heterogeneous subjects. Breaking through the limitations of single natural ecological research, Tournier's intersubjective thoughts realize the organic integration of natural ecological criticism and social ecological criticism.

The transformation of Robinson and Friday's relationship from hierarchical opposition to equal partnership constructs a typical literary paradigm for modern interpersonal communication and cross-cultural dialogue. The novel clearly conveys that all individual subjects, regardless of cultural background and civilized development level, possess equal existential dignity and subjective value, and no absolute hierarchical superiority exists among different individuals and cultures. Only by abandoning

civilized prejudice and hegemonic consciousness, tolerating cultural and individual differences, and constructing an interactive model of mutual learning and spiritual reconciliation, can modern society eliminate interpersonal estrangement and achieve inclusive coexistence. This humanistic extension perfects the multi-dimensional connotation of intersubjective ecological view, endowing the novel's ecological implications with dual guiding significance for natural ecological governance and social ethical construction.

The relational shift between Robinson and Friday perfectly illustrates the social ethical value of intersubjectivity. From hierarchical domination to equal communication and mutual tolerance, their spiritual reconciliation breaks the civilized superiority complex and cultural hegemony embedded in Western rational discourse. The novel conveys that all individual subjects, regardless of cultural background and developmental differences, possess equal existential dignity and subjective rights. No subject should arbitrarily discipline or transform heterogeneous others with self-centered standards. This humanistic supplement remedies the limitation of pure ecological environmental research, proving that Tournier's ecological view is not only confined to natural ecological governance, but also provides effective ideological guidance for modern interpersonal communication, cross-cultural dialogue and social community construction.

5. Conclusions

In conclusion, this article investigates the evolving triangular relationship between Robinson, Friday and the uninhabited island in Tournier's *Vendredi ou les Limbes du Pacifique*, seeking to unpack the intricate ecological meanings woven into the textual fabric of the work. Whereas classic desert-island fictions typically uphold rational supremacy and endorse human domination over nature, Tournier's narrative undergoes a striking spiritual transition. It abandons humanity's aggressive conquest of nature and instead embraces sincere dialogue and interdependent coexistence between humans, natural creatures and culturally distinct individuals. Such innovative narrative arrangement successfully undermines the entrenched anthropocentric framework that has long dominated relevant literary interpretations, thereby correcting the one-sided ecological perspectives prevalent in traditional critical studies. Beyond its theoretical contributions to ecocritical research, this textual analysis yields tangible enlightenment for contemporary ecological governance practices.

In 1995, American ecocritic Lawrence Buell published *The Environmental Imagination: Thoreau, Nature Writing, and the Formation of American Culture*, a landmark work in the field of ecocriticism. He argued in the book that "An environmental crisis is an imaginative crisis as well. To heal the environment is to find better ways of imagining nature and humanity's relation to it..."^[5]. Buell has long held the belief that the humanities, particularly literary and cultural studies, can raise people's environmental awareness and thus contribute to understanding and addressing the environmental crisis. Tournier's novel precisely echoes such viewpoints and delivers profound ecological reflections through its unique storyline.

Robinson's early plundering behaviors, driven by instrumental rationality and self-serving hegemonic thinking, lay bare the fundamental source of modern human-nature alienation. These depictions prompt contemporary communities to respect nature's independent subjectivity and follow inherent ecological laws in environmental protection and ecological restoration. Gradually built up in the story, the equal rapport between Robinson and Friday further extends ecological contemplation to social ethical domains, linking ecological balance closely with harmonious interpersonal communication and cross-cultural integration. Regarded as a profound ecological parable, Tournier's literary creation affirms that all living creatures within an integral ecological community share equal existential value. By exploring the novel's ecological connotations from multiple dimensions, this study enriches existing ecocritical research outcomes. It also provides solid theoretical reference for modern societies to reconstruct ecological ethics, ease intertwined social and ecological conflicts, and foster long-term sustainable harmony between human civilization and the natural ecosystem.

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