



**COLONIALISM, SLAVERY AND RELIGION IN DANIEL DEFOE'S
*ROBINSON CRUSOE***

GHANIM ALSHAMMARI

JANUARY 2016

**ÇANKAYA UNIVERSITY
THE GRADUATE SCHOOL OF SOCIAL SCIENCES
ENGLISH LITERATURE AND CULTURAL STUDIES**

MASTER THESIS

**COLONIALISM, SLAVERY AND RELIGION IN DANIEL DEFOE'S
*ROBINSON CRUSOE***

ALSHAMMARI, Ghanim

JANUARY 2016

Title of the Thesis: **Colonialism, Slavery and Religion in Daniel Defoe's *Robinson Crusoe***

Submitted by : **Ghanim Mohammed Ali ALSHAMMARI**

Approval of the Graduate School of Social Sciences,
Çankaya University.


Prof. Dr. Mehmet AZICI

Director

I certify that this thesis satisfies all the requirements as a thesis for the degree of Master of Arts.



Assoc. Prof. Dr. Özlem UZUNDEMİR

Head of Department

This is to certify that we have read this thesis and that in our opinion it is fully adequate, in scope and quality, as a thesis for the degree of Master of Arts.

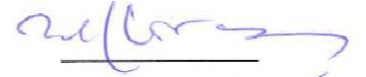

Dr. Bülent AKAT

Supervisor

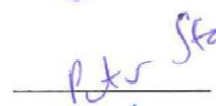
Examination Date: 11.01.2016

Examining Committee Members

Asst. Prof. Dr. Mustafa KIRCA (Çankaya Univ.)



Asst. Prof. Dr. Peter STARR (Fatih Sultan Mehmet Univ.)

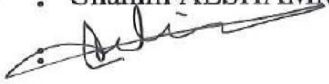


Dr. Bülent AKAT (Çankaya Univ.)



STATEMENT OF NON-PLAGIARISM

I hereby declare that all information in this document has been obtained and presented in accordance with academic rules and ethical conduct. I also declare that, as required by these rules and conduct, I have fully cited and referenced all material and results that are not original to this work.

Name, Last Name : Ghanim ALSHAMMARI
Signature : 
Date : 11.01.2016

ABSTRACT

COLONIALISM, SLAVERY AND RELIGION IN DANIEL DEFOE'S *ROBINSON CRUSOE*

ALSHAMMARI, Ghanim

Master Thesis

Graduate School of Social Sciences

M.A., English Literature and Cultural Studies

Supervisor: Dr. Bülent AKAT

January 2016, 56 pages

This thesis discusses Daniel Defoe's *Robinson Crusoe* in the light of the developments of colonization in the 18th century. Defoe's fictional castaway can be read as an expression of how the author viewed the current events taking place in his society. The thesis will analyze the characters of Robinson Crusoe and Friday as a reflection of the British society and its capitalist and colonizing policy. In the novel, Defoe portrays the picture of the two characters through their social behavior, their relationships, and their spoken words as the slave-master relationship. The present thesis will examine *Robinson Crusoe* in terms of three main issues; namely colonialism, slavery and religion. As such, this study attempts to provide a definition for each of these terms, making references to the relevant parts of the novel. Underlying Crusoe's relationship with Friday is the issue of colonialism, a theme that is closely associated with slavery and religion. According to the colonial system, Crusoe, the master, represents the colonizing power in the novel, while Friday is shown as a subaltern character who is fully under the control of the imperial power. The significance for the representation of capitalist economy can be seen in the way

Crusoe builds the house in which he lives, tames the animals on the island, and prepares the fields for cultivation. On the other hand, Friday has to work, follow, and just listen to Crusoe. Friday, according to this interpretation of Defoe, represents not only the colonized, but also the British working class; while Crusoe represents the industrialist middle class. The main argument of this thesis is that one can read *Robinson Crusoe* as a reflection of the practices of capitalism and its outgrowth, colonialism, with slavery and religion usually being an integral part of any system in which the principles of capitalism and colonialism are put into practice.

Keywords: Daniel Defoe, *Robinson Crusoe*, Colonialist Interpretation, Individualism, Capitalism, Exploitation, Slavery, Religion.

ÖZ

DANIEL DEFOE’NUN ROBINSON CRUSOE ESERİNDE SÖMÜRGEÇİLİK, KÖLELİK VE DİN

ALSHAMMARI, Ghanim

Sosyal Bilimler Enstitüsü

İngiliz Edebiyatı ve Kültür Çalışmaları Yüksek Lisans Programı

Danışman: Dr. Bülent AKAT

Aralık 2016, 56 sayfa

Bu tez, 18. yüzyılda yaşanan sömürgecilik hareketleri çerçevesinde Daniel Defoe’nun Robinson Crusoe isimli eserini ele almaktadır. Defoe’nun ıssız bir adada mahsur kalan bir karakterin yaşadıkları üzerine betimlediği kurgu, yazarın toplumda gerçekleşen olayları nasıl gördüğüne ilişkin bir bakış açısı olarak okunabilir. Bu çalışma, Robinson Crusoe ve Cuma karakterlerini, İngiltere’nin izlediği kapitalist ve sömürgeci politikaların bir yansıması olarak analiz edecektir. Romanda, Defoe, iki karakterin sosyal davranışları, efendi-köle ilişkileri ve söyledikleri sözlerle portrelerini çizmektedir. Bu tez, sömürgecilik, kölelik ve din gibi üç ana tema üzerinden *Robinson Crusoe*’yu inceleyecektir. Bu bağlamda hikayenin ilgili bölümlerinden örnekler verilerek bu terimlerin her biri üzerinde yorumlar yapılacaktır. Sömürgecilik sistemi bağlamında, kaptan Crusoe iktidarı temsil eden bir karakter olarak tasvir edilirken, Cuma tamamen İngiliz iktidarının kontrolü altında olan güçsüz bir karakter olarak karşımıza çıkar. Kapitalist ekonominin önemi, Robinson’ un yaşadığı evi inşa etmesi, adadaki hayvanları evcilleştirmesi ve araziyi tarıma uygun hale getirmesi gibi olaylarda açık olarak görülebilir. Öte yandan, Cuma’nın yapması gereken şey Crusoe’nun kendisine verdiği emirleri harfiyen

uygulamak ve sürekli çalışmaktır. Defoe'nun eserine bu açıdan bakıldığında, Cuma sadece sömürge haline getirilmiş olanı değil, aynı zamanda İngiliz işçi sınıfını temsil eder. Crusoe ise sanayileşmiş orta sınıfı temsil etmektedir. Bu çalışmada ortaya konan temel düşünce, *Robinson Crusoe* romanını, kölelik ve din gibi iki önemli boyutuyla öne çıkan kapitalizm ve sömürgeciliğin ana ilkelerinin uygulandığı bir eser olarak görmenin mümkün olduğudur.

Anahtar Kelimeler: Daniel Defoe, *Robinson Crusoe*, Sömürgeci Bakış Açısı, Ekonomi, Sömürü, Kölelik, Din.

To My Patient Family

And

My Wounded Country

ACKNOWLEDGEMENTS

Thanks to God the most compassionate and the most merciful. May Allah's mercy and peace be upon our prophet Mohammed, who invites us to science and wisdom, and his household.

I am indebted to my supervisor Dr. Bülent AKAT and Dr. Peter Jonathan STARR who caused the existence of this work, for their excellent guidance, suggestions, and encouragement from the initial to final level through developing this study.

I have no words to express my thankfulness to Dr. Mustafa KIRCA and Dr. Ertuğrul KOÇ, without whose caring, advice and criticism this thesis could not have been completed.

Finally, I would like to express my sincere gratitude to my family and whole friends for their everlasting supporting and a valuable, it is pleasure to evaluate their helping and cheering up me.

TABLE OF CONTENTS

STATEMENT OF NON-PLAGIARISM.....	iii
ABSTRACT.....	iv
ÖZ.....	vi
ACKNOWLEDGEMENTS.....	ix
TABLE OF CONTENTS.....	x
INTRODUCTION.....	1
CHAPTERS	
1 ECONOMIC AND SOCIAL BACKGROUND.....	8
1.1. Exploitation, Robinson Crusoe is a Typical Exploiter.....	8
1.2. Individualism and capitalism.....	14
1.3. Colonialism and Economic Development.....	16
2 COLONIALISM AND SLAVERY.....	19
2.1 Slavery as Part of a Value System.....	19
2.2 Attitude of Colonials to Land, (The Island).....	22
2.3 Slavery as Tool for Colonial Approaches.....	23
2.4 Survival and Innovation.....	28
2.5 The Theme of Freedom.....	31
3 THE PURITAN ETHIC IN ROBINSON CRUSOE.....	34
3.1 Max Weber's Thesis and <i>Robinson Crusoe</i>	34
3.2 Religious Ideas of Sin and Punishment in <i>Robinson Crusoe</i>	38
3.3 Friday and the Cannibals.....	44
3.4 Religious Opinions on Authority Expressed in Crusoe.....	48
CONCLUSION.....	52
WORKS CITED.....	57
CURRICULUM VITAE.....	A1

INTRODUCTION

Daniel Defoe, his novels, short stories and journalism, lived in a London of burgeoning commerce, and his writings were designed to attract customers and earn profits. In contrast to the Augustan writers of his time, Defoe has made the world and values of capitalism his own. Thus, although the island in *Robinson Crusoe* limits the range of settings, and life as a castaway limits the complexity of relations, Crusoe as a character has all the aspirations and attitudes of a London manufacturer and trader. This allows the book, written at the outset of British imperial ambitions, to become a consistent and intense expression of the colonial (capitalist), expansionist class. When Karl Marx chose to examine the *homo economicus*, or capitalist, in *Das Kapital*, Chapter 1, he refers to Crusoe. David Ricardo does this also, as does James Joyce in his critique of the British.

The method followed in this thesis aims at placing the novel into a wide historical and social context, allowing us to understand the work as a powerful symbol of its age. Novak points out in his book, *Daniel Defoe: Master of Fictions*, that, “to modern critics it has appeared as an economic parable, a spiritual autobiography, an adventure story, and a fable illustrating human development and education” (Novak, 2008 536). In this thesis the first line will be explored. The conclusion will thus draw together and evaluate the book's economic (colonial capitalism), social (slavery) and religious themes, which amount to an imperial message. It is not surprising that *Robinson Crusoe* remained standard reading, and was highly-praised throughout the colonial era.

Daniel Defoe's novel considered to be the author's masterpiece, along with *Moll Flanders*, and such works of what could be called realistic fiction paved the way for the full development of the novel as a genre. While Defoe achieved fame and notoriety with his pamphlet *The Shortest Way with the Dissenters*, written in 1702, it was not until he published *Robinson Crusoe* in 1719 that he achieved international fame, and the book was soon translated and read on the continent. In

this book, Defoe shows his mastery of stories about convincing characters in realistic situations, using simple prose. The *Crusoe* adventure was based partly on the diaries of castaways, or sailors caught by pirates, which were popular at the time. It is widely believed that the novel is based on the experiences of Alexander Selkirk, a Scottish mariner, who lived on the island of Juan Fernandez for four years and four months until he was rescued by Captain Woodes Rogers in 1709. (James, 1989: 18) At the same time the narrative realism was the product of his long years of work as a journalist.

Defoe's use of realistic elements in a fictional work was rather revolutionary for his time. The general temper of literary realism is an emphasis on the external world: the protagonist (no longer hero) will interact not only with thoughts, i.e. abstractions, but primarily with things, physical circumstances. The technical elements of a realistic work are set out by Ian Watt: "[T]he use of non-traditional plots, either wholly invented or based in part on a contemporary incident [...] [S]ome specific aspects of narrative technique [...] characterization, and presentation of background" (Watt, 1964, 15, 17). Above all, we can expect novels to create the impression that the story unfolds against a background of a particular time in history, and at a particular place. In the previous generations, writing a fiction involved elaborated compositions in a clearly artificial style with strong references to traditional motifs and little concern with circumstantial detail. On the contrary, Defoe's narrative style looks like a reporter's in that it includes a detailed description of authentic facts and supporting evidence. *Robinson Crusoe* itself was broadly considered to be authentic at its time of publication. Defoe's dominant purpose was to write fiction in a more factual way so that readers would be convinced that what they were reading about was true.

In Defoe's case, *Crusoe* can be seen as thinking in the way his author did. As James Sutherland puts it, "What Defoe wrote is closely associated with his life experience, including his friends and enemies and the natural advantages of the merchant and dissenter" (Sutherland 1970: 10). The reader is repeatedly reminded of the fact that Defoe was a professional writer who was eager to supply any content the printing press could use: trail reports, parliamentary and coast updates. His main

concern was to convince readers that the events came from true stories, so that he could maintain their interest.

This thesis will explain how closely, and in how many ways, Crusoe can be connected with the themes of colonial capitalism and Protestant ethics. Apart from Crusoe's obvious concern with ownership, expansion, and increasing gain, his attitude is one dominated by what can be called individualism. The basic unit for human society is the productive individual, and that person's dependents are made valuable through the service they offer. This thesis is built around the idea that *Robinson Crusoe* can be read as a representative work in which effort, religion and slavery are used by a colonialist, Crusoe, as a means to achieve his materialistic goals. Within this framework, this paper will analyze the various contexts in which Crusoe represents different attitudes and assumptions about society and beliefs, including the island and the community he creates there. Furthermore, this study aims to show that Defoe is a materialistic colonialist and an acquisitive capitalist. The character of Crusoe is representative of his age, a typical man of the eighteenth-century driven by capitalist and colonialist motives. Having been brought up in a culture that treats non-Europeans as the other, Crusoe considers Friday to be someone who does not belong to home civilization.

The chapters in this study will be constructed according to certain aspects of colonialism. Crusoe cultivates and possesses the island, and he feels that everything there is his own property, even Friday himself. He has come to a strange and isolated island where he meets Friday. They turn the island into a fertile and livable setting through their intelligence and hard work. This fact will be discussed in detail in Chapter One, which mainly focuses on the incidents that occur on this island and how Crusoe constructs his colony. In the novel, there is no passage which cannot be interpreted, as we show in this chapter, in terms of capitalist ethics and Calvinism.

In the second chapter of the thesis, the background of slavery will be discussed and analyzed within the context of the novel. The servant in the 18th century was a man or a woman, usually youthful and loyal, who was hired to work for the chief of a household in exchange for room, food and salary. The manner in which Crusoe conducts the slave-master relationship with Friday represents the

attitude of colonial rule, namely that of the European White man. The presence of Crusoe and Friday in the novel as a model of the master-servant relationship reflects the authority of colonialist British society over the island. This has been achieved through the use of European skill, agriculture and even a basic political hierarchy.

The third chapter includes various aspects of the way religion influences human life. The 18th century was the age of aristocracy, which had the broadest social, political and economic influence on civilized society. As a matter of fact, Defoe's lifetime coincided with the rise of capitalism, supported by a new, Calvinist expression of Christianity. During this period, the State was very much intertwined with the Church. Religion dominated the social hierarchy and class structure in society at that time. There are several incidents in *Robinson Crusoe* which reflect the influence of religion on the contemporary society. In fact, the Bible makes an occasional appearance in the book, particularly when Crusoe guides Friday and teaches him Christianity. In this chapter, it will be shown that Max Weber's interpretation of Calvinism closely conforms to Crusoe's faith and actions. It will be argued that Weber's thesis can greatly assist us in reading *Robinson Crusoe*, as it clarifies above all the passages in the novel, and there are many, which discuss such issues as divine providence, free-will, and material rewards and punishments.

In conclusion, one can safely argue that in *Robinson Crusoe* Defoe deals with themes such as Crusoe's manner of cultivating and possessing the island, the relationship between master and servant, and how religion can be used as a means to implement the principles of colonialism. Religion and civilization can be used as tools to justify colonial expansions, which involve aggression, violence and capitalist manipulation of individuals as well as broken individual relationships. This paper also aims to show that mental discourses, which represent the authority of colonialism, can prove to be more effective than political methods in achieving control over others. Although such a reading of the novel is far from new, it is worth another account because it is above all with Defoe that we are able to understand some fundamental characteristics of modern society and literature. As Richard Braverman argues, "Defoe's novel deals with the most significant and controversial political issue of the seventeenth and early eighteenth centuries: that is seen as the nature of his society, economic, social and cultural problems, and abuse and misuse

of authority” (Braverman, 1986: 1). Viewed from this perspective, Crusoe’s thoughts and behaviors give some hints about the colonialist and capitalist's way of looking at the world, while at the same time revealing the historical, political and economic background of the era in which the novel was written.

In order to acquire and maintain its power, the British Empire adopted a policy of capitalism and colonization, which required using some powerful tools such as religion and morals in order to keep its control over the various colonies around the world and maintain the superiority of the English nation over other nations. Englishmen tended to use discourses such as civilization, liberty and education, in the places they colonized. Then they attempted to convince people by using religion for their own aims in order to create a kind of slavery system on the lands they possessed. These are the phenomena of powerful domination; in other words, imperialism, which was the prevalent ideology during that time. As far as religion was concerned, the main purpose of imperialism was to convince people that their souls were to be saved by God, which is the reason for the Bible playing a key role. The people who had been civilized throughout that era were provided with different identities, which enabled the Empire to control and overcome the natives. This also paved the way for England to be, as it is said, “the Empire on which the sun never sets.” During this time, *Robinson Crusoe* was seen as an important literary work that reflected the spirit of the time and made readers enjoy what they had been reading since it touched their minds and made them live through the adventure. The novel is believed to have had a strong influence on the literary works written in Europe. In *Robinson Crusoe*, Defoe combines fiction and reality - behind the fictitious world depicted in the novel is the social reality of the contemporary London, coupled with a psychological insight and a philosophical attitude toward childhood.

In his book *Myths of Modern Individualism*, Ian Watt said, Crusoe “... himself has acquired a semi-historical status” (Watt, 1964: 96). Defoe's novel functions as a standard story and his protagonist becomes more than an imaginary character. The discussion continues: “This novel extended so far beyond the author’s intention. It is not the author, but the society, that metamorphoses a story into a Myth.” (1964: 97) Defoe’s protagonist, Crusoe, is similar to the character of Doctor

Faustus in that they are both sinners according to the Bible (Thomas, 2007: 98). They appear to be two great myths of our Western culture. Their basic plots, their constant images reveal that both heroes are single-minded men who have great aspirations in the Western world. Each man possesses an exceptional skill that is particularly important in Western civilization. In fact, Faustus and Crusoe are powerful mythical figures with a particular appeal for individualist Western society. Thus, the general figure of Crusoe, as well as his escort Friday, becomes an image of a certain cultural phenomenon. Crusoe is very much representative of his age, the individualistic open-minded man of the eighteenth century. Moreover, the economic individualism in *Robinson Crusoe* illustrates the attitudes of the 18th century British citizen and the Empire.

The idea of colonization had far-reaching effects on literature and on the world even up until the present day. Daniel Defoe's *Robinson Crusoe* was one of the most important works of literature of the 18th century. As Marksman Ellis states in his article "Crusoe, Cannibalism and Empire", "Colonialism [...] not only produced the conditions that made possible the content of a novel like *Robinson Crusoe*, but it produced the narrative techniques that quite literally composed that novel" (Ellis, 1996: 50). *Robinson Crusoe* is a novel which reflects British society as a nation that colonized so-called savage people in order to move them to a civilization, as in the case of Friday. Crusoe appears as a gentleman who behaves in a way in order to give the reader the impression that the British nation had sovereignty over other nations.

Imperialism, according to various theorists, serves to meet the needs of resource acquisition and expansion. In his book, *Culture and Imperialism*, Edward Said defines "imperialism" as "the practice, the theory, and the attitudes of a dominating metropolitan center ruling a distant territory". His definition of "culture" is more complex, but he strongly suggests that we should not lose sight of imperialism when discussing it. Edward Said further argues that *Robinson Crusoe*, a prototypical modern realistic novel, is about a European hero, a feudal lord, who creates an estate for himself on a distant, non-European island". According to Said, there is a close connection between *Robinson Crusoe* and imperialism, which can be seen in the way colonialists and imperialists employed "culture" to control distant land and peoples.

The general approach of this thesis is subject to a number of critiques. Cultural imperialism is a term that is only used in discussions where cultural relativism and constructivism are generally taken as true. (One cannot critique promoting Western values if one believes that said values are absolutely correct. Similarly, one cannot argue that Western epistemology is unjustly promoted in non-Western societies if one believes that those epistemologies are absolutely correct). Therefore, those who disagree with cultural relativism and/or constructivism may critique the employment of the term, cultural imperialism on those terms.

A modern perspective on writing about imperialism is provided by John Tomlinson. This commentator provides a critique of cultural imperialism theory and reveals major problems in the way in which the idea of cultural, as opposed to economic or political, imperialism is formulated. In his book *Cultural Imperialism: A Critical Introduction*, he delves into the much debated “media imperialism” theory. Summarizing research on the Third World’s reception of American television shows, he challenges the cultural imperialism argument, conveying his doubts about the degree to which US shows in developing nations actually carry US values and improve the profits of US companies. Tomlinson suggests that cultural imperialism is growing in some respects, but local transformation and interpretations of imported media products propose that cultural diversification is not at an end in global society. He explains that one of the fundamental conceptual mistakes of cultural imperialism is to take for granted that the distribution of cultural goods can be considered as cultural dominance. He thus supports his argument highly criticizing the concept that Americanization is occurring through global overflow of American television products. He points to a myriad of examples of television networks who have managed to dominate their domestic markets and that domestic programs generally top the ratings. He also doubts the concept that cultural agents are passive receivers of information. He states that movement between cultural/geographical areas always involves translation, mutation, adaptation, and the creation of hybridity.

Other major critiques are that the terminology in question is not defined well, and therefore lacks explanatory power, that cultural imperialism is hard to measure, and that the theory of a legacy of colonialism is not always true.

CHAPTER 1

ECONOMIC AND SOCIAL BACKGROUND

1.1 Exploitation Robinson Crusoe as a Typical Exploiter

The 18th century witnessed an economic shift in England, from a traditional agriculture-based economy to an industrial commercial and financial economy which had close links with the colonies. It is true that the aristocrats maintained a high status and remained the richest section of the population. They still had the broadest degree of social, political and economic power as land owned by the aristocracy was the largest source of wealth. However, this kind of economy is much more static, and agriculture was being replaced by capitalism at the beginning of the 18th century, with the rise of the capitalist economy, which contributed to the formation of a wealthy middle-class. Soon, London became a large city in which the fruits of colonialism were evident. As a result of the shift from an economy based on agriculture to an economy driven by the industrial revolution, people began to move from the countryside to urban areas. The capitalist's tendency to put money at the center of the world changed the static structure of society, making different social classes prosperous. Daniel Defoe depicted the experiences of the newly emerging class, of which he was a member, and which is based on profit-making.

The present chapter centers on the argument that behind the idea of economic power ostensibly symbolized through the character of Crusoe, who is a typical exploiter of his age. The book thus reflects the colonial aspirations of the British. Crusoe's attitudes and conduct represent the policies and practices of British commerce at the time, offering insight into how Britain exploited other countries in the name of colonization with a certain understanding of civilization.

On the other hand, the commercial spirit led increasingly to the conception of human beings as individuals rather than as members of a community. As a result, while the class structure and social hierarchy remained important, the boundaries became more obscure. People were separated according to their function in a differentiated workplace although they were working and living in close proximity. Relationships between individuals were based on personal interests rather than family ties or other loyalties.

Thirdly, in the novel, Crusoe figures as a kind of missionary who disseminates the values of Christian culture, as he sees it, to the people of the island. Through his efforts, the religious values of British society are imposed on the natives of the island.

Exploitation can be defined as the act of making someone suffer or deprive them of something, so that one can achieve unjust earnings for one's own purposes. In other words, exploitation implies dealing with a human being as a mere object, considering someone to be a resource to be used to the maximum extent possible, with no thought of their well-being. Within this context, cases of exploitation can be observed in social relations where one person is "using" the other for his own personal advantage. The way Crusoe treats Friday comes to mind, but exploitation is not limited to this. All characters with the ability to do so in the novel exploit others. Defoe presents a world of appetites, and, as Joseph Conrad stated in his letters, in modern life "man feeds on others." (Watt 1973: 171) There are various forms of exploitation, observed in several incidents. On the most basic level, men are treated as if they were animals, and then only as victims to be exploited by "savages":

[...], the victors, having taken any prisoners [...] they would kill and eat them [...] I observed a place where there had been a fire made, and a circle dug in the earth, like a cock-pit, where I supposed the savage wretches had sat down to their inhuman feasting upon the bodies of their fellow-creature (Defoe, 141).

In fact, Defoe puts the idea of cannibalism at the center of the events in the novel. As the characters were living on an isolated island, they would metaphorically feed themselves by killing and eating each other with the same sense of exploitation. The

difference with Crusoe is that he must use his mind, notably his productive and economic skills, to become a free and civilized man on the island. By using his mental skills, he comes to exploit every situation on the island to his own advantage.

Many critics have pointed out that the way Crusoe's background is presented provides clues about his capitalist colonialist approach. They draw attention to the "original sin" of Crusoe, who has rebelled against his father's wishes. According to Defoe's narration, *Robinson Crusoe* was born in 1632 in York. His father was a bourgeois man, earning money by trading in Hull, England. The focus was relevant such that in childhood, Defoe relates that "He told me it was only men of desperate fortunes on the one hand, or of aspiring superior fortunes on the other, who went abroad upon adventures" (2). Crusoe imagines and wishes to have children who will be happy to travel at sea and have a sailor's family. His mother, friends, and even his father's advice were not enough to stop him from going on this adventure. Crusoe becomes emotionally distanced from his father and acts against his father's orders. Crusoe made his decision without thinking of the consequences, therefore; he was not sure whether or not he would succeed in this venture. Crusoe ignores his father's advice and ideas, which clearly shows his ambition and his wishes to earn money. He establishes a good group of friends in London and creates a friendship with a captain.

Ultimately, Crusoe wishes to become a trader and a sailor, too. He achieves his desire and sets off for Guinea in order to trading which was along the coast of Africa. From a Turkish rover ship in the harbor of Sallee which is belonging to the Moors, remaining beach of Africa, Crusoe is taken as prisoner by attack. He is kept by the captain of the corsair as a reward; made his slave, being young and skillful, and fit for his business. Having been forced to work as a slave on board a ship, Crusoe has been a victim of the inhumane practices of exploitation, which is closely related to colonialism and imperialism. Thus, he has painfully learned how to be independent, and to exploit rather than be exploited (there is no third option). However, his methods will be the work plan and ledger.

There is much in Crusoe's past on the theme of master-slave relationships, just as there is in the book as a whole. Before the main events of the story take place, a Turkish corsair puts Crusoe in a slave-master condition, so the latter will take care

of the property in the corsair's home, his garden ashore, and the ship when the captain comes home. Crusoe thinks only to escape from slavery, and after two years, an odd circumstance presented itself, which puts some attempts for his liberty in his head to fulfill his desire. Crusoe, with Xury who is a slave and another boy, the captain's relatives, go frequently out with this boat to fish. He relates that, "This moment my former notions of deliverance darted into my thoughts" (17). The passage is very suggestive of different kinds of work, and what work and freedom mean.

Later, still in the context of the story before the desert island adventure, Crusoe and Xury encounter a Portuguese ship whose captain rescues them and takes them to Brazil. Crusoe sells Xury (the boy) to the ship's captain, although he had promised to free the boy. He does not hesitate to sell his boy Xury as a slave to the captain of the ship on which they were rescued. His emotional response to the enslavement of his friend Xury is truly trivial:

[...] he offered me also 60 Pieces of Eight more for my Boy Xury, which I was loath to take, not that I was not willing to let the Captain have him, but I was very loath to sell the poor Boy's Liberty, who had assisted me so faithfully in procuring my own (28).

It is clear that for Crusoe human concerns are subordinate to economic ones. Liberty is the ability to work for oneself, and only the industrious and productive man truly has a right to it.

In order to trade, Crusoe decides to remain in Brazil for the good gain was making him to have more and more, and subsequently stays there for about four years. There, Crusoe would buy slaves from Guinea for working in Brazil in order to make a big farm and good money. In the year that he bought the slaves in Guinea, he continues to trade in goods. However, Crusoe is caught in a storm again between latitudes 11-12. He and the crew of the ship board a small boat when the ship is about to sink. The crew all are drowned, but Crusoe is carried by a strong wave to a "desert island", together with some materials from the ship.

Crusoe briefly questions God on the lonely deserted island and thinks of the benefits of divine providence, which has saved him from death. However, he is soon active, and starts by making a cottage. He finds mountain goats, and decides to domesticate them and feed upon their meat and milk. Hanson lists the accumulation of Crusoe's simple activities: "Goats [...] the milk. Take advantage of the skin. Learn cultivation. The major needs were in order [...] Wheat, barley plant, farming, livestock and hunting. Life continues. Remove the candidate discovery..." (Hanson 1993: 65) As Hanson points out, all of man's material needs are considered. This section of the book reads almost like Rousseau's philosophy, in that it considers man in terms of his basic condition and needs. He is a self-made man, finding food, then shelter, and he builds a cottage and puts up a fence. Moreover, he succeeds in land cultivation, animal domestication and in ruling over Friday and the mutineers. The main difference between him and Rousseau's noble savage is in the fact that Crusoe does not seek, or seem to need, friends and equals. Crusoe's concepts, frameworks and methods of philosophical analysis certainly present the significant and important resources of priority. Therefore, he thinks seriously about exclusions of authority and throws over characteristic of colonial situations. However, it is not enough to free us of the assumption supporting it, most significantly, the conception of history as working according to a sense that is basically preventing human intervention. It can be seen as a struggle that takes the discourse of universal justice seriously. Although he is often concerned with the cases of Europe's oppressed others and the legal exception and forms of state-decisions (state-sanctioned) violence, it makes such oppression possible. This issue is largely focused in his discussion of the detention and attempted killing the people of his society.

Every activity is carried out by Crusoe himself according to the schedule of his daily life, a daily work plan. Crusoe is always particular with money, carefully listing his possessions. When, in Chapter 19, his steward in Lisbon gives him 100 monitors he immediately provides a receipt. His praise is reserved for the productive, and his blame for the lazy. When he is pleased, it is always with money. As he says: "I had everything so ready at my hand that it was a great pleasure to me to see all my goods in such order, and especially to find my stock of all necessaries so great" (57). He exploits the island and enlarges it through his mind and hard work by planting many plots. While he makes the island productive with different crops, he could gain

control of the island's nature and make use of its bounty, he also is able to exercise some control over the island on the opposite side, where the cannibals. During this period, he teaches Friday to speak his language. Friday gives some company to Crusoe and helps with his tasks, although it is notable that the black man is only taught enough English to understand commands.

In the twenty-seven years, Crusoe sees a ship approaching the coast and directly believes that the ship has been sent from God to him as providence. The ship's crew rebelled against their captain and they try to murder him on the beach of Crusoe's island along with two others who were faithful to him. It occurs in the introduction that Crusoe makes use of everything and the people he encounters. Therefore, he makes a deal with them in which they have to obey Crusoe and in return, he rescues them. Crusoe succeeds in enlarging his kingdom and in increasing the number of his people. Then with Crusoe's plan to take back the ship under the captain's commands, who told Crusoe later that the ship and its crew are his own. As Crusoe states; "They listened always very attentively to my discourses on these heads, but especially to that part which related to the buying of negroes, which was a trade at that time" (32). They all obey his orders and refer to him as the governor in which Crusoe depends in his relationship with others by making use of the situation for his advantage under certain circumstances as in the case of the captain to help him in leaving the island. Therefore, Crusoe colonizes the island and all the people whom he meets on it reflect the English politics at that time.

Forming a summarized image of British colonialism, Crusoe makes Friday into a good servant. Concerning the term "domesticate", Crusoe behaves as if Friday does not have an identity of his own before. He gives him a new name, a new religion and a new language. The outcome of this is the master - servant/slave relationship which has its roots in the *homo economicus*. Friday is a savage and is thus resolved into, as Defoe puts it "the lowest degeneracy of human nature, I mean, the savage life." (67) As James Sutherland, relates, he is "essentially a more versatile, articulate, and amusing dog". (Blackburn, 1985: 4) Friday at one point calls himself an "Ugly Dog" (205). No matter whether he is dog or human, the fact is that he derives all his identity from his master. In short, Friday's religion should be

converted to Christianity because without such a conversion, the process of social subordination (becoming the servant of the master) is not complete.

Crusoe rescues the captain and guides the crew to leave the island. By so doing, he obtains their welcome to be a part of them in return. With sufficient equipment and the necessary preparations for a year, after twenty-eight years and two months, he will leave the island. Eventually the ship reaches England. Friday will still be next to his master as a slave. He returns to live a civilized life in his country again. Lately, he discovers that he has accumulated a large amount of money. Then, Crusoe does not remove the option of staying in the city, or continuing his life on the seas.

1.2 Individualism and Capitalism

Defoe's novel has a fictional-autobiographical style, and all autobiographies are to an extent fictions. As John J. Richet states in his book *The Life of Daniel Defoe*:

Defoe deliberately begins with details whose crucial purpose is to ground the tale in actuality and to make *Robinson Crusoe* an individualized character whose life has historical and geographical particularity: 'I was born in the year 1632, in the city of York, of a good family, though not of that country, my father being a foreigner of Bremen, who settled first at Hull' (Richetti, 1985: 59).

The first aim of the book is to establish the impression of fact, with a series of precisions about time and place. The book is about an individual, and like most other novels it draws us into the experience of, above all, a single protagonist. The link between the novel and individualism, and individualism and capitalism, is key to explaining the rise of this genre in the 18th century. The main reason why capitalism fosters individualism is that industrial societies require far greater specialization in the workplace. Work must adapt to obtain the maximum profits, and the worker must be willing to move and thus break wider family and community ties.

The white man is unable to continue with the farm alone, to deal with agriculture by himself and to take care of the tame animals on the island. Accordingly, the idea of winning and logical profit is ordering and placing it wisely is present till the end of the story. Therefore, there is no difficulty that cannot be overcome. However, it is always seen as work which should be produced equally and fairly in order to receive the right judgment. Depending on the events of the novel, it appears that the novel gives information about a certain understanding of humanity, and it shows how the system of justice in work and in daily life appears.

The advancement of trade at the economic level in this century for Europe is to gain importance in daily city life. The modern state with the most prominent elements of the nation-state concept is based on the changes that stand out in this period as institutionalization among various classes. The basis of feudal society organization has been shaken by these developments and transformations. This shock has brought conflict and power struggles to the new classes and layers. The kingdoms and feudal principalities emerged from fighting against the feudal church and commercial bourgeoisie had taken place in history (Richetti, 1985 77). The obligation to protect the commercial bourgeoisie, to provide energy and building materials, market creation and the need to protect it, and phenomena such as ensuring the security of that commercialism, have required the birth of the nation-state. On the political level, a number of discourses are presented (enlightenment, equality, freedom, justice, etc.). This would only be possible with nationalist ideology. Of course, this process step by step develops into a new social structure and has pointed to institutionalizing it. This early trade-based stage of capitalism creates a rapid accumulation of capital. The indication was made so that more people meant more labor, more energy, and more minds. Friedrich Engels, (1820-1895), in his essay entitled "The Role of Difficult History" relates that "*Robinson Crusoe* demonstrated the basis of a Marxist class struggle". In his Marxist methodology, Engels used economic and social political inquiry which he applied that to the critiques and analyses of the development of capitalism. This study was carried out in order to show the role of class struggle in systemic economic change. (Brown, 1997: 123)

This shows the Eurocentric view of the 18th century. Crusoe is a capitalist and colonialist, which results in his material success. Since he is the Economic Man, he

has an economist's understanding of social hierarchy, which can be seen as the basic element of the foundation of the master-servant relationship in the novel. As the master, *Robinson Crusoe*, in a metaphorical sense, rapes the island and exploits its nature and its wealth. Friday, about whom Crusoe says “my man Friday”, is a Negro and savage who appear on the island. He has an innate intelligence and with the help of Crusoe, he becomes more than what he is. Friday turns out to be a good investment.

Crusoe is said to grow tired of the loneliness on the deserted island. On the other hand, there is little sign that he misses friendship. He is not troubled by uncertainties or doubts about his isolation. On the contrary, Crusoe is placed in the center of all the relationships in the story, and in this supreme position it appears that his heart is filled with joy towards the world, animals and god. When a disaster or damage comes, it is above all felt in material terms, “I knew, might be in debt: so that, in a word, I had no way but to go back to England myself and take my effects with me” (246). The book has no interest in the psychology of isolation and powerlessness.

1.3 Colonialism and Economic Development

This chapter has discussed the observation that, until recent times, the approach of the nations which claim civilization has been characterized by the discourse of colonization. In the colonial lands, virtue is seen in spread the civilization of the colonizer in serving its target in such a population. Through analyzing the characters of Robinson Crusoe and Friday and their conduct in the novel, It can be inferred that the colonizer and the savage reflect the society of Daniel Defoe's *Robinson Crusoe*. The colonizer exploits his colony and its contents to reach his target in a mission of main purposes, which are certainly material. Other aims, such as spreading religion and language, are secondary. Material exploitation is justified because in exchange the colonized is able to contribute work to the growing circles of trade and finance.

These processes are regarded as a type of an economic power that the colonizer can develop in the future through the application of the rules on that

colony, such as on Crusoe's island. The rules are international rules, and the isolated savage is given a part in, and seen to derive his value in terms of, an international economy. When the question comes to mind with regard to how the colonization succeeds, the answer would lie that much of giving a new identity for the colony. It could be controlled over the lands by convincing people in revealing liberty, civilizing and saving their soul by using religion.

The approach to other living creatures in the novel is based at first on their being of use for Crusoe in their relationships with him; they are goods which exist for his economic advantage. When Crusoe sets off for Africa, his target is to return with a cargo of slaves to work on the sugar plantations of Brazil. Until the final part of the story, Crusoe remains a colonizer. He always wants to colonize every person he encounters. He loves possessing everything he sees. For example, these words show that he is a man of possessing everything he sees: "I Revisit My Island" (258).

Crusoe's relationship with the island has been divided into two parts: After the first shipwreck, there is the immorality of the cannibals and many troubling dangers and difficulties to overcome. However, in the second visit he returns as owner, to "my island", and he is almost a tourist taking a rest from the city. Otherwise, it reaches its ambitions, and creates domination over others in order to glorify God. Crusoe believes that he has a sincerity which means he always obtains the kindness and help of God. The bourgeois culture has often challenged fate and destiny. Standing against nature sometimes shows approval from his former actions. Crusoe has rescued Friday by giving him certain speeches and making him talk. The teaching of Christianity and the language gave him a chance to speak a communicating language with the majority as a kind of the civilization.

Capitalism brings an expansionist mindset that looks every further for profits, a fighting creed which is accompanied by aggressive feelings, as new regions are made suitable to combine into the economy, or the production of the international competition of the expanding swirl among great powers (Doyle 1986: 19-30). It is not difficult to see the restlessness of Crusoe, his constant measuring of the world according to the need for increased profit, and his refusal to acknowledge any people

outside his understanding of work and profit. At its most extreme, this leads to slavery, which therefore requires a separate chapter.

CHAPTER 2

COLONIALISM AND SLAVERY

2.1 Slavery as Part of a Value System

Defoe's *Robinson Crusoe* is based on a master-slave relationship dynamic which goes further than the interpersonal relationships presented in the book. Subordination to a value system which is based only on what can be quantified, usually in a ledger, forms the leading motif. Humans are useful either in the class of arrangers and implementers of this system, which appears to be self-justifying and an end in itself, or the humans are of a second class, slaves of the implementers. As production is the only measure, and the slaves do not have the minds to allow them to plan, their value is only in their work.

The Master-Servant relationship has been marked through the lens of colonialism. This relationship, of which the best example in literature is found in the novel *Robinson Crusoe*, will be discussed in this chapter. It explores the authority of the colonialist Englishman over others on the island such as the case of Friday and reflects British society and the dream of the Empire's colonization in the eighteenth century.

The island is turned into objects, and the objects into commodities. To fulfill its ambitions, this value system creates domination over others and imitates its creeds and embodies the important profit of this movement as a state. The bourgeois culture has provided the same class structure in the industrial city of London, and on the island it is repeated in miniature. In the colonial region, dissimilar to other regions of colonization and modern society, the historical heritage of colonization takes place in our novel *Robinson Crusoe*. Moreover, the colonization among characters takes

place on many levels, both socially and commercially and on the level of the personal relations themselves. Additionally, there is prioritizing in relationships and in work among the individuals. Finally, there is enslavement and no true relationships of equality among people. The individuals themselves adopt, as in Crusoe's case, rather than meet as fellow-humans. He has colonized the island and its bounty, and in this manner, Friday becomes his slave since he lives on the island, over which Crusoe sometimes says that he is a king. Just as he cultivates the island from nothing, Friday is the object of a kind of cultivation.

All characteristics of the colonial logic with regard to the nations who are not able to be free, and best serve mankind by being slaves, can easily be seen in Crusoe:

For white men like him, the concept of "ours" is for those who live regularly in the same community; however, for the people outside, such as non-locals, they are seen as "the other" when they use the concept of their rational notion. Even for non-locals, poor, and innocent, they are extremely ready to accept control and instruction. Therefore, submissive creatures and lazy creatures which live in their condition are referring to a dynamic form. In the wilderness, there is no place for the weak and is meant as "poor, ignorant savage. (Henrick, 2012: 89, 75)

The idea of the "ignorant" savage appears in the Early Modern period. In the literature of previous times we see that the savage (the green men, or Homer's exotic islanders) had knowledge, however wrong and dangerous. As Friday is a slave with his master, he can be treated according to his master wishes. Friday is given all the slave's features; he welcomes orders and does not actually have problems with the style with which he is approached. As the animals in the ship, such as parrots or cats, they are there to amuse and show the living conditions. They hand over their freedom and human rights at any time they want. Crusoe believes that such humans, like animals, are created for him. The book makes a sharp distinction between "domestic animal" and "wild animal". The relationship continues between Crusoe and his subjects on the island, and they are to be seen as difficult animals in need of domestication. (Henrick, 2012: 55) Here it goes further, to the point that the animals are a natural element which will not be forgotten, in that they serve human beings.

Crusoe becomes the only authority on the island receiving the service. Everyone obeys him in everything, in different ways, as he takes the guarantee of non-rebellion and so he is able hold on to his authority.

I had seen the print of a foot in the sand. Not that I did not believe the savages had frequented the island even all the while, and might have been several hundreds of them at times on shore there (169).

When the bare foot on the island appears other people think of them as a friend and not as a free individual servant (Henrick, 2012: 45). Friday is a slave of Crusoe on the island. However, Crusoe apparently treats him as a friend to make him feel comfortable and free. All in all, the master of Crusoe's island is located at the center of public relations; the "family" of Crusoe on the island seems delighted that he can appear as their father. Island people, in accordance with their approval, can no longer say there is no way to order and control the power and follow the right condition.

Colonialism is a system as ancient as humanity and takes a certain meaning in its movement. Its political tradition begins in Greece. One of the basic colonial terms is metropolis, which exactly means 'mother city' and ancient Greek colonialists used that term as a point of departure for cultivation. It might be better for us to understand the relationship between the colonization phenomenon and the colonies themselves. In one sense, the relationship between the Greek city-states and the colonies had formed for clear environmental and civilizing reasons. Colonialism had influenced by ancient Greek imperialism, particularly British one. In these contexts, and also from the Marxist perspective, 'colonialism' is 'the occupation and direct control of other people's land'- a historical stage in the larger practice of imperialism, (Marcelo, 2012: 232).

Richard Braverman argues that "Defoe's novel deals with the most significant and controversial political issue of the seventeenth and early eighteenth centuries: the nature, origin, and reproduction of sovereign power." (Braverman, 2003: 59) Crusoe also sees himself as a king after a ship full of people comes to the island. For himself he is the king because he says "My Island was now peopled, and I thought myself very rich in subjects; and it was a merry reflection, which I frequently made, how like a king I look." (207) In this sense, the Crusoe character represents British society

as a nation that colonizes savage people in order to move them to civilization, as in the case of Friday, and the people who came with a ship. The Empire also gives some kind of rights to the people they colonize, but the Empire was always the master, the king to those people.

2.2 Attitude of Colonizers to Land (The Island)

Crusoe's labor gives him a great sense of ownership. When he first arrives on the island, he attains various achievements on the island, including building a small shelter to protect himself from savages and wild animals, the plantation of rice and barley, the domestication of his goats and various other activities. Later, he creates a small "fence or fortress" (52) so as to protect himself from the savage and wild animals during the night time. This fact reminds us that in the century before Defoe, fences had been put up throughout England in a powerful social movement called 'enclosure'. Ownership of land, and exclusion of non-owners, became an unquestioned fact. In Defoe's time the movement was being extended throughout Ireland, Ireland being the original and worst example of British colonization.

Mbembe, in his book *Necropolitics*, notes that "in modern philosophical thought and European political practice, the colony represents the site where sovereignty consists fundamentally in the exercise of a power outside the law" (Mbembe, 2003: 23). When Crusoe has been rescued and returned to the main land, he would be determined by the rules. Since Crusoe's everlasting mastery, "family" is the best institution to colonize. He has the opportunity to establish a family in order to live in productivity with agro-farming and the problems being removed by him; then territory splits, and his children marry. Crusoe is very happy to fulfill his fatherly duties. However, Crusoe's work of profit and exploiting ambition are not yet finished.

Friday repeatedly tells Crusoe that he is ready to die for him, even though Crusoe did not depend on him very much. Crusoe sees himself as a Messiah of true (productive) value sent by God to think that the island's peace and blessing are for the people of the island. The king of the island and its governor identifies himself as the master of the soul. The basic condition of existence for him is equivalent to

wealth. Crusoe always refers to himself as the owner of the island and the master of its residents. He feels stronger than before because he enlarges his kingdom for they become four after rescuing Friday's father and the Spaniard. Therefore, they can work freely on the island. Defoe's position gives him maximum importance in the island; "Located at the top and the middle layer is the most convenient way to get rich makes trade of human happiness." (David, 1999: 29) It is not surprising that he regards himself as a monarch. The reference to the other island in the novel, Britain, is clear.

Crusoe is from a "civilized" island. He learned that his father had died and going off state is interpreted as a quarry after returning to life. Crusoe spreads his activities on the island, such as cultivation and organization, to get property through which to gain aspirations to recreate the civilized world.

Through these actions, he first learns to dominate his land, then spreads his influence onto the neighboring islands. "The village is similar to the life he was living a kind of divinity of it" expressed dissatisfaction that the owners of the property are living in the best way. Back to the island, Crusoe duplicates British society, the process of which has been considered necessary in order to leave the breeding life, and colonizes the land. At an earlier stage of his adventure, Crusoe also had been taken as prisoner, and God's Providence rescued him. This means that God does not leave his creatures so absolutely destitute (poor), but in worst circumstances. They have always something to be thankful for salvation. Although humanized and rescued by Crusoe from the savagery of these local people, have the impression of being just like domesticated animals. In addition, Crusoe rescues the captain and his crew after their ship is recovered from the villainous men. They were in a desperate condition and in return they kept their promise to Crusoe. Men were slaves powerfully taken from their natural habitat. They will hand the "modern - civilized" which has been likened to the human.

2.3 Slavery as Tool for Colonial Approaches

In controlling the people, the focus is supposed to be the avoidance of placing the system of those ruling in danger in a colony so as to maintain the system of

slavery; otherwise, the domination would fail there. In this context, dynamic life in the eighteenth century as a history was the bourgeoisie period in which they live in separation from other people and treating them as slaves. Crusoe is an individual representing bourgeoisie, lives among others on the desert island, and treats them well to achieve his aim there, which ensures him of their minds and benefit of the production. In terms of colonization, he controls them as slaves and they live only listen to him as the captain relates, "My dear friend and deliverer" says he, "there's your ship, for she is all yours, and so are we, and all that belong to her" (234) The captain and his crew certainly give Crusoe all the assurance and would owe their lives to Crusoe and acknowledge it upon all occasions as long as he lives.

History, of course, did not begin with colonial slavery. The history of slavery is as old as the first conquered society. Accordingly, ancient Greece, ancient Egypt, ancient Rome, ancient Mesopotamia, China, India, and Russia also had slavery. Today, as the great historical remainder from the admired Egyptian Pyramids up to the Hellenistic and Roman temples, every major remaindered was built with slave labor. Therefore, regarding slavery, the dark-skinned people in the colonial era, and even the slaves in Rome, were brought from the Slavic competition. The Slavic traders constitute the majority of the concubine sales. Indeed, in the sense Esclave slaves in Western languages, Sklave (Sklave), slave comes from the root words such as esclavo sclavus in Latin, and Slav comes from this root (today's Slovenia was also Esclovani then the name). (Thomas, 2000: 39)

Merchants and merchant ships which went off from Britain to Africa obtained items such as jewels, and soap. They took light industrial products from the tribes or from local merchants. Then the colonials would take their way to Brazil to fill the dark-skinned people of the ship, coffee, sugar reed to sell them as slaves in exchange, they receive valuable products found in Europe, such as rubber. They buy in the UK (British companies would export the products to Europe.) Then, to trade between these continents "Trade Triangle", *Robinson Crusoe* was out of time before falling to the isolated island for commercial purposes. He went with a British captain around the rich Africa, and for the second time as a hostage to, two years later he was rescued by a Portuguese ship which had gone to Brazil, where he had tried to obtain a sugar reed plantation. Then, British colonials wanted to bring slaves to Africa, the

slave trade or the Crusoe's mind is opened to the sea by ship, but the ship caught with a storm, and put on the rocks, Crusoe was the sole survivor of the accident. The novelist Defoe made personally trade; Defoe was a writer who resists the monarchy. (Mark, 1999: 34)

Crusoe is the type of an individual at the beginning of the bourgeois era, although bourgeoisie was to become bankrupt and give rise to a revolutionary reaction. It is positive in terms of its action. The new system has emerged which seems to capitalism, even in the revolutionary bourgeoisie was also the colonial era, it was oppressive. In urban areas in Europe, a class of bourgeoisie had emerged, and the parliament against the monarchy stamp, universal voting, justice of freedom. The forces were defending the bourgeois democratic demands. The separation of workers and leaving the city to be workers according to their will would receive the support of the villagers, the parliament, "citizen" concept, and human rights. In competitive capitalism and in the revolutionary era, we find even in this dual aspect that even on the deserted island, Crusoe carried the bourgeois thought (75-77).

States which have been colonized suffer from a loss of tradition. After the colonizing culture has departed, a vacuum may remain, creating considerable weakness. Indeed, for those who live in that state, as Hannah Arendt states in her book, *The Origins of Totalitarianism*, "not the loss of specific rights but the loss of a community willing and able to guarantee any rights whatsoever has been the calamity that has befallen ever increasing numbers of people." (Arendt, 1958: 297) Similarly, the British colonizer's acquisition of more colonies was never of more concern than when he left the ground.

At the present time, a colonizer takes new face of colonization in controlling others. Although this no longer takes the form of physical invasion, the colonizer makes slaves by inserting new ideas and convinces people of their reality to satisfy their needs. He claims to civilize and enforce the freedom on their lands with a technology. But this idea gets rid of corruption on its boundaries, so that he ensures the benefit for their own land. In this sense, when thefts and violence take place outside its boundaries, it will shed further light on the influence and defeat. Defoe creates a superman who has never been beaten by anyone under different

circumstances in which Crusoe behaves proudly without fault and makes use of the situations for his own profit whether he has a victory or economy.

Crusoe's inclinations to the economic realism are above all kinds of emotions. Crusoe, the embodiment of the work ethic in the novel, the bourgeois individual's centuries-long ambition, is an early presentation of common sense. The island has become an important symbol in the novel. The absence of restrictions results in Crusoe's individual conduct to settle his own plans freely. However, this absence always brought success to individuals in this dimension. Symbolically, the island represents a utopian state away from the foolishness of feudalism and the state routine on the island. England is the model state in the writer's mind. In short, Defoe was contributed to political and economic views which are voiced on the uninhabited island of Crusoe. Crusoe's contribution to slavery, both as a slave and as a trader, permits Defoe to present the institution in its difficulty.

The relationship between Crusoe and Friday is presented as the best sign of an accord that Defoe hopes can exist between master and servant. His attention on describing the setting and its advantages in such detail may be a kind of advertisement for the virtues of the area. At the same time, Defoe put into practice his intention of teaching a lesson by developing a hero who could easily be seen as a classic of the best (but in fact also the worst) qualities of the English middle class.

Defoe believed in freedom for the merchant class as the surest form of government. This freedom is constantly threatened, and requires a rigorous application of materialist capitalism. The fact of treachery to subvert government and introduce slavery is never far from his mind. Many times, his nation's experience reveals a mind troubled by the divinity of absolute powers attributed to the king. Crusoe and slavery issue, in terms of the action, in a dual role in the progress of a society, namely to free the economic regulation.

Defoe's hero is an individualized character whose life has historical and geographical privacy and a spiritual autobiography. Crusoe is an economic man who symbolizes the new outlook of individualism in England in its economic aspect. Metaphorically, He controls the island and its nature and also uses Friday to reserve

him as well as the others since they all live on the island. Therefore, the central product of freedom is the widest sense of economic arrangements. Thus, economic freedom is an essential tool in order to achieve political freedom:

To point out that the slaves were, in Agamben's terms, 'bare life', absolutely subjected to the power of the slave owners and exposed to the permanent threat of death should not be controversial. (Agamben, 1983: 248)

The colonialists assured themselves of their capacity in creating and civilizing humans, by giving them a new hope to develop their living case where they land. They support people in agro - industrial, education, and promised for liberty in various shapes asserting their own humanity to challenge their statues as bare life.

There is an assumption that Friday comes from a background which naturally produces slaves. He is described as having an appearance between Negroes and the black-haired southern European, with tawny skin, a round face, a small but flat nose, white teeth and thin lips. However, Defoe never elevates this assumption to a rule, and the real measure of freedom and slavery is not racial, but related to capacity to plan and implement work and production.

While Crusoe continues to treat Friday like a servant, he does not always treat him as a slave. Even most of the time, Friday becomes Crusoe's only friend; however, Crusoe does not see him as a friend. Although Crusoe had welcomed him as a man, he had read him a "Declaration of Independence", an "Emancipation Proclamation" and even the "Fifteenth Amendment", and he is ready to tell him that he was a free and independent citizen. Friday's total submission released Robinson from guilt and the need to use violence. With the constant conflict of the earlier slaves, Defoe had challenged the restoration of slavery, several times for the fact that its citizens had dared to grasp the ideals of liberty. Unhappily, the same cannot be said of the rest of the world. Furthermore, the ideals of human rights are destroyed, as they intensify to justify the political removal from the masses of the residents. The focusing on the other possibilities, which are brought into the world by the slaves, are those that remain as the part of the market for us today.

Crusoe has cured Friday of his cannibalism and given him a new, Western name. He had at the same time informed him that this particular island was his (Robinson Crusoe's) private and exclusive property. Because Friday also lives there, he is in every sense the property of Crusoe. However, the first words he taught him in English were words that a servant has to know and use. Thus, Friday was domesticated and inserted into Western society. Crusoe chooses his name, Friday, and takes him as his personal servant. The separation in social class is made apparent between them. Crusoe is one of the survivors on the island and rescues a prisoner from the native who comes in their boats from other island to the Crusoe's island. Crusoe takes as a helper a local person named "Friday" because that day one which he found him was Friday. Friday's way of being a slave and showing submission was to lay his head flat upon ground, close to person's foot and set the other foot upon his head. Crusoe does not even ask the local's name, and pick a name from the Western calendar. Then he teaches him English and Christianity as being his fellow man.

2.4 Survival and Innovation

Crusoe's view of the island changes over time because he realizes that he must work ever more systematically in order to survive. He develops a sense of ownership over the entire island and the island itself becomes a type of castle such that the surrounding ocean becomes an isolated place from the rest of the world. Crusoe's innate intelligence, but mainly his work ethic, serves him well throughout his solitary life on the island. Therefore, he makes use of everything around him to acclimatize life there. Crusoe manages to discover his natural abilities that serve as signals of his true character. As it is known; "Necessity is the mother of invention". Crusoe invents and works to provide the most primary things for living. However, further analysis suggests that cleverness, industriousness and optimism are inherent in Crusoe's personality. The difference in terms of social class is made noticeable between Friday and Crusoe. He says, "I likewise taught him to say Master; and then let him know that was to be my name." (177) The first thing that Crusoe did to Friday is to teach him some English words because Crusoe realizes that Friday, as a servant, needs to know some words so that he can understand Crusoe's commands. Furthermore, Friday was tamed and enforced in to Western society, ready to obey at the whims of others. Friday, was treated quite respectfully with the attitude of the

colonized that is controlled. In this sense, Crusoe's spirit represents the Empire's colonization in the eighteenth century glorifying its creeds and embodying the important advantages of this movement as a state. Crusoe colonizes savage people on the island who are supposed to be the residents of these colonies by promising to give the liberty, respect and civilized them as in the case of Friday and the people who came on a ship.

Plenty of slave owners were afraid of losing their control and finally the colony itself. Defoe regards all of the lands where Crusoe wanders as possible areas for colonization. Accordingly, James claims, in his book *The Black Jacobins*, that society "went red in the face and put the Rights of Man in their pockets whenever the colonial question came up." (James, 1989: 68) This novel has embodied the dream of imperial domination of the area through its hero Crusoe. Crusoe's view of the white man and his treatment of the local people differently can be seen as prosperity. The open view of the primitive man is the way that civilized people can see the understanding of Columbus to the new world order. This is because the Christians of the civilized West divide the universe into two categories, namely domestic and progressive people, and they deal with a violent relationship among people in that direction. Crusoe sees himself as superior to the people on the island, but his power is actually against his weakness. Therefore, he pretends to be quite gentle, sensitive and helpful to the people on the island. They were created as slave by him, just as the animals according to his notion; but the people of his own color centralized workers and servants. In this context,

Crusoe considers that the footprint might have been the work of the devil, but concludes that a footprint really isn't the devil's style. He decides, then, that it must be from the "savages" over on the mainland (131).

As much as the earlier slaves were subordinate, a person under the authority, such as Friday, listens to new forms of management. The most prominent is the issue which joins their new rights to their continuation of fertile labor. We cannot misjudge the violence of colonial slavery or the significance of cancellation of slavery in enabling a form of liberty and equality that were previously unbelievable, that is, a naturalized and negative shape.

Crusoe creates the slave as he wants him to be on the island, such as a prisoner in a prison who would kill what he wants and is exiled. Crusoe not only wants to sell people, his desire is to profit and help himself to escape from his condition, whether to trade or free businesses. Crusoe hopes to see Xury free to leave if the last promises to obey to the Portuguese ship's captain in return to rescue Crusoe, when they lost in the open sea. Then he teaches the man how to say "Master." (177) Finally, Crusoe believes that the created slaves among people rather than the rich and alive are required to serve the white man. But Crusoe is afraid so badly of his behavior that he never trusts any person, because Defoe creates his hero as a strong English man who has an experience in the life. He always defeats other under different conditions, in accordance, Crusoe relates "I told him with freedom, I feared mostly their treachery and ill usage of me, if I put my life in their hands [...] and make my case worse than it was before" (211).

Crusoe has the inclination to venture into escaping from the island by making use of others. Without that voyage that Crusoe goes to Brazil in order to be released from the common stock and to look for jobs on the farm, events would not have occurred on the island for a long twenty-eight years. Together, the aims are to commit Crusoe to wealth accumulation and to get rid of the seventeen white men on the other islands where the nation of savage are there. Crusoe has determined that the class interests of the essential things that direct the movements of people with this analysis. He intends to adventure to deliver the rest of the sixteen Spaniards from the savage for the purpose of becoming a group later on and challenge the difficulties that might be facing him all together. Additionally, he takes all insurances to keep himself in the priority and dominance. As Crusoe states, "...They would be absolutely under my leading, as their commander and captain" (211) This discourse with the Spaniard was Crusoe's condition to pretend his authority as a Judge and executor upon these Men, whom Heaven had thought right for so many ages to suffer unpunished. Defoe has perfect imagination that he reflects upon his hero the usage of British conduct at that time by revealing the liberty and religion among the people to reach its target in colonizing them. Therefore, Crusoe achieved his desire in taking a promise as assurance so as not to rebel against him for making deliverance and trade at one time.

The protagonist is thus repeatedly forced to innovate in order to survive challenging and rapidly changing situations. He begins at the lowest point, suffering capture and slavery, then poverty, and shipwreck. Being abandoned on a desert island is in fact an opportunity for him to adapt and apply his productive skills to the full. By this time he is clearly in charge and successful, adding subjects to his kingdom, and returns to Britain as a prosperous man who has proven himself.

2.5 The Theme of Freedom

Defoe wrote the story of *Robinson Crusoe* with a perfect imagination. He lets his narrator climb to the climax of the events inside the story step by step in a manner that attracts the attention of the reader as if it is a real mix with his fancy. He prepares situations to preserve the processes of Crusoe's salvations from the island in which the previous state followed by the next step to be completed toward his successes. There is a discourse of freedom and servitude throughout the novel. Crusoe and Friday rescued the captain and other prisoners, with the message that useful production is true freedom. The captain acknowledges Crusoe and asks him to recover his ship from the villainous men in return in order to deliver Crusoe and his man to the mainland. After the recovery of the ship under Crusoe's command, the captain keeps his promise with the governor as he calls Crusoe and delivers him with all the crew on board that ship. Crusoe, with Friday, came to England after thirty five years of being away from the homeland and everything is strange to them. He had left long time ago, so no one recognized him. Nevertheless, Crusoe's adventures continued with regard to the unknown place. At home, he had remained a brother with his parents, who passed away. Crusoe finds only two sisters close to him and nothing left holding in the UK. He goes off with his ship to the open sea again. Crusoe, at the end of a large part of the United Kingdom, had fifty four years of life spent away from home in pursuit of adventure.

Eventually, it is possible to see that one basic direction exists in the different realities in Defoe's story. It survives to become a classic setting; then, we will be familiar and a radical acceptance. In this context, the colonizer is great and

normalized people on the island. Therefore, the poor becomes as a tool for Imperialism.

In the sense of individual freedom to reach judgment of social arrangements, the relations between Crusoe and Friday should include alternate relations between people who value freedom. Crusoe on a deserted island will have no meaning before Friday's appearance. Loneliness and restrictions affect in Crusoe's actions on the island; "Power" is limited, options are limited, and there is no freedom in the sense that we address the problem. Similarly, concerned about how the freedom of the individual in a society "freedom" does not have anything to say, freedom is not a moral science covering everything. In fact, the chief purpose of an open-minded individual is to leave on his own to deal with moral issues. Less important ethical problems are those of the individual in the face of a free society, and therefore how people of modern society are to use their freedom. Thus, these two groups of values of a liberal will emphasize firstly, the priority given to freedom, the values associated with the relationship between people and environmental conditions and secondly, individual ethics and the philosophy, values that are associated with the use of the freedom of the individual.

Because Crusoe is a capitalist, he reflects British society on the island. We find out that he carries the bourgeois mindset on the island. Koç argues that:

Crusoe is a slave trader, and therefore, he never takes Friday as a human being, as his equal [. . .] His skin color, as we understand, is a problem for Crusoe, and he is trying to overcome this problem by imagining him to be like to a European. He transforms him into becoming a white man's notion, rather than being himself (Koç, 2005: 20).

Freedom is the ability to own and produce. Defoe wrote his slave story during the last period when slavery was practiced in Britain. By the end of the century the British would be campaigning against the slave trade. The transitional character of Defoe is shown by the fact that hero's repeated consideration of giving freedom to Friday. The continued enslavement is justified because the black man himself, rather incredibly, accepts it as sensible. As an example of a time Crusoe considers offering

liberty to Friday, we refer to the following passage: "I had offered them so much favor," says Crusoe, "I would be as good as my word; and that if he did not think fit to consent to it I would set them at liberty, as I found them." (237) It is implied that Friday has accepted the materialist value system so completely that he accepts that slavery, and following such a productive man as Crusoe, is his true role.

CHAPTER 3

THE PURITAN ETHIC IN *ROBINSON CRUSOE*

3.1 Max Weber's Thesis and *Robinson Crusoe*

During Daniel Defoe's lifetime the political and religion situation in England was developing rapidly. An important event for the establishment of Protestantism and Calvinism was the "Glorious Revolution" of 1688. The arrival of king of William of Orange was a turning point Great Britain became a United Kingdom in 1707 after Scotland and England united. This increased the power of the English monarchy. Additionally, in 1714 the king George I came to throne and declared himself as the head of the church (Protestant) and embodied the religion in his policy to insure his dominance. Due to his religious "dissent", i.e. refusal to accept the established church with its hierarchy and appeal to ancient authority, Defoe lived under the threat of oppression most of his life during which he was against the established Church and interested in politics.

The same power also served to increase the force of commerce as shown in the famous monograph of Max Weber, *The Protestant Ethic and the Spirit of Capitalism*. Here Weber asserts that there is a close relationship between Protestantism, including Lutheranism but especially in the case of Calvinism. This religious approach, typified by Luther's definition of secular work as a "calling", is, Weber argues, particularly suited to modern capitalism. The new economic system arose from a religious outlook of spiritual minimalism and reductionism (asceticism), work as a calling, and the concept of saving for future reward.

Weber quotes Defoe, and *Robinson Crusoe* serves well in illustrating his points, as does his use of passages from Benjamin Franklin's journal. For Crusoe the

link between Protestantism and working the island is clear: In his planting and planning we see the characteristic sacrifice of present comfort for future gain which also is the basis of personal banking. Next to his ledger book is his Bible, which tells him of Providence. God has an individual plan for Crusoe, in other words, and we have already noted the connection between Industrial Capitalism and individualism.

Calvinism puts great emphasis on a spiritual trade of sins for salvation through a payment through the crucifixion. Life before the intervention of salvation is worthless, and faith involves a new start. Weber refers to this aspect of *Robinson Crusoe* (Weber, 1905: 83- 84).

Crusoe confesses after some time that this idea of his was horrible and says, "I looked back on my past life with horror, and my sins appeared so dreadful, that my soul sought nothing from God but deliverance from the load of guilt that bore down upon me (81). The God of the novel evaluates the world according to whether it is useful to His creature. He occasionally intervenes in the form of providence. Crusoe, like Christian in *The Pilgrim's Progress*, has a complicated past, but is given a new beginning with the chance to prove himself through work on the island. Luther's doctrine of the worldly "calling" is represented in practice.

Most importantly, in Calvinism and Crusoe's life, we see a drive to make profits. Material success or failure is for Crusoe a sign of Providence or divine disfavour, and he is always convinced that he is part of an individual divine plan. For example, Crusoe on some occasions castigates God, and he says, for example, "Why has God done this to me? What have I done to be thus used?" (78). God's favour is seen as evident in the fortunes of the present.

The same need to claim divine interest is part of Calvinist doctrine and experience. According to the predestinarians, faith has no relation to good works, and its reasons are buried in the unknown will of God. Measurable worldly success was defined as prosperity, seen as God's favour. Crusoe also needs to measure his property, and this is his source of happiness:

I was now master, all on a sudden, of above five thousand pounds sterling in money, and had an estate, as I might well call it, in the Brazils, of above a thousand pounds a year, as sure as an estate of lands in England: and, in a word, I was in a condition which I scarce knew how to understand, or how to compose myself for the enjoyment of it (245).

In many respects Defoe has produced a book which reflects Bunyan's spiritual allegory *The Pilgrim's Progress* in an almost purely material way. Here is the outworking of Calvinism in the worldly realm.

The growth of trade and the crucial importance of money gave a new class of bankers and traders great authority. The Protestant reformation established in the national character and influenced British society, and religious ideas like those listed by Weber served well as a justification for a new productivity and wealth. Although, as stated earlier, the nature of the pre-modern economy started with agriculture, it was being replaced in the 17th and 18th centuries by capitalism. The capitalist economy rose particularly in London. Max Weber argues in his famous work that the "spirit" of austerity, saving, and salvation through work created capitalist institutions which Crusoe reproduces in miniature. This is not surprising, as Daniel Defoe was raised in a Calvinist family. Reflecting so well an economic trend in British society in his age, as well as in his own life of writing for the market, his *Robinson Crusoe* thus indirectly portrays the empire's policy of Protestant colonialism and gives insights into economic change in Britain's commercial order through the protagonist of the novel. Incidentally, the novel shows the humiliating effects of the capitalist order on human beings: the novel reveals that this economic system is exploitative of human work.

Crusoe's experience of being shipwreck leads to a spiritual crisis. Crusoe proves himself to be extremely hard working after this experience, which is salutatory and in no way traumatic. One of his central concerns during his first twelve days is creating a calendar:

Upon the sides of this square post I cut every day a notch with my knife, and every seventh notch was as long again as the rest, and every first day of the month as long again as that long one; and thus I kept my calendar, or weekly, monthly, and yearly reckoning of time (53).

The particular and methodical system that he sets up for his calendar also illustrates the orderliness of the so-called Protestant work ethic. Crusoe is sure to arrange his daily routine, ordering his “[...] times of work, of going out with [his] gun, time of sleep, and time of diversion, vis” (60). The possession of a timed schedule was very characteristic of the Protestant work ethic. The social historian Landes notes that even in Catholic areas such as France and Bavaria, most clockmakers were Protestant; and the use of these instruments of time measurement and their diffusion to rural areas was far more advanced in Britain and Holland than in Catholic countries. On the same subject of time, Crusoe takes careful note of the length of the rainy and dry seasons in order to know when to plant and harvest his crops. Without formal time-keeping devices, and no doubt taking the stars and sun as his clock, Crusoe shows a great desire to measure and arrange time while he is living on the island.

Crusoe’s thriftiness with regard to storing his corn is a further example of the Protestant work ethic. On one occasion he finds that corn has begun to sprout in the place where he emptied a bag with the remnants of chicken food. Of course he does not promptly eat the corn, but stores it and replants, and will take great pleasure in this growing ‘wealth’.

[He] carefully saved the ears of this corn [...] and laying up every corn, [he] resolved to sow them all again, hoping in time to have some quantity sufficient to supply me with bread. (65: 66).

He is willing to wait four years before he allows himself to eat even a single grain of corn. This shows self-restraint, sensible behaviour and thriftiness, all of which are listed as typical of the Protestant work ethic by Max Weber. Crusoe does not use his ‘wealth’ in the short term (as a typical Catholic might have), but leaves himself with always enough corn to replant, so that he uses the seeds to generate a more sizeable crop. This eventually will provide him with plentiful cereals for the rest of his stay

on the island. It is no less than the Protestant tendency to reinvest and regenerate wealth, and refusal to waste the wealth, and relates to the belief in future reward.

3.2 Religious Ideas of Sin and Punishment in *Robinson Crusoe*

It is frequently pointed out that Crusoe commits his first, "original" sin by disobeying his father's advice in escaping to sea. His being stranded is like a punishment for his rebellion and his chance to show that he is redeemed by organization and hard work. Crusoe, with his "original sin," considers everything, including man, as the material to be exploited for redemption. While this novel is adventures in its external structure, people are seeing outside of their deep structure of Western imperialism and it is a moral and religious version, which states that Crusoe's story instructs people in God's wisdom of being repenting man's sin.

This confession marks a turning point in Crusoe's spiritual consciousness, and increases his experience. He starts read the books which are biblical version every day and keeps gratitude God for being saved him. Furthermore, he makes a calendar and lists all of his remarks in his journal. Nevertheless, no one is a companion to him or shares with him in his opinion while he lives on a deserted island. The story begins with Crusoe's rebellion: the confrontation of his father's plan for him, which is framed as challenging the authority of God himself. Crusoe then lives a bad condition on the island. Once there, he must atone for his faults and repent. It is not sufficient just to express grateful to God, but Crusoe requires to learning more repentance. Crusoe's dream is the angelic figure that comes to him during a feverish hallucination and says, "Seeing all these things have not brought thee to repentance, now thou shalt die." (74) Ironically, this repentance is a needful view which ends up justifying sin, because Crusoe may not ever has learned to regret if he had never disobeyed his father in the initial place. Thus, as influential as the repentant theme in the novel motivate for convertibility that Crusoe had being a very religious man. Eventually, the novel develops to be a combination of religious observations. Similarly, the tension between belief and disbelief, and some material considerations regarding religion, can also be discussed in *Robinson Crusoe*. R. West observes that Daniel Defoe was a Protestant Dissenter, quoting his words:

I cannot belong to the Church of England because it is not entirely reformed: and for this reason I dissent, believing every Christian to be obliged to worship God in that manner or from he finds most agreeable to the will of God declared in the Scriptures, and to join in Communion with those that he thinks do so, and upon these reasons I separate (West, 1995: 151).

Western rationalism has the particularity of engagement with its economic conditions in either direction. Namely; the linking between the spirit of modern capitalism and the rational ethics of ascetic Protestantism has been influenced by certain religious ideas on the development of an economic life. Therefore, the function of the sociology and history is to analyze all of the occasional relationships because of reactions to environment. In accordance, Defoe was seeking an individualistic way of worshipping, free from external upheavals; and it is through this simplicity that his protagonist was able to fight against isolation and despair on the island. It also explains his individualistic behaviors. In this sense, Defoe reflects his society at the age through his hero as a capitalist man who carries the bourgeois thought on the island.

Defoe adds more Christian morals as Crusoe goes deeper into his sin. He is the disobedient son, then the regretful castaway, and finally the very religious man, who swallows his repentance away after his first encounter with a storm. Through the experiences of one man, we can observe the progression of religion from the private realm to the public realm. The conflicts are inherent in such a progression, and the resolution to these conflicts is Crusoe throws away the natural of father's authority, and he must be father of himself while he notes for self- determination. Yet the image of Crusoe's father continues, and the "Middle Station of Life" that Crusoe achieves is always involved by his father of narrative fiction. Criticizers also explore the possible functionality of the world outside the literary fictional text. Many matters and actions give the reader an impression of overall reality that whatever happens to Crusoe is true.

When Crusoe is rescued and his luck revives many times, he compares himself to others who died, stops this thinking and thanks God for His miracles. The protagonist's conflict with nature and his shifting mood are the results of such

transition during his age. He sees every need that he describes the way of life for many years. Through the unsettled personage of Crusoe and since he transform everything into profit, Defoe unintentionally depicts the natural human fault in human being which forms the essence of the capitalist culture.

Christianity represents the virtue and the right path to fidelity toward God. This fact indicates that the God of heaven presents the guidance that will convince them theologically. This tells us that the right path goes through the Bible, which is the only book that will connect Friday with the context of exploitation. This is shown so that the peace inside Friday will only be found with the Bible itself. Friday's god is not the god that has a devil vision. The God of Friday totally enhances the idea of being good and clean. Robinson's speech becomes Christian and more religious man later on, particularly after he convinces Friday. The saved man kneels at Crusoe's feet as if to swear to be Crusoe's "slave forever" (172). because Christianity to the natives there, are to tell them the gods and will inform them about reality concerning the naturalism of the world.

The orientalist's western imperialism-oriented mentality can be seen clearly in this novel. We can clearly see in this novel the mentality codes of western imperialism. Therefore, the question must be examined from this point of the novel itself. The British nation represented the upper class of imperialism through adopting Protestant religion to their superiority over others as a dominating phenomenon at the age. Crusoe discovers that he master of his own world, despite of his suffering of a hard fate which becomes positive after Friday's arrival. The unfair relationships between humans indicate that nations are humiliated, colonized, and how they are used religion as influential power to enslave the mentalities.

The central point was to persuade people on the subject that their souls must be saved by God and that is why the Bible is considered to play a key role in the story. The religious ideas are played a role in creating the capitalistic spirit. Religion is explored as a major cause of the modern economic conditions. Exploring Crusoe's experience on the island can be depicted as a reflection of the civilized and social prosperity of the eighteenth century in London. The modern spirit of capitalism sees profit as virtue that ends in capitalism and supposes to pursue it, because God has

previously specified who is saved and damned. It is the prominent role of religion which is expressed in the *Robinson Crusoe* and it would be required to examine the progression of religious and political thought in Crusoe's world. In order to form a type of slave arrangement on the lands that the Empire possessed, they attempted to influence the people whom they colonized by spreading religion for their own purposes. In observing the phenomena of influential domination, the relationship between the morals of moderate Protestantism and the emergence of the spirit is modern capitalism become clear, in other words, the imperialism of this age.

Firstly, Crusoe refuses to listen to his father's counsel then he refuses his captain's order, who told him to do a certain job. Crusoe is a prominent style that the author adopting on it to make the novel looks real, not fiction via indicating many details. This is the only way that Defoe could convince his audience that is a realistic story and engage their attention. Any other way to develop the story would have angered, or possibly insulted the reader. John Morillo states in his article "*Robinson Crusoe: An Evolution of Political Religion*," that:

It seems to me that Defoe was concerned with religious toleration for more than selfish reasons; he saw religious toleration as a moral responsibility of all Christians, including Catholics and Protestants, and as the only resolution to the conflict between the personal and public realms of religion. So *Robinson Crusoe* turns out to be just as concerned about toleration in general as it is about the virtues of Protestantism. At least in *Robinson Crusoe*, Defoe turned out to be fairly open-minded (Marillo, 2012: 168).

Defoe used religion in his novel to reveal that colonialism was the exploitation of religion as an excuse to reach its targets. The target of colonialism was to enslave people, exploit them and confiscate their lands under the cover of religion.

Crusoe's perception of God is filled with more information from the society. According to him, the creator of all living things is God. Therefore, he can judge the circumstance- phenomenon in the universe, even at the free hand of the causes of the events at the beginning. Moreover, he thinks that is the grace of God. It is so that, "Like those of a Child to a Father" (179), which is why he justifies his behavior and

the consequences of the emergence of the cause of God. When things go wrong and thank God is mentioned, it would be the worship itself. According to Crusoe's daily work plan, his worship begins by reading the Holy books. He learns about Friday's native religion (his worships "Benamuckee") and decides to convert him to Christianity (182).

Crusoe encounters with a local person and calls him Friday. The appearance of Friday gives hope to Crusoe in his life on the island after a long time of loneliness. In connection to this; Crusoe says,

It came very warmly upon my thoughts, and indeed irresistibly, that now was time to get me a servant, and, perhaps, a companion or assistant; and that I was plainly called by providence to save this poor creature's life (174).

Crusoe shows here his absolute faith in mind and logic. In my own interpretation, this is the major tipping point of the story; it is the climax of the novel, after which there is a shifting in actions and an alteration in Crusoe's life. This action, to some extent, is the most significant, especially for Crusoe, who had been living alone for a long time. Moreover, it is the action of transmission from personality to a life of loneliness. At once when the "savage" sees Crusoe, he puts Crusoe's foot on his head, which "[...] was in token of swearing to be my slave forever" (175). Friday is a heaven-sent aid in every way; he is fed, clothed, saved from cannibalism; and then Crusoe starts "to instruct him in the knowledge of the true God." He teaches Friday about the reality of God and eventually succeeds in conversion Friday into someone who "...was now a good Christian, a much better than I." (189) Friday is pleasing to the Lord and as an obedient slave he may bring the dictates of his will, as follows:

But I needed none of all this precaution; for never man had a more faithful, loving, sincere servant than Friday was to me; without passions, sullenness, or designs; perfectly obliged and engaged, his very affections were tied to me like those of a child to a father; and I daresay he would have sacrificed his life to save mine upon any occasion whatsoever: the many testimonies he gave me of this put it out of doubt [...] This frequently gave me occasion to observe that however it had pleased God in His providence, [...] to take from so

great a part of the world of His creatures the best uses to which their faculties and the powers of their souls are adapted, yet that He has bestowed upon them the same powers, [...] that He has given to us" (179).

The development of modern capitalism has linked with a larger rationalization of the Western world, which is itself a matter of great interest. This means that the imperialist West is seeking a full servant slave to worship him. The West absolutely is obedient to him and is seen as attractive, honest servant, not unlike a slave. Protestantism contributed to the growth of the spirit of capitalism. In that sense the nationality and religion in the country with the spirit of the West had been delivered great slaves. The fact is that economic work is based on the made advantage. Therefore, capitalism has occurred in every civilization. The West meant as servants, lot of devotees has been appeared without distinguish in mining the west; as they are connected to an internal commitment. The father of a child is a commitment as a commitment to the servant's issue. This indicates the complex interrelations among religion, rationalization, and social and economic institutions. The imperialist master contributes the slaves to maintain their worship by fearing with weapons. It cannot give a desire of independence on the struggle against weapons as the reflection of this mentality is seen in the novel. It uses different perspectives in order to obtain an imagination of social reality through analysis the master-servant relationship of Crusoe and Friday.

Eventually, Crusoe shifts to be a religious teacher clearly, as he succeeds to convert Friday to Christianity when they meet each other. Therefore, Crusoe begins living together with Friday on the island. However, Crusoe takes the position of being the lord of Friday. And the Lord endeavors to shape Friday as he wishes him to be. Crusoe makes Friday learn English, namely: the English culture and Christianity. He also uses religion in the way the Empire uses it. Similarly, to the Empire, he makes Friday a Christian and makes him a great servant. With regard to the term 'domesticate' Crusoe conducts as if Friday new born and gives him a new name and a new religion.

3.3 Friday and the Cannibals

The "deserted island" is not deserted, but is perceived as such by the imperialist West. The West is the "owner" of the island, which is itself this world. All nations other than their "nationalities" are so perceived that survival and the "life" of others follows absolutely their orders, instructions, and it depends on political impositions:

I was now eager to be upon them. Besides, I fancied myself able to manage one, nay, two or three savages, if I had them, so as to make them entirely slaves to me, to do whatever I should direct them, and to prevent their being able at any time to do me any hurt. It was a great while that I pleased myself with this affair (172).

This fact crosses lines of nationality. In such a case the situation that each one will do well and not request, especially since the West has told the imperialist project applied retrospectively. So the nation "wild" has seen, our soul and our body, to obtain proper time and capture slaves. They still continue to deal with Friday as a savage, who gets all of his personality from his master. This state suggests that their environment has determined the choice of occupation and ignores in the name of national identity that is given in his birth and give him a new name with its own identification.

Tribes are fighting each other in the cannibal's area. Coming from here prisoners are seized from the opposite side of the deserted island, or a suitable location. Cannibals bring prisoners among the wilds to the island where Crusoe lives to beat them by eating their flesh. In accordance with religion, this action achieves Crusoe's dream of getting servant. While the cannibals separate and busy with their feast, Nature serves Crusoe in which one among prisoners has seen himself a minute at liberty, nature inspires him with hopes of life and he runs away of them toward Crusoe's posture. It seems Providence pushes Crusoe to save the savage's life for being both had punished with same story, each one relates his father. Crusoe welcomes the poor savage who kneels down and kisses the ground in front of Crusoe's leg and puts it upon his head as a sign of acknowledgment for Crusoe saves his life. Crusoe begins to have him as a slave and takes him up. Crusoe chooses his

name Friday by picking it from the Western calendar and takes him as his own servant. Crusoe has rescued Friday and curse him from cannibalism by teaching him English culture and civilizing him. Crusoe makes Friday and creates his character by teaching him the Christianity and language in order to communicate with him. Additionally, Crusoe tells Friday that he is the master of this island and this is Crusoe's name.

The imperialist West brought consistency to the world because they want nations other than their own to manipulate them as they wish. So as to keep them harmless for itself and they can also enjoy a lot colonialist from meditating in order to obtain their desire. This operation will continue even after they are done with the confidence transforming itself into a submissive slave and appeared. We can indeed see this clearly in the Western subconsciously in the novel. Crusoe relates that:

I made him understand that I would shoot and kill that bird; accordingly, I fired, [...] I found he was the more amazed, because he did not see me put anything into the gun, but thought that there must be some wonderful fund of death and destruction in that thing, able to kill man, beast, bird, or anything near or far off; and the astonishment this created in him was such as could not wear off for a long time; and I believe, if I would have let him, he would have worshipped me and my gun. I afterwards learned of him, was to desire it not to kill him.
(182)

Two main objectives are achieved by imperialism's orientalists, namely; the western imperialists are continuing to destroy the nation in order to colonize other nations by replacing their nationality and religion. If there is any relationship between religious morals and the spirit of capitalism, it will have to be found in purely religious features. Ultimately, the western imperialism's activities are the community that nation, nationality and religion cause us to destroy our understanding of free man and freedom.

In fact, our examination shows clearly that *Robinson Crusoe* relates to the issue of imperialism. Crusoe is taken as a prisoner enslaved and nearly destroys Friday's nationality and religion. Before that change, the actual name itself

determines him "Friday" after giving the name of the actual language; it is an action of the powerless resident who teaches him English later on. Then, Friday's function towards the Christianity will teach religion and ignore the actual process. Indeed, his "Lord" Crusoe orders him to apply the process of changing towards the cultural imperialism, so that Crusoe reshapes it in accordance with their cultural values and says: "I having learned him English so well, that he could answer me almost any question, I asked him" (184). Defoe creates his hero to be committed to teach Friday the new life as a reference that Crusoe is an educated English man and his nation over other nations so that Friday should follow his master in everything, namely; language, religion, life style, and so on. After all these process, Crusoe started to give him information on the reality. Especially the knowledge of the true God as Crusoe relates that:

[...] I began to instruct him in the knowledge of the true God, I told him, He governs the world, could do everything for us, give everything to us, take everything from us, [...] I opened his eyes. He listened with great attention, and received with pleasure the notion of Jesus Christ being sent to redeem us, and of the manner of making our prayers to God (186).

Crusoe convinces Friday of his reality as human and civilizes him by deriving new identification for his personality. He informs Friday about the reality of the atmosphere that God and Christianity is over everything. They were listening to them, and the information sent by Jesus as our Redeemer. We cried out to God, and He is even heard from heaven our great pride and our wishes will send Providence. We can easily understand why Christianity is fertilization and facing rapidly increasing missionary work. Naturally determines the direction of the relationship in the work is a kind of slavery. "Lord" Crusoe wants to ensure the loyalty of his slave. The establishment of nationality, religion and identity are got rid of the return to the essence of slavery and leave his personality. This is a process of flourishing the imperialist masters in order to release the difficulties of enslave people. Therefore, Friday will forget the religious matter and have a new nation perhaps he requires participation in the new society in his life.

Theoretically, as a colonial power is constantly followed the culture that colonized "others". Ranking relationship is depending on the existence of the colonized usage. Crusoe produces this network of relationships by living the atmosphere of a protagonist. His adventures are accepted in England and took place in London. Crusoe enjoys the island after a crash, but this output is seen as an accident pulling him to do his first work particularly his concept to overcome others by spreading his civilization and religion. At first, he is fertile a deserted island gradually according to his necessary necessities for a person falls on it. Crusoe makes use of conditions around him as if the author prepares the next steps for being his nation in a priority. Crusoe convinces everyone comes to his "Kingdome" with his notions to be Crusoe's fellow and they must be avoided their souls by God. They must thank Crusoe and listen to his order since he is the master of this island and he products them from dangerous such Friday's case. Because of Crusoe is a Christian he will enforce his religion in the island and spread the Christianity among the natives. As Crusoe reflects the English society in the eighteenth century, he has a completely different function rather than religion; however, after a while, these materials are the tools that lead to the exit from the island.

Crusoe's life alone on the island can be as seen as "wild," having been removed to protect the life on the island. This is easily dominated for meanwhile and take over the possibility of Crusoe's role in the island. Principle of capitalism expresses a type of sense closely associated with certain religious ideas. Crusoe commits sins in his previous life then he stranded on the deserted island as a punishment to purify his soul. At the same time, he seems to be sent to the island as a missionary for the native for being spread his notions including Christianity. The Western world has come to the colonies as if they were established in the order. Although the indigenous people living in the territories have used the primitive tools, the Western powers saw the colonies in the post-colonial order are in dispute. The debate applied by the European colonial powers as the spirit of capitalism in the colonial period that many elements linked in historical reality which we unite into a fictitious whole from the perspective of their cultural significance with regard their nature. Accordingly, he first is occupied colony working days, then the domestic means of slaves. Earning reflects virtue and skill in a profession. This idea of one's duty in a career is the basis of the capitalist ethic. However, the majority of this

colony has flourished by the colonialist and made it domination with a foreign power. It's a commitment that the individual should feel toward his professional activity and the individualism is seen as having a duty to prosper. These efforts of Crusoe to leave the island give the impression of having assured the idea of giving birth to the end of the novel.

3.4 Religious Opinions on Authority Expressed in Crusoe

In attempting to comprehend the connotation between religion and the spirit of capitalism, it can create wider social values and be involved in the creation of social institutions totally dissimilar to its own aims and ends. Religion has a reproductive power, and the effect of its ideas should be dealt with in areas unrelated to its divine principles, just like the creation of commercial institutions. Mastership and slavery are the main idea which this novel dealt with in addition to religious indications. The Protestant values are no longer necessary as soon as capitalism emerges, and the ethic takes on a life of its private. Indigenous imperialism, religious and national values are an enslavement to the system. People are now directed into the spirit of capitalism because it is suitable for recent economic action. The process of being Crusoe teaches Friday some Christianity it showed the importance of religion and depicted the characters that were enslaved in colonization. For instance, through religion and a master-slave relationship between Crusoe and Friday reflect colonization. This also shows us Friday's enslaved character with religion.

Preparation is the first stage of the process of colonization. The story is giving out a dimension of thought that starts the transition after the second stage. As a result, Crusoe provides his own security. At this point, the Bible plays a most important role in the construction of the plan views. Crusoe says, "Also, I found three very good Bibles, which came to me in my cargo from England, and which I had packed up among my things" (53). On the island, due to feelings of loneliness, the relationship with God and religion eventually becomes stronger, and as a Christian religious follower, the feelings become very strong. Christian belief becomes the center of life on the deserted island. Therefore, everything that occurs has a connection with Christianity. Thus, Crusoe's life is completing now, so that a removal of the candidates avoids a major accident. After the brutality and violence,

the tone moves to the island from the necessary shipwreck to exploit most debris as tools to be able to continue his life on the island. Eventually, he confronts his God and discovers religious brutality and violence on shore which is a place of savage feast. Crusoe has to start new stage after completing his internal mind in order to apply the just of God and fight their way on such place to dominance against hostile forces. Colonialism is a great system that forces the individual to play by its rules in order to survive as a kind of individual foundation with religious motives through the spirit of capitalism. Crusoe, from this duality, slowly becomes the lord and the governor on the deserted island. This individuality involves a Christian sitting in a managerial or equivalent position. Crusoe begins to think:

I fancied myself able to manage one, nay, two or three savages, if I had them, so as to make them entirely slaves to me, to do whatever I should direct them, and to prevent their being able at any time to do me any hurt. (172)

Accordingly, Crusoe seeks for a community to obey him and to manage them whom that people in undiscovered world. These "savages" give the opportunity to realize their dreams to Crusoe. They are no longer an item or a desired shape itself. In fact, Crusoe sees them as objects.

Defoe portrays through Crusoe an ideal self. James Sutherland mentions in his criticism of the novel that Defoe "believes an honest Englishman is hard to beat" (1970) Hence, Defoe made his hero as a gentleman who behaves truly, full of energy and enjoying both the practical side which enables him a direct relation with God. After becoming a religious man, Defoe's description of Crusoe is great: "I saw a man descend from a great black cloud, in a bright flame of fire, and light upon the ground [...] when he stepped upon the ground with his feet, I thought the earth trembled" (73). Because of this, Defoe has a supposed divine intervention and Crusoe is placed on the island for two reasons. Initially, Crusoe is a sinner and refuses to submit to what was clearly the will of God. Next, he was sent to the island as he is prepared for fate. He could not stop it. By adopting his story to fit the religious issue of the time, Defoe assures himself of the approval of an important religion and social group. This is the major force in the founding of national character.

Crusoe is not a very profound religious thinker, however; religion is part of his education and transformation. Nevertheless, the religious dimension is central to Crusoe, a man's discovery of himself, Civilization and God. The man is shipwrecked without resources on a desert island, survived for many years by depending on his own wits. Therefore, he employs everything around him to be familiar with the nature there, except for the fact that no one shares his life on the isolated island. In order to fulfill his desires in finding company, Crusoe chooses to devote his life in the island to worshipping God to be his companion spiritually in such place, by continue reading the Bible and learns Christianity. In this way, Defoe appears to be a very strong believer in God, so much so that he believes that God's Will shapes the lives of human beings. Crusoe would also have been saved by having noticed a footprint of a man in the sand of the beach one day thereby knowing that there were other inhabitants there and there was hope of salvation. This discovery of a footprint makes Crusoe happy, but fear troubles him for the next couple years because of that footprint, and it pushes him to forget about the Divine Providence to be saved. Once he saves Friday from the savages, he believes that Friday is a gift. Throughout the novel, the effect of isolation on Crusoe's life gives him plenty of time to allow Friday to learn many skills, even read the Bible, and later with the study becomes a good Christian.

The first stage of completion is done with the help of divine power and coupled with the uncertainty of the armor firearms. The “wild” are killed, but Crusoe also wins a prisoner at the same time. He has divine power to be able to kill the enemy without ever even touching him from a distance. It was part of God's design. Crusoe is a professional in shooting. He derives his power during the hunt, on the mountain of goats. In fact, one can see that the full economic effects of these religious motives are coming after the high of religious eager. Crusoe, with his gun, passes the second stage that gained the victory. Firearms and resistance broken by Friday will interfere with the cultural values of the colonial power that he will continue in his obedience. Crusoe has been saved from being fed to him as well as killing a cannibal. It is necessary to investigate how religion itself influenced on the social conditions. Now Friday is completely submissive in the face of power and has become a passive object. He promised to be Crusoe’s servant forever. Because of

what we call centers began to be perceived as cultural formation, Crusoe explains this issue to Friday later on.

Crusoe explains to Friday "true God" concept and the Prophet of understanding. After the diagnosis, Crusoe attempts to introduce Jesus to Friday. Crusoe's description of God acknowledges that God is glorious to them. Friday is given the culture of Crusoe and his culture is taken away from him so that he is now a part of Crusoe. Each of them is foreign to their humans by the alienation. Friday and Crusoe's contradictory manner of happiness according to this change and alienation is the assurance line for their companions. Therefore, the commitments have shown Friday the proportional actions with their own culture that made the actions of imperial understanding clearer. Crusoe himself has taken into consideration that if he does take Friday under his control, his work load would fall to half. These ideals are all closely related to the capitalistic value. These principles became the capitalist spirit, and now one is all forced to follow them:

I continued [...] conversation which employed the hours between Friday and me was such as made the three years which we lived there together perfectly and completely happy, if any such thing as complete happiness can be formed in a sublunary state. This savage was now a good Christian, a much better than I; though I have reason to hope.
(189)

Thus the process is completed. They are brought to the renewal of the island, so that Friday is more than a friend to Crusoe. It is a subject of British imperialism as a prototype for designing the example upon Crusoe. Crusoe enforces Friday with the Western culture. The precondition for this experiment to be successful is to show the loyalty of Friday. Friday shows that loyalty towards Crusoe is more than that of a servant. In this sense, after his religion, cultural dominations have been uncovered and the theme of his life is near the end. Crusoe, in the end, is faced with a second prototype in an interesting way. As mentioned earlier, Crusoe is the prototype of British imperialism, that is, to colonize. Second, he was the prototype of those who were to colonize Friday. (Koç .98)

CONCLUSION

To conclude, in his novel *Robinson Crusoe*, Daniel Defoe deals with a number of different topics. As the reader, throughout the story we join the journey of Crusoe and witness his transformation. The themes that Defoe underlines include colonialism, with the concept of slavery and religion constituting the most important theme. We see his relationship with others and especially with Friday, who is more his servant than a friend to him. With Defoe's detailed portrayal, we become familiar with the point of view of the writer and his era. Crusoe's behaviors and thoughts give us historical, political and economic clues and hints about the writer himself. The main character always remains conscious of himself and records his daily activities so that we become aware about every process. Throughout the novel, we read the spiritual and physical journey of a man who leaves his family against their wishes in order to pursue a dangerous desire to set sea. Being a homo-economicus, a sinner, a colonizer, an adventurer and a believer *Robinson Crusoe* reflects the ideas and ideals of eighteenth-century England.

Daniel Defoe's *Robinson Crusoe* is the first British colonial example of fiction passed through Crusoe which has noted the most prominent features of the far-reaching developments overseas. In other words, the most important aspect of British colonialism, in the land which is acquired by means of military force, is to endeavor to maintain the continuity and availability of cultural materials used in the transfer of its territory. This relationship is called the post-colonial theory relationship.

The protagonist Crusoe had saved a Black native of the island from cannibals, and selected as a slave not a friend. There is innate power right of being slave or master internally so, God has already determined who is saved and damned. Thus, they came to value profit and material success as signs of God's favor. Before Friday's entry into the life of Crusoe, one of the islands itself is seen as an absolute master, and as the years passed, he begins to take pleasure in it. Governing and

managing emotions in Crusoe is implicitly a fetish. The second shipwreck of the character Crusoe developed the energy of events on various adventures before it happened to reside sometime in the Brazilian coast. In a short time later, there begins a plantation to tobacco growing, other farmers going to the African coast because the slave hunt makes the production faster. The point is that economic action is based on the amount of profit made. Now, in this sense, capitalism has occurred in every civilization. He thereby offers a rich man from this commercial case. The slave trade is offered to Defoe. This is an illegal attack on their freedom on their land. This way is breaking the roots, which is very natural and very unusual for western people. Defoe, in this way, reflects the character of the British and other European people in his own mind. This has approved the proposal to hunt slaves on the African coast by European traders as Western colonization. (Thomas 192).

Crusoe's life turns towards a hell ride with his own expression and passion for adventure is for the first time in the real sense that explores the fear of God. This is clearly seen in the center of the island. That event is the first time God gave a punishment against the promise of life to understand. This punishment is the way that God originally creates the greatest opportunity and Providence after a period of great loneliness. The belief on the island is to prepare a place according to their thoughts for the next life. The necessities of new life are important for a man who lives alone for a long period on an isolated island. More adding, time is almost past when the decision or Providence was directed to him. Accordingly, Original sin and rebellion against life cause all actions above, especially a wander in the interior where they worshiped. The value of life including everything throughout the whole book from the very beginning is contradictory with Crusoe's personality, particularly the conversion of being a religious man. As this event progresses, the humanist and personality struggle continues with nature, like a colonial governor or anyone to become a missionary trying to convince someone of his religious identity. The first encounter with Friday is without asking his name. "Friday" is actually addressed to the name and the characteristics of his religion. Crusoe chooses his name, Friday, and takes him as his slave. Crusoe does not even ask the local's name, his own real given name. Crusoe has rescued Friday and gave him certain speeches to talk. The teaching of Christianity and the language gave him a tongue with which to speak. Therefore, Friday promised to serve his master indefinitely. The attempt to be a

Christian without questioning the honesty gave hints of his subsequent personality. This questioning of the culture of the countries and always trying to figure out what they do for rulings is the final point that "eventually these people were pagans," he concluded in his belief base. Sometimes these non-believers see their belief in paganism as a cause of their extreme barbarism. As they think of that, the wild individuals may be entirely abandoned from a religious aspect. Indeed, Friday was the first native person from that period who could be described in the literature as an individual in the story.

Crusoe's loneliness, in the time he spent on the island, was seen in the Western world as a reality evaluated after the process of Providence. These steps were to be taken as a good way of God and the sense of being punished if one is away from God instead of having to go much appreciated by his faith. However, these features can be closer to the worshiping of God as has supported by the church which was related with human to be an Anglican Church of credibility.

Crusoe displays objective manner as the prototype of an imperial culture which set in a good show. Successfully, Britain itself invaded other countries in making control over the world by inhabiting other people in order to pollinate their culture, both in managing those people and inserting its religion. In short, a short history of British imperialism is transmitted to the East. The interesting thing is that Crusoe interferes as the virtue, no matter who considers him opposite to them. Finally, he is under control because he finishes his missionary on the island God gifts him opportunity to go back to the mainland. Essentially, Defoe's happiness is the successful feelings in moralize the real hero and make him a very religious man. This performed the dead body of an imperial roman plan.

The sailor decides to go after the adventure. While he is working on the ship carrying goods from Africa, the ship is attacked by pirates and the breaking point where Crusoe is being sold as a slave appears. The risk to his life is to escape in a small boat and he is rescued by a Portuguese freighter. However, the ship is sinking by an unknown island in the northeast corner of South Africa. Crusoe survives, but everyone else dies. Crusoe is dragged by the waves to a deserted island. Apart from the blade, the pipe and some tobacco, there is nothing else left for him. The next day,

the sea calms down, and as Crusoe swims, he goes to the ship for a large number of used goods in order to see whether they are still there. While returning to the island, a rough wave towards coast pushes the ship between the rocks. He finds many things which might be necessary to him on the island. Crusoe gives thanks to God for His pardon and believes that this is a test that he has to live in this place. He states this everyday by thinking of the power of the nature and the will of God. Still religion is central for Crusoe's life. Secondly, religion plays an important role in the novel. As mentioned previously, England used Christianity and the Bible as a tool for civilizing and controlling people, not unlike how the Empire had done throughout the colonization period. Crusoe also uses religion in spite of his not being a very philosophical religious man until he is saved from the shipwreck and reads the Bible. Therefore, he is also an individual who survives for twenty eight years on his own wits. Crusoe's innate intelligence serves him well throughout his solitary life on the island. And he makes use of everything around him to adapt himself to the nature there. Nevertheless, until the last final of the story, Crusoe is a colonizer. He always wants to colonize every person he encounters.

This novel, until now, is a typical orientalist's work. Crusoe symbolically in the novel represents the European aspect and Friday the uncivilized countries. Whatever the relationship between Crusoe and Friday, the western imperialist has relations between the civilized and uncivilized nations. He sees that people need to be training in order to civilize, such primitive and mass manipulation to be christianized and the slave community that will serve him and act as economic resources to be exploited. As Crusoe represents the imperialist West, he can be seen as the master. Crusoe's ship sank near the island in a corner of South Africa. By that action, he gets Providence and does not drown in the sea then he could reach on the shore of a desolate island. The items on the ship sank with the ship except three books and some useful issues; therefore, he has to work and begin to live alone on this island. Primitive nature gives live conditions by working hard namely; he builds the cottage, hunts wild animals, cultivates, collects fruits, vegetables and crops, and tames animals, etc. in order to survive on the island so he puts his thoughts into using everything around him to continue life there.

Crusoe attempts to enforce his type of society on the island. Many times in the novel, Crusoe refers to himself as the 'king of the island' The captain who finds him refers to Crusoe as the governor of the island. At the end of the novel, the island is explicitly referred to as a colony.

England, after many victories, established itself as the dominant naval and commercial power as well as a colonial force in the world during the era of Queen Elizabeth I. Yet the religious and political struggles of the seventeenth century established a dominant trade-centered discourse which flourished at the beginning of the 18th century.

The Protestant trend is in the moral and spirit of Capitalism. Weber, in his work, has shown that Protestants work as they are allocated with the ethic and have non-statements. The manner of achieving the divine salvation of prosperity is carried out only in their understanding of fair work duty. The work and avoid losing times are earning of progressing events and accumulation for profit. Marxist analyses, which gave rise to the Protestant ethic, are the internal dynamics of capitalism itself. Christianity gave birth to Protestantism through economic and organizational structures which have developed themselves through this approach. The power, exploitation, and economic relations on Robinson's island can be analyzed in the imperial concept.

WORKS SITED

- Agamben, Giorgio. (2001). *Infancy and history: 'The Destruction of Experience'* trans. L. Heron. London and New York, Verso.
- Abrams, Philip. (1977), "Journal of Historical Sociology". Article first published online: 27 OCT 2006 DOI: 10.1111/j.1467-6443.1988.tb00004.x.
- Arendt, Hannah. (1958). *The Origins of Totalitarianism*. San Diego, Harvest.
- Blackburn, Timothy C. (1985), *Eighteenth-Century Studies* "Friday's Religion: Its Nature and Importance in Robinson Crusoe." London, Vol. 18, No. 3 pp. 360-382.
- Braveman, Arthur. (2003), *Five Masters of Modern World*. Cambridge University, Trade paperback ISBN: 9780834805316. pages: 184
- Brevarman, Richard. (.1986), *Studies in the Novel Crusoe's Legacy*. Johns Hopkins University, Pres.
- Brown, Homer O. (1997), *Institutions of the English Novel From Defoe to Scott*. Philadelphia PA. University of Pennsylvania, Press.
- Cantoni, Davide. (2009), *The Economic Effects of the Protestant Reformation: Testing the Weber Hypothesis in the German Lands*, Harvard University.
- Cohen, Kelly. (2000). *Paradise Divided: The Changes, the Challenges and the Choices for New Land*. St Leonards, NSW Allen & Unwin.
- Davis, Evan R. (2009), *Daniel Defoe's "Robinson Crusoe"*. Claremont: Hampden Sydney College, Print.

- Defoe, Daniel. (2013), *Robinson Crusoe Wordsworth Classics*. London, Hamper press.
- Doyle, Michael W. (1986), *Western Empires*. Cornell University Press, London 407 pages.
- Ellis, Markman. (1996), "Crusoe, Cannibalism and Empire". Spas Live Robinson Crusoe: Myhs and Metamorphoses, St. Martin's Press. New York. Print.
- Eltis, David. (1999), *The Rise of African Slavery in the Ancient*. Cambridge University, Press.
- Engels, Frederick. (1886), "The Role of Difficult History", www. Marxist. Com/historical-materialism, London.
- Engels, Frederick. (1977), "The Role of Difficult History". Notes on the Difficulty of Studying the State, Oxford Press.
- Fauset, David. (1999), *The Strange Surprizing Sources of Robinson Crusoe*. Harvard University, Denver.
- Frederick Engels (1886), "The Role of Difficult History". www. Marxist. Com/historical-materialism.
- Hansen, Gary D. (1993), "The Development of the Optic Lobe". Bate, Martinez Arias.
- Harvey, Paul. (1962) *The Oxford Companion to English Literature*. Oxford, Clarendon Press.
- James, C. L. R. (1989), *The Black Jacobins: Toussaint L 'Ouverture and the San Domingo Revolution*. New York, Vintage Books.
- John Locke, (1671), *Philosophus autodidactus*. Oxford, London.

- Keyner, Thomas. (2007), *Daniel Defoe: Robinson Crusoe*. Oxford: Oxford UP Print. Oxford World's Classics, Kindle eBook.
- Koc, Ertugrul. (2005), *Birth of English Novel*. Ankara, Cankaya University.
- Lannert, Gustaf. Lson. (1910), *An investigation into the language of Robinson Crusoe as compared with that of other 18th century works*. Cambridge, Cornell University Library.
- Magill, Frank N. (1983), *Critical Survey of Long Fiction*. Englewood Cliffs, Salem Press.
- Marcelo Svirsky and Simone Bibnall. (2012), *Agamben and Colonialism*. Oklohama Press, House Limited.
- Marzec. Robert. P. (2002), "Enclosures, Colonization, and the Robinson Crusoe Syndrome". Ebsco publishing, Duke University Press.
- Mbembe, Achille. (2003), "Necropolitics", trans. by Libby Meintjes. Puplic Culture, Duke University Press.
- Moore, John Robert. (1958), "Daniel 'The True-Born Englishman' Defoe". ChicagoUniversity, Chicago Press.
- Morillo, John. (2012), "Robinson Crusoe: An Evolution of Political Religion." Eighteenth-Century Novel. English 362, England Press.
- Novak, Maximillian E. (2008), *Daniel Defoe: Master of Fictions*. Oxford University Press, New York Print.
- Richetti, John J. (1985), *Daniel Defoe*, Boston, G.K. Hall.
- Richetti, John J. (1987), *Daniel Defoe*. Twayne Publishers, Boston, Print.

- Richetti, John. (2003), *Robinson Crusoe*. London: Penguin Print, Penguin Classics.
- Said, Edward W. (1993). *Culture and Imperialism*. Vintage Books, New York.
- Schumpeter, Joseph. (1989), *Capitalism, Socialism and Economy*. Chicago, New York Harper.
- Sutherland, Kari and Sutherland, Tui T. (2013), *The Menagerie*. London.
- Sutherland, James (1970), *Daniel Defoe: A Critical Study*. Cambridge, MA: Harvard University Press.
- Svirsky, M. G. Bignall, S. (2012), *Agamben and Colonialism*, Edinburgh University Press, Edinburgh.
- Thompson, Ewe M. (2000), *Imperial Knowledge: Russian Literature and Colonialism*. Greenwood Press, Westport, London.
- Tomlinson, John. (1949), *Cultural Imperialism: A Critical Introduction*. MPublishing, University of Michigan Library.
- Tucker, Martin. (1966), *Moulton's Library of Literary Criticism*. New York: Frederick Ungar, Publishing Co.
- Tucker, Martin. (1988), *The Critical Temper*. New York: Frederick Ungar, Publishing Co.
- Watt. Ian. (1964), *Myths of Modern Individualism*. New York, Cambridge University Press.
- Weber, Max. (1905), *Protestant Ethic and the Spirit of Capitalism*. Unwin Hyman, London & Boston. 1930 Translated: Talcott Parsons, Anthony Giddens.

CURRICULUM VITAE

PERSONAL INFORMATION

Surname, Name: Ghanim M. Ali ALSHAMMARI

Date & Place of Birth: 16. April. 1977- Babylon

Marital Status: Married.

Phone: +9647814273732

Email: ghanim.alshimari@gmail.com



EDUCATION

Degree	Institution	Year of Graduation
MA	Çankaya University, English Literature and Cultural Studies	2016
BA.	Babylon University, English Literature and Language	2003
High School	AL-Musyaib High School	1996

WORK EXPERIENCE

Year	Place
2003-2005	Human Rights in Babylon
2004-2005	Translation Titin Company
2005-Present	Ministry of Education

LANGUAGES: Advanced English and Turkish