

Robinson Crusoe is an excellent adventure story since its publication in 1719; both the novels and the hero have become popular to everyone especially to the children. "Robinson Crusoe was a powerful geographical fantasy but also a colonial myth, a myth that represented British colonialism to the British people, as well as to the colonized people." Robinson Crusoe is not only an adventurous fiction rather than it is a story of all about "power, self and otherness." To support this view Richetti said: Defoe began to explore adventure themes very late in his career (the first volume of Robinson Crusoe appeared when he was fifty-nine years old). For Defoe, adventure stories were like thought-experiments. In his hands, the adventure novel is a means of diagnosing global positioning for national domestic advantage. (45) It would be very wrong to think Robinson Crusoe as a children story because Crusoe's actions and voyages seem to be the work of a colonial trader. Crusoe is a commercial traveler and he considers the whole world as his territory. Karl Marx in his book *Das Kapital* used this story to illustrate economic theory in action. According to Karl Marks the protagonist in this Saeed 15 novel proves himself to be a potential capitalist. He is a commercial traveler; his chief motive in traveling is not to have fun but to get profit. Like Crusoe Daniel Defoe also came from a Middle class family. He was a traveler and trader; being a trader he realizes that the overseas trade is not very easy for English. So, he realized the importance of economic power for developing nation and for the establishment of self in 18th century society. He knew commerce was an important aspect of civilization and through this overseas trade English traders can establish themselves the best gentlemen in Europe. Therefore, Defoe represents Crusoe as a commercial traveler. He undergoes the exile experience on an uninhabited island to develop himself as a capitalistic enterpriser and to improve his identity as a successful colonizer. Defoe shows how Crusoe gradually established himself as a governor with his surviving power, calculative and capitalistic ideas on the island. Finally he could able to make the island his colony. Crusoe's eagerness to discover other lands and people makes him a perfect explorer and his ideology is the ideology of colonizers. If we analyze his whole adventurous journey it seems that Defoe represents Crusoe as a typical European bourgeois, "rational", "religious" and "mindful" of his own profit. Crusoe is a perfect colonizer established his self image to prove "the differences between the English man and others with whom he comes in contact seems clear cut in terms of establishing the superiority of enslaver to enslaved: the Africans he trades in, the Maresco Xury whom he sells as a slave, and the Carib Friday whom he relegates to perpetual servitude." (Wheeler, 130) If we analyze Crusoe's second voyage, his voyage to Brazil, it appears an economic success. He learns about sugar plantation there. He finds that sugar-planters grow rich, so he becomes a planter. He imports labors from Guinea. Crusoe's activates in Brazil becomes typical of a white colonizers who were used to set up plantation in a far off land. The only aim of these planters was to make money in a very short time. But the unavailability forces him to start slave trading. Defoe's time Slave trading is a colonial issue. Sixteenth and seventeenth century was the period of developing capitalism. At that time European traders were searched the gold, tropical products and slaves for the expansion of their trade. For developing colonies, world markets such voyagers were maintained this process; because it is a part of commercial progress. In the light of fact we find that the plot of Robinson Crusoe expresses some of the most important characteristics of Defoe's time "at the time when the middle class had become prominent in England." It is clearly reflected

that the voyages of Robinson Crusoe demonstrates the "economic aspect of colonialism" and his character represents imperialistic attitude of a European man, who wants to take a superior position to authorize or to dominate others. During eighteenth century British people consider themselves as the greatest trading country in the world. For their commercial success since they are trying to establish their colony in the distance island. Robinson Crusoe was published at that time when new colonies were spread around the world and the explorers were being idealized. Europeans, especially the young traders were interested to go one of the colonies for exploitation of natural resources and to establish the British rules and Empire. Crusoe is this kind of adventurous man whose main purpose is to gain commercial success. By inspiring the explorers belief Crusoe deals with nature not as a pantheist but as a calculating, commercial man who believes in capitalism. Crusoe's motto of life shows us how self-righteous, way of thinking determined by the colonialism. We find Crusoe's worldliness and monetary motive at the beginning of his voyage to Guinea. Through this voyage Crusoe introduces himself a good sailor and a successful merchant. To him it was the only voyage which was full of success. This attitude of Crusoe represents him as commercial and rational white man. Through his voyages, he buys goods, sells those, and finally earns profit. He acts like a trader whose only aim to earn profit. Robinson Crusoe based on the true story of the "shipwrecked seaman Alexander Selkirk", who related his experience to Defoe after returning to England in 1712. He declares that he would give one-third of his wealth to the king and two third of his wealth to St. Augustine, which will be spent for the benefit of poor and the conversion of the Indians to the "Catholic faith." Here his intention is clear to all that is not to help the poor but to change their religion, their beliefs and finally their existence. Crusoe becomes ecstatic lots of money all around him. So, economical power can change one's culture faith, even their identity. On the island Crusoe enjoys full economic freedom. He converts the island in to a kind of commercial investment. The island gives Crusoe absolute freedom to make money and accumulate power which the colonizers need. Crusoe is a capitalist on this island which belongs entirely to him. It is this possession of the island and of the stock of goods from the ship which rises Crusoe to the position of an unchallenged king. Crusoe does not achieve this power through his own efforts, because the goods which he has obtained from the stranded ship were the product of the labors of scores of other individual. In the new island Crusoe's materialistic attitude is clearly expressed through his personal diary. The diary describes his experiences, his feelings and also shows tangible profits on the island. In short, if we analyze the purpose of Crusoe's voyages it shows the concept of "economic individualism" and the resultant capitalism. Crusoe's transformation from "survivor" to "master" shows a power relationship—one is "superior" and other is "inferior." Defoe's representation of the cannibal is very much contradictory that creates the whole ethos of colonial relations between Crusoe and Friday. The narrator constantly creates the dichotomy between uncivilized and civilized. As a civil European Crusoe does not believe Friday at first because he is horrified by Friday's cannibalistic practice. The fear of Crusoe's mind instinctively present in every Europeans mind. Crusoe's dilemma exposes when he realized that Friday is grateful to him but still he is concerned about his precaution. By Crusoe's representation and cannibals' physical and moral features are different, horrible and wild. But soon he changes his mind and finds that no precautions were really necessary because Friday already has proved himself as a faithful, obedient

and sincere "Servant" and asserts his separate identity from the savages. Religiously this novel asserts a kind of "spiritual journey" of the protagonist, economically it is a story for the expansion of the trade and from psychological perspective Robinson Crusoe deals with an alien. But this chapter will try to demonstrate the extent to colonialism which shapes the novel. Saeed 7 Robinson Crusoe is a popular fiction of eighteenth century where the author represents imperialistic attitude of a European man, who wants superior position to authorize or to dominate others. The relationship between Crusoe and Friday shows the relationship of master and slave which produce the myth of colonialism and the colonial relationships. In this novel Crusoe's body is the metaphor of the "imperial figure/ colonizer" so the body of Friday also becomes a metaphor of the "other" or "colonized peoples". This authoritative voice clearly shows his strong position in this fiction and also reflects his biases towards the young Friday, his "slave" with his more fictional narrative stance. In Robinson Crusoe representation of the cannibal as a figure of radical otherness indicates the politics of empire which contributes to the creation of a rich colonial imaginary. Through this "otherness" process Defoe represents Crusoe's distinct identity from Savages and creates two groups one is Civilized /Christian and other is Cannibal /Savages. Edward Said discussed in the Introduction of his popular book, "Orientalism"– the 'Other' means those who are not white or the 'Exotic' and it is their lands that must be conquered along with them. The aim of Crusoe's civilizing mission is just to show the discursive nature of cannibalism by blending fact and imagination. The relationship between Crusoe and Friday clearly reflects the binary construction of British and Cannibal, civilized and uncivilized/evil. At first, Friday's body becomes a symbol of fear to Crusoe. After meeting Friday, Crusoe gradually overcomes it by domination and subjugation. Friday's silence and Defoe's authority over him erase Friday's identity, gives him a new "English identity" and "an English voice". Crusoe had not only saved the life of Friday but also tries to save Friday's "savage soul" by imparting to him the true knowledge of religion and the Christian doctrine. It is obvious that Crusoe imposed his own culture on Friday to make him a civilized European man like him. To him his only wish: The Soul of a poor Savage, and bring him to the true Knowledge of Religion, and of the Christian Doctrine, that he might know Jesus Christ, to know whom is Life Eternal. I say, when I reflected upon all these Things, a secret Joy run through every Part of my Soul, and I frequently rejoyc'd that ever I was brought to this place. (220) Saeed 10 Crusoe represents Friday as a "blinded ignorant pagan" and he tried to demolish his identity so that Friday is known as better scholar. Crusoe's authority on the island is a kind of "monarchical system" and a process to create his self-image, a mirror, to show someone a "self- validating image" of him. According to Bhabha colonial otherness on the black man's body creates identity crisis. Friday, a cultural inferiority is a perfect colonial figure of black skin but white mask. He does not have his own voice; he speaks with his master's words and imitates his actions. He is Saeed 12 just a shadow or an image whose identity is imposed by someone else. According to Homi Bhabha mimicry is a process of the colonizers to impart upon the colonized to accept, renew and recognizable "Other." In Robinson Crusoe representation of racial multiplicity is not only based on the binary color distribution of black and white but colonial or racial representation become more significant through the dichotomy between "Savage" and "Christian", "Slave" and "Master", "Civilized" and "Uncivilized." These binaries relationship reveals only the positives picture of British and Christian because they are

economically, morally superior while all things "others" are negative and frightful, dark and impure. This kind of "domination", "presence" and "control" over colonized by the colonizer is sustained and control the minds of the colonized people. From this sense Crusoe "is the archetypal English imperialist, an Saeed 13 exemplary planter-setter, explorer, valiant defender of his domain and benign master of an ever-increasing number of subjects on behalf of his king and country. "These words show that "domination" and "subjugation" is an important aspect in this novel. Cultural difference and linguistic barrier dominates Friday in this way that willingly he submits himself as a slave. Friday's "subjection", "servitude" and "submission" to Crusoe reflects colonial race relations. He is an example of an imperialist; who behaves like empires while the others in the island even the pets are represented as his "subjects." He converts the island in to a kind of commercial investment which makes him a successful businessman. Crusoe has been identified as man with capitalism; Kal Marx correctly identifies Crusoe as an "Economic man, Homoeconomic." Crusoe taught Friday as Prospero taught his own language to Caliban in Shakespeare's "The Tempest". Its true Crusoe shows his humanity by saving Friday's life from the cannibals but to give him a new life "Defoe has Friday offer lifelong subjugation or so at least Crusoe imagines in his confident interpretation of the semiotics of Carib gesture" (Hulme, 116). Defoe technically represents the new "commercial culture" by promoting the good opportunity to develop economic condition on new territories. Thus, materialism, capitalism and colonialism lie at the heart of the novel Robinson Crusoe. The child adventurous fiction Robinson Crusoe turned into a political product by depicting the survival story with the issues of "trade", "colonialism" and "imperialism." Just before their first encounter, Crusoe "was exceedingly surpriz'd with the Print of a Man's naked Foot on the shore...I slept non that Night;...but I so was embarrass'd with my own frightful Ideas of the Thing, that I form'd nothing but dismal Imaginations to my self." (153-154) The author represents Crusoe as a savior; he rescues the infamous Friday, the only native of the story. After saving him from cannibals Crusoe gives him the name "Friday", who most likely already had a name. Crusoe quickly pointed out, he is quite different from this cannibal because physically he is fairer and superior than the "ugly skin" native. It is a process by which a European separates him from native to represent him a pure civilized Christian. But Friday's noble savagery allows Crusoe to distinguish his slave from the nearby cannibals and makes him a perfect "loyal European-style servant". Friday is a symbol of "the white man's burden," that means Europeans belief, as a civilized Anglo-Saxon Christians they have rights to make "the uncivilized savages" into "the civilized savages." Friday represents a colonial image and his new identity is established by his European master when Crusoe declares now Friday is a "good Christian." In Robinson Crusoe representation of colonialism is clearly reflected through the relationship between the colonized and colonizer, representation of a colonized land and people, and representation of colonialism from the viewpoint of trade, commerce and buildings empire. Crusoe's civilizing mission reveals his ambition of capitalism, Saeed 18 imperialism and racialism. Robinson Crusoe is known as an allegorical novel. (206).