



BETWEEN CURSE AND DESTINY: TOWARDS A SEMIOTIC READING OF DANIEL DEFOE'S *ROBINSON CRUSOE*ⁱ

Biava Kodjo Kloutseⁱⁱ

Université de Kara,
Togo

Abstract:

Robinson Crusoe by Daniel Defoe depicts the adventures of a protagonist named Crusoe who grew up in a family entirely devoted to the teachings of the Holy Bible in a dogmatic wing of Christianity known as puritanism. As he reaches his maturity, the young Crusoe went to sea much against his father, whence he started experiencing such unbearable misfortunes that he always regrets his deed at every single misadventure. This paper intends to elaborate on the relevance of the fourth commandment in the novel of Daniel Defoe by conducting a meticulous analysis upon the adventures of Crusoe in order to propose a new reading of the adventures of Crusoe by pointing out the relevance of experience and self-made-man attitude in the fulfilment of every successful man.

Keywords: fatality, disobedience, adventures, Bible, parents, children

Résumé :

Robinson Crusoe de Daniel Defoe est un roman d'aventure dont le personnage principal est Crusoe. Crusoe a grandi dans une famille fortement religieuse de l'aile radicale du christianisme connu sous le nom de puritanisme. Celui-ci dans sa quête de réalisation de soi, désobéit à son père en allant à la mer. Ce choix l'exposa à une pléthore de malheurs qu'il regrettait toujours son choix à chaque mésaventure. Cet article se propose de vérifier la pertinence du quatrième commandement biblique dans le roman de Daniel Defoe en menant une analyse minutieuse sur les aventures de Crusoe afin de proposer une nouvelle lecture des aventures de Crusoe en soulignant la pertinence de l'expérience et du self-made-man dans l'accomplissement de soi.

Mots-clés : fatalité, désobéissance, aventures, Bible, parents, enfants

1. Introduction

Life is a multifaceted phenomenon that offers various ways of understanding depending on the angles of perception. Civilisations all over the world have been trying to understand life in the

ⁱ ENTRE MALEDICTION ET DESTIN : VERS UNE LECTURE SEMIOTIQUE DE *ROBINSON CRUSOE* DE DANIEL DEFOE

ⁱⁱ Correspondence: email biavaland8@gmail.com

light of their cultures in order to issue laws and moral codes that could contribute to a better life. Consequently, many have linked life and its events to a cause-effect matter. Happiness and misfortune are connected to people's previous choices and actions. Whence happiness and misfortune stand as natural consequences of people's deeds. Happiness and misfortune are seen in this vein to be the reactions of Natureⁱⁱⁱ to people's actions.

In the Ancient Egypt as well as Ancient Greece, beliefs were centred on the intervention of the supernatural in the daily life of people. To avoid misfortunes, men found it correct and prudent to consult oracles in many circumstances. This has been the case in Sophocles' *Oedipus King* where the parents of Oedipus consulted the oracle of Delphi at his birth. On hearing the oracle, the parents of the baby prince chose to avoid calamity by killing their first born. This solution might have been difficult to take especially by the royal family but the faith in the unflinching truth of the oracle left them no choice than choosing the least evil to their view. But as man is unable to change life for life is neatly ordered by God, the attempt of infanticide has resulted in a failure whence the tragedy in the royal family. The feared calamity has finally taken place as predicted by the oracle.

Christianity through the Holy Bible also puts emphasis upon the cause-effect aspect of life. According to the Judeo-Christian's teachings, happiness and misfortunes are the rewards of God to the deeds of men. This position is clearly stated in the commandments given to Moses by Yahweh on the Mount Sinai during the great exodus of the Jews from Egypt to the Promised Land.

The reading of the fourth commandment in the book of *Exodus XX, xii*; sheds light upon the evidence of cause-effect principle in people's life which takes its root in the family. Indeed, the fourth commandment puts emphasis upon the authority of the parents on their children. It reads, "*Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee*". In the respect of this statement, Judeo-Christians have built up their faith upon the place of obedience for the achievement of a happy life. Obeying one's parents' instructions conditions happiness while disobedience causes misfortunes.

Defoe's *Robinson Crusoe* which is a depiction of the hardship experienced by Crusoe as a result of the punishment that Heaven has imposed on him for disobeying his father and resisting his mother's mediation; stands not only as an evidence of the universality of the Fourth commandment but also as limits of the commandment in the light of the early recommendation of Yahweh to man at the Creation in the book of *Genesis III, xix* which reads, "*In the sweat of thy face shalt thou eat bread*". Defoe's novel through the life of its' protagonist constitutes also a challenge to this unidimensional perception of success by some believers in pointing out the value of self-fulfilment through the quest for success.

Within this analysis, *Robinson Crusoe* will be approached as Defoe's creative strategy to prove the limitations of the belief that everything is predetermined on the basis of the notion of curse and destiny by bringing out the relevance of self-participation in the merriment of life with a semiotic approach to Defoe's *Robinson Crusoe*. Specifically, I will proceed by examining literary devices used by the novelist, especially his depiction of the protagonist's actions and language

ⁱⁱⁱ Thomas Bulfinch (1979: 21-22) holds that according to Pagans believes, Nature and God are at the origin of the world. Together, both created the world and shaped it out of Chaos.

as the confirmation or objection of the author's ideology on fate and destiny in relation to the idea of curse.

Juan Magariños de Morentín holds that:

"The goal of Semiotics as a discipline is to explain the process through which a particular phenomenon is identified through a set of concepts operative within a particular society. This set, as it appears in texts, is what is called its 'meaning'. In addition, Semiotics should also explain the efficacy of a particular utterance vis-à-vis its capacity to attribute ontological existence to a particular phenomenon, its referent. Such capacity is what is meant by the term 'significance'." J. M. de Morentín (2008, p. 137).

This article considers in a first step the relevance and the limits of curse and fate in the adventure of Crusoe while the second step considers the relevance of project and hardworking in the success of Crusoe.

2. Robinson Crusoe's disobedience

The question of destiny and curse is related to the notion of natural determinism. Natural determinism is entirely linked to the belief in the existence of invisible hands that rule the world and people's lives. These beliefs resort idea of a world-order which governs the creation in its various aspects. Determinism is unescapable for the determiner is sovereign in his resolutions. Unlike destiny that can be either good or bad to a person, curse is by essence a bad event that happens to people under punishment for their bad behaviours. Consequently, curse is referred to as a punishment administrated by nature against people that misbehave. This situation explains clearly the vulnerability of men no matter their status. In the same vein Helmer Ringgren, finds that fatalistic believes are purely rooted in religion. He puts that,

"The belief that an omnipotent god with supreme power determines, or has even determined in advance, man's destiny, both good and ill fortune, both salvation and eternal damnation. This idea is possible only in monotheistic religions or religions in which lesser gods are at least not able to interfere in the course of world events as predetermined by the supreme god." (H. Ringgren, ed., 1967, p. 14).

In the light of the statement, religion is at the basis of the belief in destiny and curse. This shows at which stand the Christian-like society built by Defoe in *Robinson Crusoe* is influenced by the thought of curse and destiny especially in the narratives of Crusoe. The case of Crusoe in Defoe's novel reveals the Christian belief, especially focused on the end result of the obedience or disobedience of Yahweh's commandments namely the fourth commandment.

In order to unveil the origins of Crusoe's misfortunes, the author chose to pen the novel with the description of the peaceful family atmosphere amongst the Robinson's. Crusoe puts,

"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. He got a good estate by merchandise,

and leaving off his trade, lived afterward at York, from whence he had married my mother, whose relations were named Robinson, a very good family in that country, and from whom I was called Robinson Kreutznaer; (...)" (D. Defoe, 2000, p.1).

The family is ruled by a very responsible father highly concerned with the becoming of his children and also anxious upon the lot of his little last born Crusoe. The anxiety of the father can be traced back to the trouble he experienced after the tragic death of his first born who proved to be a very brilliant and valour officer promised to an excellent carrier in the army of His Majesty. Talking of his brothers Crusoe declares,

"I had two elder brothers, one of which was lieutenant-colonel to English regiment of foot in Flanders, formerly commanded by the famous Colonel Lockhart, and was killed at the battle near Dunkirk against the Spaniards; what became of my second brother I never knew, any more than my father and mother did know what was become of me." (D. Defoe, 2000, p. 1).

The loss of his first born brought Crusoe's father to become much observant of the growth and the future profession of his children, he was much against any inclination to adventure or that can take his children far away from his sight. Certainly, he was so traumatised by the tragic end of his eldest son that he felt apprehension about every risky projection. As he noticed the inclination of his last born to go to sea, he has chosen to call him up for counselling. But the latter cannot surrender even after the motherly intervention of his beloved mother, Crusoe was moved but for a while to drop his passion. Soon after the talk with his mother, he ruminated his desire to go to sea which finally became so stronger that he could not resist the first temptation. Crusoe said,

"Being the third son of the family, and not bred to any trade, my head began to be filled very early with rambling thoughts. My father, who was very ancient, had given me a competent share of learning, as far as house-education and a country free school generally goes, and designed me for the law; but I would be satisfied with nothing but going to sea (...) my father, a wise and grave man, gave me serious and excellent counsel against what he foresaw was my design. He called me one morning into his chamber,(...) he asked me what reasons more than a mere wandering inclination I had for leaving my father's house and my native country, (...) on the first of September, 1651, I went on board a ship bound to London." (D. Defoe, 2000, pp.1-4).

From the account of Crusoe, can be deduced the resistance of the boy to his parents' persuasions to stay home for a peaceful enjoyment of life as a middle class businessman. This attitude to the understanding of the layman can be taken for insubordination vis-a-vis his parents' advice. As a matter of fact, this is an act of impoliteness which dishonours severely the position of parents. This is simply an attempt of rebellion in the light of the fourth commandment quoted in the introduction which puts emphasis on "honour".

Throughout the exchanges with his son, Crusoe's father warned his child about the risks and the dangers that can befall him if he happens to follow his heart inclination instead of following their pieces of advice. Crusoe reported his father's warnings saying, *"After this, he*

pressed me earnestly, and in the most affectionate manner, not to play the young man, not to precipitate myself into miseries which Nature and the station of life I was born in seemed to have provided against." (D. Defoe, 2000, pp. 2-3).

Within this warning can be read 'miseries' which are to befall him. If he keeps to his full desire to go to sea. But this seems not enough to dissuade Crusoe from his perception of things. The father was compelled to brandish another warning reported by Crusoe in D. Defoe (2000,p.3), "*(...) if I did take this foolish step, God would not bless me, and I would have leisure hereafter to reflect upon having neglected his counsel when there might be none to assist in my recovery."* With a sorrowful heart, Crusoe's father declares in D. Defoe (2000, p.4), to his wife after her stepping in for mediation, that, "*That boy will be happy if he would stay at home, but if he goes abroad, he will be the miserabest wretch that was ever born: I can give no consent to it."*

Simply put, the position of the Father has not changed so is that of the child. Both protagonists have remained static upon their positions. While the father brandishes his experience and his fatherhood authority to dissuade his son, Crusoe at his level, puts in front his freedom of choice and his maturity as he is eighteen. To this impasse, wherein the mediation of the mother did not prevail, one can read through his father's conclusion curse instead of blessing.

3. Crusoe Cursed

According to the fourth commandment, the direct consequence for obedience is happiness while that of disobedience is unhappiness. In this vein, the aim of this section is to find out every relevant clue and event that reveals signs of unhappiness that can be assimilated to curse.

Following Crusoe's resistance to the advice of both his mother and father, he left Hull, without his parents' knowledge and subsequently without their blessing. This shows how his departure is rather a rupture of family tie. Consequently, his departure can be taken for a flight which is an act of stubbornness and rebellion towards his parents. Hence, can be foreseen a disaster in the life of the young Crusoe.

As for the materialisation of the curse upon Crusoe's life, this started right after he got to his ship to London. The wind blew so fiercely that his mind went back to his parents and especially his leaving them much against their hearts. He said,

"I began now seriously to reflect upon what I had done, and how justly I was overtaken by the judgment of heaven for my wicked leaving my father's house, and abandoning my duty; all the good counsel of my parents, my father's tears and my mother's entreaties, came fresh into my mind, and my conscience, which was not yet come to the pitch of hardness which it has been since, reproached me with the contempt of advice, and the breach of my duty to God and my father." (D. Defoe, 2000, p.4-5).

Danger was Crusoe's first experience on the sea. The danger that he experienced is that which takes people lives and relatives will not be able to find back the body for a decent burial and mourning.

Crusoe whose interest to go to sea can be traced back to his living in a coastal town cannot be said to have never seen tempest blowing on the sea. Despite this vicinity to sea, he seems to

have been profoundly terrified beyond expectation. This denotes how the wind was really unfamiliarly violent to him. This first experience of danger surprisingly makes Crusoe to regret his choice but only for a short time.

Definitely, Crusoe has gone through two violent storms before reaching London. Which even seamen found so abnormal as to prompt the master of the ship to enquire upon the reasons of Crusoe's voyage as if he was suspected to be the cause for the misfortunes that the ship has undergone over the crossing of the sea to London.

The author in his trend to resort curse in the adventure of Crusoe made the ship master advise him in D. Defoe (2000, p.10), as follow "*Young man, says he, 'you ought never to go to sea any more, you ought to take this for a plain and visible token, that you are not to be a seafaring man'*". After his regretting carrying on board Crusoe, he declared him with much sorrow that he will never take Crusoe on board even if the latter offered "thousand pounds". At last, he advised Crusoe saying "*if you do not go back, wherever you go you will meet with nothing but disasters and disappointments, till your father's words are fulfilled upon you.*"

These words from the master of his first ship stand not only for simple warnings but also unveil the punishment that is befalling Crusoe.

After counselling Crusoe, the owner of his ship left him and he became vagabond. Even when he found an old captain that took him under his care this does not last as the Captain died soon after the first voyage. Things were happening as if nature would like to leave him without any assistance. This nth misfortune which is the loss of his friend, the Captain, can be counted the third disaster that Crusoe has undergone since he left his parents at Hull. Crusoe has been moving along with disaster. But the three first disasters were just minor compared to that which happened to him after the death of the old Captain.

In fact, he got to be imprisoned and dispossessed by pirates during his second crossing to Guinea. Crusoe has then experienced one of the disasters that have deprived him from his status and his pride of a fair English gentleman. He was reduced to a mere slave in Africa. All his trials since his departure from his parents' house to become a man have failed and anytime, he has a sign of light this quickly turns sombre; as to make him restart what he started long ago in the image of the Sisyphean curse.

When he got to leave his master in Guinea after proving to be a faithful slave, he has then become a fugitive. What a lot for an English gentleman! After a series of misadventures that led him from Europe to Africa where he has become a slave, he has reached Brazil in America where he settled as a planter. In Brazil, instead of being satisfied with his estate, his former desire resurged and he set again to sea in quest for bigger interests. Contrarily to his first voyage, Crusoe has not been able to reach the targeted place, but he got shipwrecked. All these events happened as if nature particularly the sea has something against Crusoe. He got after the shipwreck to be the unique to escape death. There again, Crusoe has lost his wealth and also his project. And his unique wish has become to join England. But to have this come true it took him nearly thirty years abroad to get back to England.

Crusoe who has experienced humility and despair never thought about being left alone in a solitary and deserted island where he spent decades far away from social life. At the sight of this lot, it can be construed that Crusoe has been put aside from the society as his choice did not meet that of the society. As a prisoner put to reclusive sentence or rather exiled until repentance

as if tried before the Inquisition Court which holds that, forsaking one's father's house is felony in the light of the seventh charge against Jeanne d'Arc. N. Benazzi (2000, p.72), puts: "*l'abandon de la maison paternelle est un péché d'impiété contre les parents et contre le commandement d'honorer père et mère*".

In this vein, it has been found that the heavy storms undergone by Crusoe are the manifestations of the anger of God against his disobedience of his parents despite their earnest persuasions. This anger finds also its explanation amongst the Ancient Greeks according to T. Bulfinch (1979, p. 191), who explain the storms and tempest by the anger of the god of the wind (Aeolus). In addition, his being enslaved on the coast of Guinea by the pirates during his second voyage to Africa coast is also taken for a great humiliation taking him from a gentleman's status to that of a mere slave serving not his fellow Europeans but Africans during a crucial period which is that of slavery era.

His solitary stay upon the island is also taken for the capital punishment that was given to outlaws in his time. Instead of death penalty, nature sent him to exile. This last punishment resorts with his never seen even knowing of his parents and brothers. In nutshell, Crusoe has really suffered from his lack of obeisance to his parents. But these evidences of curse and punishment have not prevented him from becoming a successful man whence the next section of the article considers the possibility of a given destiny within Crusoe's narrative.

4. Crusoe's Destiny

The reading of Crusoe's picturesque narrative prompts many ideas respective to his lot. Crusoe against all expectations did not die even when death was closer to him than ever. He got many misadventures such as storms on the sea, but he did not shipwreck when he was not trained to swim, he got to be enslaved by the barbarians, but he was not eaten nor ill-treated but was treated as a faithful slave taking the opportunity to run away from his bondage. He finally got shipwrecked when he was a good swimmer and got saved from the fury of the sea and that of men.

All this succession of luck within Crusoe's misadventures which tends to preserve his life even in such dreadful events, leaves to see throughout his narrative a combination of circumstances beyond curse that can be referred to as vocation or destiny. The current section bends upon this ray of vocation to analyse clues linkable to destiny as far as his passion about going to sea is concerned.

According to C.G. Jung, (1971, p.16), destiny is far hidden within a person, this explains why it is difficult to dissuade a person to follow what he /she feels deep down in their heart. He puts, "*Le soleil doit représenter dans sa métamorphose, le destin d'un dieu ou d'un héros qui n'habite, en définitive, nulle part ailleurs que dans l'âme de l'homme.*"^{iv} In the light of Jung's statement, one can understand the reaction and the behaviour of Crusoe towards his parents. Especially his resistance towards their means of persuasion to stay home for business and also his incapacity to convince them to understand his heart's inclination. Crusoe in his report of his discussions

^{iv} The sun must represent along its metamorphosis, the destiny of a god or a hero that definitely inhabits nowhere except in the soul of man.

with his parents reported how he was moved by their words and how in short, his desires came back. He declares,

"I was sincerely affected with this discourse, as indeed who could be otherwise? And I resolved not to think of going abroad any more, but to settle at home according to my father's desire. But alas! a few days wore it all off; and, in short, to prevent any of my father's importunities, in a few weeks after I resolved to run quite away from him." (D. Defoe, 2000, p.3).

His attitude which consists in changing swiftly his mind to come back to his initial position after a so-called repentance shows how the desire to go to sea was not a simple matter of curiosity but an aspiration that goes beyond his control. This aspiration is simply his destiny for in her process of describing the manifestation of destiny, A.W. Schaefer (1966, p. November, 5) said: *"What is right for me is right for me. What is right for others is right for them. I only need to be open to what is right for me and live it a step at a time."* This clarifies the misunderstanding between Crusoe and his parents. While the parents are meaning 'reason', Crusoe is rather exhibiting his heart desire. This situation is represented by Freud when illustrating the permanent antagonism between the id and the ego. The id standing for the heart drive while the ego stands for reason and social norms.

Destiny is in fact, really stronger than reason. For Crusoe was insensitive to either the advice or the misfortunes that befall him. He keeps on following his desire to go to sea as if he was blinded by a lot which constitute his real reason of life. A. W. Schaefer (1966, p. November, 5), quoting Paulo Coelho said *"The closer one gets to realizing his destiny, the more that destiny becomes his true reason for being."*

In the light of Schaefer's quotation, the resistance of Crusoe vis-à-vis all the advice and events is due to the fact that he has started finding out his real personality on the sea far away from his native land and this is creating a given excitement to move farther with no consideration of the risky aspect of his choices.

Crusoe finally became a powerful ruler far away from his native land with much riches and happiness he was able to change his status to move from the middle class to "upper class". A class of the crown of England as he has become to his words in D. Defoe (2000, p. 76), *"I was king and lord of all this country indefeasibly, and had a right of possession; and, if I could convey it, I might have it in inheritance as completely as any lord of a manor in England."* This change of status is really beyond the promises of his father and certainly beyond the profits he could gain from trade when he was proposed to settle in England. As an evidence of his great position, he has moved to a solitary life to become master of Friday, and, later, Governor of the whole island. Even his fellow Englishmen recognised his sovereignty. Crusoe reports in D. Defoe (2000, p.206), *"However, the captain told him he must lay down his arms at discretion, and trust in the governor's mercy; by which he meant me, for they all called me governor"*.

Beyond this status, Crusoe has got back to England, got married and begot children but still he went back to sea as if his peace was not in England but oversea,

"In the meantime, I in part settled myself here; for, first of all, I married, and that not either to my disadvantage or dissatisfaction, and had three children, two sons and one daughter; but my wife

dying, and my nephew coming home with good success from a voyage to Spain, my inclination to go abroad, and his importunity, prevailed, and engaged me to go in his ship as a private trader to the East Indies. This was in the year 1694. In this voyage I visited my new colony in the island, (...) had the whole story of their lives (...) besides this, I shared the island into parts with them, reserved to myself the property of the whole.” (D. Defoe, 2000, pp. 234-5).

Crusoe has become after his adventures a man of his choice. He got riches and fame and has enjoyed all the pleasure of his time as having a slave, possessing a manor, enjoying married life with children and also having friends and being useful to people.

Are these evidences particularly in consideration of the end result of Crusoe's narrative enough to declare that the fact that he has left his parents and became successful is due to a given destiny?

Following the footprints of destiny, it has been discovered that the fact that Crusoe has followed his passion despite all the misfortunes that he has undergone specifically after his first voyage on ship is linkable to destiny. For his resolution to pursuit his heart, goes beyond reason in the light of his achieved results carry along signs of destiny. Crusoe declares to the Captain who took him back to England in the respect of his belief that his success and mainly his deliverance does not depend upon his wit,

“I told him I looked upon him as a man sent from heaven to deliver me, and that the whole transaction seemed to be a chain of wonders; that such things as these were the testimonies, we had of a secret hand of Providence governing the world, and an evidence that the eyes of an infinite Power could search into the remotest corner of the world, and send help to the miserable whenever He pleased.” (D. Defoe, 2000, p.210).

This statement by Crusoe in the ship towards England is in fact, a thanksgiving addressed to God for his kindness through the care and protection the Lord gave him during the years spent away from England. Even if there is evidence of destiny in the narrative of Crusoe, is this enough to justify his success? Destiny according to Schaef just leads to the right way but this does not infer an automatic success she puts:

“What an old-fashioned term –our destiny! We have become almost too sophisticated to think in terms of destiny. We are too much in control to think of our lives being guided or that we have a purpose for being here. (...) when we open ourselves to what is truly for us in our lives and we accept the support and guidance that are available for us at all times all around us, we begin to open ourselves to our destiny. We begin to have a glimpse of our “true reason for being”.”

A. W. Schaef (1996, p. November 5).

Having one's true reason for being should be coupled with hard working to succeed at the scale of Crusoe.

Listening to Crusoe's narrative, reveals some important facts that merit consideration. In fact, one can notice his lack of project. He clearly put early in the beginning that he has no special training regarding going to the sea. This explains the fear and the terror he was subjected to

during the first voyage. But his stubbornness raised his awareness upon his deficiencies to make him look for training especially the one related to ship management. Whence, he became friend to a wise captain who trained him to the business of the sea. In addition, his enslavement on the coast of Guinea have been a great opportunity of learning. Even if this can be taken for mere humiliation at the first glance, this situation has also been for him an important one in his life.

Actually, the training his was reluctant to take at Hull has been imposed on him. Crusoe was introduced to sea, he learned swimming, fishing, farming, and the navigation techniques as that of a boat. He was also introduced to the use of gun and most importantly to trade and proved to be a swift learner. Consequently, he gained the confidence of his master who entrusted him with many responsibilities. On the coast of Guinea, Crusoe was introduced to self-made man skills which made him ready to face alone wilderness on the island. Crusoe said in D. Defoe (2000, p.14) *"I proved to be dexterous... insomuch, that sometimes he would send me ... to catch a dish of fish to him."*

According to E. Palmer,

"Robinson Crusoe is the archetype of all people. Having rejected the soft options offered by his class he proceeds on his island to create an existence which is almost as comfortable and serene, but he does it on his own terms, making use of his ingenuity, industry and courage. (...) Robinson Crusoe was created partly in order to satisfy a vital need in Defoe himself. He needed a hero who would embody his rejection of middle class values and who would eventually be successful, triumphantly overcoming all his handicaps. This spectacle of a man's heroic and single-handed conquest of his environment is one of the reasons for the novel's continuing universal appeal." E. Palmer (1986, p.19).

Surely the stay on the Coast has endowed Crusoe with required skills. A great part of his success beyond determinism is more related to training. Success is much a matter of devotion and hardworking and there comes in the first recommendation of God to men in *Genesis III, xix*, *"in the sweat of thy face shalt thou eat bread"*. There is no easy way to success, success is generated by discipline, determination and perspiration. These are the real secrets of the success of Crusoe despite all that is said related to curse and destiny. In the same vein Eustace Palmer declared,

"Readers from the more technologically advanced countries may find Crusoe's efforts merely fascinating, but to those from developing countries who are faced with the real problems of increasing food production and maintaining the majority of people in tolerable comfort, Crusoe gives the lesson that prosperity and development are only possible after hard, unremitting toil." E. Palmer, (1986, pp. 19-20).

Robinson Crusoe is the archetype of all people. Having rejected the soft options offered by his class. In consequence, he proceeds on his island to create an existence which is almost as comfortable and serene, but he does it on his own terms, making use of his ingenuity, industry and courage.

5. Conclusion

The novel of Defoe has exhibited a core issue in life related to success and natural determinism. This issue is still relevant in the contemporary times. This article has been interested into the becoming of Crusoe and especially his success despite all the vicissitudes he has experienced since his flight from Hull.

In the first sight, any observer can find that Crusoe's leaving his parents without their consent has misbehaved and subsequently deserves punishment. So, throughout his life all the misfortunes he has experienced are simply connected to his misconduct especially towards his parents which is severely sanctioned by God himself according to the fourth commandment given to Moses on Mount Sinai during the exodus of the Israelites.

But it has been discovered that beyond curse and destiny, Crusoe's success is linkable to hardworking and self-determination. In this regard, it is found that there is no success without self-devotion and self-commitment. And people must follow their vision despite the opposition of their environment. For their vision is personal and they should not wait for others to have the same vision. Entrepreneurship takes its root therein.

Conflict of Interest Statement

The author declares no conflicts of interests.

About the Author

Dr. Kloutse Biava Kodjo currently holds the position of Assistant Professor in English Literature at the Faculty of Arts and Humanities of the Université de Kara in Togo. He lectures classical English Poetry and Theatre and the eighteenth century English novel. His works are centred on literature and development and Shakespearean studies.

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