

Review Article

## Africans and the Crusoe Naming Code in Daniel Defoe's *Robinson Crusoe*: Seeking a Redemptive Condition

Chinedu Ogoke<sup>1\*</sup>

<sup>1</sup>Department of English and Communications Studies, Federal University Otuoke

\*Corresponding Author: Chinedu Ogoke  
Department of English and Communications Studies, Federal University Otuoke

### Article History

Received: 05.11.2025

Accepted: 17.12.2025

Published: 29.12.2025

**Abstract:** This paper examines how European colonial naming, religious conversion and interference has altered the identities and behavioral patterns of Africans. A book that captures this reality very well is Robinson Crusoe Daniel Defoe. Crusoe not only proves European ingenuity, but influences in real life how a people consciously comply with imposed values. Crusoe has a busy schedule because of the high stakes, such that, when he comes out of the enclosure where he performs various tasks, nothing will remain the same again. Crusoe names a native Friday, converts him to Christianity, changes his crude and uncivilized ways, and teaches him to speak English. While reforming the man to become civilized can be contentious, the other values have stuck among Africans since the colonial times. Africans have almost dropped their native names and traditional ways and are satisfied handing European names, for instance, to generation after generation. Christianity plays its own role, as the traditional religions are being phased out and the indigenous languages going extinct. This writer undertook this project as a result of efforts being made to rescue what he can. It is hoped that more people would be won over to engage in this exercise. Suitable books, articles and newspaper publications are relied on for this work.

**Keywords:** Colonialism, Travelogue, Displacement, Naming, Name, Identity, Postcolonial.

## INTRODUCTION

Travelogue is an aspect of literature is a body of events that traces an individual's journeys, usually compiled as past experiences and rendered in the first person narrative. It is often factual, but can also be contrived as fiction. It can qualify as romance, autobiographical or life writing. Travelogue is a fusion of travel and monologue. Monologue is derived from the Greek words monos, meaning alone, and logos that is speech or word. The reader is treated to what the narrator sees, hears, feels, smells and tastes. The writer's biases, beliefs and world views are put on display. "[T]ravelogue can exist in the form of a book, a blog, a diary or journal, an article or essay, a podcast, a lecture, a narrated slide show, or in virtually every written or spoken form of creation" (Travelogue writing world). A once-popular type of travel writing is postcolonial travelogue. It is tied to European imperialism and ran from the early Tudor to the Victorian period. It varies markedly from current travel writing.

The writers were inspired by different persuasions. They were both personal and non-personal. They served as mirror into the colonial past (Lourdes Lopez Roper). Griffiths lists postcolonial travel writers as "European merchant venturers, colonial officials, explorers, missionaries, settlers and others become bound together with people of the colonized spaces, who themselves, as we will see, engaged in travel between their homelands and the world beyond." Griffiths goes on to say that it "rapidly evolved into accounts that sought to impose European patterns and ideas on the experience of their expanding physical world. A full account of colonial travel literature might best begin by analysing some of the early ways the world was represented by these first random travellers beyond the then known world and how their narratives both shaped the imaginations of those who followed and inspired their curiosity and their cupidity. Among

**Copyright © 2025 The Author(s):** This is an open-access article distributed under the terms of the Creative Commons Attribution 4.0 International License (CC BY-NC 4.0) which permits unrestricted use, distribution, and reproduction in any medium for non-commercial use provided the original author and source are credited.

**CITATION:** Chinedu Ogoke (2025). Africans and the Crusoe Naming Code in Daniel Defoe's *Robinson Crusoe*: Seeking a Redemptive Condition. *South Asian Res J Art Lang Lit*, 7(6): 198-205.

the early writings is the fictional novel *Robinson Crusoe* by Daniel Defoe. It was a great asset in colonial promotional literature.

### Summary and Analysis of Robinson Crusoe

Robinson Crusoe is one more travelogue on European conquest. The tales are mere assumptions, but have determined how we live our lives. It is about a young man whose origins are traced to Bremen in Germany. The original family name is Kreutzner, but the English contrived Crusoe due to difficulties they had with the name. His first name is Robinson. Crusoe has a restless spirit, and a strong pull to the sea. The parents fail to restrain him, in spite of their efforts. He is supposed to be shielded from life's tough conditions. He booked a place on a ship and set sail, defying his father who had charged him to train as a lawyer. He does not stop to ponder for a while about who would be broken by his departure.

His trip is to take him to a place called Hull. As they get into the sea, there comes a high storm. Crusoe has so much to lose. He has been given life advice by his parents, but he chooses death, which stares him in the face as result of the eventual shipwreck. Unimpressed by what he observes, the father of a friend on same ship says he believes curse is following Crusoe, whom he blames for the calamity. Crusoe does not heed the man's advice to keep away from the seas. On the first leg of his journey, Crusoe saves some money, which he leaves with the wife of the ship captain for safe keeping. Having taken a look at his life, Crusoe would have been dissuaded from sailing. Surprisingly, he accepts the next offer to go to the West African coast to trade on some goods. There is bad news once more, as Crusoe is captured by some Moors and taken into custody and slavery. The freedom he has while working for his master is a measure of how lenient the master is. As goodwill to his servant, the man gives approval to Crusoe's suggestion to go deeper into the waters to scoop marine foods. Crusoe makes sure he picks up tools that will enable his escape. He is accompanied by Ismail, one of the master's trusted workers and the lad Xury (Defoe).

Some Africans on the West African coast come to sight. Their meeting with Crusoe and Xury bring relief to the strangers. The contact is short-lived. Crusoe finds out from a Spanish sailor headed for Brazil that a good life awaited him as a planter. He trades off Xury. The mission to Brazil proves a worthy one. There is transformation in Crusoe's life. He is surrounded by servants and slaves as he is now a plantation owner. But, upon the promise of a greater fortune gets hold of him and he ventures to the sea again. He could get more African slaves through direct shopping. The harvest of so many slaves is irresistible. Hard luck befalls them as their ship capsizes. They run into a storm. Crusoe thinks about what to do as the only survivor of the shipwreck. He is busy in the next 12 days, salvaging anything he can, and taking some ashore. He undertakes several trips to the ship before it goes down and disappears. Crusoe is stuck in this space with only a parrot. He clings to life by taming the place and making it livable. The conditions test the European in him and bring out his genius. Evidently, fate has sent a European to this uninhabited island to improve it and turn it into paradise. There are encounters with some humans. It turns out that these people are insensitive to the blessings of the place. The only use they have for it is the location afforded them to kill and barbeque their fellow humans. Their neighbors therefore become meals. Naturally, a place has to lie unattended to and wild before improvement can occur with the visitation of a European. This place is like colonial space now hosting a European called Robinson Crusoe. Here, one can pick any colony and would pick correctly. Thus, it can be the West African geographical space, which features in the narrative (Defoe).

A human being is accidentally sent to Crusoe on this island. Like Ariel in William Shakespeare's *The Tempest*, a human being runs to Crusoe for protection. Crusoe saves the man, extinguishing the pursuers. He is saddened when he goes to see the barbeque stand and to behold half-eaten human parts. The entry of the intruding young man symbolizes what drives colonialism. These factors are the naming of the man Friday by Crusoe and the man's conversion to Christianity by the same Crusoe. These two impositions take away, along with the physical space what the African possesses. It marks the fall of the African civilization. It introduces the dilemma of the African. When Crusoe is removed from the island after being a governor, he is not replaced by an indigenous person, Friday, who is being taught the letters by Crusoe, but by Spaniards. It is not done in good faith. It is the same way European colonizers have been watching over their former colonies through aliens they planted in these places (Defoe).

Robinson Crusoe is motivated by the principle of first sighting, establishing presence in and naming of a place as the deed of ownership. We observe this in the claims Richard Haklyut the Younger. He contests the records of people who put Christopher Columbus ahead of someone like John Cabot in the discovery of the Americas. Two years head start of Cabot against Columbus, he reckons, was long enough to concede the American territory to Cabot, an English man. Like Crusoe, it solidifies English entitlement to that territory. Most of those involved in voyage literature at the time openly or vaguely that they must refrain from giving up a space they had sighted before others, leaving those other people to lift and observe the land pass onto their competitors (Defoe). Crusoe's story diverges from other narratives in this regard, but he informs his reader thus, "In this voyage I visited my new colony in the island". At the end, Crusoe, it is found out, voluntarily lets some Spaniards take over the island, for he says, "saw my successors the Spaniards, had the old story of their lives and of the villains I left there; how at first they insulted the poor Spaniards". Haklyut the Younger, contrary to Mancall's opinion, asserts, [O]ther nations might secretly fortifie and settle themselves before us hearinge of the benefiten

that is to be reaped of the voyage, and so wee should beate the bushe and other men take the birde: we should be at the charge and travel and other men reape the gaine.

In essence, they cannot be moving from one point to the other, ahead of others while the other parties take up positions in and exploit the resources of those places. Such tales had made the citizens of Europe restless and displeased. The signs were ominous for England, it was hard to think of how wealthy Spain, France, Netherlands would be. The English must have to go where the others were bringing fortunes from. This is where Crusoe's attitude becomes confusing.

Sir George Pekham, in correcting the records, reveals how a Welsh Madocke Owen Gwyneth opened the voyage to the Americas in 1170 and, after conclusion of his mission, of establishing a colony, with fellow Welsh men and Women in charge, returned to England. He frankly states.

First and chiefly, in respect of the most happy and gladsome tidings of the most glorious Gospell of our Saviour Jesus Christ, whereby they may be brought from falsehood to truth, from darkness to light, from the hieway of death, to the path of life, from superstitious idolatory, to sincere Christianity, from the devil to Christ, from hell to Heaven. And if in respect of all the commodities they can yield us (were they many moe) that they should but receive this only benefite Christianity, they were more then fully recompenced. (Aebel)

He is saying that the local people should give the English access to the wealth of the land in exchange for conversion to Christianity. Robinson Crusoe also discloses the benefits of converting a local person to Christianity. He reveals this while making explanations about Friday with the following words: "for aught I knew, the soul of a poor savage, and bring him to the true knowledge of religion and of the Christian doctrine, that he might know Christ Jesus, in whom is life eternal; I say, when I reflected upon all these things, a secret joy ran through every part of my soul, and I frequently rejoiced that ever I was brought to this place, which I had so often thought the most dreadful of all afflictions that could possibly have befallen me" (Aebel). John Smith, in his write up, chooses a different approach, though close to Crusoe's. Time is running out, he informs his audience. In other commentaries, it is depicted that the people would be disobeying God if they failed to listen to the cries of the native people to be converted to Christianity. The indigenous people would be reciprocating the missionary work by making land and resources available to the English. In John Smith's opinion, they will be performing a duty to nature by taking up a utilitarian role. They should simply imagine being excluded from this generous offer from nature.

John Smith writes,

All these and diverse other good things do heare, for want of use, still increase, & decrease with little diminition, whereby they growe to that abundance. You shall scarce finde any Baye, shallow shore, or Cave of sand, where you may not take and Clampes, or Lobsters, or both at your pleasure, and in many places loade your boat if you pleased; nor lles where you finde not fruits, birds, crabs, and muskles, or all of them, for taking, a lowe water"

Men were therefore needed to stabilize the ecosystem and to stop wastage. It would amount to immense loss to England not to play a worthy, natural role in this regard. Abstaining is not a good choice to make. Indifference to the development, especially for the size of the prize, would come with undesired implications. He goes further to say, "[A] little boye might take [...] such delicate fish, at the ships sterne, more then sixe or tenne can eate in a daie; but with a casting net thousands when wee pleased" (Smith).

The consumption level cannot keep pace with what was being offered. What Smith is not telling them is that there are indigenous people in the area who manage their own affairs in various ways. They are connected to the improvement of the place. They process their foods and oversee the tasks Smith is persuading his people to go over and undertake. This thinking reached a point where it is addressed clearly in John Smith's message. John Quincy Adams questions any argument in favor of the local people's entitlement to the land. He believes it would amount to betrayal if the English had not come to be part of the American experience. They did not need to seek the native's approval or feel regret over their encounter or relationship with the natives. Declares, "No European settlement ever formed upon this continent has been most distinguished for undeviating kindness and equity towards the savages" (Quincy). He does not think the natives are good enough for the resources in their lands, by referring to them as savages. The Europeans have the advantage of racial superiority and high civilization. Generally, the credentials of the Europeans speak for them. He goes on to explore more, adding, "The Indian right of possession itself stands with regard to the greatest part of the country, upon a questionable foundation. Their cultivated fields, their constructed habitations; a space of ample sufficiency for their subsistence, and whatever they had annexed to themselves by personal labor was undoubtedly by the laws of nature theirs. But what is the right of a huntsman to the forest of a thousand miles over which he has accidentally ranged in quest of prey" John Quincy Adams' assessment of the ties of the native to these territories is trivial and condescending. A native cannot keep land he barely steps on; having only to chase after wild animals. Adams then introduces a universal element to the discourse in the following commentary:

Shall the liberal bounties of providence to the race of men be monopolized by one of ten thousand for whom they were created? Shall the exuberant bosom of the common mother, amply adequate to the nourishment of millions, be claimed exclusively by a few hundreds of her offspring?

He dismisses any assumption that the natives can appreciate what nature places at the disposal of mankind in general or for the European settlers. He insists that the rights of the two groups can only be interpreted differently. In that case, the Europeans are more justified to take possession of the land. He avers.

Shall the lordly savage not only disdain the virtues and enjoyments of civilization himself, but shall he control the civilization of the world? Shall he forbid the wilderness to blossom like the rose? Shall he forbid the oaks of the forest to fall before the axe of industry, and rise again, transformed into the habitations of ease and elegance? Shall he doom an immense region of the globe to perpetual desolation, and to hear the howlings of the tiger and the wolf, silence for ever the voice of human gladness? Shall the mighty rivers poured out by the hands of nature, as channels communication between numerous nations, roll their waters in sullen silence and eternal solitude to the deep.

If these often-repeated tales about the local people not having fixed structures would form a test of the relationship of the people and their lands, it failed. Similarly, the Europeans cared so much about the Africans that they were tempted to have colonies in Africa. The responsibility of civilizing the Africans was pursued with vigor. There had to be reasons why the Europeans interfered in the lives of Africans. In reality, where Africans had what are being said to be civilizations, the civilizations did not flourish like those of the Europeans. How Europe was at the time of visits by John White and Thomas Harriot was not how the Romans had met the European continent. Yet, looking beyond the picture painted by Europeans who encountered Africans in the 17th century, one would observe the existence of technologies that can no longer be ignored by anthropologists, scientists and historians. Sudan boasts as many pyramids as Egypt (Sturtevant and White 55-58).

In their colonizing missions, they should have skipped the Hausa states and Abyssinia that already had Western style institutions and cities. The pyramids of Cahokia and Cholula stand as testament to the technological and architectural exploits of Native Americans. It took high culture to produce pyramids that compare favorably with the one at Giza in Egypt (McClinton). Jedidiah Morse amplifies the view points of Edward Hayes and Quincy Adams, when he asserts thus, "Empire has been travelling from east to west. Probably her last and broadest seat will be America (Hewitt 237-250). If the Europeans were philanthropists, they could not be so involved that rivalry over control of those foreign territories would ensue among them. Lewis Cass mentions this development when he writes, "The peace of 1763 terminated the long contest between the French and British, for superiority upon North American continent. Ten years of war between Britain and France ended with the signing of the Treaty of Paris in '763. The Iroquois fought the British while others fought for France. France eventually accepted money from the USA over the territory of Louisiana in 1804; selling land the extent of which the French were not aware of. Taking hold of the land required brutal force, for the natives who inhabited the land were unaware of the sale. It was depressing for the people who had to defend their land. Among the fallouts of those events was the Indian Removal Policy, in which about 60,000 native people, among them, 3000 African slaves, were forced to undertake a foot journey covering ... kilometers. Many succumbed to hunger and exhaustion. Lewis Cass maintains the course advanced by other commentators we have mentioned. For instance, he remarks about the natives, "During two centuries, they have seen our improvements, and felt our superiority. They have relinquished their bows, and arrows, and skins, and flint knives, and stone tomahawks, and have adopted our arms and ammunition, our clothes, and many of our instruments of iron and steel" (Lewis Cass).

It is the fashion to dig into the flaws of people being dispossessed of their properties and to have such high opinions of one self. Were the indigenous people who rejected the Spanish because the brutalities of the Spanish and pleaded with the English for rescue? Crusoe, inadvertently reveals how the local people resisted the Europeans. Crusoe reveals how three hundred Caribbees came and invaded them, and ruined their plantations, and how they fought with that whole number twice, and were at first defeated, and one of them killed; but at last, a storm destroying their enemies' canoes, they famished or destroyed almost all the rest, and renewed and recovered the possession of their plantation, and still lived upon the island.

It aligns with the information Charmaz shares with her readers. She opines thus,

The culture of indifference to this act further ingrained it into the society and after some time "both slaves and owners came to see African names primarily as signifying slave status rather than a source of pride" effectively removing enslaved people's ties to their cultural identity as well as the ability to even claim a cultural identity at all (118). Slavery as an institution shaped the way enslaved people perceived themselves and the process of naming stripped them of their culture and their individuality."

### Undisguised Mercantilism and Dispossession by Naming

When a name is forced on someone, what happens is the invasion and takeover of the body. If more people are involved, it becomes an epidemic. In Nigeria, it has been an ongoing phenomenon involving populations, who are open to this assault. The traditional structure is weakened as the foreign body takes over. It results into cultural displacement. Acculturation becomes rapid. Observance of cultural norms of the foreign takes place gradually. The locals adopt the ways of the donor culture. Naming becomes a tool of colonization. The principles that apply in such situations become very evident. The foreign culture begins to enjoy undue advantage in the partial or near absence of the local name. It further conveys the impression of ownership in its application. The practice also takes away the individuals' immunity, leaving the persons exposed to all kinds of abuses. The conditions in Nigeria have reached an acute stage. Naming has damaged the psyche of peoples of African descent, as they are called black people, for instance. The African spirituality fades away gradually, as the foundation of his traditional base becomes weakened. It makes the Africans subservient, because they lose control of their worlds. It is something that happens in phases. A crack sets in then, later, their system becomes broken. To scale down the problem, reference is made to the Munoz's suggestion, which is called "disidentification." Imposed naming distorts the identities of those at the receiving end (Munoz). Certainly, to have fractured and mutilated identities causes setback to a people. Curiously, unlike the minorities in the USA, Africans are not facing "dual identity" problem or "differential consciousness," whereby "not acculturating" is advised for African Americans who grapple with cultural confusion and indulge in "pluralistic mode" of existence. In response to this issue, Gloria Anzaldua says that ethnic identity is tied to linguistic identity. She argues that embracing alien names is ruinous. What is lost among Africans is the lack of awareness that naming and language shape one's identity. This is why it is curious how the people are moving away from the cultural consciousness initiated by earlier African scholars like Christopher Okigbo, Ngugi wa Thiong'o, Sedar Senghor, Nnamdi Azikiwe, etc. (Okoye), Iortyer *et al.*, mention, for instance, wa Thiong'o's aims, when they state as follows:

This is a clear Marxist tenet of a historical revisiting of the past to shape the future. He sees colonialism not just as stealing the people's history but also as annihilating the people's culture and identity by killing their pride in their names, language and anything African. Perhaps, this may partly account for the reason why he dropped the name "James" in the first place to show his resistance to colonialism in its varying forms. This also explains why Ngugi tries at all times to recreate the history and social realities of the Kenyans' heroic struggle against both internal and external forces that stand between Africa and her quest for true national liberation. Ngugi's concern like that of most of his African counterparts is not just the collapse of independence, which is considered as a personal loss but also the immediate historical forces that are shaping these events. (17)

Why this is important is that wa Thiong'o emphasizes the patronymic process of naming in his culture, which may conflict with the imposition of an alien name.

Munoz asserts that identity is grounded in language. Language determines someone's nature. It provides others information about a person. Therefore, the purpose goes further than communication. Language also shapes character, revealing some essential attitudes about people. People draw clear conclusions about others because of the messages language transmits. It creates images. That is why some scholars believe that ridding someone of his language is a violent act. The erosion of the language is ruinous. It means uprooting someone from his or her base. That is how patios and pidgin provides one with a native home. The natives become aliens in this world if the foreign language dominates. The problem is greater when both the language and names are under siege. With such misfortune, the traditional structure is certain to crumble. It means wiping off the substance of the culture of the people concerned. Munoz contends that peeling off a people's names made its debut with the emergence of America; whereby African slaves no longer bore the names they initially bore. According to her, a method was adopted. Subsequently, all the slaves in a particular area were given common names, with respect to age, characteristics and physical prowess. Fond names were those taken or imitating names of the days of days, weeks, months. This is how Friday in *Robinson Crusoe* gets his name, Crusoe says,

"I let him know his name should be Friday, which was the day I saved his life; I called him so for the memory of the time. I likewise taught him to say Master; and then let him know that was to be my name; I likewise taught him to say Yes and No" Interestingly, the European colonizers are referred to in Nigeria as 'our colonial master' (Olawale 131). There were also names of fascinating characters in books. The name givers, in fact, amused themselves while choosing names for the slaves. There were hints of mockery in naming the slaves, something the colonists enjoyed. Some people find reactions at the mention of their names quite unpleasant. They understand when some people merely want to tolerate them. There is the assumption in some foreign settings that the person is guilty of code-switching when the person says his or her name. The person may be sensitive to the stigma associated with the articulation of some names of people of assumed lower culture. It comes with a lot of inconvenience. The uncomfortable feeling contributes to the cultural deficiency. Munoz states that it constitutes a threat to the person as well as ill feeling from the dominant culture. While minorities in the USA may be affected because of their inferior numbers, it is curious how people in Nigeria, with all the advantages of a friendly audience at home would choose be more disposed to bearing foreign names. Munoz explains further what students experience in the USA as a result of having what might be felt to be unusual names, saying, this is often the result of

students internalizing the microaggressions that they face surrounding their name and language and is offered as an easier alternative for their white peers. Students are taught that they must forfeit this aspect of their identity to fit within the larger populous and it commonly results in Sandoval's 'differential consciousness' rather than Munoz and Anzaldúa's idea of an ambiguous, fluid, and unified self.

The students may be compelled by their environment in such instances to feel that way. They may not exhibit such tendencies if they were to be in less hostile social spaces like in Nigeria; which makes people's indulgence in the practice puzzling. Munoz interviewed four minority students in the USA about negative reactions to their names and their attempts to use names that may not convey otherness in American society. Two of the students, coincidentally, were Yoruba and Hausa/Fulani from Nigeria. One of the students indicated that "his name connected him to an extended family with a long oral tradition within his community so when he used his traditional name, it carried more weight". A second student tells Munoz how she "'felt respected' when someone spoke to her through her traditional name saying 'if they're Yoruba too, it makes me feel close to them, if they're not, it makes me feel like they at least care but it can also be too intimate.'" It could be the result of the ethnic consciousness America now imbibes in her, something that is usually missing in Nigeria. Munoz adds a commentary thus, "This reflects how one's name can connect them not just to their culture but to those around them and can also function as a barrier, a way to keep outsiders away from their culture"

Corlette is in an awkward situation whereby her name is not linked to roots and history she would belong to because of its distinctness, like any other culture. That possibility is an illusion. . There is a lesson to be learned there. It is unlike in Nigeria and, in many African countries, where people take for granted what Afro-Caribbeans or African Americans do not have. It can better be understood when we note Corlette's opinion of this loss when she says.

While I celebrate Generational African American culture and identity, I still mourn the loss of knowing my African ancestry, understanding the full breakdown of my mixed ethnic background, and knowing the stories of the family members who came before me, many of which were stripped away by the brutal institution of slavery.

Now, Corlette delves into her discoveries about the naming of institutions and structures at Harvard University to query the decisions of appending names to those edifices. It violates human principles and her understanding of what justice means. She is disturbed by the deceit in naming some buildings are two Winthrops. In ...'s words, John Winthrop, the first one I learned about the two John Winthrops after whom the house was named. The first was a founding member and former Governor of the Massachusetts Bay Colony. He had an authoritarian governing style, opposed democratic governance, and oversaw the genocide and trafficking of the Native Americans in the region. In 1641, he signed the first law in all of North America that legally sanctioned slavery. The second John Winthrop served as President of Harvard twice and, like his predecessor, enslaved people while publicly defending the institution. (Corlette)

The knowledge she now has saddens her. She says, "Knowing the legacy of my house, my excitement to live there subsided. I feel very uncomfortable knowing that, decades after my ancestors were freed, I'm still living in a house honoring an enslaver."

## CONCLUSION

European colonialism or adventure in Africa was never modeled to impact the lives of the local people positively. A story like Daniel Defoe's *Robinson Crusoe* gives us a foretaste of what would unfold. There is persistent anxiety in the former colonies. Life has deteriorated since the colonial era. The African has been immersed in European values. The physical and non-physical structures left behind by the colonialists have guaranteed wealth outflow from Africa into the coffers of the Europeans. The former colonies are mostly in a state of decay while the colonizing countries glower luxuriantly. Crusoe's work looks like a manual for dispossession. The significant change that the transformation of Crusoe from a shipwrecked, sailor to a man of immense wealth, employing his admirable European skills, some even natural, is being replayed in the colonies that are now ex-colonies. Crusoe will now extract a lot of resources from the region. The scale of wealth is unimaginable. The colonies are made to exist while foreigners with high culture come to direct the local people's affairs. Crusoe opens up area, thereby inviting curiosity. He discharges his duties satisfactorily. He also Westernizes the region. The physical appearance is similar to the mental. The near absence of the inhabitants is echoed in the oration speech by John Quincy Adams, Lewis Cass, etc. the island symbolizes the colonies or ex colonies. The owners of the district are tolerated. They occupy a lower rank.

There has been accelerated dismantling of indigenous structures. Previously, people at independence acquired Western education and began to resist the erosion of their cultural ways. The current generation of people has turned their gaze to Europe. There is a steady movement to strip themselves of their ethnic identities. Educated people are opting more and more for European names for their children based on the meanings of the names. This is a development that has been popularized by Pentecostal churches. There are limited avenues for speaking the local languages. One wonders if the door

is not closing. Efforts should be made to check the decline in the patronage of worthy things in the ex colonies in West Africa.

## WORKS CITED

- "Cultures of Latinos and Latinas in the United States." *Barrios and Borderlands*. Edited by. Denis Lynn Daly Heyck (New York: Routledge, 1994), 401-402
- "What Is Travelogue?" <https://www.travelwritingworld.com/what-is-a-travelogue/>
- Adams, John Quincy. "Oration at Plymouth." [https://en.wikisource.org/wiki/Oration\\_at\\_Plymouth](https://en.wikisource.org/wiki/Oration_at_Plymouth)
- Aebel, Ian J., "The Origins of American History in the Early Modern English Atlantic World" (2011). Doctoral Dissertations. 631.
- Azuonye, Chukwuma. "Christopher Okigbo's Intentions: A Critical Edition of a Previously Unpublished Interview by Ivan van Sertima" *Africana Studies Faculty Publication Series*. 6.6, 2011.
- Benson, Alvin K. "Code-Switching," *Racial and Ethnic Relations in America*. Salem Press, 2017, pp. 310-311. Muñoz, José Esteban. *Disidentifications: Queers of Color and the Performance of Politics*. University of Minnesota Press, 1999. Sandoval, Chela. *Methodology of the Oppressed*. University of Minnesota Press, 1991.
- Charmaz, Kathy. "The Power of Names." *Journal of Contemporary Ethnography*, vol. 35, no. 4.
- Corlette, Naomi. "The Power of a Name." Aug. 28, 2023. <https://harvardpolitics.com/power-of-a-name/>
- Defoe, Daniel. *The Life and Adventures of Robinson Crusoe*. London: Seeley, Service & Co. Limited. The Project Gutenberg Ebook 521
- Graham, Loren. "The Power of Names." *Theology and Science*, vol. 8, no. 1, 2011, pp. 157-164. <https://doi.org/10.1080/14746700.2011.547020>
- Griffiths, Gareth. "Postcolonialism and Travel Writing." In: Quayson A. ed. *The Cambridge History of Postcolonial Literature*. Cambridge University Press, 2012.
- Haque, Nurul et al. "Negotiating Power and Identity: A Post-Colonial Discourse of Robinson Crusoe and the Tempest." *International Journal of English Literature and Social Sciences*. Vol. 10, no. 6, 2025, <https://ijels.com/detail/negotiating-power-and-identity-a-post-colonial-discourse-of-robinson-crusoe-and-the-tempest/>
- Hewitt, Liane. "The World in Blocs: Leo Amery, the British Empire and Regionalist Anti-internationalism, 1903–1947." *Journal of Global History*, vol. 18, no. 2, 2023, pp. 236-258. <https://www.cambridge.org/core/journals/journal-of-global-history/article/world-in-blocs-leo-amery-the-british-empire-and-regionalist-antiinternationalism-19031947/16BE59E099E28FAE20928F7E74089943>
- <https://ajbsr.net/data/uploads/74691.pdf>
- <https://doi.org/10.1080/23311983.2021.1882070>
- <https://doi.org/10.1177/0891241606286983>
- <https://doi.org/10.38177/AJBSR.2022.4411> Copyright: © 2022.
- <https://journal.babcock.edu.ng/article/18bf4393-089e-412f-8614-397ed0438c36>
- <https://journals.sagepub.com/doi/abs/10.1177/0891241606286983>
- <https://journals.scholarpublishing.org/index.php/ASSRJ/article/view/15028>
- <https://publicwebuploads.uwec.edu/documents/Villa-Rivera-Final.pdf>
- <https://scholars.unh.edu/dissertation/631>
- [https://scholarworks.umb.edu/africana\\_faculty\\_pubs/6](https://scholarworks.umb.edu/africana_faculty_pubs/6)
- <https://www.cambridge.org/core/books/abs/cambridge-history-of-postcolonial-literature/postcolonialism-and-travel-writing/23F86EB907EC872BB76BFF2C3E4C6859>
- <https://www.cambridge.org/core/journals/journal-of-british-studies/article/abs/marvelous-excesses-english-travel-writing-and-india-16081727/5DAB08106ABAC7AED4E7D409F73E2D0B>
- <https://www.gutenberg.org/files/521/521-h/521-h.htm>
- [https://www.researchgate.net/publication/304639079\\_Travel\\_Writing\\_and\\_Postcoloniality/citation/download](https://www.researchgate.net/publication/304639079_Travel_Writing_and_Postcoloniality/citation/download)
- <https://www.tandfonline.com/doi/full/10.1080/23311983.2021.1882070>
- McClinton, Rowena. "Review of "Cahokia: Ancient America's Great City on the Mississippi"," *The Councilor: A National Journal of the Social Studies*: vol. 71, no. 1,, 2010. [https://thekeep.eiu.edu/the\\_councilor/vol71/iss1/5](https://thekeep.eiu.edu/the_councilor/vol71/iss1/5)
- Muñoz, José Esteban. *Disidentifications: Queers of Color and the Performance of Politics*.
- Nayer, Pramod K. "Marvelous Excesses: English Travel Writing and India, 1608-'1727." *Journal of British Studies*, vol. 44, no. 2, 2006, pp. 213-38.

- Nforbin, Gerald Niba “Identity, Power and Otherness: A Postcolonial-Oriental Reading of Daniel Defoe’s Robinson Crusoe.” *Advances in Social Sciences Research Journal*, vol. 10, no. 7, 2023: <https://doi.org/10.14738/assrj.107.15028>
- Okoye-Ugwu, Stella. “Beyond the Limits of the Dream: Delineating the Mythic and Ritual Sequence in Okigbo’s Poetry.” *Cogent Arts & Humanities*, vol. 8, no. 1, 2021.
- Olawale, Ojo. “*Authoritarian Legacy of the Colonial State: Subsisting Impact of Nigeria’s Colonial Experience.*” *Babcock University Journal of History and International Studies*, vol. 6, 131-153.
- Rani, Mamta. “Linguistic Decolonization in Ngugi Wa Thiong’o’s Decolonizing the Mind.” *Asian Journal of Basic Science & Research*, vol. 4, no. 4, 2022, pp. 106-109.
- Roper, Lourdes Lopez. “Travel Writing and Postcoloniality.” In book: *Postcolonial Travel Writing*, University of Alicante, 2011, pp.72-:10.1057/9780230294769\_5
- Smith, John, "A Description of New England" (1616). *Zea E-Books in American Studies*. 3.<https://digitalcommons.unl.edu/zeaamericanstudies/3>
- Smith, Maureen. “Forever Changed: Boarding School Narratives of American Indian Identity in the U.S. and Canada.” *Indigenous Nations Studies Journal*, vol. 2, no. 2, 2001, pp. 57-82.
- Sturtevant, William C. and John White. “Ethnographic Details in the American Drawings of John White, 1577-1590.” *Ethnohistory* vol. 12, no. 1, 1965, pp. 54-63.<https://www.jstor.org/stable/480867>
- University of Minnesota Press, 1999. Sandoval, Chela. *Methodology of the Oppressed*. University of Minnesota Press, 1991.
- Watkins, Susan Cotts and Andrew S. London. “Personal Names and Cultural Change: A Study of the Naming Patterns of Italians and Jews in the United States in 1910.” *Social Science History*, vol. 18, no. 2, 1994, pp. 169-209.
- Williamson, Margaret. “Africa or Old Rome? Jamaican Slave Naming Revisited,” *Slavery & Abolition*, vol. 38, no. 1, pp, 2017, 117-134.