

# The End of Humanity in Herbert George Wells' *The Island of Doctor Moreau*: An Unpredictable Encounter of Evolution and Posthumanism

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## Abstracts

This study attempts to scrutinize Herbert George Wells' *The Island of Doctor Moreau* according to Francesca Ferrando's Posthumanism Theory (2009). It approaches vital issues and questions via the posthumanist criticism of the main character Dr. Moreau in the novel depending on the application issues of Ferrando's theory. Wells' *The Island of Doctor Moreau* (1896) presents a realistic reading of the modern debate of Posthumanism according to the moral and social world of human identity. Furthermore, this study exposes the importance of Posthumanism as an essential concept in highlighting techno-science in current studies and futuristic ones. Thus, Wells' novel deals with the effect of biotechnology and medicine on human identity, reflected in the theory of evolution and the posthuman theory. Embodied by Ferrando's work, the study significantly aims to stimulate a new dimension of understanding, sympathy, interconnectedness, like-mindedness, and honor all species. Such a standpoint exposes the historical and scientific technology context of the novel. On the other hand, it shows the conceptual foundations of posthumanity embedded in the delusion of Charles Darwin's *On the Origin of Species* (1859). The novel mirrors the impossible ethics of evolution theory in addition to the common problematic sympathy for all species whether human or nonhuman.

**Keywords:** Posthumanism, Posthuman Identity, Biotechnology, *The Island of Doctor Moreau*, Philosophical Posthumanism, Charles Darwin's *On the Origin of Species*

## Introduction

### Darwinism's Impact on the Posthumanistic Study of *The Island of Doctor Moreau*

Posthumanism is a philosophical context means beyond or after humanism that refers to queries about the primacy of the human identity and the need for the human being as a category. Posthumanism refers to criticism of humanism and emphasizes any change in human's understanding of the human self and its relationship to the natural world, culture, society, and human objects. Whereas humanism appeals to shared

humanity as a foundation for creating community, Posthumanism criticizes this manner of thinking as being restricted and full of implied biases. Posthumanism deals with different classifications according to the Italian philosopher Francesca Ferrando such as Antihumanism, cultural Posthumanism, philosophical Posthumanism, and Transhumanism. It means that human beings ought to try to develop in ways that are safe and virtuous according to technological means that enable the consideration of the posthuman identity of possible modes of existence. Posthumanists believe that human identity is intertwined with issues like colonialism, racism, and sexism. Posthumanism implies that humanity should stop thinking of humans as superior to the rest of the planet and accept that humans are part of nature. (Wolfe 1-2)

Wells' novel integrates ideas and issues that are weighty and assimilated within the scope of Ferrando's Philosophical Posthumanism Theory. He is known for his posthumanist mind and his investigation of Posthumanism's world where interrelatedness occurs between science fiction literature and Posthumanism. Discussing the novel in light of Ferrando's posthuman theory offers recognition in exposing the writer's evolution of anti-humanism. It shows a remedial correction to serious Posthumanists' efforts of depicting non-human principles. Therefore, Wells' themes and topics apply to this specific context. Ferrando's philosophy of Posthumanism goes beyond the natural form of human identity, the former dealing with radically changing minds and bodies. According to her, Posthumanism is initiated by the meeting of non-humanity and anti-anthropocentrism that may overlay, and discuss diverse descents or backgrounds. Yet, Posthumanism involves an abandonment and neglect of beliefs based on anthropocentricity. Posthumanism leads to more respectful, anti-universalist, materialist, and post-anthropocentric behaviors in examining the world. Applying Ferrando's posthuman theory to the novel, Dr. Moreau should not feel higher or superior to other biotic non-human creatures, nor to the techno-science since it is a means of revealing and manifesting an ontological manifestation. (Ferrando 3)

Ferrando believes that the term Posthumanism addresses the most important questions that touch the human identity crisis such as "Who am I?", "What am I?", and "Where and when are we?" Such problems arise in diverse contradictory senses that have gotten in the current technological culture. Due to the effect of Posthumanism, the first-hand conceptual interpretation of humanity rejects the realization of humans as not progressing class. Essentially, the Posthumanist identity involves neglect of beliefs based on anthropocentrism, and thus Posthumanism can be seen as a post-exclusivism as an empirical value of conciliation that proposes a compromise of existence in its extensive significance. Such posthuman theory put forward genetic and high-tech schemes to offer crucial tools for keeping and enduring their progress, and

thus an original image stays the same. Even though created via future technology or fictional science, a quintessence of post-humanity is management further than forming just humans. (Hill 3-4)

Ferrando sees that this is the attractiveness and supremacy moment in the current era that Posthumanism helps human identity to realize a very important fact of existence. She said that Posthumanism can free humans from all traditional constraints and differences between them that may consist of today's political authority that is based on certain issues such as economic interests or access to resources. So, posthuman identity should realize that individuals are together and they are all associated and that different faiths, civilizations, genders, races, cultures, and philosophies are inspiring and enriching the human identity consideration and realization of existence. Although humans speak different languages, they can live in this world together without being enemies or reflecting oppressive or violent and mainstream divisions that are qualified to humans. Subsequently, Posthumanism can help human identity to reach this level of awareness that man is not at the center of the universe. Ferrando insists that Posthumanism empowers human identity to link and connect to anybody from any part of the world and understand that human identity is co-creating and is part of the ocean of existence. (Ferrando 31)

From the beginning, Wells tries to reflect on the strong relationship between the nature of the world and humanity through the Posthumanism era by using biotechnological ideas and devices. So, the novel offers an archetypal posthuman image to clarify the role of human identity in the era of technoscientific biological progress and environmental modification. Wells tries to reflect on the process of giving birth to a posthuman identity on the island via the evolutionary context of Posthumanism depending on his genius in medical vivisection surgeries. Wells aims to prove through Moreau's vicious investigation that it mirrors a central ethical vision of corporal among nonhuman experimentation depending on posthuman studies. (Gomel 219-20)

Ferrando's posthuman theory examines how Posthumanism helps individuals and societies understand scientific progress and its impacts at different dimensions, from the private sphere to the level of the species and the planet. *The Island of Doctor Moreau* exposes a warning to avoid passing the limits of progress that man should obey and not surpass due to the harmful vicissitudes that may result. Moreover, it shows that science fiction involves the power of science and technology to change the universe and that technology and science can change the human's view about his place in the world. Dr. Moreau exploits his knowledge to change the normal circumstances by dealing with certain ethical and logical queries modeled by methodical and scientific discoveries in the modern age specifically in Charles Darwin's *The Origin of Species*. The psychic protagonist challenges the limits of the universe by generating different races' spirits

via normal humans by changing the corporal physiognomies of beasts into posthuman-like figures. (Tymn 43)

Accordingly, the impact of Darwinian lessons can be seen obviously in Wells' posthuman way of thinking and the cause of writing the novel. Wells convinces in a Darwinian vision that the human identity due to mental and intellectual skills can position him in harmony with other species in the natural environment through his ability to use and exploit technology. This concert may allude to the possibility of separating human identity from the evolutionary process due to technological usage and this is what happened with Moreau. In this context, the mental and ethical talents of humans can be hereditary and acquired as physical qualities though genius people and maybe even animals can be more survive and imitate. Thus, Moreau proves that physical transfiguration is a central theme in Posthumanist fiction playing the role of a symbol of digital models and cybernetic culture. (Bowen 319-20)

Darwin believes in the body's capacity for change through history and that all forms of life change during deep time, and so this belief is part of posthumanistic studies. Therefore, the reader can find a harmony between his philosophy and Ferrando's refusal of human singularity and superiority, improving the plurality of all species without preferring one at the cost of the other. As a result, Darwin, Ferrando, and Wells prove that the physical body can interact with the natural environment, and scientific technology works as an absorbent device in addition to the role of communication throughout this process. So, the human boundaries of the physical body are considered vague and ever-changing to the degree of inclusion of contiguous high-tech technologies and organisms. The novel becomes a means of considering the relationship between human identity and posthuman identity depending on the relationship between science, technology, medicine, nature, and culture, and their effects on humans, animals, and human animals. (Snyder 213-14)

Throughout the novel, Wells' concentration on mirroring technoscience seems to be saved, though he becomes a projected survey in the fictional procedure offering additional aspects concerning the consideration of the ethical details more than scientific knowledge. He proficiency succeeded in revealing Darwin's ideas of evolution theory, however, the theory of evolution has many facets and concepts. The fictional world is used as a platform phase to improve certain issues like Darwin's lesson, environmentalism, and biological sciences, and thus science fiction mirrors these concepts via the eyes of humanity. Wells uses Darwin's lesson as a manner to highlight delusion among non-human creatures. *The Island of Doctor Moreau* attempts to scrutinize the evolution theory and how human identity shares a general relationship with animalism. Wells writes his novel with the support of his technoscientific identity due to Darwinism's impact. He tries to make the tale emphasize the novel's importance

of valuing the rules of the natural world indicating that humans should stop interfering with the essential dimensions it shares with other species. As it is seen at the end of the tale the mad doctor intends to intervene with nature and such bold attempts to disrupt the laws of nature lead Moreau to be punished by angry animals to death he applies his experiences. Therefore, Wells shows his readers that such catastrophic interference with natural rules leads to horrible costs that may be irreparable. (Baslan 2)

Moreau's dream is built upon the vivisection sciences of the animals' corporal material and disobeys ethical traditions. The colonial ideas offer permission for Moreau to use evil genetic engineering against animals and are responsible for killing and humiliating those poor creatures. So, Wellsian science fiction literature focuses on the differences in reflection of the posthuman Otherness. He aims to humanize animals as he explains "burn out all the animals, and make a rational creature of [my] own! Kingdom." (Wells, *The Island of Doctor Moreau*: 130) All these issues are because of the formation of the text itself which is built on the changeovers of the engendered ideas and extinct creatures to create legendary species reflecting the imperiled defunct traditions of ethics based on cultural belief. Technoscientific enhancements affect those belief systems and distinguish what is real from fantasy. Additionally, the border between the inner and exterior realms in such a Darwinian novel may transgress via the effects of genetic engineering. (Generani 235-6)

Furthermore, Shelley's *Frankenstein* and Wells' *The Island of Doctor Moreau* share the same crazy ambitions of their creator-scientist hero. Dr. Moreau continues what is already inspiring a multicultural audience of crazy technologists since he does not just embody the ageless Promethean aspiration to pass his normal situation but rather his craziness that is more powered due to its firing modern innovative consequences. relevance. Thus, Dr. Moreau can be considered the replica of Shelley's man in the figure of the post-Darwinian semblance. He follows the steps of Victor Frankenstein in creating a new (post) identity out of animals through vivisection stimulated by Darwin's theory that is mentioned in the story. The lesson of Darwin deals with a vital debatably fatal shock concerning the innovative and creationist faith in Posthuman identity. Subsequently, Shelley paved the way for other writers by creating a new posthuman identity out of inanimate figures. However, Victor cuts the way of technological creation when he refuses to create a partner for his posthuman creature. On the other hand, Wells' mad scientist generates a factual technique that leads him to create new human identities out of nonhuman identities on the wish that acquired features may finally be congenital. Dr. Moreau thinks that he could cut the creation circle evolution of centuries by creating a posthuman identity directly out of the animalism descendants through constant experiments and discoveries of humanism and animalism. (Jaëck 211-12)

## 2. Methodology

### **Biological Vivisection of Animal-Human Identity and Ferrando's Philosophical Posthumanism in *The Island of Doctor Moreau*:**

The novel is signified in its genetic engineering and science of vivisection in which Moreau attempts to realize and observe the risky boundary of elasticity regarding an existing nature. Such ideas are established in the modern age and incorporated into science fiction literature after the innovation of genomic enigmas. So, Wells exploits his talent to present a huge number of literary works dealing with such ideas that are connected with the process of reshaping the animals' bodies. All those issues offer extra options regardless of the brutalization of the genetic vivisection processes to the point that even science fiction is still considerably obligated to the writer's conduct of genetic engineering and the science of vivisection. The scientific developments directly affect the society of Moreau on the grotesque island in all its personal, cultural, practical, social, and ethical concerns. This is because the science of vivisection, biological creation, and genomic engineering may be used to absorb the ethical associations of the human identity dealings of the feelings of non-human identity leading the spectators to deliberate humanity. (Pak 27)

Additionally, Wells proposes a posthuman biological evolution at the hand of Dr. Moreau on the distant South Pacific island by combining the vicious nature of human identity with posthuman powerful technoscience. In such a context, it may obstruct and eventually avert evolutionary, virtuous, moral, as well as ethical-cultural development. As such, Moreau transforms the island into a laboratory of medical vivisection to be the first dominant power to control the future of biotechnological evolution and dominate society scientifically. According to the traditional model of humanism, the island is considered a science literary fiction's earliest account of a techno-scientifically subjugated community where Dr. Moreau positions himself as the human *Master Self-identity* of the posthuman *Slaved Other identity* of a beast/men creatures on the patriarchal island. Therefore, he attempts to dominate and accelerate the vivisection evolutionary system of a futuristic scientific-dominated culture. (Dinello 44)

*The Island of Doctor Moreau* deals generally with environmental science, biology, inheritance study, as well as an ethical argument about human-animal fantasies. No one can deny Moreau's success in creating a new posthuman species called the Best Folk by surgically engineering animals into humans despite the refusal of Prendick to the cruelty and grotesque experimentation inflicted on animals and because of his sympathy towards them. However, the posthuman beast folk yearns to return back to their animal nature. Appropriately, Prendick finds himself that he reverts to the natural animalistic world on the island since he does not feel comfortable in his modern society in London

which leads him to be accused of being mad. Thus, he prefers to live alone in the landscape over the modern stylishness of the city. (Farris 8)

Dr. Moreau reveals the violence of human identity in the modern age because of his tyrannical rule that controls the island where he aims to create a monstrous hybrid from real beasts. The mad scientist attempts to find a new world inhabited by a new hybrid folk from beast creatures who are submissive to their master and elects himself to be the godfather of this world and build a very patriarchal system where every member cannot behave or do anything without his agreement. He creates those beast people according to his tyrannical way of thinking and even obliges them to repeat certain religious hymns as a kind of caution to avoid escape. So, just like other traditional features that characterize human identity, religion is used by Moreau to control people by addressing their credit religious faith. In this context, Moreau created his own little colony to be a very grotesque and extremely sarcastic form of utopic missionary society. The fact of Moreau's hybrid creatures reveals some sort of modern medicine twist because of their vivisecting originality as well as their plasticity of animalism nature. (Gay 12)

The island is considered the end of humanity and the beginning of posthumanity according to Moreau's way of thinking. He has the technoscientific knowledge that enables him to transform animals into humans and give life to animal-human creatures. The mad creator-father is a famous scientist who disrespects the rule of law due to his adaptation of prohibited investigations and experiences on beasts and thus escapes from his land to practice his unlawful activities on the faraway island. Dr. Moreau thought that he could continue his illegal experimentations peacefully to create new species generations of his will and break the limits of nature due to his biological-creative talents. Yet, the price of breaking the natural law and the limits of humanity will be so harsh and may cost his committer his life. Moreau's pride leads him to imagine himself as the god of the island who creates what species he wants. Such a posthuman image is asserted by the posthuman hybrids themselves as he appears as a god in their eyes. Dr. Moreau is greeted by the new animal-human creatures he has made. (Williams 114-15)

Wells reads the Posthumanism era as a model of scrutinizing the sense of phenomena by considering how human/posthuman identity can be tangled together and how each one shapes the other. In this concern, he conceptualizes human identity as a member related to a thoughtful realm that gives supremacy to human identity according to the human system's traditional welfare, which centralizes human identity and sheds light on the rationality and logic of humanity. Throughout the novel, Wells depicts posthuman identity as the figure living in a posthuman era that problematizes the dualism crisis of sharp differences that split nature from culture and human identity

from nonhuman, shaped as posthuman identity. Accordingly, Wells depends on the posthuman theories that aim to de-center a human identity by the acknowledgment of nonhuman identity such as animals which have the activity of forming the experience of posthumanity. In the novel, the posthuman identity as a body cannot be isolated from its mind. So, such a posthuman model means that all human activities such as social behaviors, social communication, and human inventions lead the human system to be unified with other organisms and systems in the world to offer a unified mode among all species. (Milburn 621-22)

Additionally, Wells leads us to return to Ferrando's questions about the origin and essence of human existence and our identity 'Who are we?' What leads us to be humans in opposition to the Othered non-human identity results in many differences between human and nonhuman (posthuman) identity. By Dr. Moreau, Wells attempts to answer those questions through Moreau's role in inventing sane beast people by changing their bodies to be like human figures. Dr. Moreau says he "will conquer yet! Each time[he] dips a living creature into the bath of burning pain, ... 'This time [he] will burn out all the animal; this time [he] will make a rational creature of [his] own!' After all, what is ten years? Men have been a hundred thousand in the making.'" (Wells 7) Accordingly, human identity is seen as a superior and unique creature because of its rationality and belief while animal or (post) nonhuman identity lacks such features and just stands on the feeling of pain if it is animal and cannot employ to dominate all instincts features. (Pak 28)

Moreau's island is seen as a challenge to surpass the circumstances of human identity by using artificial intelligence and biotechnology progress. Wells' novel criticizes the ethics of Posthumanist scholars and the ambitions of transhumanist scholars via the hard debate of evolutionary theories. The author shows the causes of the dependence or mastery of nature and how it is possible to release from the human condition. The writer claims that pain is considered one constant reason that asserts the process of evolution and that human identity is part of nature. So, Wells justifies why human identities embrace certain ethics of respect, responsiveness, and empathy. The novel depicts Dr. Moreau's evil experiences which mirror the vital virtuous perception that occurs among the Posthuman issues and animalism experimentation where human identity exploits natural climate and nonhuman creatures to achieve selfish aims. Therefore, part of Wells' novel offers such cruel insights into the negative posthuman world which embraces the violence against animals and how humans have to be treated with respectful honor for being superior. (Williams 116-17)

In light of Ferrando's theory, Wells used his work to function as an instructive story due to its obvious amplifications which shed light on the ego risk, subjectivity, and the authority hunger of human identity to control the universe on the price of other



creatures. He exposes a sobering analysis of the conditions of human identity despite he does not expose them as a perception of misery, but to remember the human identity of his natural limits according to them he should free himself at least to respect the existence of other forms of life whether being non-human or machine. *The Island of Doctor Moreau* shows, by the evidence, the cooperation effect of scientific advance and evolution theory on the mind of the human identity. Darwinian lessons surround Wells's mythopoetic feature of posthumanist scientific imagination, so his works are painted by posthumanist ideas. Therefore, he successfully tackles and scrutinizes various concerns of his time such as Darwin's theory where techno-science becomes acknowledged as a canon of human's way of appreciating the universe. (Glendening 592)

For more Posthumanists, the ethical authority for helping beasts exceeds their margins to the point of elevating those animals to a level of human identity. Accordingly, the situation is too difficult to realize the terror of humans with other species and animals and how such a situation is awful to shape it out of human conception. The worldview of the mad doctor cannot be considered an absolute mentality but rather considered a posthuman conviction that the human species could change further than its natural limits via scientific enhancement. By admitting a devoted interdependence of all humans, one may descend from human's exposed situation above all other creatures' pyramid created by man himself. When human identity can depart its prison borders of seeking exceptionality, the anthropocentric world comes to the end. Therefore, the novel is articulated more times despite it is the time that humans should understand his story so there is no need to be retold again. (Bozzetto 35-36).

Accordingly, Cary Wolfe considers the posthuman trans-Best Folk as constructive, progressive, and positive. Such trans-species can be prepared as an attempt to go away from the fright of being an Other identity. He believes that:

...what we are compelled to confront in this new work is not so much a 'new and improved' theory of the subject (as rights holding agent) as what comes after the subject...And it is in the wake of this 'after', I believe, that new lines of empathy, affinity, and respect between different forms of life, both human and non-human, may be realized in ways not accountable, either philosophically or ethically, by the basic coordinates of liberal humanism. What on earth was he—man or animal?' (Wolfe 110)

Comparing the traditional humanist model of the world with the posthuman world, one can find that Posthumanism exposes diverse ways of being. Judith Halberstam and Ira Livingstone, in their book *Posthuman Bodies* (1995:18), say that the posthuman era is not another phase of evolution but something different in its kind because of the change in its dimensional scope. This does not mean to be superior or inferior, but it means to be rhythmized through different arrays of affairs. They believe that

Posthumanism proposes the idea of numerous possibilities rather than being an authentic or organic society. Under Ferrando's theory and according to the posthuman reading of the novel, the posthuman trans-species should not focus on evolution advancement or the dualism of being standard or nonstandard or maybe the binaries of being human or animal. Instead of that, it should be familiar with the recognizable changes and value all potentials of existence. Such differences allude to the difference between Humanism and Posthumanism world involving Moreau's Beast Folk. Even Prendick's portrayals of Moreau's creatures on the island vary since some of them seem to be similar to disabled individuals and others seem to be further animalistic creatures. Thus, he cannot differentiate between humans and animals and asks if "is it language, five fingers, walking upright, eating habits, or simply, the ability to suffer? According to Moreau's law, which governs the lives of the Beast Folk, to be "Men" means to act like mannered, civilized, able-bodied humans—and, even Prendick himself calls it an "idiotic formula," "the insanest ceremony," and "a mad litany" (Wells 95).

In *The Island of Dr. Moreau*, Wells tries to reveal the vital role and the power of science fiction literature because of humans' ability to create and revolutionize against the prison of their limited reality. Wells aims to say that, by the power of science fiction, one can imagine another world not found in this concrete reality and predict another life to be lived outside the traditional past world. The novel reflects various facts, qualities, and possibilities of ideal compulsion toward a better society that may often obscured according to the traditional utopian manuscripts. Wells aims to deal with a genre that directly brings the truth to an idealistic utopian world and leads it to more valuable and factual political proposals. Wells' novel reflects many ideas concerning the importance of posthuman law in reflecting the punishment for those who commit techno-biological crimes against another human identity. In accordance, the author aims to prove the progressivism message of technoscientific fiction which may lead to catastrophic consequences due to the lack of human conscience or moral ethics. (Rayward 561)

According to modern criticism of the novel, the critic Bernard Bergonzi cannot control and get the novel's past to the point of Wellsian aim of reflecting, rebuking, and satirizing the crisis of the modern human identity and its aim to play the role of the Creator and an engineer of the human species, and so he calls his novel the doctrinal surreal. As such, critics criticize Moreau to be playing the role of God with his creatures on the island. For instance, the critic Gorman Beauchamp said that Wells succeeded in drawing a strait tie between Moreau and God on the island to mirror the idea of God's archetypal furious inventor engineer who experiments unethical investigations on his creatures to transform them from the human situation into the posthuman situation. Thus, Wells attacks the religious traditions that make their bold attempt to civilize and

enforce their power on human identity by controlling it via violence and horror of perpetual condemnation following certain moral actions that contrast and opposite the naturalistic evolutionary which are different from the accepted instinct of human identity. (Hughes 169-70)

Accordingly, the novel reveals the fact of human identity by the figure Wellisian man as a lost identity or maybe as the maker of a cruel society where primitive impulses, as well as the power of inherited desires, play a great role according to the modern societies, knowledge, institutions, religious conviction, and ethical belief. Such category scale is to prove the human exploitation of others or even other species where this identity is so terrified of its resulting class. Wellisian man represents the typical identity who lives in the strange setting represented by the island to prove the paradigm of a social hierarchy of civilized organizations as well as a paradigm of essential isolation of posthuman identity. From a posthuman point of view, the novel addresses Ferrando's ideology of the origins of human identity which is embodied by the common question of Who we are? Wells attempts to prove that there is no difference or boundaries between species whether humans or nonhumans but rather depending on the evolutionary theory, humans are descendants of animals' origins and so there is no difference between them. (Henry 1)

### 3. Analysis

#### **Genetic-Engineering Gothic of Creation (House of Pain) in *The Island of Doctor Moreau***

*The Island of Doctor Moreau* is analyzed by Rohman (2009), revealing that the tale focuses on the distinction between human/posthuman identity by arguing how the story shows multiple limits among human/nonhuman animals. It focuses on this idea early via the scene in which the protagonist and the other two rescued men who are starving and thirsty to the degree of playing of cannibal game and fight over who is going to eat whom. According to this scene, he depicts and explains the monstrous nature of human identity that is claimed to be superior despite its monstrous fact. The novel exposes an instructive and cautionary story in modern culture's rising human hubris to reflect the human's impact on the natural world. So, Wells attempts to raise questions through the novel and aims to answer them through the plot. The author addresses the readers' minds about Western perception of the essential diversity that occurs among human/nonhuman identity. Additionally, he tries to propose Moreau's understanding of humans' ability to build an Anthropocentric world. (Rohman 3).

Moreau considers the life of nonhuman creatures on the island to be tending toward the form of human identity. Therefore, Dr. Moreau positions himself at the top of the evolutionary process and the center of the island where nonhuman creatures can gain their telos. Moreau focuses on the association between culture and nature and positions himself as the technological creator and father for his artificial creatures,

bringing them into a posthuman symbolic order. He brings his posthuman creatures through the laboratory renovations to be called a painful house where he reinforces his control through the techno-biological law. Moreau's law denies his creatures to consider themselves beasts and orders them to behave as human beings, though his law splits human identity from non-human animals and removes humans from the anthropocentric world to consider them as telos. Moreau's law on the island denies his posthuman creatures from eating meat for instance not to offer an understanding of what it means to be posthuman identity but just to clarify what posthumanity is not. (Rosenfeld 39-40)

Are we not men? Creatures (in unison): Are we not men? Dr. Moreau: What is the law? Sayer of the Law: Not to go on all fours, that is the law. Are we not men? Creatures (in unison): Are we not men? Dr. Moreau: What is the law? Sayer of the Law: Not to spill blood, that is the law. Are we not men? Creatures (in unison): Are we not men? The Law is elaborated, We all want to walk on all fours, to suck up a drink from a stream to jabber, to go snuffling at the earth and claw at the bark of trees, to eat flesh or fish, to make love to more than one. These are all bad things. These are not things that men do. (Wells 56)

The novel can be read as a digital technological novel due to its techno-scientifically mediated revolution that is abundant at the hands of the mad doctor. The struggle and clash between Anthropocentric ideology, environmental Posthumanism, and technoscientific mode is the main concept in the novel. Wells attempts to show how a human identity that is represented by Dr. Moreau purposely proposes its transformation by science and technology. Thus, he considers a human as a vital aim of all forms of life and thus the mad doctor exposes the Anthropocene ideology. This posthuman ideology and law expose philosophical opinions that create abstract borders between human identity and posthuman identity. Moreau's law orders his creatures to behave as posthuman identity and sacrifices being animal nature and thus departs animal originality. (Idema 12)

Had Moreau had any intelligible object, I could have sympathized at least a little with him. I am not so squeamish about pain as that. I could have forgiven him a little even, had his motive been only hate. But he was so irresponsible, so utterly careless! His curiosity, his mad, aimless investigations, drove him on; and the Things were thrown out to live a year or so, to struggle and blunder and suffer, and at last to die painfully."

"I fell indeed into a morbid state, deep and enduring, and alien to fear, which has left permanent scars upon my mind. I must confess that I lost faith in the sanity of the world when I saw it suffering the painful disorder of this island. A" (wells 91)

The overconfidence of Dr. Moreau leads him to enforce his hallucination vision of what is to be a genetically human identity and who can be a techno-biologically

enhanced identity. Moreau is blinded by a hunger for authority and power as well as his technological and scientific hubris bring doom to human and animal species. Moreau's moral and ethical blindness and his conceit about the distinctiveness of human identity adopts his way of thinking which leads to paying no attention to the expected costs of his illegal scientific activities. According to the mad scientist, the human identity is unique and superior, and thus the universe and all life forms are at the service of human identity. The novel shows that Moreau's scientific proposal reflects the severe danger of destruction and absolute corruption towards environmental nature. (Bissonnette 40)

The human shape I can get now, almost with ease, so that it is lithe and graceful, or thick and strong; but often there is trouble with the hands and claws. ... I cannot determine where—in the seat of the emotions. Cravings, instincts, and desires that harm humanity, a strange hidden reservoir to burst forth suddenly and inundate the whole being of the creature with anger, hate, or fear. ... These creatures of mine seemed strange and uncanny to you . . . but to me, just after I make them, they seem to be indisputably human beings. It's afterward, as I observe them, that the persuasion fades. First one animal trait, then another creeps to the surface and stares out at me. But I will conquer yet! (Wells 62)

The novel mirrors the sense of imaginary transgression space where Dr. Moreau passes the limits of evolution and human nature to reflect the instability of anthropological instruction. The mad doctor leaves the civilized culture and lives in a natural world to transform its naturalness into a posthuman culture, thus his craft changes the order of the island's society becoming a more mysterious community. Due to his vivisectionist science skill, Dr. Moreau crosses the restrictions of the human physique to advance the evolution of humanity and free humans from pain and misery to the point of revealing all traditional ideas. (Redfern 1) Wells explains how Moreau passes his limits and clarifies that:

Moreau explains to Prendick the challenge of his work in this quote. In twenty years of work, he has not been able to make a man- "they revert," he laments. It is to prevent or at least forestall this reversion that Moreau invented the Law and imposed punishments for breaking it, but in doing so, he is clearly requiring of "[t]hese creatures of mine," as he calls them, the behavior of which they are not capable. His cruelty to them extends past physical contortions into moral contortions. (Wells 63)

The hard effort and overconfident attempt of Wells to realize the life of human identity is achieved through Darwin's discipline and perception of modern biological evolution. Wells draws harsh cut lines among culture, nature, civilization, humanity, nonhumanity, and evolution. In a time that Ferrando attempts to eradicate the cut lines and the dichotomy between human identity and nonhuman species, Wells believes in the separation and irreconcilable differences that occur among natural human compulsions, non-natural posthuman limits, and biological evolution

enhancement according to his social vision idealism. His dichotomy implies two important features; the first feature is concerned with the nature of human identity, depending on the environmental sphere according to complaisant crowd performance. The second feature is related to the artificiality of Posthumanism translated into the ideas of culture, science fiction literature, myth, art, imagination, and certain mythological images that mirror beliefs and philosophies. (Jonsson 296)

#### 4. Conclusion

As a result, Wells attempts to gaze at the near future of the posthuman identity and convey his warning to the current generations about the misuse of posthumanist ideas and the risk consequences of technoscience without ethical conscience, exposing their peak intimate terrors of decline. Wells' island validates that incomprehension with animalism can cause violence and meanness leading to the breakdown of a fragile society built on Moreau's corrupted law. Through *The Island of Doctor Moreau*, Wells celebrates science fiction literature's power of linking false technology with harsh reality, testing the readers' skills in the rhetoric game of techno-language via the mad narrator. Thus, Moreau is used as a mad first-person narrator and is given the closest role of getting fictive genuineness since he breaks the normality and passes the limits of naturality to reach the top peak of risk Posthumanism. Wells approves that an animal's naturality involves more ethics and morality than the monstrous post-human identity represented by the character of ambitious Moreau, at least the animal identity still keeps their normality and the limits of their identity. Non-ethical science is shifting and changing the way humans think of existence since it exists with individuals and participates in the existential mission. *The Island of Doctor Moreau* deals with the restrictions of technical investigation, the authority of religious role to control life, human's background in technical and scientific psychosis, as well as the penalties of uncontrolled desire for scientific advancement. Wells' talent is summarized in forming the text itself which is built on the changeovers of the engendered ideas and extinct creatures to create legendary species reflecting the imperiled defunct traditions of ethics that are based on cultural belief. Technoscientific enhancements affect those belief systems and distinguish what is real from fantasy. To finalize, the border between the inner and exterior realms in such a posthuman-Darwinian novel may transgress via the effects of genetic engineering.

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