



## **Acknowledgments**

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## **Dedications**

I dedicate this work to my beloved ones.

My parents; Saliha and Moussa.

My adorable sisters Hadjder and Nor

My dearest brothers Salmane and Mohammed

All my friends and all the people who were by my side.

*Amina*

I dedicate this work to my dear parents,

Ghania and Mohamed who supported me all this

Time to my brothers Farouk, Nazim and Darine to my cousins

Friends and all my family thank you for being by my side.

*Hiba*

## Abstract

The core of the present study is Discourse in Francis Bacon's *The New Atlantis* (1626) and Herbert George Wells's *The Island of Doctor Moreau* (1896). Our research investigates the notion of science and discourse in the two travelogues. The aim behind this research is to explore the use of science in the two travelogues depending on their historical backgrounds; the late nineteenth century and the Renaissance in the sixteenth and seventeenth centuries. This helps us in establishing a link between the authors' historical periods and their writings. We have relied on Norman Fairclough's *Language and Power* (1989) and Michel Foucault's *Archaeology of Knowledge and the Discourse on Language* (1972) in order to analyse the discourse employed in the two works. In addition to Karl Mannheim's *Ideology and Utopia: An Introduction to the Sociology of Knowledge* (1998) to define the concepts and aspects of ideology, utopia and dystopia as a theoretical frameworks to accomplish our main objective. The results of our study reveal that the two authors used discourse to demonstrate the positive and negative usage of science. In addition, science is used by Solomon's Elders to control natural phenomena and conquer nature in *The New Atlantis*, and by Dr. Moreau to dominate and torture animals through conducting painful trials for the sake of experience and self-satisfaction in *The Island of Doctor Moreau*.

**Key Words:** Science fiction, Discourse, Ideology, Utopia, Dystopia,.

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## **I. Introduction**

History has demonstrated humans' accomplishments towards progression over time through different transformations. The sciences and discoveries that shifted from the East to the West participated in the evolution of thought and science mainly Greek philosophy translated and criticised by Muslim philosophers. These philosophies contributed in the rebirth of the classic thought and the beginning of a new era called the Renaissance.

The Renaissance revolutionised the spiritual worldview of the human history and values by leading ultimately to a huge progress in thought and science. After the religious reformation by Martin Luther who criticised the corruption of the church, the old beliefs about God and Man were changed. This change brought by the thinkers of the Renaissance led to the religious reformation in Europe, the Age of Reason and the Enlightenment that resulted in the scientific revolution, which in turn caused the emergence of the industrial revolution. Since the rediscovery of the classical works of the Greek and Roman by Petrarch in the fourteenth century, individuals' religious vision started to change. In addition, people began valuing learning, education and knowledge, and they started explaining natural phenomena with the use of reason rather than religious interpretation. The printing press, which was invented by Johan Gutenberg in 1436, was the main factor of the spread of these thoughts because it was a focal point of the ideas and philosophies of Greek and Roman such as Platonism. (Brotton, 2006, 112) It also contributed to the spread of books which improved people's social and intellectual status

Platonism is considered to be one of the philosophies that spread in England mainly the Utopian vision which is an ideal world governed by philosophers; 'the guardians', according to Plato's Republic. It was revived by Thomas More in his *Utopia*

(1515), and then by Bacon in his *The New Atlantis* (1626); it encouraged man to learn more and stressed the importance of knowledge as a means of power due to the fact that knowledge would enable Man to understand, interpret, and control nature to his benefit. Bacon reformulated his empirical method or “Empiricism” in the book of *The Novum Organum* (1620). It was based on the deduction of a careful research, observation, experimentation, and induction. Due to the use of Bacon’s empiricism, people accomplished scientific and technical progress and reached Enlightenment, which characterised the break from religious narratives and doctrines to scientific logical truths. (Merriman, 2010, 296)

The rational thinking and empirical science enabled Man to realise progress in order to facilitate his life and conquer nature. The status of knowledge as power was illustrated in both Bacon’s and Wells’s travelogues as means of power, control and influence. Later, Norman Fairclough explained in his book *Language and Power* (1989) that power could be exercised through language by using certain doctrines and ideologies in an implied discourse by the power holders. Discourse has the power of changing ideas and views which results in the shift of the prevailing power relations in society (Fairclough, 1989, 1)

Consequently, both writers were able to influence people’s minds concerning the use of knowledge as a power through discourse that contains aspects of positive and negative usage of science. Knowledge and science can change the world by enhancing or destroying it especially human’s life as it is showed by the Elders of Solomon’s House and by Dr. Moreau. In *The New Atlantis* Bacon imagined a utopian ideal society governed by scientists instead of philosophers or monarchies. Scientists used knowledge to control nature and empower their island.

In addition, the experiments conducted by the Elders of Solomon's House who were also religious men were meant to show the greatness of God's creation. Most of the things that Bacon mentioned became possible with the use of science. Man has reached this point through empiricism and inductive research as Tom Van Malsen has mentioned in his book *The Political Philosophy of Francis Bacon: The Unity of Knowledge* (2015): "Bacon's true greatness thus consists in his having been the herald of the 'new world' that was arising." (Malsen, 2015, 3) Meanwhile, Wells depicted a dystopian chaotic society where a group of animals are subjected to the authority of a selfish sadist doctor called Moreau. The travelogue demonstrated the dangerous consequences of misusing science: suffering, destruction and pain. The two authors expressed different views about knowledge and the use of science in their works. Bacon promoted knowledge and the good usage of science through Solomon's house while Wells showed the bad use of science by describing the horrible trials practiced by Dr. Moreau.

Our research is concerned with studying the history of ideas through two main tasks. The first is to analyse the discourse employed by the two authors in their works, shedding light on the notion of Knowledge as power and its usage by the protagonists. The second is to investigate the reasons of the shift from a utopian discourse, which promotes knowledge to a dystopian discourse, which reveals the terrible missuses of science. Hence, our aim is to show these different visions of scientific power infused in the two discourses: utopian and dystopian by using Norman Fairclough's, Michel Foucault's and Karl Manheim's theories explained in their books *Language and Power* (1989), *The Archaeology of Knowledge and the Discourse on Language* (1972) and *Ideology and Utopia: An Introduction to Sociology of Knowledge* (1998).

## **The Review of Literature**

*The New Atlantis* and *The Island of Doctor Moreau* have received a great amount of criticism. They have been studied both from several perspectives concerning the themes of knowledge, colonialism, secrecy, vivisection, empirical, political and evolutionary science, utopia and dystopia. However, they have never been studied before in terms of the theme of discourse.

Starting with *The New Atlantis*, Cem Deveci (2006) examines it from a political perspective and raises the issues of secrecy and elitism, which are practiced by the fathers of Solomon's House towards the Bensalemites and the foreign Spaniards. He claims that the scientific institution adopts the rule of secrecy towards both the Bensalemites and the Spaniards who are coming from the external world. It suggests that the Fathers of Solomon's House wanted "to keep the knowledge received only for themselves" (Deveci, 2006, 10) because they "feel threatened by a contemptible human nature, which they viewed as an essence binding all humanity." (ibid) Deveci concludes that the Bensalemites concern for secrecy springs from caution and the desire to preserve themselves, their sciences and cultures from the contamination of foreign influence and the ignorant Masses of both the islanders and foreigners. Acknowledging the fact that knowledge is power; if those sciences became known by other civilisation, the New Atlantis would lose that privilege. In addition, the danger of using them by the ignorant Masses is a permanent threat. He also describes it as being jealous and possessive of its own accomplishments; by contrast, it is ready to learn from the inventions of others. Therefore, the science practiced by Solomon's House is not for the benefit of humanity. (ibid, 13-14)

Denise Albanes (1990) reviews it from a colonial perspective. She claims that it is a literary piece that conceals the real practices of European colonisers under the cover of

literature. (Albanes, 1990, 506) According to her, several colonial aspects are manifested in the governor's narrative as "authoritative in tone and comprehensive in scope." (ibid) Moreover, the "easy assurance of the governor's cultural determinism reverses the logic of colonial discourse practiced by the Spaniards and the English alike." (ibid, 505) She argues that the travelogue authorises and mystifies the work of domination because Bacon provided an "aesthetic distance from the world of colonialist practices." (ibid, 504) This "aesthetic distance" is "an ideological move that enables the scientific to be produced under the ostensible sign of the literary, and results in an act of discursive colonisation." (ibid)

Bronwen Price (2002) makes another interesting review regarding the strange nature of the New Atlantis. He states:

New Atlantis presents a self-contained world within the world which is both part and whole, willing to undertake, but not reliant on, its espionage expeditions. Bensalem society exhibits features that lie between the familiar and the strange; 10 they are in some sense recognisable without necessarily being explicable to its European visitors. (Price, 2002, 6)

He also sheds light on the issue of the static society of Bensalem. When experiments are being inducted and inventions are being created, society does not change at all. As if it is locked in the same ancient traditions and rituals since the time of king Solomona. (ibid, 6)

Similarly to *The New Atlantis*, the controversial travelogue *The Island of Doctor Moreau* has also received a fair amount of criticism from different angles. Several themes have been studied such as vivisection, evolution, colonialism, imperialism, modern science, and dystopia. The first impressions at the time of its publication were negative.

Mason Harris (2002) reviews the literary work from a psychological perspective. He mentions in his article that the early reviewers condemned the story for its "gruesomeness and blasphemy." (Harris, 2002, 1) and since then readers found it

disturbing. However, the “unpleasantness of Moreau has proven difficult to explain” (ibid) due to the horrors inflicted by him on animals; people were confused and uncertain about its real message. The heated debates about vivisectioning animals between the religious antivivisectionists and the secular scientists were depicted by Wells in his work. In this context, Harris explains that the struggle between religion and science was well depicted in the characters of the travelogue. Dr. Moreau represented the vivisectionists’ view while Prendik represented the antivivisectionists’ one. (ibid, 100)

Generani Gustavo’s review (2018) also deals with the travelogue from a psychological perspective. He notes that the chaotic nature in the island is a literary depiction of the terrifying metaphor, which is made to describe the relationship between the confusion of the human condition and the power, which drives civilisation. As a result:

Landscapes are charged with metaphysical nuances and gothic sublime contrasts between light and darkness, pleasure and fear, inspired by the distressing atmosphere of uncertainty that seems to cover the entire world. (Gustavo, 2008, 7)

Furthermore, Gustavo argues that *The Island of Doctor Moreau* exposes civilisation practices and questioning its values. It reveals how social institutions, which usually tend to civilise people actually operate as mechanisms of ‘*submission*’ and ‘*perversion*’ rather than progress. (ibid, 8, 9) Thus, Wells perceives human evolution as being a process full of confusion and disorder, uncertainty and aimlessness. Despite the fact that the optimistic Darwinian view of evolution was perceived as a system working towards improvement, his travelogue is an accurate reflection to this process. (ibid)

Finally, Alfonso Olmo Gutiérrez’s review (2020) investigates from a religious perspective the issue of secularising the religious narratives in the travelogue. He argues that the doctor tries to substitute the creator by vivisectioning animals into human beings as a process of perfecting their flaws. He took the human shape as a model of creation, which

indicates a process of imitating and replacing God. Besides, he claims that the structure of the travelogue, the issues of evolution, instinct, morality, and mass control represent the situation where the scientist becomes God and science his religion. This is manifested in the law made by Moreau for the humanised animals, which resembles as the Ten Commandments of Old Testament. (Gutiérrez, 2020, 18)

## **Issue and Working Hypothesis**

Our review of literature concludes that the two travelogues have received a fair amount of criticisms and analyses from different perspectives. Yet, little attention has been devoted to the issue of the utopian and dystopian discourse implied in both texts. As we observed, each author has employed different discourses, either a utopian propagandised science like the case of Francis Bacon in *The New Atlantis* or a dystopian discourse to show the misuses of science by H.G. Wells in *The Island of Doctor Moreau*. Accordingly, there are several reasons for conducting this research. Firstly, we tried to study the shift of discourse from a positive utopian discourse in favour of science to a negative dystopian one. Secondly, we attempted to study the role and uses of science in both works with regard to power. We also investigated its uses, missuses and effects especially in the periods of the Renaissance, the Enlightenment and the late nineteenth century and their impact on the development of science. Finally, we shed light on the power of discourse as a means of control by studying its implications and impacts on people's minds and opinions at the time of the two travelogues' publications. Consequently, this research analyses the uses of knowledge and discourse as power. We relied on three main books to achieve our objective. The first one is *Language and Power* (1989) by Norman Fairclough, the second book is Michel Foucault's *Archaeology of Knowledge and the Discourse on Language* (1972) and the third is *Ideology and Utopia: An Introduction to the Sociology of Knowledge* (1998) by Karl Mannheim.

## **Methodological Outline**

At the methodological level, we intend to undertake our piece of research following the auspices of IMRAD method. Our research contains a general introduction that states our main purpose. It includes a review of some of the critical studies written on the work. Besides, it raises our issue and working hypothesis. In methods and materials section, we present the three methods that are used in this study. The first one is the Critical Discourse Analysis (CDA) from Fairclough's *Language and Power* (1989). The second is the theory of discourse from Michel Foucault's *Archaeology of Knowledge and the Discourse on Language* (1972) and the third is the theory of sociology of Knowledge from Mannheim's *Ideology and Utopia: An Introduction to the Sociology of Knowledge* (1998) to define the concepts of ideology, utopia and counter utopia (dystopia). After that, the historical contexts, which made the two authors write their narratives, the Renaissance and late nineteenth century and their biographies. This is followed by the synopses of the works. The results section contains the findings of our research. The last but not the least concerns the discussion, which contains one chapter where we attempt to identify the elements of utopian and dystopian discourse in the travelogues. In addition, we discuss the power and uses of science and discourse employed as a means of control and change. Our dissertation ends up with a general conclusion that sums up the main ideas that we treated in this piece of research. It is followed by a bibliography which contains the references.

## **II. Methods and Materials**

### **1. Methods:**

For the sake of analysing our subject, we study the impact of both phenomena of science and discourse as means of power and control. Discourse plays a crucial role of shaping societies because it influences minds and opinions. Since our topic examines the issue of science as power presented in the utopian and dystopian discourses, we rely on three theories.

#### **A. Critical Discourse Analysis (CDA)**

The first theory is Critical Discourse Analysis (CDA) from Norman Fairclough's *Language and Power* (1989). The book focuses mainly on studying the relationship between language and power over the use of critical discourse analysis. It explains the contribution of language in maintaining power and change by altering unequal power relations in society, taking into consideration that power is exercised over language. Fairclough analyses these processes in order to make people aware of them. This analysis of the connection between language, power and ideology shows the hidden determinants in systems of social relations. (Fairclough, 1989, vi) He also explains his motive of writing this book stating that:

This book is about language and power, or more precisely about connections between language use and unequal relations of power, particularly in modern Britain. I have written it for two main purposes. The first is more theoretical: to help correct a widespread underestimation of the significance of language in the production, maintenance, and change of social relations of power. The second is more practical: to help increase consciousness of how language contributes to the domination of some people by others, because consciousness is the first step towards emancipation. (Fairclough, 1989, 1)

Fairclough's research on Critical Discourse Analysis perceives language as a social phenomenon and a determined social practice by the structures of society. It is also interested in sociolinguistics that deals with exploring the social context of language,

which in turn is constrained by the power relations exercised through discourse. He indicates that words can be of a great influence because language produces conventions, constructs consciousness, orients opinions and influences our thinking. It can produce a certain discourse that gives the producers of those words the power of control over others. (ibid, 24) Since we attempt to analyse how the power of discourse can change people's conventions and opinions about science in the two works, we borrow Fairclough's explanation of discourse where he uses: "the term discourse to refer to the whole process of social interaction of which a text is just a part." (ibid)

Simultaneously, he also claims that discourse itself is the production of the social conditions which shape the MR (members' resources) and people in turn form the way in which texts are produced and interpreted. Accordingly, he deduces that the actual discourse is determined by socially constituted orders of discourse and sets of conventions. These conventions are ideologically shaped by power relations as an outcome of power struggles in social institutions and society as a whole. (ibid, 11)

## **B. Discourse**

Michel Foucault suggests in his book *The Archaeology of Knowledge and The Discourse on Language* (1972) that:

In every society the production of discourse is at once controlled, selected, organized and redistributed according to a certain number of procedures, whose role is to avert its powers and its dangers, to cope with chance events, to evade its ponderous, awesome materiality. (Foucault, 1972, 216)

It means that the discourse which has the power to change and control, is created and redistributed by the powers which produce it at the beginning. Foucault claims that the discourse is usually produced according to a certain set of rules that are determined by the powers which govern society. A number of procedures to affirm their power and influence over society in a particular historical period redistributes those rules. (ibid) He declares that

in society there are rules of 'exclusion' and concerns of what is 'prohibited' mainly three types of prohibitions:

covering object, ritual with its surrounding circumstances, the privileged or exclusive right to speak of a particular subject; these prohibitions interrelate, reinforce and complement each other, forming complex web, continually subject to modification. (ibid)

The quote indicates that in society the common sense and people's conventions, which are built according to a certain set of rules and are already determined, define what is prohibited. The things, subjects and actions that are known and affirmed to be 'wrong' are completely prohibited or forbidden in society. If a person practiced them, he would be excluded from society, saying that:

In a society such as our own we all know the rules of exclusion. The most obvious and familiar of these concerns what is prohibited. We know perfectly well that we are not free to say just anything, that we cannot simply speak of anything, when we like or where we like; not just anyone, finally, may speak of just anything. (ibid)

Foucault explains that the freedom of speech or personal freedom subjects to the rules of society concerning what is allowed to be said or spoken about. People are not completely free to say their opinions aloud when these latter do not correspond with the rules, beliefs and conventions of a certain society.

### **C. Sociology of Knowledge: Ideology, Utopia and Dystopia**

For a deeper understanding of the utopian and dystopian discourses, we intend to use Karl Mannheim's definitions of the three main concepts: Ideology, Utopia and Counter Utopia (Dystopia) as long as the two travelogues are concerned with the utopian and dystopian thought. *Ideology and Utopia* (1998) studies the sociology of knowledge as Louis Wirth, the writer of the preface, explains:

Professor Mannheim has sought to trace out the specific connection between actual interest groups in society and the ideas and modes of thought which they espoused. He has succeeded in showing that ideologies, i.e. those complexes of ideas which direct activity towards the maintenance of the existing order, and utopias-or those

complexes of ideas which tend to generate activities towards changes of the prevailing order. (Mannheim, 1998, xxiii)

According to Mannheim, the concept of ideology signifies, “a phenomenon intermediate between a simple lie at one pole, and an error, which is the result of a distorted and faulty conceptual apparatus, at the other.” (ibid, 54) It means that ideology can be a lie that obscures reality and determines people’s beliefs and ideas. In addition, “It refers to a sphere of errors, psychological in nature, which, unlike deliberate deception, are not intentional, but follow inevitably and unwittingly from certain causal determinants.” (ibid) He explains that ideology emerged from the political conflicts between the ruling groups over power who became so ‘interact –bound’ and used to a situation that suits their thinking and political interests. These groups at a certain time became unable to see certain facts that would undermine their sense of domination or their authority over others. Therefore, “the collective unconscious of certain groups obscures the real condition of society both to itself and to others and thereby stabilises it.” (ibid, 36)

In this framework, Fairclough identifies ideology and its uses as “the prime means of manufacturing consent.” (Fairclough, 1989, 4) He adds that “ideologies are closely linked to language, because using language is the commonest form of social behaviour.” (ibid, 2) Furthermore, he states that ideologies are linked to power because they are implicitly embedded in conventions and consents. Thus, they become a means of legitimising the existing social relations and differences of power.

However, with the emergence of the political discussion, Men became aware of those ideologies for the first time. When those political discussions turned into struggles, every party aimed to expose the other party’s tendencies by ‘tearing off the disguises’ and ‘unmasking’ as Mannheim calls it. (Mannheim, 1998, 35) It is the process of unveiling those unconscious motives that bind the group existence to its culture and actions. This

‘unmasking’ is a powerful ‘theoretical weapon’ which helped in the development of an ‘opposing thinking’ to the thought of the power holders. (ibid) This type of thinking was considered to be unreliable, a ‘mere aspiration’, but with time it developed into a thought of the oppressed strata of society. (ibid) This repressed and marginalised the strata, which was against the thought of the ruling group and led their own thinking. Consequently, their thinking led to the emergence of the utopian mentality and the utopian thought. Into this bargain, Mannheim defines the utopian mentality saying that:

A state of mind is utopian when it is incongruous with the state of reality within which it occurs. This incongruence is always evident in the fact that such a state of mind in experience, in thought, and in practice, is oriented towards objects which do not exist in the actual situation. (ibid, 173)

The utopian mentality seeks to transcend reality and depart from it as a temporary solution because it finds it hard to accept and react to the real situation. As a result, those people with a utopian mentality create a different situation, which do not exist. The word ‘*Utopia*’ usually is used to refer to a perfect place. A. L. Morton defines it as “an imaginary country described in a work of fiction with the objective of criticising existing society.” (Morton, 1969, 12) According to Mannheim, the utopian thought is concerned with orientations, which transcend reality and perfect it in an attempt to create a world that suits their aspirations. This type of thought tends to shatter the order of things prevailing at the time. The utopian thinking is born when a certain oppressed group of intellectuals tend to destroy and transform a given condition of society. In fact, the bearers of those thoughts are not concerned with the existing order as it is but rather seek to change the situation that exists. (Mannheim, 1998, 173) Despite the fact that the collective unconsciousness of the utopian thought’s bearers is guided by wishful and unrealisable transcending ideas, their will to action hides certain aspects of reality and turns its back on everything which would shake its belief or paralyse the reality that they created. (ibid)

Nonetheless, Dr. Benmechiche demonstrates that the representatives of a given order undermine those aspirations usually by rendering them socially useless. Such ideas would be confined to mere vaporous dreams unable to affect the status quo. Nevertheless, once the utopian outlook reaches the power and predominance, it tends to become an ideology and freezes the existing order within the bounds of a certain period of history, to preserve its dominance over other classes. It also uses its utopian thoughts as an instrument to determine the new constituted order. (Benmechiche, 2016, 41-42)

As a reaction to this phenomenon, another oppressed stratum, which is conscious of the utopian determinants that constitutes the prevailing social structures, begins to move against it. It develops a new opposing thinking to the utopian one in order to unmask its disguises and hidden ideologies that led to the emergence of a counter utopia. Within this frame of reference, Mannheim defines it as the total antithesis of utopia or an anti-utopia which was originated to oppose the thought that turned into an ideology. The dystopian outlook that is developed by this oppressed stratum seeks to destroy and change the existing order by showing its flaws and projecting in the future the bad consequences of their materialism. (ibid)

## **2. Materials**

### **A. The New Atlantis**

#### **1. The Historical Background: The Renaissance**

Generally, most authors of a certain period reflect the issues of their era in their writings. Fairclough (1989) explains that the text is a product of the social conditions that form the members' resources (MR), which means the ideas and conventions of the producers of a text. Thus, the text itself is a production and a reflection of a certain period. (Fairclough, 1989, 24) In this context, *The New Atlantis* is regarded as the production of

the Renaissance period and a reflection of its thought. For this reason, we intend to provide the historical background in order to analyse this travelogue by relying on the books of both Jerry Brotton's *The Renaissance: A very Short Introduction* (2006) and John Merriman's *A History of Modern Europe from the Renaissance to the Present* (2010).

### **1.1. The Definition of the Renaissance**

According to Brotton (2006), the Renaissance is a period between the fourteenth and the seventeenth centuries that started in Italy, precisely Florence. It marked the break with the Middle Ages and it is usually associated with rediscovering the Roman and Greek works by the humanist Petrarch in the fourteenth century. The term "*Renaissance*" means "*rebirth*" and was first coined by the French historian Jules Michelet during the 18<sup>th</sup> century. Brotton defines it as the period of the scientific discoveries and explorations that took place in Western Europe and went hand in hand with a more philosophical definition of individuality. (Brotton, 2006, 10) It also refers to the profound and enduring upheavals and transformations in culture, politics and society between the fourteenth and the seventeenth centuries. The Renaissance arose as an intellectual movement after the rediscovery and spread of the classical works of Roman and Greek that influenced the thinking of Europeans and promoted Humanistic thought of Cicero. (ibid)

### **1.2. The Different Facets of the Renaissance**

The Renaissance was a time of prosperity and advancement that touched various facets of life in Europe and England as humanism gave importance to Man and valued his intellect. As a result, the individual and knowledge status were elevated. It also affected both trade and exploration, which resulted in imperial struggles, colonisation and slavery. (Merriman, 2010, 34)

### **a. Humanism**

Humanism is an intellectual movement developed by the Italian scholar Petrarch (1333) in Avignon, France. It was based on the classical works of Marcus Tullias Cicero entitled *The Oration for Archias*. (Brotton, 2006, 41-42) This movement involved the study of new disciplines named '*Studia Humanitatis*', which represented the break with scholasticism. It involved the study of grammar, logic, arithmetic, geometry, astronomy and natural philosophy, which became central to the Renaissance thought. (ibid, 3) Several classical philosophies spread like stoicism, Platonism and scepticism and replaced the old ways of thinking. (ibid)

### **b. The Printing Press**

The printing press was one of the most important inventions that contributed to the Renaissance accomplishments. It was invented in 1436 in Germany by Johannes Gutenberg and played a crucial role in the spread of learning and education along with the ideas of the Renaissance. In addition, it produced a great amount of books, which cultivated new communities and spread literacy among the common people. (ibid, 3, 48)

### **c. The Philosophy of Science and Natural Philosophy**

Scholars used to study natural philosophy in relation to religion in order to understand the ways of God because the church represented a powerful institution that they could not defy its beliefs and doctrines. The church encouraged natural philosophy and research as long as they could accommodate with the Christian beliefs about creations. Yet, the scholars of the Renaissance engaged in scientific inquiry studying natural phenomena to reveal the mysteries of nature. These new practices led to many effective discoveries and inventions, which revolutionized the human history. For example, the discoveries of Nicolaus Copernicus and Galileo Galilei concerning the motion of the earth.

This latter created a revolution in thinking and refuted the biblical belief which regarded the earth as the centre of the universe. (Merriman, 2010, 287)

#### **d. Religion**

During the Renaissance, religion was an essential aspect of the individual's life. The church controlled beliefs, thoughts, orientated opinions and manufactured conventions. It had the authority to obscure facts and exploit wealth and lives. However, the thought of the Renaissance influenced many people and the classical philosophies like scepticism pushed some scholars to raise questions about the practices and absolute power of the church. For instance, Marten Luther revolted against the abuses of the Catholic Church in his famous 99 thesis written in 1517 against selling indulgences. His revolt changed the religious history of Europe, especially, when Henry VIII adopted the new doctrine of 'Protestantism' leading to the English reformation in 1533. (ibid, 50-71)

In addition, Desiderias Erasmus (1469-1536) criticised the church's corruption in his two books: *In Praise of Folly* (1509) and *Philosophia Christia* (1515) in which he called for a pure Christian morality. Moreover, both Luther and Erasmus stressed the value of the individual as a free and autonomous entity who could practice his personal faith according to his interpretation of the bible. Nonetheless, the church had the power to punish those who disobey its authority and make an example of them, such as the incident of Galileo because his discovery threatened its power and authenticity.

#### **e. Discoveries and Explorations**

During the Renaissance, Europe established seaborne and trade with the east, which resulted in its ambition to discover and expand its imperial power especially Spain. The Spanish were the first Europeans to start the age of discovery after the Muslims through discovering America by Christopher Columbus in 1492, which presented a turning point in

the history of Europe. However, these discoveries were actually for imperial colonisation mainly by the Spanish who used power to turn America into a slave-mining colony. As a result, negative impacts like slavery and genocides appeared. (Brotton, 2006, 93)

## **f. Travelogues or Travel Literature**

In the Renaissance, travel literature was a new literary genre, which emerged in the age of discovery; it was particularly about adventure stories. Reading was not very common among the poor and middle class at that time but was limited to aristocracy and noble class. Therefore, with the help of the printing press, which published stories about the trips to the New World, people were curious and eager to read about the external world around them from these travelogues.

## **g. Social Conditions**

Although the time of the Renaissance was a time of prosperity and wealth, some places and societies in Europe were still divided between the rich and the poor. The individuals suffered from the hard conditions of life; poverty, servitude and they were attacked by plagues, famine and natural disasters.

Bacon attempted to demonstrate the fact that the advancement of scientific and astronomical discoveries could offer Man power and control over nature. As a contemporary man, he was deeply influenced by the intellectual movement that adopted scientific inquiry to discover nature around them instead of metaphysics. Additionally, he wanted to promote empirical science as the perfect instrument for achieving progress through his travelogue *The New Atlantis*.

## 2. Francis Bacon's Biography

Francis Bacon is an English philosopher, writer and essayist 1561-1626. He is considered a Renaissance man because of his contribution to it. (Merriman, 2010, 295-296) Like Galileo, Bacon found the Aristotelian philosophy futile due to its focus on abstract problems that were without practical consequences so did humanism of the Renaissance. Consequently, Bacon argued for empirical method focusing on observation in scientific analysis. By 1620, he started calling for the great instauration of learning to detach science from philosophy and categorise knowledge. Although it remained uncompleted at the time of his death, his empiricism caused the break with the classical assumptions about the creation and the earth. (Brotton, 2006, 114) In *The Novum Organum* (1620) Bacon proposed a 'New Logic' opposed to the Aristotelian one, that is a completely new vision of scientific knowledge based on the careful compilation of natural data by observation, experimentation and induction. (ibid)

The Baconian method could remove the biased information from the collective data, which made the work of the future scientists more trusted and it anticipated the experimental science carrying out by The Royal Society of the seventeenth century. (Captivating History, 2019, 15-16) Bacon started writing his last work *The New Atlantis* in 1623 and finished it in 1626. (Brotton, 2006, 114-115) This work is a travelogue about a utopian island inhabited by civilised inhabitants and ruled by a scientific institution called The College of Six Days Work, or Solomon's House. It was crucial to the development of modern science because it introduced empiricism as a new mode of investigation which represented a shift from the religious interpretation into a scientific one. According to Bacon, Natural philosophy revealed the secrets of the laws that governed the natural phenomena and subjected them to humans' will. His Empirical method separated science

from philosophy and influenced modern science of the Enlightenment, which characterised the break with the metaphysical beliefs. (Merriman, 2010, 287)

### **3. A Synopsis of The New Atlantis**

*The New Atlantis* is Bacon's last work. It is a travelogue about a group of Spanish sailors who sailed from Peru to China and got lost in the Pacific Ocean because of a storm that blocked their way. The wind led them to the island of Bensalem, yet the laws of secrecy that the island followed prevented them from landing. Later, when the governor of the city visited them, he explained the history of the island and the greatest achievement of their king Salomona who established Solomon's House. The head of the Spanish crew got an invitation by one of the fathers of Solomon's House to visit the institution. The father informed him about the real purposes of the institute called Solomon's House. His speech demonstrated the institution's great ambition to control nature and expand its authority. It studied natural phenomena to utilise their power in the service of human beings. There were different instruments and achievements that Solomon's House accomplished in various fields. In the chemical and medical field, they invented places with the capacity of prolonging life, curing diverse diseases and restoring bodies. They had several shops of medicines and measures to prevent plagues and epidemic's proliferation. In the field of nature's imitation, the institute had the capacity to control the natural phenomenon by using high towers to observe the meteors. Besides, it had houses for imitating and demonstrating them.

In the biological field, the biologists of the institute discovered genetic engineering: manners of creating new kinds of planets, trees and animals. Bensalem used "eugenics" to perfect both human and animal bodies to be stronger. Concerning food and agriculture, they developed means that made plants rise by mixture of earth without seeds. In the

Mechanical Field, they made houses for demonstrations of lights, radiations, reflections and refractions of all sorts of colours. They made Houses of engines for imitating all sorts of motions such as flying and laboratories for manufacturing war equipments. There were also mathematical houses, which represented all instruments of geometry and astronomy.

In espionage field, Solomon's Fathers as scientists valued knowledge more than any worldly treasure. Therefore, they were also interested in the sciences and knowledge of the outside world. As the Father told the foreigner, the New Atlantis had a group of employees called The Merchants of Light who, each twelve years, sailed into foreign countries under the name of other nations to bring books and patterns of experiments.

## **B. The Island of Doctor Moreau**

### **1. The Historical Background: The Late Nineteenth Century**

*The Island of Doctor Moreau* is regarded as a travelogue belonging to science fiction, precisely dystopian one. A literary product, which echoed the period of the late nineteenth century and reflected the social and cultural aspects of this era. H.G. Wells was a contemporary of this period and was influenced by its implication. Hence, his Travelogue is a depiction of its social and intellectual conditions. During the late Victorian England, progress and advancement reached the climax because of the Enlightenment thoughts and discoveries that resulted in the Industrial Revolution. This period was considered a transitional phase from the religious thought of the Victorian conservatism into a more secular thought based on scientific facts.

In addition, this transition was a natural result of the discursive scientific vision advocated by the Enlightenment philosophers who called for secularising knowledge and abandoning religious interpretations. Scientists of the late nineteenth century adopted the scientific method and experimental science to reveal the ambiguity of creation and nature

rather than religious narratives. According to them, science gave concrete facts and reasonable explanations and experiment was the right procedure for understanding the way the universe worked. (Merriman, 2010, 283-285)

The scientific vision gained support and was widely spread among the English people during the 1890s causing a shift in visions and beliefs. Consequently, it led to the emergence of a religion-science struggles in which each party introduced its doctrine as a concrete, unquestionable fact. Scientists tried to explain the human nature and the origins of life scientifically using genetics as a reliable “scientific data” such as Charles Darwin. (McNabb, 2014, 383-384) For instance, the natural selection theory changed people’s thinking about themselves and their nature. Many scientific revolutionary theories undermined religious authority and status especially after the refutation of its superstitious narratives by science. Besides, the secularisation of knowledge education contributed in detaching religious beliefs from science. Biology as a scientific field studied genetics to investigate Man’s origins. Among the theories that overturned the religious narratives about creation was the Darwinian theory of natural selection; in which he claimed that Man evolved through stages to reach his current form. His theory refuted the belief of the human’s creation by God and promoted the belief of his evolving in nature through heredity. (ibid)

The Victorian society was divided into two sides. The first side contained the supporters of the theory who believed in material scientific evident. The second side represented those who held the same old beliefs about creation and Man’s superiority. This resulted ultimately in the rise of two opposing poles: religion and science. (Harris, 2002, 104-105-106) Charles Darwin’s two books: *On the Origins of Species* (1859) and *The Decent of Man* (1871) caused a revolution in thinking. Therefore, the social and cultural

upheavals of the late nineteenth century made it a crucial moment in the history of both England and the world. McNabb (2014) states:

Debates about the origins of species, human origins and its links with concepts of the primitive were therefore widely accessible to an interested Victorian public. Origins debates were part of a broader fin de siècle project explored through science and literature. (McNabb, 2014, 384)

In addition, these debates “articulated the anxieties that many people had about the questions that science was throwing up. Victorian science seemed determined to take the Victorian man in the street and strip him of everything that made him feel secure.” (ibid, 396) According to the Darwinian theory of evolution, Man was nothing more than an animal, which has accomplished a progressed stage of evolution where he suffered to survive. ‘The survival of The Fittest’ was an imperial and racist theory, which evoked colonialism and slavery. In *The Decent of Man* (1909) he submits that:

In regard to the moral qualities, some elimination of the worst dispositions is always in progress even in the most civilised nations. Male factors are executed, or imprisoned for long periods, so that they cannot freely transmit their bad qualities. Melancholic and insane persons are confined, or commit suicide: violent and quarrelsome man often come to a bloody end. The restless that will not follow any steady occupation and their relic of barbarism is a great check for civilisation immigrates to newly settled countries, where they prove useful pioneers (Darwin, 1909, 127).

In fact, the Darwinian theory promoted the elimination of the weak races, the sick and melancholic under the name of evolutionary process but he essentially stressed on the elimination of “the restless that will not follow any steady occupation.” (ibid) This refers to the colonised people who revolted against the British imperial colonisation, knowing that the British imperialism started in the seventeenth century, extended to Africa and reached the climax in the late nineteenth century. The British established overseas colonies and enslaved the natives especially the Africans.

*The Island of Doctor Moreau* depicts this social, cultural and political struggle between religion and science, morality and immorality, colonised and coloniser. Moreover,

it shows the fact that science substituted religion and gave the total authority to scientists in order to practice it with no regards to morality or ethical constrains. Moreau's immoral practices towards the animals reflect clearly this phenomenon.

## **2. H.G. Wells's Biography**

Herbert George Wells (1866-1946) is an English novelist and essayist. He wrote mainly utopian science fiction novels that discussed and envisioned science and its role in the future. During his first years, he trained in biology and was deeply influenced by the Darwinian theory of evolution, which inspired him to write his second novel in 1896. He adopted his teacher's, Thomas Henry Huxley, ethical evolutionary vision. (McNabb, 2014, 383-391) His writings were concerned with the social conditions of the Victorian society, besides being scientific in their core. McNabb states, "He epitomized the spirit of his age, in no small part due to the scientific training he received at the Normal School of Science in South Kensington, London." (ibid, 383) He wrote many scientific articles where he expressed his views concerning the natural world. Wells's 'self-proclaimed mission', which was represented in his writings, was to convince his Victorian society of the importance of the scientific practice as a reliable means to understand the world. (ibid) Wells wrote many science fiction novels but the most famous ones are *The Time Machine* and *The Island of Doctor Moreau*. The latter conveyed a specific message: "the human form, many of our treasured social institutions and even our hallowed capacity for speech are reproduced in a laboratory and grafted onto vivisected animals in evolution, nothing is sacred." (ibid)

Wells was considered a futurist because many of his novels depicted progressive visions about scientific accomplishments in the future. In his second novel *The Island of Doctor Moreau*, he adopted a dystopian vision of science because the latter gained an

unquestionable authority under the slogan of 'scientific practice' in the late nineteenth century. Many scientific practices such as trials, experiments and vivisection had no moral limits or bounds. He also depicted the horrors of the scientific missuses in his novel in order to demonstrate the extent that knowledge has reached and its danger. (McClean 2009, 71)

### **3. A Synopsis of *The Island of Doctor Moreau***

*The Island of Doctor Moreau* (1896) is a science fiction travelogue regarded as a dystopian novel. It depicts an extraordinary adventure of a British man named Prendik who sailed on board of a ship called Lady Vain and ended up in the middle of the sea because of a storm. However, a man called Montgomery rescued and took him to an unknown island. Prendik met with a strange group of people and was haunted by a deep feeling of fear and disgust because of the 'uncanny' inhabitants nature; somehow they looked like animals but yet humans. During his stay, Prendik noticed the strange appearances of the people but could not identify the thing that arose the feeling of fear and disgust he sensed. Once, he heard terrible cries coming from the enclosure and discovered that the doctor named Moreau was vivisecting and torturing someone. The terrible cries and the groaning made him horrified. As a result, he panicked and fled to the jungle where he met a group of strange creatures who were performing a bizarre and irrational ritual and joined them.

Later Moreau and Montgomery found him and explained the reason behind the animals' strangeness. Montgomery told Prendik about Moreau's history as a British biologist who fled England because someone found that he was vivisecting animals without anaesthesia. Moreau explained his strange sadistic logic of vivisecting animals to civilise them. However, they broke the law of not tasting the blood and therefore reverted to their old nature of animalism. Later, they killed Moreau and Montgomery and Prendik

remained alone with them until he was rescued again and returned to his country, but chose to live away from his human companions.

### III. Results

The analysis of *The New Atlantis* and *The Island of Doctor Moreau* showed that both works are considered travelogues belonging to science fiction; they share the notions of knowledge and discourse as means of power. *The New Atlantis* is a utopian fiction as the used discourse propagandises science and promotes the utopian ideas which demonstrate the Elders of Solomon's house as virtuous scientists. Concurrently, *The Island of Doctor Moreau* is a dystopian fiction that was meant to reveal the abominations and oppression which science can cause. This dystopian discourse was produced by Wells to expose the utopian aspirations, which turned into ideologies.

The two discourses introduced the issue of the usage of science as power. First, in *The New Atlantis*; Bacon described the Elders of Solomon's House as qualified scientists who master the natural philosophy and conduct experiments to study the works of God, which are a proof of his greatness. Whereas, in *The Island of Doctor Moreau*, Wells illustrated the character Moreau as a biologist who conducted experiments to turn animals into human beings by painful surgical procedures, but his real purpose was to please his curiosity and subject them. This dystopian discourse indicated science tyranny as an unrestrained power in the hands of a mad scientist and remarked the shift from science utopianism into science despotism.

*The New Atlantis* reflects the Renaissance social and intellectual implications such as scientific inquiry and natural philosophy, which are illustrated in the institute's experimentations. By contrast, *The Island of Doctor Moreau* depicts the anxieties of the late nineteenth century Victorian England through displaying the development of crucial, social and scientific theories, which caused the struggle between religion and science.

Overall, the power in *The New Atlantis* was gained by the scientific experiments and the inventions, which were devoted to study the works of God. While, in *The Island of Doctor Moreau*, it was gained by vivisection and the psychological control, which was practised by Dr. Moreau to subject the animals.

## **IV. Discussion**

### **Chapter One**

In this chapter, firstly, we examine the utopian and dystopian aspects in the two travelogues, where we discuss the uses and missuses of science and knowledge as power. Secondly, we shed light on the discourse employed as a means of control and change.

#### **1. Utopian and Dystopian Aspects**

##### **A. The Utopian Aspects in *The New Atlantis***

*The New Atlantis* is a depiction of an imaginary utopian island ruled by a progressive scientific institution. Bacon intended to realise his vision through propagandising knowledge as a means of control and power. The idea of science as power is exemplified in the travelogue over the utopian discourse, which is used by the father of Solomon's House. During the Renaissance, the church was considered as a powerful institution that manufactured conventions and determined beliefs. It promoted the belief that the earth was standing at the centre of universe. However, the rediscovery of the Greek and Roman classical works promoted natural philosophy that emerged as a study of nature within the context of the Christian theology. (Merriman, 2010, 56) Bacon could not ignore the fact that the church is a strong authoritative institution, which is why he depicted the Elders of Solomon's House as religious men who sought to study nature to reveal God's greatness.

He depicted a 'utopia' that was an inversion of the real "topia" or reality. It is a perfect place, usually, imagined by those who escape their real condition to imagination or "transcends the immediate situation (and in this sense, 'departs from reality')." (Mannheim, 1989, 173) According to Mannheim (1989), those utopian mentalities of the

deprived and oppressed strata tend to shatter the prevailing order of things. (ibid) Apparently, as a high status man and a chancellor for James I, he was aware of his influence and aware of the prevailing status of his society. James I claimed the divine right to rule by the will of God and people were under his mercy. Therefore, Bacon used 'utopia' the 'nowhere place' in a much exciting literary form, the travelogue, to escape reality and propagandise empiricism. He also described a perfect society, full of all kinds of pleasure that the English could not afford or have. However, these pleasures are mostly obtained by scientific experiments, which allowed man to subject nature. The scientific institution could invent, create, imitate and discover all sorts of things.

In this regard, Bacon employed a very clear message; Man will be able to subject nature only by the experimental science, which investigates "the secret motions of things" (Bacon, 1914, 29) with the purpose of "the enlarging of the bounds of the human empire, to the effecting of all things possible." (ibid) Dedicated scientists could achieve this Baconian promise throughout the induction of the empirical method as the Fathers of Solomon's House. Bacon was as a proponent of science and contemporary to the Renaissance thought and the Age of Reason. However, he introduced a new method of obtaining knowledge, which he promoted in *The New Atlantis*. He focused mainly on scientific discoveries and inventions because he wanted to propagandise experimental science as an instrument of controlling nature. At the time of the Renaissance, people were still unaware of the fact that microbes existed or that they caused infections among people. Therefore, he focused on the isolation of the sailors for three days locked as to avoid any contagion. He illustrated an integrated community, self-sufficient country and powerful state all thanks to knowledge and experimental science. The travelogue is a kind of promotion to what science could achieve; luxury, power, protection, wealth, authority, permanent health and a long life.

## **A.1. The Uses of Science and knowledge as a Power**

In *The New Atlantis*, knowledge is considered as a power between the hands of the Fathers of Solomon's House since all that the scientific institution achieved was through experimental science. It is a vital part of knowledge, which provides the island with the power of control over nature and over other nations. As Francis Bacon states in the *Novum Organum: Book of Aphorism*:

Knowledge and human power are synonyms, since the ignorance of the cause frustrates the effect; for nature is only subdued by submission, and that which in contemplative philosophy covers parts with the cause in practical science becomes the vale (Bacon, 1994, 43).

We realise that scientists gained power from studying the causes and effects to achieve the results of the inductive reasoning. Without those two things, they would have not been able to reach such impressive effects. The power of knowledge is reflected in the opportunities that science offered to the Bensalemites. Indeed, they were able to create food, medicines and equipments of all kinds. Besides, it offered new possibilities for human beings such as long life, stronger body structure and permanent health in addition to nature's control and imitation.

Considering the fact that during the seventeenth century, Europe suffered from a cruel famines and plagues, especially England; people starved to death and the lack of hospitals, medical care and medicines caused the death of many of them. Bacon proposed through the narrative the instrument that would enable humans to control and even abolish these compulsive conditions and confirmed the way experimental science would resolve all their problems. The New Atlantis scientists achieved their aim of knowing the secret motions of nature's work by the trials and experiments they made. Their science was devoted to noble ends, it allowed the human beings to break the bounds of the impossible and exceed their capacities.

Among the numerous inventions of the Bensalemites, they developed war equipments that other nations do not have that in the times of wars The New Atlantis could conquer and not be conquered. The scientists created means to make diverse plants rise without seeds, with the ability of grafting and modifying them genetically. Those plants can grow faster than the natural course, greater and sweeter with varieties in taste and smell, this would protect them from famine or food shortage. These different inventions rendered the island powerful and immune against all the natural threats, diseases, sudden deaths, pandemics, hunger, wars and natural disasters. Science found logical answers and safe as well as permanent solutions for what Man feared and hoped before.

## **B. Dystopian Aspects in The Island of Doctor Moreau**

*The Island of Doctor Moreau* is regarded as a dystopian work because it reveals the despotism of Dr. Moreau towards the animals and his usage of science to torture and oppress them is a sign of inhumanity. In the course of the Enlightenment and the late nineteenth century, science was propagandised as a substitute for religion. Besides, scientists introduced it as an unquestionable body of information, which ultimately became authoritative. In this setting, Wells indicates in his work the fact that science is a power that could be used immorally.

Dr. Benmechiche (2016) explains that the counter utopia or dystopian outlook raises when the utopian aspirations tend to freeze the existing order within the bounds of a certain period of history in order to preserve its dominance over other classes. It uses its utopian thought as an instrument to determine the new constituted order. (Benmechiche, 2016, 41-42) This applies to the social and scientific theories of the late nineteenth century. For example, Moreau applied the Darwinian theory as an instrument that he used to subject

animals under the name of science. The process of torturing and vivisectioning them was disguised under the utopian aspiration of evolution and eugenics.

Mannheim (1989) defines 'dystopia' as a 'counter utopia' that is the complete antithesis of 'utopia'. It usually depicts a gloomy place inhabited by oppressed and submissive individuals who are subjected to a despotic authority. (Mannheim, 1989, 177-178) That goes for the island's volcanic nature, which is exposed to earthquakes, full of ugliness, oppression and pain. Moreau also reflects the despotic power holder who enjoys torturing, while the inhabitants of the island represent the oppressed and submissive individuals. Furthermore, the travelogue illustrates dystopia through several aspects. The first aspect, society is usually surveyed by the power holders to preserve their authority, which is manifested in the island through Moreau, who made the law to reinforce his power over the animals and perceive their actions. The second one, torture and inflicting pain are dystopian aspects that are set to indicate tyranny and inhumanity and Moreau practices them both for self-satisfaction. The narrator's fear, confusion and the constant feeling of threat demonstrates another aspect of dystopia.

### **B.1. The Misuses of Science and knowledge as a Power**

In *The Island of Doctor Moreau* knowledge represents a powerful instrument between the hands of Dr. Moreau who uses it for recreating and reshaping animals into human beings. The power of knowledge is exercised through the biological trials, experiments and vivisection on living creatures. The medical methods and the previous knowledge he gained granted him power over the ignorant and helpless animals. He devoted his life to "the study of plasticity of living forms." (Wells, 2004, 57) Additionally, the knowledge of hypnotism helped him to influence their unconsciousness deeply and

render them submissive. The pain he could inflict with his medical devices and pistols, besides his words, emphasised his power.

The aim of Dr. Moreau from practicing science precisely vivisection, considering that it was a new branch of biology which offered new possibilities, is satisfying his curiosity and tremendous desire for Knowledge. This selfish purpose of achieving “the strange, colourless delight of these intellectual desire” (Wells, 2004, 60) is what drives him to practice science. His main objective, as he states, is, “to find out the extreme limits of plasticity in a living shape” (ibid) even if that meant practicing vivisection or inflicting terrible pain on animals. Moreau’s goal made him surpass the moral limits of science. That tells us something about his cruel, pragmatic and selfish motives. He reduced the living creatures, precisely animals, into a ‘problem’ and confined their existence to the enclosure as subjects for experiments, “the thing before you is not an animal, a fellow\_ creature, but a problem.” (Wells, 2004, 60) He exploited the power of science to fulfil his hideous and pervert desire.

The immoral misuses of science caused the animals a great deal of suffering because Moreau violated their rights as living creatures. He enslaved them after torturing and turning them into deformed beasts, not fully animals but certainly not human beings. Even when they revert to their natural nature as animals and violate Moreau’s “Law”, they are punished and returned to “the bath of burning pain.”(ibid, 63) Here we see Moreau’s explanation and justification for his pervert misuses of science and infliction of pain on: “each time I dip a living creature into the bath of burning pain, I say, this time I will burn out all the animal; this time I will make a rational creature of my own.” (ibid)

According to Moreau, the great pain would humanise the animals and defeat their “cravings, instincts, desires that harm humanity” (ibid) to achieve certain personal desires

and increase his pride. Moreover, he is not interested in the animals he makes because he considers them as “trivial cases of alteration” (ibid, 56) and he will keep practicing his experiments with the same enthusiasm even after failing many times. The puma is his ultimate project, which he inflicted terrible pain on that Prendik described it: “as if all the pain in the world had found a voice.” (ibid, 29) We have come to realise that knowledge is a dangerous weapon in the hands of Dr. Moreau. It gave him the power of changing and controlling animals while their ignorance kept them calm and submissive. There we see the negative results of science and its missuses through Moreau’s pervert practices.

## **B.2. The death of Moreau in Relation to Darwinian Theory**

Wells implied a hidden discourse in the death of Moreau as a proponent of the Darwinian theory, he inserted a message about the incident of killing the white master of the island by the wild ‘humanised animals’ that reverted to their bestial nature. Since we analysed the travelogue as a dystopian fiction, his death is an essential aspect. In the social historical context of the late nineteenth century, Britain was a colonial imperial power, which expanded in Africa and Asia. This expansion was ‘morally’ justified by the Darwinian theory of natural selection, which evoked imperialism and enslavement. Taking into consideration that Moreau was attempting to control the animals, who are in fact Black-Africans (black-faced) under the name of ‘civilising’ and ‘humanising’, using three strategies: ideology, discourse and torture.

Wells tried to infuse an ideological message in relation to Darwinism, that in order to control the Africans, the British have to rule them using ideological control and physical torture. Otherwise, those savages will revert to their animalism and overthrow their oppressors; the thing that happened to Moreau who is considered a representative of the British imperialism. Therefore, Wells’s message states that: the only way to prevail over

the ‘African savages’ is to control them culturally through ideology and discourse and physically by violent torture. This comes as a warning to the group of British who tolerate the Africans; that they would rebel against their authority.

## **2. Discourse and Ideology as a Power**

Fairclough (1989) claims that language is a socially determined phenomenon, which contributes to the dominance of some people over others. (Fairclough, 1989, 21) It helps in the production, maintenance and change of social relations of power, (ibid, 37) while ideology is the prime means of manufacturing consent because it is precisely present in language. (ibid, 4) Both issues are present in the two travelogues.

### **A. Discourse in *The New Atlantis***

#### **A. 1. The Discourse Used by the Islanders towards the Spanish Sailors:**

The discourse produced by the Bensalemites contributes to identify power relations in *The New Atlantis* by the use of an authoritative, supremacist discourse. In the first encounter; the Spanish sailors were addressed with a quite authoritative tone: “Land ye not, none of you; and provide to be gone from this coast, within sixteen days, except you have further time given you” (Bacon, 1914, 4) It also suggested that they are unwanted on the island and not supposed to be there. This discourse which was declared by the Bensalemites succeeded to deliver the message to the sailors as the narrator states “we were much perplexed. The denial of landing and hasty warning us away troubled us much.” (ibid) This was meant to make them understand the gap between themselves and the Bensalemites. The discourse used along the narrative was meant to show that the Bensalemites and the sailors’ relationship was that of the knowledgeable and the servant. It indicates the fact that they are nothing more than strangers and by all means inferior to them. The relationship was already identified; the rules of interaction and the conditions of

stay were set. The sailors were passive participant in the relation, submissive and obedient. From the beginning they were never treated as equals to the Bensalemites, the discourse used by the governor confirms this

Ye are to know, that the custom of the land requireth, that after this day and tomorrow, (which we give you for removing of your people from your ship,) you are to keep within doors for three days. (ibid, 7)

### **A.2. The Discourse Used by the Jew towards Europeans:**

The discourse of Joban the Jew with the narrator states that, the people of Bensalem are socially and morally superior to the Europeans. He praises their chastity confirming that: “there is not under the heavens so chaste a nation as this of Bensalem; nor so free from pollution or foulness.”(ibid, 25) This discourse is meant to emphasise the moral perfection and superiority of the Bensalemites over every other nation. In contrast, his discourse about Europeans expresses his despise and revulsion of their bad manners, especially in relation to marriage

There are with you seen infinite men that marry not, but chose rather a libertine and impure single life...they hear you defending these things, as done to avoid greater evils; as advoutries deflowering of virgins, unnatural lust and the like”(ibid, 26).

This conversation makes the narrator aware of the defects and flaws of Europeans, compared to the chastity and goodness of the Bensalemites.

### **A.3. The Discourse Used by the Father of Solomon’s House towards the Narrator:**

The discourse of the father of Solomon’s House reinforces the fact that The New Atlantis is better than Europe and promotes the superiority of the Bensalemites considering the technological and scientific fields. When he numerates the scientific achievements of the institution, he repeats each time the expressions “we have of a greater variety”, “of a better quality”, “than any you have.” (ibid, 35-33) to emphasise their competence and

cleverness. In addition, he hints at the ignorance of Europeans “we find diverse means yet unknown to you” (ibid, 34) and confirms their power by informing him about their espionage “for we know what you have.” (ibid, 33

#### **A.4. The Discourse Used by the Governor towards the Indians:**

The governor’s discourse about the inhabitants of America reveals his supremacy towards them. First, he claims that America is the great Atlantis, which was destroyed by the inundation, denying the fact that it is the Indian’s motherland. Then, he claims that all its people perished; suggesting that the Indians are not the real inhabitants of the land, but a group of wild, rude and ignorant people; “So as marvel you not at the thin population of America nor at the rudeness and ignorance of their people.” (ibid, 16) It is a racist and colonial discourse intended to humiliate and mock the natives. He also claims that the Indians are younger than all the inhabitants of the world to deny their right of inhabiting their land “your inhabitants of America as a young people; younger a thousand years at the least, than the rest of the world.” (ibid) A supremacist discourse meant to dehumanise and marginalize the Indian race “being simple and savage people, (not like Noah and his sons, which was the chief of the family of the earth;) they were not able to leave letters, arts, and civility to their posterity.” (ibid, 16)

### **B. Discourse and Ideology in *The Island of Doctor Moreau***

#### **B.1. Dr. Moreau and the Darwinian Theory of Evolution**

Dr. Moreau as a biologist who studied in the Royal College of science, was deeply influenced by the controversial Darwinian theory of evolution. Before he was cast away from the British Victorian society for vivisecting a dog, he was a famous and notorious scientist “known to be doing valuable work on morbid growths.” (Wells, 2004,26 ) After the scandal, Moreau departed from England to an isolated island to continue his research

freely. At that time, it was an immoral thing to vivisect animals because of the enactment of The Cruelty to Animals Act in 1876. (Harris, 2002, 102) He built an enclosure where he conducted trials on living animals without troubling his conscience with morality. Those trials were meant to study the possibility of evolving and turning animals into human beings according to the theory of evolution. The Darwinian theory of evolution by natural selection was an imperial racist theory that promoted colonialism under the name of science. It served the political and economic agendas of early capitalism. (Lewontin, 1991, 10) In *The Descent of Man and Selection in Relation to Sex* (1909), Darwin justified imperialism and promoted capitalism as a means to achieve civilisation on the expense of other races:

Without the accumulation of the capital the arts could not progress; and it is chiefly through their power that the civilised races have extended, and are everywhere extending their vague so as to take the place of the lower races. (Darwin, 1909, 137).

This theory normalised the killing, elimination and slavery of the weaker races, especially those who revolted against colonisation and refused the European hegemony.

In regard to the moral qualities, some elimination of the worst dispositions is always in progress even in the most civilised nations...the restless who will not follow any steady occupation, and their relic of barbarism is a great check for civilisation emigrate to the newly settled countries, where they prove useful pioneers (ibid, 27).

Darwin was aware of the power that he had to mould the public consciousness and publicise his imperial racist ideas under the name of science. Lewontine confirms this in his book *Biology as Ideology: The Doctrine of DNA* (1991): “The dominant social and economic forces in society determine to a large extent what science does and how it does it.” (Lewontine, 1991, 3) This explains why people put their trust in what is ‘scientific’ because “any one with academic authority, half way decent writing style, and a simple and powerful idea has easy entry to the public consciousness.” (ibid, vii) Due to his social status as a biologist, he could manufacture a set of new consents about humanity and races.

Using genes he sought prove the superiority of the European race over other races, by that; he legitimised their imperial colonialism and exploitation of these races. The Darwinian discourse was determined by sets of conventions, which were ideologically shaped by the power relations because of the power struggles, which emerged in the social institutions. (ibid, 14) The natural selection theory reflects a struggle for power and dominance as Darwin states in *On the Origins of Species* (2009):

We can so far take a prophetic glance into future as to foretell that it will be the common and widely spread species, belonging to the larger groups which will ultimately prevail and procreate new and dominant species.” (Darwin, 2009, 376).

This competitive theory was socially coined to serve economic imperial agendas, which were meant to exploit the wealth of Africans and Americans. Darwin justified it by saying: “there is no exception to the rule that every organic being naturally increase at so high a rate, that if not destroyed, the earth would soon be covered with the progeny of a single pair.” (ibid, 58) Thereby, the most evolved and the most moral must prevail on the other races that are less moral, less evolved and willing to accept domination:

The standard of morality and the number of well-endowed men will thus everywhere tend to rise and increase... A nation which produced during a lengthened period the greatest number of highly intellectual, energetic, brave, patriotic, and benevolent men, would generally prevail over forward nations (Darwin, 1909, 135-145).

Moreau’s infliction of terrible pain on animals reflects his hate, contempt and rejection of them as they are. Instead of accepting them, he intended to civilise them to fit his criteria as a white man, which evokes ‘The White Man’s Burden’ colonial belief coined by Rudyard Kipling. It also shows the realm of master-slave relationship based on obedience, submission and abjection.

Moreau owns the animals as any white master owns slaves. The animals on the Ipecacuanha ship started their trip from Africa: “A schooner natives [...] did start from Africa with a puma and certain other animals.” (Wells, 2004, 4) The narrative suggests that

those animals are native Africans and Americans. Prendik's description of M'ling the humanised animal is too close to the physical appearance of an African with some exaggeration that was meant to provoke a feeling of disgust and revulsion:

The black-faced man...I could see, a misshapen man, short, broad, and clumsy, with a crooked back, a hairy neck, and a head sunk between his shoulders. He was dressed in dark- blue serge, and had peculiarly thick, coarse, black hair (ibid, 9-10)

Prendik adds, "This man was of a moderate size, and with a black Negroid face. He had a large, almost lipless, mouth, extraordinary lank arms, long thin feet, and bow-legs." (ibid, 21) This description was meant to combine between the animal's traits and the characteristics of an African, according to the Darwinian categorisation of species, in order to erase the differences between the humanity of Man and the monstrosity of animal. He dehumanised them to facilitate treating them like animals and normalise their sale, enslavement and mistreatment. Moreau is described as a white haired man, six feet high with broad shoulders "holding in a tumult of six dogs, and bawling orders over their dim." (ibid, 21) this description indicates his authority as a white master.

## **B.2. The Discourse Used By Dr. Moreau towards the Humanised Animals:**

The idea of humanising the "animals" bears in its core a colonial, racist discourse. When we take the depiction of the animals as African men, we realise it represents the coloniser belief about the colonised:

Each of these creatures, despite its human form, its rag of clothing, and the rough humanity of its bodily form, had woven into it\_ into its movements, into the expression of its countenance, into its whole presence\_ some now irresistible of a hog, a swinish taint, the unmistakable mark of the beast (ibid , 32).

Wells emphasised on the claim that 'the animals' will remain beasts and savages even when they are humanised and civilised. In order to do this, he had first to make them look

like human beings according to his standards. The processes of vivisection and torment were meant to break their resistance and submit them. Moreau had no regrets or shame in torturing them. Actually, he considers them as failed experiments “they only sicken me with a sense of failure.” (ibid, 64) and practices his authority on them as any white coloniser would do. His actions towards them depict the real actions of the British in their overseas colonies towards the natives. In this regard, Generani (2018) explains that “the process of humanising the animals is in fact a projection of imperialism, expansion and evolution that converged by the nineteenth century under the disguise of civilising the primitive savages.” (Generani, 2018, 2-4)

Moreau sought to perfect those animals physically by making them look like humans; which shows his infusion of his model of the perfect human beings. Gutiérrez explained this: “Moreau tries to make animals closer to human beings, to ‘civilise’ them, that is, to create them in his own image.” (Gutiérrez, 2020, 18) Moreau’s ‘civilising’ process symbolises also a hegemonic infusion of his culture by training and educating them. He and Montgomery taught them the law and English language and some civilised behaviours to subject them easily. These practices go hand in hand with torture and subjection.

He is filled with vanity and arrogance that he considers himself a God. When he vivisected the Gorilla ‘Negro’s type’ and introduced it to the people of Kanaka, they reacted with terrible fear but he considered it as an offence: “they were horribly afraid of him at first, somehow, \_ which offended me rather.” (Wells, 2004, 62) He thinks that his creation should be perfect as the perfection of human beings, which are created by God; otherwise, he should eliminate them: “I turn them out when I begin to feel the beast in them, and presently they wonder there. They all dread this house and me.” (ibid ,64) He

exiles them to the woods when they revert to their nature, and disappoint his expectations; as God did when Adam ate from the forbidden apple. His 'house of pain' or the enclosure stands for the hell, where he punishes them when they break the law. The law is a sort of a religion that he made for himself to be worshiped by them. Yet, he mocks them: "there is something they call the law. Sing rhymes about all the themes." (ibid) For the animals, he is the omnipotent God who could create, punish, hurt and heal:

"His is the House of Pain."

"His is the Hand that makes."

"His is the Hand that wounds." (ibid, 46) .

Moreau is clearly influenced by Darwin's beliefs about morality. When Prendik asks about his justification for inflicting such a terrible pain, he answers him:

For it is just the question of pain that parts us. So long as visible or audible pain turns you sick; so long as pain underlies your propositions about sin\_ so long, \_ I tell you, you are an animal, thinking a little less obscurely what an animal feels (ibid, 58).

His justification is actually quoted from Darwin's *The Descent of Man* (1909):

Even when we are quite alone, how often do we think with pleasure or pain of what others think of us\_ of their imagined approbation or disapprobation [...] The nature and strength of the feelings which we call regret, shame, repentance, remorse, depend apparently not only on the strength of the violated instinct but partly on the strength of the temptation and often still more on the judgment of our fellows. (Darwin, 1909, 114-115)

He clearly scorns the humanistic and compassionate feelings towards "animals" or let us say natives Africans and Americans. For him, the compassion must be towards humans only, white humans from his, Montgomery and Prendik's type and not the type of the brown animals: "Brown men; but their limbs were oddly swathed in some thin, dirty, white stuff down even to the fingers and feet." (Wells, 2004, 20)

### **B. 3. The Discourse Used by the Captain John Davies towards M'ling:**

The captain's discourse reflects his racist, supremacist beliefs. His threat to M'ling is full of hate, despise and hostility: "If he comes this end of the ship again I'll cut his insides out, I tell you. Cut out his insides! Who are you, to tell me what I'm to do?" (ibid, 13) In addition, his description of M'ling as a 'devil' and 'lunatic' was meant to relate his blackness to the religious idea of evil, which justifies his violence and mistreatment. According to the religious belief about the devil; this description relates the demonic traits to M'ling and negates his humanity: "That man of yours \_ understood he was a man. He's a lunatic... That just what he is\_ he's a devil! an ugly devil!" (ibid, 12) The captain's predetermined beliefs about M'ling and his fixed ideas concerning his inhumanity and unworthiness caused his absolute rejection and aversion which he expressed: "My men can't stand him. I can't stand him. None of us can't stand him. Nor you either." (ibid) He reproduced his society's beliefs, which were moulded and manufactured by the power holders of the British imperial empire.

### **B.4. The Discourse Used by Montgomery towards M'ling**

Montgomery's discourse towards M'ling shows that he is the master and owner of M'ling. He considers him as his own property: "that man of mine is not to be ill-treated." (ibid) He shares the belief of his race's superiority with Moreau and Prendik over the animals, (Africans) and Prendik's discourse confirms that: "I heard Montgomery curse at them." (ibid, 18)

### **B.5. The Discourse Used by Prendik towards M'ling and the Animals:**

Prendik has also the same beliefs of his race's superiority as Moreau, Montgomery and the captain. His discourse towards M'ling and the animals shows his deep feelings of despise and contempt: "There was something in their faces\_ I knew not what\_ that gave

me a queer spasm of disgust.” (ibid, 20) His rejection of vivisection was mainly because he thought that Moreau was vivisectioning human beings like him and that they both were trying to fool and turn him into “the most hideous degradation [...] a beast” (ibid) as they did to the islanders. However, as soon as he knew that they were ‘animals’, he changed his mind. He considered those native Africans and Americans sub-humans with animalistic traits; therefore, it was an acceptable procedure to civilise them through vivisection. Prendik realised the ‘animalism of the islanders’ and was convinced of Moreau’s infliction of pain to burn the animal inside of them. He had a colonial mentality and believed that his race should prevail. For him, despite of civilising them they will always remain animals and bear “the unmistakable mark of the beast.” (ibid)

### **B.6. Secrecy in *The Island of Doctor Moreau***

Moreau insisted on the matter of secrecy because he realised that his trials are immoral and unhuman, therefore he had to confine them between the walls of his enclosure. In the late Victorian Britain, vivisection was prevented for being a cruel and immoral practice, but Moreau kept practicing it secretly in an isolated island with his fellow Montgomery. When the latter saved Prendik and brought him to the island, Moreau rejected him because he would not be able to work freely. Prendik as a British man with sets of collective thinking, consents and conventions, which were moulded by the power holders, mainly the church, would judge Moreau’s actions according to the collective sense of right and wrong. Moreau denies and mocks what people think to be right or wrong; his determinism on civilising the animals by vivisection made him aware of the consequences. That is why he left England to be free; but the coming of Prendik threatened his freedom.

## **B.7. The Ideology Used by Dr. Moreau towards the Humanised Animals**

Moreau as a power holder sought to obscure the real conditions on the island both to Prendik and to the humanised animals. Therefore, in order to subject them he imbedded his ideologies in the “Law”. He used different strategies to control them: hypnotism, education, the ‘Law’ and torture.

### **B.7.a. The Ideology Implanted through Hypnotism:**

Moreau implanted his ideology in the animal’s unconsciousness through hypnotism by telling them that certain things are forbidden and impossible “these prohibitions were interwoven into the texture of their minds beyond any possibility of disobedience or dispute.”(ibid, 65) Thus, he could orient their thinking and behaviours and calm down their restless instincts. Although they are one hundred and twenty “the limited scope of these monsters” kept them under control and the “fixed ideas implanted by Moreau in their minds” absolutely bounded their imagination. (ibid) Montgomery explained to Prendik that as long as the animals are hypnotised, they would be safe.

This hypnotism is actually the cultural, psychological influence practiced by the coloniser on the colonised. As long as the Africans, called ‘the humanised animals’, believed and accepted Moreau’s beliefs about them as being ‘animals’, they would remain subjected to his authority. By projecting their conditions on the African slaves, we realise that they were convinced of their inferiority compared to the British and Europeans. Moreau’s ideologies are reinforced by his violent, authoritative discourse and torture, which refer to the discursive strategies of colonialism practiced by the British. The “old inherent instincts” and “the inherited fixed ideas” refer to the African conventions and beliefs which Moreau as a white coloniser sought to suppress. By abolishing their old beliefs and conventions, he facilitated implanting new ones that suit him.

### **B.7.b. Education as a Means of Hegemonic Domination**

Moreau moulded the Africans' conventions and consents through language because speaking the coloniser's language is a sign of submission. Fairclough (1989) claims that "ideology is closely linked to language because using language is the commonest form of social behaviour" (Fairclough, 1989, 4) that is why he insisted on educating the 'brute'.

I spent my days educating the brute ...I taught him the rudimentary of English; gave him ideas of counting; even made the thing read the alphabet. But that he was slow, though I've met with idiots slower." (Wells, 2004, 61)

By 'Educating' the 'gorilla-Negroid type' he meant to combine between the animal "gorilla" and the human "negroid" to prove that the Africans are animals. Actually, Moreau did not humanise the animals but he dehumanised the Africans with his discourse, using biological science and genes as a proof of their backwardness and inferiority. In this regard, Lewontine (1991) explains that: "science is moulded by society because it is a human productive activity that takes time and money, and so guided and diverted by those forces in the world that have control over money and time." (Lewontine, 1991, 3) It is the same for the Darwinian theory which attempted to convince the Africans with their inferiority to facilitate their enslavement and the exploitation of their lands.

### **B.7.c. The "Law"**

In this regard, Gutiérrez (2020) "the taste of blood, Moreau thinks would revert the process of becoming 'civilised' subjects [...] that would bring the beast back to their instinctive animals." (Gutiérrez 2020, 20) Moreau made the "Law" to preserve himself because it prohibits their natural practices. However, the law in fact refers to the sets of conventions that Moreau believed to be true. It is a form of his dominance and despotism, which he, as a white man, infused on the Africans whom he perceived as animals in need of civilisation. To guarantee the continuity of his authority and prevent the social change

that may happen, he punished them severely whenever they broke the law by torture and even killing. Moreau's despotism and his law were colonial strategies to keep the animals submissive, he realised that the law was his assurance as long as it prevented them mainly from tasting the blood.

## V. Conclusion

This research paper attempted to investigate the issue of knowledge and discourse as means of power in the two travelogues: Bacon's *The New Atlantis* and Wells's *The Island of Doctor Moreau*. *The New Atlantis* is considered a utopian fiction while *The Island of Doctor Moreau* is regarded as a dystopian one.

*The New Atlantis* presented a literary instrument that was meant to destroy and transform the social and cultural conditions of the Renaissance period. As an intellectual and a high status man, Bacon produced a utopian discourse to unmask the religious ideologies that determined the thinking, beliefs and behaviours of the English people. He used the utopian narrative to express the aspirations and the opposing thinking of the oppressed rising strata, which became aware of the determination of the social and intellectual structures by the church. He sought to overturn and change the religious view of the world into a reasonable one by promoting science as a tool to study the works of God. Consequently, he used the utopian narratives to show science as a religious practice.

However, the shift of the utopian narrative into dystopian one happened when the utopian thinking in the eighteenth and nineteenth centuries turned into an ideology. This issue was well illustrated by Wells in his *The Island of Doctor Moreau* by adopting the dystopian outlook and employing it in his narrative about the science misuse as an ideological instrument. He demonstrated the danger of giving science the absolute authority. In addition, he conveyed another message concerning the control of the Africans since he was a proponent of Darwinism where he suggested ideological and physical control through imposing the British culture using both ideology and violence.

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