

## Chapter I

### Introduction

#### Biographical Sketch of the Author

Herbert George Wells, a son of an unsuccessful hardware shopkeeper, was born in Bromley, Kent on September 21<sup>st</sup>, 1866. Basically, he was a student of science but he kept on changing his job throughout his life. As a poverty beaten fellow, he began his career as a draper, then as a tutor, as an assistant of a chemist and then as a teacher. His writing career began with his essays which he wrote for educational and other journals.

In the summer of 1893, a serious haemorrhage of the lungs forced him to take a long rest and to adopt a completely sedentary occupation. Around 1891-92, he had contributed essays to various educational and other journals. In 1893, while he was recuperating from his illness, he began to write short stories, essays and reviews for periodicals and magazines. The novel of scientific romance written in 1895, entitled *The Time Machine* established his reputation as a writer of extraordinary power and imagination. From the subsequent year, his series of a great scientific romances: *The Island of Dr. Moreau*, *The Invisible Man*, *The War of the World*, *The First Man in the Moon* etc., appeared respectively.

After completion of his schooling, he studied physics, chemistry, geology, astronomy and biology for three years. He studied biology under the great scientist and a professor called. Thomas H. Huxley. In October, 1890, he took a B.Sc. degree with first class honours in Zoology at London University. He took more interest in science for it was the period since when the discipline began to rise to its prominence.

The scientific romances like *The Invisible Man* were the result of the fusion of two entities: his interest for reading large number of books and for being a student of

science. As a boy, he inherited a taste for reading books from his father. He freely indulged himself at the local Literature Institute and in the library that used to lend books. Reading literary books enabled him to create imaginary and fantastic hypothesis which seemed to have no scientific ground reality. Moreover, he laboured to support it with premises of science to make the hypothesis look like a plausible incident.

The beginning of the twentieth century brought new changes in him as well as in his works. He shifted from the scientific romances to the works of sociological problems. *Anticipations*, published in 1901, was his first volume of essays on sociological problems. *The New Machiavelli* of 1911 marked a turning point from when sociological and ideological messages dominated Wells' writing. Throughout the last decades of his life, he was vehemently propagating his idea of a 'World State' which according to him was the only alternative to the man's return back to barbarism and self annihilation.

Wells supported the First World War thinking that it was the 'War to end War'. But the Second World War to him was the confirmation that mankind has indeed lost the mastery over the forces of its own making and that it was heading towards doom. His mood of despair can be seen in his last work *Mind at the End of its Tether* published in 1945. The major thesis which he expounded during the last two decades of his life was that human race must adapt itself to the material forces it has created. And year after the appearance of the book, he died on August 13<sup>th</sup>, 1946 at home.

Though he involved himself in various sorts of professions and wrote different types of writings, he is best remembered for his literary productions with scientific flavours. Above all sorts of writing, his scientific romances have left long-lasting impacts on audience.

## **Mutation Towards Maladaptation**

The current research makes an attempt to unveil the circumstances that made the protagonist of the novel, *The Invisible Man*, an adaptive failure. Since the attempt is to explore the circumstances and the determining facts leading Griffin to his unsuccessful life, it has almost nothing to do with the style, technique and the aesthetic traits of the novel. This research tends to prove the hypothesis that the protagonist's thirst and hunger in the discipline science, and his attainment of the state of invisibility clash with the law of nature and society. This interruption of his harmonious existence eventually buys his own death.

Reflecting upon the causes of Griffin's death, it is detected that he can't meet with the expectation of the nature, environment and the society, thus he fails to evolve. He can't evolve for he fails to adapt himself in his surroundings. In such situation, the research has made a deliberate choice to view the failure of him with the perspective of Naturalism: Theory of Adaptation. Perhaps, it won't be an exaggeration to say that the theoretical modality called naturalism would be the best one for the better analysis of the text and also to give the due credit to it.

If the term 'failure' of the title 'Adaptive Failure' refers to the situation where some one is unable to cope with any sort of business, the term 'adaptive' has a strong affinity with Darwinism. The term 'adaptive' is the adjectival form of 'adaptation' which means the act of changing oneself or one's behavior to make it suitable for a new purpose or situation. *Collins Cobuild English Dictionary* defines 'adaptive' as "having the ability or tendency to adapt to different situations" (20). Thus, bringing these two terms together, the phrase 'adaptive failure' can be defined as the defeat of the protagonist due to lack of his/her ability to change oneself and his/her behavior to make oneself suitable for a new

purpose or situation. But the cause of the failure of Griffin is somewhat different. He wants to change himself but by ignoring the limits. He changes himself much more than it is acceptable in the society and environment. His act of changing himself is the reason behind his death. Here, his death represents his failure.

If we go through the novel, we can find many instances where we can see the protagonist being aware of the value of change and adaptation. A concrete example is that Griffin is a poor fellow; he inherits poverty from his parents. He knows that to be a poor is to be a great criminal in the society. People become poor either when s/he inherits poverty from the ancestors or when s/he is victimized by the environment and society. Some people consider as adaptive failures to the poor people. In this regard, Griffin is a very conscious character because he attempts to overcome the situation of this adaptive failure. He struggles for existence; he longs for his evolution in the society where he lives in. So to disprove himself an adaptive failure, he decides to come out of the prison of poverty. To do so, he sees only an alternative, i.e., to involve himself in science.

As the wish of the protagonist, he gets accomplishment to a greater extent: he remains one of the top most students in both, school and college. Whatever he does, it is just to overcome his poverty and to generate the atmosphere in the society where he can live his life holding his head high. Making himself rich, he wants the life of reputation. However, he himself begins to pave the roads for his own failure and extinction; it is because he becomes so obsessed with science. In his attempt to uplift his position, he forgets almost all the familial, social and natural norms and values, so he buys his own death. Unlike existentialism, naturalism denies choices. It very boldly declares that there is no free choices as such; if anyone wishes to survive, s/he can do it only within the periphery of familial, social and natural bondages for s/he is the slave of them. The failure of the protagonist is an unintentional and ironical one.

The research work attempts to reveal some of the determining facts in the society in which the protagonist is tangled but fails to observe and also to accommodate himself in them.

The present novel has attracted the attention of many critics and also has received a bountiful criticisms from them, from the very year, it was published in 1897. It was the time when science had begun to raise its head in the world which was utterly dominated by magic and superstitions. Many more critics were attracted for its shocking contents that shattered the contemporary conventions. It was the era when it was believed that there is no means except magic, to attain invisibility. In this context, Frank Wells in his *Introduction to The Invisible Man* states:

Griffin stumbles by an accident of his own intelligence upon the solution of that impossible hypothesis, that a man can be invisible. Invisibility he achieves without a cloak, that magic cloak that gives its wearer invisibility and, presumably, its wearer obliges by making the cloak invisible too.

Griffin reaches the power, the dream of power that the thought of invisibility conjures up in his mind, by relentless labour, the invisibility that is his reward is real . . . . He achieves the logically impossible . . . .(14)

The aforementioned remarks of Wells' successfully locates the time when it was written. The novel was well celebrated also for the reason that it was written in the transitional period when the influence of magic and superstition was fading with the growing impacts of science. He also writes few words on the grandeur of its writer that reads:

In each of H.G. Wells' stories there is only one impossible hypothesis.

He argues the plausibility of that hypothesis in the language of the scientist. In bygone days magic was accepted and a spell was sufficient to

make invisibility plausible; in these days there is no magic, but we are willing to accept a phenomenon properly explained, whether we understand the explanation or not. Having made the one hypothesis, it is thrown into an ordinary world. (12)

As Wells was a good student and tutor of science, and also was mentored by T.H. Huxley who was called Darwin's Bulldog for his life time, he had a good range of knowledge in science. Frank Wells sees H.G. Wells' grandeur in his ability to create impossible hypotheses and rendering them to make them look like plausible in the language of science. Those hypotheses at first sight may look futile having no connection with the ordinary world however, he never fails to make them connected.

Reflecting upon the obsession of the protagonist and the insanity caused by it, *The Pearson Magazine* of London which first serialized this novel, denotes *The Invisible Man* is a suspense novel . . . narrating the tale of 'Griffin', a scientist who undergoes irreversible procedure, the result of which eventually drives him insane". The statement reveals that the reason behind Griffin's insanity and ruin is science. His range of ruin goes so far that he can't recover himself anylonger.

Mary E. Skorburg, in her dissertation in Skidmore College, deals with the novel's far-reaching impact. While doing so, she compares it, with Wells' other well celebrated works like *The Time Machine*, *The War of the World*, and *The First Man on the Moon*, all of which deal with science and fantasy. She remarks:

The novel has fired the imagination of many people of all ages and will continue probably to do so as long as the mind of man continues to retain the ability to think hypothetically. Although *The Invisible Man* is more a

work of fantasy than a science fiction, it deals with the hypothetical asking if one could be invisible what then? It is on the same . . . that Alfred Alder builds his theory of Individual Psychology. (85)

Skorburg appreciates this work not for having any utility to the common people living on the earth but for broadening the human imagination eternally. She interrogates Wells' proposition that man could be invisible through science; the idea of invisibility is no more than a fantasy. So this work for her is nothing more than the work of fantasy. It can't be a science fiction. Readers can't have any pragmatic values from the novel however, they can be facilitated with aesthetic one.

Wells' approach to his character, Griffin, is like that of an Alderian therapist. Although he commits a multitude of heinous crimes, it is the unique personality of the criminal that Wells is more concerned with. This emphasis on the whole individual rather than on his single action is consistent with Alder's theory of Individual psychology. Alder states "It is the criminal, not the crime that accounts, and no matter how we contemplate the criminal act, we shall never understand its criminality unless we see it as an episode in the life of a particular individual" (2). By the statement, Alder means to assert that only studying Griffin's heinous crimes won't be sufficient to make proper study of Griffin. The study becomes complete only when the roots behind the criminal, making him to commit such crimes are excavated. He suggests us to study a single crime of Griffin in relation with the protagonist. He is not born as a criminal. Circumstances compelled him to be a criminal, thus to commit such crimes.

Alder also observes different parts of Griffin while studying his characterization, to know about him in totality. In doing so, he isolates him from the society. He makes the

basis of his study only depending on his actions and behaviours. While studying him regardless of society, Alder states:

If we close our ears to his words and his actions, we shall find that he has his own individual ‘meaning’ of life and that all his postures, attitudes, movements, expressions, mannerism, ambitions, habits, and character trails accord with this meaning . . . every expression [of him] is saying the same thing, every expression is urging us towards the solution. (14)

Josh Lacey acknowledges that the current novel is a good example of science fiction but the effect of it hardly exceeded a century. He says “It may have been one of the pioneering works of science fiction, but a century later, the science seems silly and the fiction is old-fashioned in all the worst way” (18). He further criticizes Wells for his inability to delve down or penetrate into the psychological insight of the total humanity. So he says:

However, the problem is deeper than mere familiarity. Wells seems to have had no interest in psychological insight or development. He has a straight forward moral to offer — science without humanity equals pain and destruction — but he makes no effort to investigate or balance his ideas. He favours realness over complexity. He prefers action to thought. The jokes are lame and much of his writing is careless. (20)

The remarks state Wells' inability to cope with the psychological issues. Lacey criticizes Wells for being too superficial and pragmatic in his approach. Wells advocates for the balance between science and humanity, otherwise, he opines that science may cause destruction of humanity.



Skorburg also elucidates the protagonist's tendency of exclusion. His tendency of exclusion is not only beyond humanism, but also has become an issue to be discussed by feminism. She also sees within the protagonist, the quality of stubbornness. She remarks:

He is a pampered child used to having his word taken as law. Although he never mentioned his mother (he does mention his father), his question, "what is the good of the love of a woman if her name must needs be Dalilah?" gives one a clue. It seems that his mother has lost the race for his affections to his father; in his opinion, she has failed him by not fulfilling his every need, just as Dalilah betrayed Samson. Hereafter, Griffin, as a safeguard, must exclude women lest they shear him of his self-esteem. (90)

Griffin, for Skorburg, is an obstinate child. His obstinacy makes him to take his words as granted. The intention behind not mentioning about his mother in the text is that he takes his own mother as identityless creature. He attempts to submerge his mother's identity in the identity of his father. It is because of this reason, he compares his mother with Dalilah who deceived her own lover.

Likewise, another critic called Craig E. Engler after reading the book *The Invisible Man* by Wells, questions the utility of science to society and also to humanity as a whole. He opines:

*The Invisible Man* is a cautionary tale of scientific hubris, written in 1897 by one of science fiction's master story tellers. While other scientific romance stories of the time were concentrating on explaining to readers what science could do to society, H.G. Wells was exploring what science

could do to society. The tale of the invisible man is a case in point, a story that starts out as a mild mystery and builds to a terrifying ending that questions both science and humanity at the same time. (15)

These critical responses are the instances of the fact that the novel and its protagonist have been studied from diverge vantage points, be they in regard of its author or regardless of him. Most of these critics, despite their differences, ubiquitously admit the fact of Griffin's failure. Psychoanalysts like Alfred Alder opine that Griffin's postures attitudes, manners and everything were very distinct. They might have meaning for him when he is viewed only as an individual. But when he is studied in relation with his surroundings, they lack meaning. Likewise, Skorburg sees his tendency of exclusion as the cause of his failure. For her, he failed, because he tried to exclude females as well as the whole humanity from his life. Similarly, some critics declared his over inclination towards science and his attainment of invisibility as the cause of his failure. To some extend, these critics may be right though partially.

The book won't receive its due credit until and unless it is analyzed from a new perspective known as naturalistic point of view. The failure of the protagonist has very clearly grasped the attention of this researcher. More than any thing else, the researcher has detected the hero's lack of his power and knowledge to adapt himself in the environment and society.

Alder remarks that Griffin is very distinct in his attitudes and behaviours. In fact, no two individuals on the earth, have same attitudes and behaviours. Since they are born and brought up in different environment, they disresemble with each other. It cannot be agreed that his failure was only because he cultivated differences. Otherwise, we would

find absolute common traits and geniuses among the people living throughout the world. Rather, the convincing logic would be that despite having distinct capabilities within him, the protagonist either failed or did not like to adapt himself. Along with his distinctness, he also could have developed some common qualities which could make him worth adaptive. But he did not, hence, he died.

In the same manner, other critics, who forwarded their views that he failed for he was over conscious towards science, are also not perfectly sound. Though they seem to have some juice in their opinion, they are also not free from flaws. It won't be the justice to say that anyone being overconscious towards science ought to be failure. There, in the world, many people are found who not only are over conscious towards science but also have made great benevolent contributions in the scientific realm, thus to this world. But we don't take them as the failures. The difference between Griffin and these scientists is that these scientists along with their scientific activities, are equally conscious in adaptation; they are equally aware that along with their scientific experiments, they must keep themselves fit in their surroundings. Therefore, they are labeled as successful people. But this is the quality what Griffin lacks. He, while being involved in his scientific experiments, forgets the necessity of adaptability. That is why, he says he doesn't feel comfortable attending his own father's funeral; for him attending his father's funeral is the issue beyond his concern. It is only after he returns back to laboratory, he feels quite easy and comfortable.

Skorburg's opinion that behind his failure, the reason was his tendency of exclusion, also can't be admitted totally. Though he excluded some of the people from his life like people in Iping, his own father etc, he also attempts to include some people like Marvel and Dr. Kemp in his plan. In this case, it is not Griffin who excludes them

but its reverse is the truth. He agrees to include them in his plan because he thinks that they are like him and they would be the great support for his plan. They exclude him thinking that their involvement with Griffin and his plan would put their lives at stake. They also feel that to anticipate Griffin means to make themselves adaptive failure too.

Thus, *The Invisible Man* is a tragic novel, presenting a male character full of vigour and energy, working for upliftment of his status in the society, but is victimized due to his inability to assert his existence in harmony with nature and society. To explore it, the research depends on theoretical modality called naturalism.

## Chapter II

### Naturalism : Theory of Adaptation

Naturalism is a movement that tries to depict life even more accurately than realism. Naturalism makes the special selection of subject matters and its methods of rendering them too, is distinct. Characters in naturalistic writings are greatly influenced with the genes they inherit from their parents. Likewise, the environment or surrounding where they are living in, leaves an everlasting impact on them. This movement is the product of post Darwinian biology, developed in the nineteen century which holds the proposition that a human being exists entirely in the order of nature. It means human beings have to adapt themselves in the order of nature for their survival and harmonious existence.

#### Biological and Environmental Adaptation

Naturalism as a mode of fiction has its foundation mainly in the books like *The Origin of Species* and *The Descent of Man* by Charles Darwin. In these books, he developed the new perspectives to look at we human beings that contradicts with the contemporary views imposed by Christianity. It challenged the Christian notion that man is the product of sin. Jostein Gaarder, in this context, in his book *Sophie's World* writes:

By naturalistic we mean a sense of reality that accepts no other reality than nature and the sensory world. A naturalist therefore also considers mankind to be part of nature. A naturalistic scientists will exclusively rely on natural phenomena – not on either rationalistic suppositions or any form of divine revelation. (406)

The view of Gaarder that, not the divine revelation is the cause of human existence, but human beings are the direct decendent of primitive apes, is much more scientific than the religious supposition because Darwin has accumulated some solid evidences to prove his idea. Richard Tarnas adds, “ It is now less certain that the man came from God than that he came from lower forms of primates” (288). Likewise, Charles Van Doren remarks “ it was unthinkable that man had to trace his descent from brutes and especially from the higher apes, with their dirty habit that they did not try to hide when you visited them in zoos” (281). It was a great shock to the western metaphysics. Whether the people accepted it or not, but it is the bitter reality which they have to agree with. After his profound observation and investigation, Darwin in *The Origin of Species*, advanced two theories or main theses: first, he proposed that all existing vegetable and animal forms were descended from earlier more primitive forms by way of a biological evolution. Secondly, that evolution was the result of natural selection” (409).

His locus of study in the book, revolves round ‘evolution’ and ‘natural selection’. ‘Adaptation’, ‘evolution’ and ‘natural selection’ are the entities that are twined together in such a way that they can’t be studied individually, isolating one from others. Dr. L.K. Sharma’s book entitled *A Guide Book of Science* defines adaptation as:

All structural, physiological and behavioural peculiarities of an animal which enable it to in its changed environment may be known as adaptations. Adaptation thus refers to some sort of harmony between an animal and its environment. The properties of an organism which enable it to adjust itself to some new environmental conditions is called adaptability. (163)

To adapt, any animal must mould itself structurally, physiologically and behaviorally fit to its environment so that it can survive. It is the rule of nature what Darwin calls 'survival of fittest'. The first and the foremost requirement to evolve is to survive. That creature only can survive which is the fittest one. Which animal is fit or unfit, is proclaimed by nature. It decides which creature has the most potentiality to live. Such selection made by nature is known as 'natural selection'. In other words, it can be said that nature makes the selection of the creatures the most fitted to adaptation. The weaker are shown the verge of extinction. The chosen creatures evolve for they know how to change ownself with the change in climate, environment, culture and society.

Environment plays a significant role in the selection and extinction of the species. Nature decides who should live and who should die. T.H. Huxley defines the struggle of the species as, "The struggle for existence tends to eliminate those less fitted to adapt themselves to circumstances of their existence. The strongest, the most self-assertive, tends to tread down the weaker" (327). Huxley's statements affirm the notion that in a battle of struggle for existence, the strongest species attempt to eliminate the less fitted one.

Even within the struggle of struggle for existence, the struggle becomes less fierce among the divergent species. It is because they are fed in diverge food. It is a bit easier to find the different varieties of food. Animals fed on different foods do not have the sense of struggle with each other. Thus, the struggle among these animals is not so tough. Unlike it, the struggle among the same or similar species is the most fierce, so is the toughest. These animals have to fight for the same food. Analogizing this situation with that of the various professionals living in a society, Konrad Lorenz on his text *On Aggression* remarks, ". . . if in a certain area, a larger number of doctors, builders and

mechanics want to exist, the representatives of these profession will do well to settle as far away from each other as possible” (433). From the point of view of the consumers, if many same or similar professionals settle down within a same territory, these consumers get chance to consume the services cheaper and better. But for these professionals it is a curse since they are in more fierceful and the hardest battle. Reflecting on such situation, Darwin concludes, “The more bitter the struggle for survival, the quicker will be the evolution of new species, so that only the best adapted will survive and the others will die out” (415).

Chance and coincidence, too, play determining role in human life to a greater extent. So they are also the parts of naturalistic literature. They decide whether an individual would survive or extinct. Characters anticipated by them are most likely to survive. However, the fittest too, has challenges and threatens from the environment. If he is able to cope with those challenges and threatens tactfully, and changes himself as the environment demands, then he has maximum possibility to survive otherwise not. So Darwin says:

The balance may determine which individual shall live and which shall die — which variety of species shall increase or finally become extinct. As the individuals of the same species come in all respects into the closest competition with each other, the struggle will generally be most severe between them. [ . . . ] The slightest advantage in certain individuals, at any age or during any season over those with which they come into competition, or better adaptation in however slightest a degree to the surrounding physical conditions, will in the long run turn the balance.

(115)



It is environment that selects who is to live or to die. Environment can't guarantee the existence of each and every creature born in the world. It has to make selection. In the selection, individuals which some advantages have optimum chances to be selected. In this way, nature makes balance in the world.

### **Intimacy with Science**

Naturalism has very intimate relationship with science. It is because it emerged when science began to raise its head against religion. Under the domination of religion, everything and every event used to be interpreted in terms of religion. According to Genesis, Adam and Eve were thrown down to the earth from the heaven because they appeared to be disobedient towards God's command. It was accounted as the sin of human beings. Since then, human beings were taken as sinners. The religion, especially Christianity, forced people to compensate for the sins which men actually have not committed. In such situation, science liberated men from being the sinners. So, Tarnas states:

By the time such studies were joined by the Darwinian's theory's discrediting of the creation narrative found in Genesis, the validity of scriptural revelation had become entirely problematic . [ . . . ] The thrust of evolution was not one of spiritual transfiguration but of biological survival. (304)

The shifted relationship of human beings from God to the nature opened the way for novel interpretation of men. The origin of human, as it is assumed, is not the God, nor the God is the one who sustains them. It is the nature or environment where the origin of men lies and which sustains them. Human's relation with the nature began since ages. Science of biology believes on the process of evolution. Human beings descended from primitive

apes. These apes had their own type of harmonious relationship with nature That's why they survived. We human beings are the modified versions of them. Nature wanted some changes in them and brought them to our stage. Some organs of them like tails disappeared. So why we do not have tails any more. We do not have any utility of them. This fact demonstrates that nature is much greater and more powerful than the human beings. They can't surpass the nature nor can they defy its laws. In this regard, Emile Zola, in his essay *The Experimental Novel* cites 'L' Introduction' by Claude Bernard which reads:

Man then perceives that he cannot dictate the laws to nature, because he doesn't possess in himself the knowledge and the criterion of exterior things he realizes that in order to arrive at the truth he must, on the contrary study the natural laws and submit his ideas . . . to the criterion of facts. (652)

This citation made by Zola is to anticipate the notion that naturalism is the "study of nature and of man" where there is unequal relationship between these two entities (653). Human being is nothing in front of nature. He is very much feeble and helpless. He can't impose his might and right upon it. Rather if he wants to survive and wants to be selected by nature, he should study the natural laws. In doing so, he can get chance to learn some inevitable secrets of the nature which would ease him to adapt himself within the realm of nature.

Emile Zola, a French naturalist doesn't limit spirits of naturalism within the realm of nature and man, and their relationship to each other. He also tries to reflect the spirits in fiction what he called 'naturalistic' or 'experimental novel'. He, in the following extract attempts to show growing influence of science in the then literature:

The experimental novel is a consequence of the scientific evolution of the century; it continues and completes physiology, which itself leans for support on chemistry and medicine; it substitutes for the abstract and metaphysical man for the study of natural man governed by physical man for the study of natural man, governed by physical and natural laws; and modified by the influence of his surrounding' it is in one word the literature of our scientific age, as the classical and romantic literature corresponded to a scholastic and theological age. (649)

The above mentioned remarks transparently explains the relationship between science and naturalistic literature. Through Zola, we come to know that the affinity of naturalistic literature with science is similar to that of the affinity of romantic literature with abstract and supernatural elements. Naturalistic writers do not see any utility in idealistic writers and idealistic contents. They do not have any earth-trodden value. Their contents are just the products of their imagination. The characters of such writings are impractical and have no resemblances with the real human beings. It is because there is no infusion of scientific spirits. Thus, being dissatisfied with such features of idealistic literature, naturalistic authors attempted to substitute the abstract and metaphysical characters and ideas with the natural ones who are influenced by physical, environmental and natural laws.

### **Sociological Adaptation**

The environment not only just refers to the physical and geographical location of a society, it also includes the societies where one society is seen to be in competition with

another for there is very limited or scarce resources on the earth. The society's environment also includes the fact that the individual composing it, has been selected for their fitness. Society too, has relationship with two entities: with another society and with the individual living in it. No society on the earth is absolutely free from threatens and challenges. One society has to compete or struggle with another one for its existence. That society can exist on the earth which is the fittest one and is selected by the nature by the means of natural selection. Otherwise, its destiny too is no better than that of the unfit existents.

This is what Jared Diamond reveals in his work of research entitled *Adaptive Failure: Easter's End*. In this research work, he explains how Easter Island, once "a pristine paradise" 1600 years back, met a tragic decline. The society was well known for it produced many wonderful and gigantic statues. In doing so, it cleared up its dense forests, consumed all its edible animals and converted the pristine paradise into a desert. This society proved unfit because it couldn't learn from other societies how to continue its existence. Diamond accuses the politicians and the businessmen for it. So he remarks.

Corrective action is blocked by vested interests by well-intentioned political and business leaders, and by their electorates, of all whom are perfectly correct in not noticing big changes from year to year. Instead, each year, there are just somewhat more people, and somewhat fewer resources, on Earth. (259)

Not only this, he is also almost convinced that if our society doesn't aware itself and doesn't learn something from the societies like Easter Island, no doubt we are also going to meet the same tragic fate. In the name of progress and prosperity, we are leading our society towards extinction for we are making it more unfit. He quotes "if mere

thousands of Easter Islanders with only stone tools and their own muscle power sufficed to destroy their society, how can billions of people with metal tools and machine power fail to do worse” (259).

On the one hand, if the relationship between one society to another is the sense of competition for survival, on the other hand, it also has its connection with the individuals living in it. Society and the fate of its individual depends in the existence of each other. Human beings are born, brought up and ultimately die in the society. So their relationship with the society is life long. They can't do the activities that hurt the morals of society. A. Gibbard says “The key to human nature lies in co-ordination broadly considered” (26). ‘Coordination’ is one of the many human secrets that eases the lives of humans and make their lives livable. Organisms like Homo Sapiens need to coordinate their actions if they are to survive and flourish in competition with megafauna of all the living megafaunas. Till today, Homo Sapien is the supreme and the most fitted one because it has realized real value of coordination and co-operation. Species like dinosaurs disappeared perhaps because they didn't observe the rule of coordination. They worked to fulfill their individual needs and desires. Beside the lack of coordination, it is no doubt its physiological structure and food habits did not accord with the law of nature.

The sense of coordination is not only limited between an individual to another. Besides, the individual also has to coordinate with society; he has to abandon some of his extreme selfishness for the sake of common goods. Those who neither contribute nor cooperate, and give life a meaning other than the common one, according to Alfred Alder:

. . . have left no trace behind them. Not only are they dead; their whole lives were futile. It is as if our earth itself had spoken to them and said ‘We don’t need you. You are not fit for life. There is no future for your aims and strivings, far the values you hold dear . [ . . . ] Be off with you! You are not wanted. Die out and disappear ! (11)

For Alder, it is the role of the society that is stronger and more powerful than individual. He opines that the thread of an individual existence is anchored in the anchor called ‘society’. Society’s role is greater for the extinction of an individual existence. So, he who has no respect for the society, who doesn’t work for the common goods, and works only being guided by his selfish mottos, for such individual, the society bids farewell forever. When Alder seems obsessed with accounting one Homo Sapien’s relationship to that of another, Harold Titus moves a step ahead of him and opines that the coordination should not only be limited among Homo Sapiens, but it also should be extended to all the living species on the earth. In his *Issues in Philosophy* he states “Naturalists accept the need for adaptation to current change, however it may be, and also that life must feed upon life for survival. But they recognize as well the necessity for a fair exchange of resources between all species” (215-221) .

The aforementioned issues and ideas trace the essence of determinism. It means man is never self-dependent. We can’t agree with the view that man is guided by his own ‘freewill’. Since he exists in environment and society, he is owed to them. Each activity he does, has its root in them because he can’t make any decision denying them. Otherwise, he has to give up his existence. Zola says, “. . . we didn’t accept freewill, that as soon as man was no more to us than a living machine, acting under the influence of heredity and surroundings. . .” (650). So we can deduce that we are not an autonomous

entity; our existence is no better than the machine when Zola says. We are a living machine just like a machine that functions under the commands and instructions of men having no free will, we also act following the commands and instructions given by heredity and our surroundings.

‘Freewill’ as opposed to ‘determinism’ is an illusion for the naturalists. For them, there is no free will as such because each and every action done by an individual has some determining facts. Before birth, people might have freewill but when he is thrown to the universe, his life and his activities are bound with external reality. So Rousseau in his *The Social Contract* says “ Man was born free but everywhere he is in chain”(79). Rewards and punishment for moral behavior makes sense only if the actions were done independently. People always do not do what they desire, nor do they always desire to do what they do. Our each decision is rooted to external matters like social, economical, moral, religious, historical, scientific and so forth. The factors are beyond our control. Rousseau thinks that after birth, an individual has to live in society. He shifts from nature to society. For him, social organization is a ‘necessary evil’ that contributes in the development of standards. He views man is naturally good but society depraves him.

While talking about ‘determinism’ how can we forget the idea of Karl Marx? He also shows his consent on the views that man is never guided by freewill. Anything a man does and thinks has the root in stomach i.e., in materialism. ‘Super-structures’ like morality, culture, religion, laws, economy etc. all have their base on ‘Base structure’. Base structure in other words refers to ‘materialism’. In direct contrast to German philosophy which descends from heaven to earth, Marx puts forward his opinion:

Life is not determined by consciousness, but consciousness by life. [ . . . ]  
 Morality, religion, metaphysics, all the rest of ideology and their  
 corresponding form of consciousness, thus no longer retain the  
 resemblance of independence. They have no history, no development; but  
 men developing their material production and their material intercourse,  
 alter, along with this their real existence, their thinking and their products  
 of their thinking. (625)

### **Irrationality and Victimization**

One of the many tenets of naturalistic literature is the distinct essence and behaviours of its characters. No doubt they are greatly influenced by heredity and environment, they also inherit some compulsive instincts, for instances, the drive to accumulate possessions, obsession towards sex and so on. But these drives are the taboos of the society and family so they are censored. Because of them, the enmity of characters with family and society begins. The enmity they develop, becomes activated unconsciously and secretly. This enmity ends with the ruin and destruction of the people themselves. While talking about irrationality, it would be a wonderful job to bring the reference of Sigmund Freud, a neurologist and a psychologist who shocked the contemporary society with the bitter facts that human beings are instinctually irrational and civilization is the burden on men; civilization is to veil and suppress those instincts. Reflecting upon Freud's position and contribution, Charles Van Doran opines:

Freud was even more controversial figure than Darwin. His insistence that sexual desires and fears lay just beneath the surface of everyone's mind was even more shocking to Victorians than Darwin's claim that we ultimately are descended from an apelike ancestor[ . . . ]. He was a



machinist and a determinist. He sought the explanation of the mind's working in the body's believing that the health or the illness of the mind was dependent on a balance or imbalance, of physical forces. (282)

Before Freud, there was the assumption in the society that each action of human beings was guided by reason. Reason was the demarcation line for man and other so-called inferior animals. Man was considered as rational. Because of his habit of using logics and reason, he was the supreme creature of all the animals. He defied this notion. He divided the human mind into three layers which was taken as an 'organic whole' by the the then people. They are: conscious, sub-conscious and unconscious. Among them, Freud's focal of study is mainly the unconscious layer of mind. Though it constitutes a very small part of the human mind, it leaves unerasable marks on human life throughout his life. There is everything within the layer of unconscious which we have forgotten and we can't remember them. The contents in it are either 'unpleasant' and 'improper' or the 'nasty' one. They are suppressed there by 'superego'. These contents are the inevitable facts; no human beings on the earth can escape them.

Such irrational ideas begin to get entry from the moment a child is born. He lives with 'pleasure principle'. But when he begins to grow up, he is forbidden to do those things which he did and enjoyed. As he grows up, he encounters with 'reality principle' that forces him to forget them. So, those desires remain unfulfilled; they are shoved down to the unconscious. Since then, the conflict between desires or drives and needs is initiated. Gaarder writes:

Freud held that there is a constant tension between man and his surroundings. In particular, a tension – or conflict – between his drives

and needs and the demands of society. It is no exaggeration to say that Freud discovered human drives. This makes him an important exponent of the naturalistic currents that were so prominent towards the end of the nineteenth century. (432)

This is how, Freud opines, the so-called harmonious existence of man in his family and society is lost eternally. The situation became the worst after he introduced the concept of 'Oedipal Complex' and 'Electra Complex'. Oedipal complex means that sons always feel content and comfortable staying nearer to their mothers. Electra complex refers to the state where daughters make intimacy with their fathers. The concepts hurt the family pride and relation. There is now, no pious or sacred relationship among the family members. They are driven towards their opposite sex out of their sexual drives. Sometimes, because of such situation, the family is ruined and meets the tragic end. This is what really happens in 'Oedipus Rex' by Sophocles where the king has physical relationship with his own mother Iokasta and fathers four children from her. After realizing about this, the most bitter and the wretched facts, he blinds himself saying:

Oedipus : God. God

Is there a sorrow greater?

Where shall I find harbor in this world?

My voice is hurled far on a dark wind.

What has God done to me ? (66)

An individual's enmity with nature and society begins immediately after he is born. He develops some instinctual drives that he tries to fulfill at any cost. As opposed to him, society stands as an alert watchman always trying to prohibit from doing so. The seeds sown then grow into violence, aggression and territoriality. The qualities almost become the inborn traits of Homo-Sapiens. These irrational elements, in the passage of time become so alive and strong that neither they themselves can erase them nor the society can overpower them totally. Society can just suppress them time and again: the more society suppresses them, the stronger or volcanic they become. Their eruption or outburst is almost inevitable. They may outburst at any moment especially, when the individual feels, he is defeated or discouraged by the so-called morality and ethics. So Alder states:

The tendency to anger is related to excessive ambition; both originate in competitive striving to escape from a sense of being overcome. They occur in unsocial natures, who feel uncertain of attaining their goal by patient striving, and often try to escape to the useless side upon an outburst of temper. Children make use of such explosions to conquer by terrifying, or at least to feel superior. (310)

Every outburst, eruption and territorial dispute ends with the minimum of injury of either side. It is the law that is deeply embedded in nature. Life after all is a fight and a struggle between two entities where more often nature and society are victorious and Homo-sapiens are the victims of them. It shows the eternal helplessness of mankind. It is for the reason, mankind should be pitied. It is ironic to say that mankind has to participate on that struggle in which he ought to be defeated. It is the natural law that any mankind has to struggle for existence. The struggle continues throughout his life; it ends only with

his death. The issue for sympathy is that environment, nature and society with which he is in constant clash and also has developed his enmity is always powerful, thus victorious. The defeat of him, is not because he struggles passively, but because his competitor is too much vast in scope; it is beyond comprehension.

Man has understood one of the life's best secret. It is that in order to dominate and control anything, the thing should be properly studied and understood. The more we have knowledge about the thing, easier it becomes for us to control and dominate it. It is due to this realization, mankind has attempted to identify the mysteries of nature. But nature appears vaster and even more complex as he continues his research. In this regard Tarnas quotes:

The more modern man strove to control nature by understanding its principles, to free himself from nature's power, to separate himself from nature's necessity and rise above it, the more completely his science metaphysically submerged man into nature, and thus into its mechanistic and impersonal character as well. (332)

The ending of naturalistic literature is tragic one: the protagonist of the fiction is victimized ultimately. So, they are tragedies. These tragedies differ from the classical and Elizabethan tragedies. In classical and Elizabethan tragedies, the protagonists are indeed brave and bold; they are capable of performing brave deeds. The position of the protagonists is far better than the ordinary people. They are neither the perfectionists nor are they too bad. They are between the two extremes of good and bad. So they effectively evoke pity and fear among the readers. But the protagonists of naturalistic fiction are the common people. They are the carrier of strong animalistic drives such as greed, hunger of

possession, a sexual desires and other irrational and immoral desires. Characters whether they are men or women, “are influenced by psychological, social and economic forces so complex that their character and behavior cannot be easily judged or explained” (793).

The book entitled ‘The Element of Literature’ edited by Scholes, Comley, Klaus and Silverman while describing the naturalistic literature, especially its characters writes:

The protagonist of the naturalistic drama . . . are placed in dramatic situations portraying them as a being in some sense victims of their environment. They may attempt to alter their circumstances, as does Nora, or they may gradually lose control of their circumstances, as does Julie, or they may acquiesce in them, as does Brick . . . . (793)

In dramatic sector, Emile Zola’s naturalistic plays influenced August Strindberg, but he turned away from Zola in interpreting naturalism. His approach to naturalism is less scientific and less deterministic than Zola’s. He is more selective and impressionistic. Strindberg’s characters are not the products of genes or their social circumstances, as Zola’s characters are. He believes that people are not created by their class but they belong to a particular class. He mainly delved into the psychology of his characters whose emotional lives determine their actions. However, Zola is more popular as a naturalist writer than Strindberg.

To sum up: Naturalistic literature is more science based literature where its characters are affected and are within the pressure of external and internal factors which make them almost impossible to adapt in the society and environment they are living in. The current research has been planned to be viewed from the theoretical modality that has been described and elaborated in this chapter.

### **Chapter III**

#### **Textual Analysis**

The present study attempts to analyze this text with the theoretical modality, Naturalism: The Theory of Adaptation. This novel affirms the idea of naturalism that inability to adapt oneself in one's own environment, society and culture costs his/her own disaster, here the life of the protagonist. In other words, this text explores the idea that the relationship between human existence and environment is very intricate but intrinsic. Expecting to live on the earth transcending environment is to invite one's own failure. It is human predicament that the story tries to deal with.

#### **Story in Brief**

The story begins with the arrival of a mysterious stranger named Griffin in the English village of Iping, in west Sussex. He is the protagonist who comes there to stay at the local inn, the 'Coach and Horses'. His arrival evokes fear and curiosity in its inhabitants. He wears a long thick coat and gloves, and his face is hidden entirely by bandages, large goggles, and a wide-brimmed hat. He is extremely reclusive and demands to be left in solitude. He spends most of his time in his rented room working there with a set of chemicals and laboratory apparatus. He gets out of the room only at night.

People's doubt towards him grows because a series of mysterious burglaries occur in the village in which the burglar easily escapes the victim's notice. One morning, when the innkeeper Mrs. Hall, enters his room, she is shocked to see his clothes scattered and some of his clothes along with some furniture springing alive in the mid-air. In the later days, while having hot discussion with her, he removes the bandages revealing his true identity of invisibility. Police is called to arrest him but he escapes. On the way, he meets

and frightens a tramp called Thomas Marvel. With his invisibility, he compels him to work with him as his assistant. Together with Marvel, the invisible man returns back to Iping to steal the three books and apparatus of his, from the inn. There he also teaches a lesson to Mr. Bunting and Mr. Cuss who have interfered with his solitude.

But after the theft, Marvel tries to deceive him by exposing his reality to police. So, the invisible man chases him, threatening to kill him. Marvel enters in an inn called Jolly Cricketers. The invisible man is shot by a black-bearded man. He is severely wounded. So he takes refuge in Dr Kemp's shelter and to whom he reveals his true identity —Griffin, a brilliant medical student and also a school mate of him. He also reveals about his shifted interest from Medicine to Physics. He exposes too, about how he achieved invisibility. He states that when he was making experiments on invisibility, due to his economic crisis, he also stole his father's money to buy scientific apparatus which actually didn't belong to his father. So, he commits suicide.

While sharing all his experiences with Dr Kemp, he further states that his purpose of attaining invisibility is to establish the 'Reign of Terror'; he asks Kemp to coordinate him in his plan. But he anticipates police administration to kill him. Eventually, he is cruelly killed by people near the Jolly Cricketers which is in the city, at the bottom of a hill.

### **Science Addiction Leading to Self Centrim**

The protagonist, Griffin since his childhood is highly interested in science and scientific discoveries. He, at first is so indulged in science that he makes primary relationship with science and the secondary relationship with the family. So he steals money from his own father to buy apparatus for scientific experimentations. Father commits suicide after being robbed by his son thinking that he can't stand the public

scandal. But Griffin doesn't have any sense of guilt and remorse; rather he says he is the victim of his own sentimentalism.

Since he is very poor, he foresees his upliftment of his standard through science. That's why, he chooses science as his means to erase his poverty. He does not see any other means through which he would be able to uplift his economic status and gain popularity abruptly, except science. He was a good student of science in both levels: school and college. He shifts from medicine to physics because one day, he infers about invisibility which is only possible with proper study of light. He mainly devotes his time in the study of relationship between transparent objects and reflection and refraction of light. He detects that if the objects are transparent, light easily passes through them and there is neither reflection nor refraction of light. Thus, the objects become invisible. His further study also reveals that except the pigment of hair and the color of blood, each and every part of human beings is transparent. In order to make them transparent too, he applies certain chemicals which change the colours of them, but their functions remain the same. After accumulating all the required knowledge and chemicals, he says:

I went on working; I got nearer and nearer making my formula into an experiment — a reality. I told no living soul because I meant to flash my work upon the world with crushing effect and become famous at a blow. I took up the question of pigments to fill up certain gaps, and suddenly I made a discovery in physiology. [. . .]. I was alone; the laboratory was still, with the tall lights burning brightly and silently. [. . .] One could make an animal — a tissue — transparent ! One could make it invisible! All except the pigments. I could be invisible. (139)



His involvement in science with heart and soul makes him blind and over ambitious. He becomes blind in the sense that he only sees the merits of his plan. He feels he has found everything he wished. His sense of optimism is more sharpened and becomes more lively. Being swept away by the false optimism, he happens to make a bias decision which the following statements clarify. He says, "And I beheld, unclouded by doubt, a magnificent vision of all that invisibility might mean to a man. The mystery, the power, the freedom. Drawbacks I saw none" (140). He later on experiences a larger heaps of disadvantages which he did not imagine he would have to face them. He has to suffer from frostbiting, staying out of the shelters; he has to go on fasting for days; even though he has clothes, he can't wear them. He is chased from place to place and is made restless wherever he goes. These all series of problem is the result of his blind faith on the science.

His over ambition is also the gift of his involvement in science. No doubt, he is a good student of science, but he works for attainment of such achievement which contradicts with the law of nature. All his life, he devotes his efforts to attain invisibility and apply it for his betterment of life. Ironically, everything goes against his expectation. His life becomes worse even than that of an ordinary human being. His life is then, no different and no better than that of Frankenstein. If the protagonist of the novel, *Frankenstein*, his family and his relatives are ruined due the monster created by Frankenstein himself alone, Griffin's own invisibility costs his own life. Because of his high-ambition, he attempts to invent an alternative mode of existence which nature denies; it (nature) doesn't permit him to live his life being invisible. He becomes the victim because he is the first man who experiments his finding.

In the name of uplifting his socio-politico-economic condition, he enters the realm of science but he evolves as a more and more selfish man. He begins to do the things irrespective of society. His intimacy with science makes him forget everything about his family, society and the world. He neither gives any information of his achievement to the world, nor he receives anything from it. He is too, cut off with the information of the world. He has no interest to the world he is living in; no interest in the society where he was brought up and; no interest in the nature or environment that sustains him. Before science everything appears minimal to him. For him, it is only science which interests him, which can better bring him up and can better sustain him.

His addiction with science can be inferred in three major instances. Firstly, when he recently arrives at the 'Coach and Horses' leaving his scientific apparatus in Bramblehurst Railway Station. Secondly, after his father commits suicide when he has to devote his time for father's funeral forsaking his experiments in the lab . Finally, when he is chased away from the inn 'Coach and Horses' leaving all the scientific apparatus and books consisting of some scientific formulae. In the first instance we can see that Griffin has just arrived in the inn damp and frost-bitten asking for a room and fire. Even though he is not properly recovered from the biting cold, his possessions left in the station begins to haunt him. He says to Mrs. Hall, "I have some luggage at Bramblehurst Station" (26). He also asks her how he could have it sent. When the things are brought to his room, he begins to unpack them in such a haste that it seems as if he was starving due to lack of them. His luggage consists of a couple of trunks, and a box of books with incomprehensible handwriting. Forgetting immediately about Fearenside's dog's attack at him, he is forth with lost in his job. He himself in the manufacturer of those things. The narrator describes the scenario saying:

He flung himself upon it (luggage) with extraordinary eagerness and began to unpack it, scattering the straw with an utter disregard of Mrs. Hall's carpets and from it he began to produce bottles — little fat bottles containing powders, small and slender bottles containing coloured and white fluids, fluted, blue bottles labeled poison, bottles with round bodies and slender necks, large green glass bottles, large white glass bottles with glass stoppers and frosted labels . . . . (39)

The aforementioned statements are the example of the fact that his relationship with science is never minimal. The varieties of bottles with diverge chemicals suggest this fact. It takes him ages to produce them. Being shocked with such a large varieties of apparatus, the narrator expresses, "The Chemist's shop in Bramblehurst could not boast half so many. Quite a sight it was. Crate after crate yielded bottles until all six were empty" (39). The narrator means to say that the sight would astound not only to the common people of Iping but also would shock the chemist of the village.

Secondly, he is not even a bit shocked by his father's suicide. Rather still some scientific facts and formulae were roaming in his mind. Though temporarily he has to leave the world of science for his father's funeral procession, his mind and soul were still in the world. Instead, he says that the funeral procession is "really not my affair" for everything in the funeral is "all like a dream"(142). This dream is shattered and replaced with reality when he re-enters his room because he adds, there were the things he knew and loved and "there stood the apparatus, the experiments arranged and waiting" for him (142). In this sense, he is an extraordinary person because things in the real world are dreamy for him and dream-like scientific world is more real as well as more ground rooted.

Finally, after being suspected and chased away by the Iping villagers, he meets a tramp and a drunkard, named Thomas Marvel whom he wants to use just to get those possessions back from the inn. At that time, he even forgets about his revenge against Iping people. In the beginning, Griffin is mild to Marvel but as he knows, Marvel is reluctant to work for him, he becomes harsher; he threatens that he would make him his tool at any rate. His harsh treatment to Marvel is the superficial manifestation of his underlying obsession in the science. Had he not been the addict and slave of science, he would not have been so much worried about his possession of the station; he would not have been so unkind to his father and ; he would not have treated Marvel so harsh. Thus, whatever he does, is the result of his excessive inclination towards science. The very scientific obsession paves him the route to self-centrism.

Self-centrism refers to the state where a person is guided by his or her own personal interest; where he/she gives priority to oneself in each and every decision and; where social services and common good become secondary. When we talk about self-centrism, we are referring to that sort of behavior which is oriented towards the self. Self-centred man doesn't care for other's pains and pleasures but only thinks about what pleases and tortures him/her. The protagonist, Griffin, all the time is guided by his own interest. When he first entered the realm of science and medicine, he thought properly whether his entry there would give him some benefits or not and; whether the realm would enable him to uplift his position or not. He pays no heed to the common norms that scientific discoveries and inventions are the wealth of all regardless of race, caste, class and country. Therefore, he is a self-centered man.

His self-centrism can be discerned in his act of robbing his own father to purchase some scientific apparatus for his experiments on invisibility. He doesn't feel even a bit

sorry to commit the thievery. His father commits suicide when he comes to realize being robbed by his own son. The money he robbed was actually not the money of his father, but he kept it for his neighbour. Due to fear of public shame, he commits suicide. But Griffin thinks that he is not the cause for his father's death, rather it is his father's own sentimentalism which took his life. He also doesn't take the matter of attending the funeral seriously for he assumes it is really not his affair. He has been indulged in his own interest to such an extent that the familial and social bondages and responsibilities become secondary and hackneyed. Such bondages and responsibilities are illusions for him which we come to know by his statement. He explains:

Re-entering my room seemed like the recovery of reality. There were the things I knew and loved. There stood the apparatus, the experiments arranged and waiting. And now there was scarcely a difficulty left, beyond the planning of details. I will tell you, Kemp, sooner or later all the complicated processes. (142)

The next instance where he appears a self-centred man is the moment when he decides to keep his discovery regarding invisibility secret. After leaving London for Chasselstowe, he encounters with a professor of science named Hobbema, whom he calls "a scientific bounder, a thief of ideas" (139). He is afraid of the professor for he, time and again, keeps on prying on his experiments. He doesn't like his professor to keep eye on his experiment. He is afraid of it for the reason that his findings might be transferred and be flashed out publicly. He wants it be kept secret so that he himself alone would be the consumer of the product and he constantly can use it for his personal benefit.

Had he let his experiments and its discoveries be known to his teachers and to the world, his life would not have been at stake. Perhaps, the invisibility would not have been a shock and matter of doubt to the living human beings. The world would have gradually digested or accepted his discovery, hence, he would not have been fallen into his own trap. Since he is a selfish and self-centred man or a man of capitalistic sort, he tells no living soul about the discovery. He falls into the self-made trap. Besides, he is also a victim of his desire to become famous at a blow. He fails to know that popularity earned, not abruptly but gradually like a process, is long lasting. Popularity gained instantly may prove disastrous sometimes, like in the case of himself.

The invisible man seems unsocial and non-political. He doesn't know that there is a complex network among human beings. That's how, society runs and an individual within it (society) secure his/her harmonious existence. Society runs with reciprocity and mutual co-ordination among the men. But Griffin is so obsessed with his plans and intensions that he becomes self-centred and forgets to respect the rights and liberty of others. His treatments towards almost all the people is unsocial and harsh. He treats Teddy Henfrey (a clock jobber), Mr. and Mrs. Hall, Mr. Bunting and Mr. Cuss (a doctor) very roughly and harshly. His treatment even to a poor drunkard and a tramp, Thomas Marvel, is not different. He asks Marvel to co-ordinate in his project, not in the language of etiquette but with the language of threats and curses. He says to Marvel " I shall have to make use of you. [ . . . ] You are a poor tool"(99). He further threatens him saying "Oh! shut up [ . . . ] you do what you're told. You'll do it all right. You're a fool . . ."(100). This threatening language compels Marvel to do the things which actually, he doesn't want to. He agrees to work for the invisible man because life for him is very precious and he wants to save it.

Because of such nature of him and out of the invisible man's fear, Marvel reluctantly agrees to bring his three books of memoranda and other possessions from the Coach and Horses from where, Griffin has been chased. After accomplishing his mission, Marvel tries to make his own separate route. He tries to escape away from him as soon as and as far as possible. He soon turns out to be Griffin's enemy being chased in the Jolly Cricketers, an inn in a place called Burdock. The way Marvel is terrorized is revealed when the narrator remarks:

Footsteps approached, running heavily, the door was pushed open violently and Marvel weeping and disheveled, his hat gone, the neck of his coat torn open rushed in made a convulsive turn, and attempted to shut the door. It was held half open by a strap 'Coming' he bawled, his voice shrieking with terror. He's coming. The 'Nvisible Man! After me for Gawd's sake, 'Elp!' Elp!' Elp. (113)

His manners and behaviours are same even when he meets his college friend, Dr Kemp. He threatens him "If you shout, I'll smash your face. [. . .] I'm an invisible Man. It is no foolishness and no magic" (123). His irritability and short temper become his own enemy which prevent him from being a sociable man. On the one hand, "Communication with the world beyond the village, he had none" (144), and on the other hand, communication within the village where he is living, is very less or slight. So, he became self-centred. That's why, he couldn't adapt himself within his society and became an adaptive failure.

He is denied the help by anyone wherever he goes. Nobody is willing to assist him for everybody sees the flavor of self-centrism in his plans, acts and manners. He hopes to be helped by everyone in his plan but he can't abandon his own plan for the sake

of others. Communal interest appears minor one before his own plan. In the inn, the Coach and Horses, he is denied lodging and fooding service because he wants it (inn) to serve him smoothly even after he has not cleared his dues. Besides, he does not want any member of the inn to interfere him in his job. Also he doesn't like his secrecy to be known to them. Marvel also forsakes him because he, too, detects his flavor of self-centrism. He doesn't like the way the invisible man threatens him. Because of the force imposed on him, he agrees to work for the invisible man. Seeking the right opportunity, Marvel too, forsakes him forever. Then, he begs Dr. Kemp to assist him.

Since Dr. Kemp is a learned person, he identifies his flavor of self-centrism within a flash of time. He asks Kemp's assistance in the following words:

What I want, Kemp, is a goal keeper, a helper and a hiding place an arrangement whereby I can sleep and eat and rest in peace and unsuspected. I must have a candidate. I must have a confederate. With a confederate, with food and rest, a thousands things are possible. Heitherto I have gone on vague lines. (182)

According to the invisible man, he needs all the aforementioned things just to establish and extend the 'Reign of Terror' of which Kemp was absolutely against of. His self-centrism is not anticipated even by his own collegemate, Dr Kemp. Rather he initiates plans to erase his self-centrism forever from the earth. Thus, his self-centrism arisen due to scientific obsession, doesn't get proper environment, irrigation and fertilizer to blossom hence, he dies out.



## Search for Solitude

If Griffin's inclination towards science becomes the curse for him and makes him an adaptive failure, more than that, his stay in a village and his experiments there become the greater curse for him. He comes there seeking solitude which is the must for scientific experimentations but which the illiterate and ignorant villagers cannot comprehend. So he becomes the man of hatred and disgust. Therefore, the narrator says:

[P]eople in Iping on the whole agreed in disliking him. His irritability, though it might have been comprehensible to an urban brain-worker was an amazing thing to these quite Sussex villagers. [. . .] They, drew aside as he passed down the village, and when he had gone by, young humorists would up with coat collars and down with hat brims and go pacing nervously after him in imitation of his occur bearing. (46)

People of Iping begin to take him in some what different way. They behave with him as if he is not an ordinary creature just like us from this earth, but as if he is a strange and mysterious creature from the another world. They like him, put their coat collars up and the brims of their hat down so as to cover their faces perfectly. Even little children would call him 'Bogey Man'. However, he has the anticipation of his hostess to great extend, who turns her deaf ears even towards her husband's suggestion.

There is a close affinity between solitude and rural area. Their relation is like the relation of nails with that of muscles. If urban area is always identified with noise, pollution and mob, rural area has everything to do with peace, freshness, and solitude. One's individuality and solitude get respect to a larger extend there. It is the taste for solitude that drags Griffin to a village called Iping. His hunger of solitude seems to be

satisfied even in the inn of the village. The staff of the inn tries their best to respect his desire of solitude. Things begin to go wrong from the moment he can't respect others desire for peace and solitude. A series of guilts and crimes committed by the hero disturbs their solitude too. He smashes many glass utensils in his room with a loud sound that annoys the innkeeper and her customers.

Likewise, he disrespects Mr Buntings's family's solitude when he breaks into his house for burglary. Series of such heinous crimes committed by the invisible man himself, compel Iping people to interfere with his solitude. They begin to suspect him, his manners, his activities and his plan. Later when he rearrives to the inn after being chased, he punishes Mr Bunting and doctor Cuss for disregarding his desire. When these two people were prying on in his possession, he says "since when did you learn to pry into an investigator's private memoranda ? [ . . . ] since when did you learn to invade the private rooms of a man in misfortune ?" (89). His this remarks also affirms his love for seclusion. Here lies an irony. The irony is that he wants his desire of solitude be respected, but he fails to respect others'.

Griffin is a tormented hero of this novel. He feels himself being beaten by the society. He suffers from the inferiority complex. As we know that he is from a family which is poverty-stricken because of which his father cannot afford him what he is interested in. He steals the money for he has no other way to fulfill his goal; he feels helpless. He can't live in the society holding his head high. Therefore, he prefers to live in solitude. His feeling of poverty-stricken and helplessness are the implicit causes that he considers himself too inferior. So, he feels safe and comfortable to live in solitude; he finds the actual solace of life there. He foresees that he won't be able to strengthen his status living and struggling with the men; he also doesn't see the possibility to uplift

himself just by doing what the ordinary people do. He wants to do something extraordinary and it is possible only in solitude where he can think over the matters with full concentration. He wants to think properly over his inference of invisibility. Invisibility is a means for Griffin to compensate for his subject felt inferiority; it is also a means to compensate for his subjectively conceived impoverished background.

The protagonist also uses his eyesight and occupation as a means to affirm his solitude. He reveals to the hostess of the inn that professionally, “I am an experimental investigator. [. . .] My reason for coming to Iping was a desire for solitude. I do not want to be disturbed in my work” (31). He says so to alert the innkeeper that nobody should disturb him. Furthermore, few lines below he deceives her by pretending he has got bad-eyesight. He elucidates:

My eyes are sometimes so weak and painful that I have to shut myself up in the dark for hours together — lock myself up sometimes — now and then. Not at present certainly. At such times the slightest disturbance, the entry of a stranger into the room, is a source excruciating annoyance to me. [. . .] It is well these things should be understood. (32)

These lines explore the fascination of the protagonist to be in solitude atmosphere inside the boundaries of four walls without any sorts of external disturbances and whatever he speaks, it is because of his love for solitude .

The protagonist chooses to stay in solitude to bring change in his life but his long stay in it, has another far reaching consequence. He becomes a sort of criminal. Evil things take place in his mind. To resolve his problems, he doesn't beg help with anyone. Rather he steals the needed things from the people. He has to steal them to fulfill his

demands for he can't beg help with the people with whom he doesn't have any relation, and with whom he has communication gap. That's why, he steals money from his father to buy scientific apparatus; steals things from the departmental stores to satisfy his needs of food, shelter and clothing and; he burglars Mr Bunting's house to pay the dues of Mrs. Hall. All these evils come to his mind because of his long stay in solitude. He has got a very peculiar quality that when the whole world is asleep at night, he begins to roam around it. He finds it comfortable to do it. Likewise, he locks himself the whole day when the whole world is awoken and is busy in their work. His this peculiar behaviour is the result of his love for seclusion because of which he is a social misfit.

### **Artificiality with Anti-Social Attitude**

Artificiality refers to the human tendency where a man tries to live life in an unnatural way. To live in harmony with science and technology is artificial which nature doesn't permit. The world where we are living in is the gift of nature. When nature made it, it pondered properly over it. It had already decided what it would give to its living creatures and in return, it also expects something from these creatures. It doesn't let those creatures survive which tries to transcend its norms and values and which do not adjust themselves within their surroundings. It keeps its sharp eyes upon them that tries to rupture the normal way of living. It has also created some other agencies to normalize the mode of living. It is because of such agencies, Griffin becomes an adaptive failure.

Griffin's self made mode of living by being invisible, collides with the law of nature. He makes himself invisible by using chemicals like strychnine. Strychnine is a grand tonic which takes the flabbiness out of man's body. Besides it, he also applied other chemicals to discolour the pigments of hair and blood. By doing so, he makes

himself perfectly invisible. Because of his this achievement, he takes several advantages in many places. He succeeds in escaping from his landlord of Great Portland Street and also from the inn of Iping. He is content with his discovery. He also feels proud and great for he thinks he very successfully became able to deceive nature. But he is unaware of the fact that nature has created various agencies to regulate and to normalize the established mode of existence. One of the agencies that detects such invisible creature is dog which can do it through his good smelling sense. Even-though he escapes from the landlord, he is unexpectedly chased by a dog on his way. Therefore, he explains:

At the westward corner of the square a little white dog ran out of the Pharmaceutical society's offices, and incontinently made for me nose down. I had never realized it before, but the nose is to the mind of dog what the eye is to the mind of a seeing man. This brute began barking and leaping that he was aware of me. (156)

Only from this moment, the invisible man realizes that his invisibility can't over take or transcend the natural law. He used to think that no one would be able to detect about his existence of invisibility. On the contrary, his thinking turns upside down when he comes to know that the nose is the sense organ for dogs which enables them to know even about the presence of invisible man. These very dogs are also used to catch the criminal.

Among them, Griffin is the one who breaks the law of nature. So he ought to be punished by the nature. The nose is as precious and useful for dogs as eyes are to the seeing man.

He is also sensed again by Fearenside's dog in the Coach and Horses when his possessions, i.e., three books of memoranda along with some scientific apparatus, are being unloaded and are being supplied to his room. Nobody till then, knows about his

unusual existence of invisibility for he is always clad properly. Moreover, his ‘muffler’ and big ‘blue spectacles’ prevent other people from his face being seen. It is only the dog which jumps at him and nearly tears his skin apart. The jumping of the dog at him is the act of confirmation for the people of Iping who suspects him that he is not a man of ordinary sort. He himself admits the defeat of his fabulous achievement when he says “I had caught a cold, and do as I would I could not avoid an occasional sneeze. And every dog that came in sight, with its pointing nose and curious sniffing was a terror to me” (159). He then feels his achievement has really problematized his life.

His invisible life becomes even more problematic when it is a time for him for sneezing. He hides his physical body but can’t strangle his sneeze. His sneeze, emerged from nowhere, snatches the attention of the people standing or sitting nearby. On the one hand, he is an unfortunate man to have been born in such cold country like Britain where the dominant but painful season is winter and on the other hand, he has to undress himself whole naked to maintain his existence. In winter and rainy season when he does so, coldness penetrates into his body through his skin. His life then becomes worse than that of the animals. His suffering from coldness is manifested in his act of sneezing. So he says that sneezing becomes “a terror to me”. It has put his life at stake for several times. He always fears that his sneezes would attract people’s attention while he is invisible, so, he sometimes tries to strangle them.

Like winter and rainy seasons, nights of even summer season are troublesome for him. He says, “though the days are quite warm enough for an invisible man to run about stark—the evening are chilly. I want clothing—and other accommodation” (90). Since the invisible man is frequently chased from one place to another, for eg., from Iping to Port Burdock, he has to remove and throw all his clothes on the spot from where he is chased.

During the day time, he does not feel the need of those dresses so much. He feels quite comfortable being naked but when it's night, chilling cold begins to torture him. He feels the need of clothes which he doesn't have with him. Even if he has, he can't wear them. That's how he has problematized his own existence.

His invisibility proves a curse while and after eating. His mouth is also blocked with bandages. When he is hungry he goes to hotel and orders some food. After realizing that he can't eat it in the presence of other customers, he gives up the idea of eating - even if he is starving. It is because of this reason, he sends the hostess (Mrs. Hall) out of his room while it is the time to dine. He likes the presence of none during this period.

In invisibility, there are some loopholes. Among them, one is that his recently eaten food is utterly visible in his belly although rest of his parts are absolutely invisible. Because of it, he can't take his meal whenever and wherever he likes. Rather he has to starve even if the food is within his reach. This drawback of him, eases his enemy to catch him when he is an escapee, one of the most wanted persons in the village. Through his revelation of this secrecy, Dr. Kemp comes to know about it. So while helping to police administration (Colonel Adye) he says "Bear in mind, his food shows. After eating his food shows until it is assimilated. So that he has to hide after eating" (189). This loophole of invisibility revealed to the police by Dr. Kemp becomes a great support to the police administration but a greater curse to Griffin.

Human beings are helpless and hopeless before the agencies and mechanisms of nature. They can try to ignore nature; can try to generate alternatives and; can try to transcend nature, but they can't be flawless. They leave some loopholes that contradict with agencies and mechanisms of nature and bring defeat of them. Griffin is no exception

of it. The aforementioned natural mechanisms like dogs, rainy and winter seasons, nights, sneezes, etc. are purposefully created by the nature. Such mechanism are to regulate the creatures who try to evade nature. Griffin doesn't like to live in accordance with the natural laws. Since nature also expects something from human being in return for what it gives, and since it can expect nothing from the protagonist Griffin, it denies his existence labeling him an adaptive failure. Beside nature, society too, interrogates his existence.

Society is a complex network of relation among human beings which is established to ease the lives of them who live there. So, in order to satisfy everybody's needs and desires, and to protect its members from the possible accident, it also sets some limits. Through these limits, it regulates the activities of its members. Anyone trying to rupture the limits or rules is punished by it. It is because of the very reason, society turns against Griffin who, by rupturing the limits has interfered the other human lives. So, society takes many steps to erase the existence of him and finally it succeeds. In this story, everyone except the invisible man, works to carry out social norms and values. That's why, they are against him.

Because of human tendency to hate the difference, the invisible man's survival or existence is denied in the society. The monster in *Frankenstein* is discarded and hated by the people, so is he. People living in a particular society have already determined some norms and values that what they should wear, how they should wear them, their food habits and so forth. His way of dressing up doesn't accord with their norms, therefore, he becomes an adaptive failure. He tries his best to adjust himself in the society even by covering his body with bandages for he realizes that it is almost impossible to survive being totally invisible. So he tries to veil his identity of invisibility trying to adapt himself like the other common people. He, then, tries to give 'decipherable shape' to his



indecipherable one by dressing up from top to bottom. His dressing up is so strange that he does not let any of his parts be visible which proves odd to the villagers. His arrival in the inn is understood as a queer one when narrator describes it. He says:

He was carrying a little black portmanteau in his thickly gloved hand. He was wrapped up from head to foot, and the brim of his soft felt had hid every inch of his face save the shiny tip of his nose. [. . .] he wore big blue spectacles with side lights, and had a bushy side whisker over his coat collar that completely hid his face . . ., his mouth and jaws were completely hidden. All the forehead above his blue glasses was covered by a white bandage, and that another covered his ears, leaving a scrap of his face exposed excepting only his pink, peaked nose. (22)

The given lines describes the protagonist's strange way of dressing up. His this peculiarity makes him a sight of observation, thus, people's attention is easily grasped. Because of the very reason and due to his arrival in Iping at the unexpected period, there arises curiosity, fear and doubt among the inhabitants. Their doubt is more confirmed after Fearenside's dog barked and jumped at him. Hence, his dressing up puts him apart from the society.

Griffin does his best to veil his identity wearing mask from head to feet but how long does such veiled identity work? Unveiling of such identity is inevitable though sooner or later. His true identity is revealed when he has to confront with Mrs. Hall in the moment she decides to put an end to serve him any sort of service unless he clears all his dues. In fury, he reveals his identity.

The invisible man in Kemp's house narrates his experiences of various events generated because of invisibility. He states how he realized of many drawbacks which he didn't think about, because of his obsession in science. He, then feels his life unlivable. He is suspected and chased in many places. When he is in Drury Lane after being chased from an emporium, he begins to realize the disadvantages of his attainment. Thus, he remarks:

I had no shelter—no covering—to get clothing was to forgo all my advantages to make of myself a strange and terrible thing. I was fasting; for to eat, to fill myself with unassimilated matter, would be to become grotesquely visible again. [. . .] the snow had warned me of other dangers, I could not go abroad in snow – it would settle on me and expose me. Rain, too, would make me a watery outline. (169)

Society decides to disallow him food, shelter and clothing. It also makes many of its mechanisms active to arrest him. These mechanisms are unsuccessful to do the task. Fortunately, they are given the anticipation by weather. He hides his physicality and runs away from people's home but snow and rain give some sort of visible outline. He is exposed when snow settles on him. Similarly, rain also makes a watery outline of his body. He fears for being caught up by the society, the enemy of him.

Anyway, by hook or crook, he achieves what he expected. He is now in the position to earn or accumulate those things which he wants. He accumulates them through robbery. He robs the drawer of the vicar, Mr. Bunting, without letting anyone see that he did it, but he can't consume them. The things and money that he steals can't be consumed by him. He gives the robbed coins (money) to Marvel to keep them safe but he

takes them away from him along with the three books. The seeds of dissatisfaction are sown in him since the time he realizes that even the things accumulated by him can't be consumed by him. These seeds of disappointment germinate and grow in frustration.

The source of his frustration is the society itself. He has thought about invisibility simply because he would no longer be a poor man and he would transcend the rules and laws that prohibit the common people from doing whatever they like; he would never be blocked by these rules; he would be able to do whatever would benefit him. But everything goes reverse of his expectation. His life in the subsequent days turns even more miserable.

He himself shortens the thread of his life after he meets Dr. Kemp. Thinking that he would easily be infatuated and would come to co-ordinate him in order to establish and extend the 'Reign of Terror', he exposes his secrecy with Dr. Kemp. 'Reign of Terror is a mode of ruling according to which he would take some places like Burdock, the town of Kemp under his grip. Then he would as he says, "terrify and dominate their people. He would issue his orders. He can do that in thousand ways – scraps of paper thrust under the door would suffice. And all who disobey his orders he must kill, and kill all who would defend them" (184). This is how, he thinks, he would disseminate and intensify his mode of ruling.

His expectations are then, permanently hurt because Kemp had discovered all his plans but does the reverse. Instead of co-ordinating him, Kemp begins to plot against him. He doesn't like Griffin's idea of 'Reign of Terror'. Instead, he decides to give his total anticipation to the police administration, i.e., to the society. He, in his exasperation, realizes, "he himself had supplied the information that was being used so remorselessly

against him” (195). Ironically, his optimism and excitement turn in his despair. His hope to live in accordance with his plan grows dimmer for he is losing his heart. Kemp, in the request of the invisible man, feeds him and provides him with a bed to rest. Despite his threat, he sends the message about his presence in his house to Colonel Adye. Till his arrival, he also tries to engage him in chatting. But he detects about Kemp’s plan before Adye reaches to him and he disappears from there undressed. This time also, he takes the advantage of his invisibility and tactfully escapes from there. Revisiting him, he threatens Kemp to begin his ‘Reign of Terror’ by killing him first. Seemingly the threat was directed towards Dr. Kemp but in the deeper level, his threat was really a threaten to the society because Dr. Kemp has attached his existence with society; he will live so long as the society lives. Hence, he tries his best to protect it. Unlike him, Griffin has cut off his relationship with the society. So he would live after he destroys the society. His act of destroying it, begins with his challenge to kill Dr. Kemp. He states:

You are against me for a whole day you have chased me – you have tried to rob me of a night’s rest. But I have had food inspite of you, I have slept inspite of you, and the game is only beginning. [. . .] This announces the first day of the Terror. Port Burdock is no longer under the Queen, tell your Colonel of Police, and the rest of them, it is under me – the Terror! the Epoch of the Invisible Man. (198)

Nothing infuriates him more than Kemp’s deception to him. Feeling being deceived, he is so enraged that he almost forgets his earlier enmities with people like people of Iping, Marvel and so forth. His first prey is only Dr. Kemp, then police administrators like Colonel Adye, and he eventually thinks to overthrow the rule of Royal family, substituting himself in place of it. He desires to rule by terrorizing people; he

wants to establish a new epoch called the 'Epoch of the Invisible Man'. His this decision suggests that he now is the friend of none but the enemy of all. Everything: nature, environment and society is against him; his mode of existence collides with these things. As a result, he becomes an adaptive failure.

In order to make him kneel down before society, society itself begins to take some severe major steps. Dr. Kemp, who knows about Griffin's flaws, publicizes them. He accompanied by police administration, alert people. He appeals everyone to bar their houses against him. He suggests Adye to get dogs, especially bloodhounds, ready because even though they do not see, they will wind him up. Thinking that he might escape to other countries, he asks the security forces to guard railway station strictly. Besides, he also asks Colonel Adye to scatter the powdered glass on the footpath because as a man he will walk along it. Since he walks barefooted, he will leave some blood marks of feet, only the means that will enable the society to catch him there.

At the end, Kemp's house is on the seize of the invisible man. Kemp proclaims that the game which has already commenced will end with the victory of him. Kemp says "It's a game, an odd game — but the chances are all for me, Mr. Griffin, inspite of your invisibility" (197). He too, adds there, "I am the bait". Things go on as Kemp expected. Pretending that he has been chased, Kemp leads Griffin to the bottom of the hill to the town and he alerts the navy that the invisible man is approaching. The crowd in the town, witnessing the pursue, rally around Kemp. No sooner Kemp is about to be caught, the navy strikes the invisible man with a spade and knocks him down to the ground, where he is violently assaulted by the workers. Out of his sympathy towards the invisible man, Kemp tries to stop the mob (society) but it does not stop until his last breathe is over. Ultimately, the injured body of him begins to be visible slowly and gradually. The

invisible body being visible at the end suggests that truth is inevitable. It can't be eternally veiled or killed even if people try to do so. Visible form of existence is what nature has approved.

This's how, the story of collision of an individual with that of the nature and the society ends with the failure of the individual, Griffin. The case is not only applicable to Griffin alone, but to almost everyone desiring to make enmity with nature and society for his selfishness.

## **Chapter IV**

### **Conclusion**

The protagonist's longing for success but meeting failure is marked by his death caused due to his desire to be different. Death is the marker marking his failure. The experiment protagonist makes upon himself, i.e, to live life disregarding environmental, sociological and cultural phenomena, has been proved the utter failure.

The obsession Griffin sows in his mind germinates and grows to such an extent that he does not have time to transcend it and to think about his reality where he was living and he ought to live. His obsession is just to uplift his living standard and to enable himself to live prosperous life. He sees it possible only through science; he becomes a science addict. He feels life worth living only in harmony with science. Social and natural laws for him become his secondary premises. Such tendencies of him make him a social outcast or misfit.

No individual, no matter how hard he tries, can exclude himself from the society of his fellows, for life is imminently social. Man can progress only through co-operation in love, community and occupation. Invisibility in itself is a useless goal, not only to Griffin, but also to the rest of humanity. So Alder says "what a helpless absurdity an Invisible Man was—in a cold and dirty climate and a crowded civilized city" (11). For Alder the scientific invention called 'invisibility' is absolutely absurd which might put the life of its owner at stake. Greek philosopher, Aristotle opines that a man, first and foremost, is a social animal. Griffin unfortunately fails to realize the fact. That's why, he attempts to replace man as a social animal with scientific animal. Man may secondarily be a scientific animal but primarily, it can't never be.

His form is maladapted to deal effectively with the elements, climate and physical environment; all the forces of nature tend to expose him to detection. At nights, he is

compelled to wear dresses to protect himself from the chilling cold. To wear dresses is to come in the form of visibility. During snowy and rainy days, he exposes himself to them under the open sky since rain and snow make watery and snowy outline of him. Dogs bark and jump at his invisibility. All these occur out of his maladapted form.

Griffin's intention and the principle of Darwin clash when we go through this novel. Darwin, the proponent of the laws of evolution, opines that each species come into existence by a slow and gradual process. Environment plays the greatest role for the physiological formation of each species. No species came into existence accidentally. But the protagonist, Griffin, tries to be an exception of the Darwinian law of evolution. The secret behind Griffin's failure is that he collides with Darwinism. He almost disregards the greatest determining element of any species. He substitutes environment with 'science' and 'evolutionary process' with 'revolutionary' one. The reason for the substitution is his wish to make his life prosperous and be popular 'at a blow'.

Beside the biological and physiological adaptation, sociological factor is also the one which no individual can deny and defy if s/he is to assert her/his existence. Man, as Aristotle says, is a social and political animal. His life beyond society is not only incomplete but also cannot be imagined. Griffin is just a reverse of what Aristotle views man actually as. In other words, he is unsocial and non-political fellow. His low degree of social interest, his exclusion tendencies and strivings for grandiosity render his survival impossible. Darwin's concept of evolution has been applied to other sectors like politics, society, culture, etc. too. For its evolution, society selects those social and physical mechanisms such as the ability to cooperate, social interest, and empathy that will best enable the human race to survive and progress. Without these traits man must perish. Griffin as a human being falls beyond these criteria.



To a shellnut, Griffin's failure to acknowledge the role of environment, value of reciprocity in society, laws of Darwinism and also his obsession in science render him an unsuccessful figure. The present research work concludes that the chief cause behind the tragic end of the protagonist is his inability to adaptation. His longing to be different proves detrimental to his life.

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