

Tribhuvan University

**Primitiveness and Evolution in R.L. Stevenson's *The Strange Case of
Dr Jekyll and Mr. Hyde***

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of the requirement for the Degree of Master of Arts in English**

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Approval Letter

This thesis entitled “Primitiveness and Evolution in *The Strange Case of Dr Jekyll and Mr. Hyde*” submitted to the Central Department of English, Tribhuvan University by Mr. Raju Acharya has been approved by the undersigned members of the Research Committee.

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Abstract

This research on *The Strange Case of Dr Jekyll and Mr. Hyde* tries to illuminate the primal instinct that is inherent in the human psyche, which is responsible for the escalation of disorder, crime and immorality in the ordered society. The barbaric attributes of primitivism and the mild personality of the society are both mixed in order to show how the psychological evolution undergoes within the human mind. It is evident that Dr Jekyll is compelled to transform into Mr. Hyde so that he can do abnormal things that are scandalous for a normal polite society. This research aims to expose the fact that all human beings as we meet them are commingled out of goods and evils. Dr Jekyll is transformed into a cruel and despicable Mr. Hyde after he takes an elixir created by himself in his laboratory. Behind the split personality disorder or schizophrenia, there is disturbing psychology. Stevenson represents the dual personality of Dr Jekyll and Mr. Hyde as a conflict between the good and evil sides of the human psychology. The implication being that we all suffer from similar conflict, but this case was heightened and amplified by Dr Jekyll imbibing a drug potion.

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I. Duality of Subjectivity and *The Strange Case of Dr Jekyll and Mr. Hyde*

This project digs out the inherent primitivism that exists within the human beings. It explores the atavistic and immoral behavior of the protagonist Dr Jekyll, who transforms into Mr. Hyde and act as an antagonist in R. L. Stevenson's novella *The Strange Case of Dr Jekyll and Mr. Hyde*. It also excavates the dual psychic nature of main character Jekyll in order to show the different kinds of activities that are the outcome of the conscious and unconscious both levels of his psyche. The psychological evolution that undergoes within the mind of the protagonist leads to the bifurcation of his personality, primarily as a civilized and well-recognized social being and secondarily as a savage who attempts to spread havoc and chaos in the society by his immoral and barbaric activities. This research tries to foregrounds the dichotomy of his personality highlighting both of his conscious and unconscious activities along with the foregrounding of the psychological evolution, which undergoes within the mind of the protagonist that transforms him repeatedly from primitivism to civilization.

This research keeps its spotlight on the psychological evolution of his protagonist who frequently suffers from the multiple personality disorder. The irrational and immoral activities conducted by him in the society are the instances of the traces of inherent primitivism within him. Being guided by the underlying undercurrents of his psyche, he commits various criminal activities that are related to his unconsciousness; for instances he tramples over the girl and murders the well-recognized person Sir Danvers Carew. By highlighting such barbaric and immoral activities of Mr. Hyde, this research aims to illustrate the attributes of primitivism that every human being possesses within his mind. Besides this, this research also makes

its efforts to dramatize the evolutionary attempts of Mr. Hyde to get rid of his primitivism to be transformed into civilized being.

Stevenson's novella *The Strange Case of Dr Jekyll and Mr. Hyde* demonstrates the psychological evolution of the protagonist from primitivism to civilization, from immorality to morality, and from irrationality to rationality. It illustrates the change personality of human being in relation to his psyche. The personality of the protagonist has been portrayed as swinging and dangling between the stage of primitivism and civilization. Neither has he got totally inclined towards the civilized society nor, can he attached to the moral and civilized society.

The irrational and immoral atavistic activities along with the psychological evolution of the protagonist in the text can be excavated from the story. The story begins when Mr. Utterson and his cousin, Richard Enfield are on their customary Sunday walk when they pass by a weathered and uncared for door. The observation of the door provokes Enfield to tell Utterson of a horrible event that he witnessed in, which a man runs over a child injuring her. He describes the man as loathsome and somehow giving the appearance of deformity although he cannot say exactly what the deformity is. As the events of the incident unfold, Utterson begins to ask questions of his cousin leading to the realization that it is none other than Edward Hyde, the man to whom his client, Dr. Jekyll, has willed his entire estate.

Eventually, Utterson has never met Mr. Hyde nor knows anything about him; he sets out to find more about him and his relationship to Dr. Jekyll. He suspects that blackmail is involved. He visits Dr. Hastie Lanyon an old mutual friend and colleague of Dr. Jekyll's. Dr. Lanyon knows nothing of Hyde and furthermore tells Utterson that he has not seen Dr. Jekyll in a decade. They have had a falling out over some

scientific experiments of Jekyll's that Lanyon calls "unscientific balderdash" and that Jekyll became "wrong in the mind" (11).

Utterson, deciding that he must meet Hyde, positions himself near the door from which Hyde exits and enters to watch and wait for an opportunity. "If he be Mr. Hyde I shall be Mr. Seek," he says (13). The opportunity finally comes one night and Utterson boldly approaches Hyde and has an unpleasant encounter but nothing more. Hyde acknowledges that he knows of Utterson and gives him his address remarking, "It is as well we have met; and apropos, you should have my address" (15). He gives Utterson the address of his apartment. Utterson regards him with disgust and loathing and wonders if it is "the mere radiance of a foul soul" (16).

Utterson visits Dr. Jekyll's home and questions Poole, Dr. Jekyll's loyal butler. He learns that the servants have instructions that Hyde may come and go as he pleases and that the servants are to obey him. Utterson fears that Hyde knows of the will and intends to murder Dr. Jekyll.

Upon confronting Dr. Jekyll with his concerns over Hyde, Utterson is told by Jekyll that he can rid himself of Hyde any time he wishes. He wants the matter dropped and tells Utterson that he does not understand the situation. No changes will be made to the will.

A year later, a brutal murder is witnessed by a maid looking down from an upper story window. She recognizes the murderer as Mr. Hyde who had visited her master once. She witnessed Hyde cruelly clubbing and trampling his victim to death. Upon hearing the account of the murder and identification of the perpetrator as Mr. Hyde, Utterson takes the police to the quarters of Mr. Hyde where the evidence of his guilt is found.

Later that day Utterson goes to see Dr. Jekyll and finds him seated by the fireplace looking deathly ill. He confronts Jekyll and asks if he is hiding Mr. Hyde. Jekyll assures him that he is not and tells Utterson that he will not see Hyde again. He hands Utterson a letter that he claims to have received by post and which was signed by Mr. Hyde. The letter assured Dr. Jekyll that he, Edward Hyde, had escaped. Upon leaving, Utterson questions Poole as to the deliverer of the letter and Poole assures him that no letter was delivered that day by anyone personally or by post. This revelation causes Utterson to be alarmed and he requests input from his trusted head clerk. The clerk, who is an astute observer, recognizes the writing to be identical except for the slope to that of Dr. Jekyll's. Utterson immediately jumps to the conclusion that Dr. Jekyll forged the letter to cover for Hyde.

For a matter of months Dr. Jekyll's demeanor and social activities appear to return to normal. However, it is not long before he begins to isolate himself once again. Alarmed at the change and worried for Jekyll's well-being Utterson pushes once again to investigate the cause of Jekyll's return to solitude.

Utterson goes to visit Dr. Lanyon and finds him in severe decline and obviously near death. Dr. Lanyon tells his friend that he has had a great shock and forbids Utterson to talk of or even mention the name of Dr. Jekyll. Dr. Lanyon is dead in a matter of two weeks. A letter is left to Utterson from Lanyon with the instructions that it is not to be opened until after his death. Inside the envelope is another sealed letter that was not to be opened except upon the death of Jekyll.

The day comes when Poole summons Utterson to the house believing that his master has been injured or killed by Hyde and that Hyde is still present in his master's chambers. Utterson comes to his aide and together they break down the door. Protests come from behind the door in the voice of Mr. Hyde and the pair is convinced that

Hyde has indeed killed Dr. Jekyll. As they burst through the door, they find the distorted body of Hyde dressed in the clothing of Jekyll dead on the floor with a vial of poison in his hand. They only know that they must now find the body of their friend and master Dr. Jekyll.

Instead of Jekyll's body a packet of letters and documents are discovered, one of which is a letter to Utterson and a new will naming him as the beneficiary. The letter instructs Utterson to read the account of Dr. Lanyon that was in his possession already and then to read Dr. Jekyll's own confession.

Upon the reading of Lanyon's letter and Jekyll's confession the story of Jekyll's experimentation with the metaphysical nature of good and evil unfolds. His desire to be free from the conflict from his fleshly desire and the spirit of good was at the heart of his experimentation. He believed that if each side of man's nature could be housed in a separate identity that his suffering would be alleviated. His initial ability to split off the evil nature to freely roam and commit acts of debauchery and evil were seen by him as a success. Initially able to control the split by means of a potion he arrived at the time when a potion was no longer necessary. The evil side in the form of Mr. Hyde began to emerge without warning and to dominate the person of Dr. Jekyll. The inability to control his evil side eventually led to murder and eventually to his death.

By the profound use of the ideas that have been formulated in the discourse of evolutionary psychology, this research foregrounds the basic traits of primitivism that ultimately tends to be evolved into the civilization. Civilization comes in response to savagery. It has significance in relation to savagery. The natural process of savagery to civilization has a relationship with the development of moral ethics.

The concept of 'evolution' is variously applied to the development of individuals, species, cultures and societies. In addition, the concept of psychology is used to study the psychic nature of human behavior. Therefore, Evolutionary psychology is a theoretical approach to psychology that attempts to explain useful mental and psychological traits, such as memory, perception as the functional products of natural selection; human beings in the process of evolution adopt language. It is interpreted in terms not only of individual but also of racial development. Its belief is in a unilinear scale of culture where human progressed from savagery, through barbarism to civilization and where savage humankind of present world represent a survival from the earliest condition of humankind. It looks culture simultaneously backward and forward. Evolutionary psychology dwells with these ambivalences about the nature and direction of change, the possibility of progress or degeneration, the relation of savagery and civilization, the influence of environment and heredity and the relation of the individual and the race. It emphasizes the gradual, developmental progress from primitive to refined society and explores how language, religion, science and morality had developed as part of the natural progression from savagery to civilization. Is evolution teleological directed; or a process of random change? How far does the past survive into the present? At the heart of these uncertainties lies the contested nature of the evolutionary mechanism, which valorizes the endurance and resurgence of primitive memories, their ability to regenerate an important modernity. Herbert Spencer says in his *Principles of Psychology*: It holds that individuals remember their ancestral and racial experiences unconsciously, through their instincts. It describes how, conscious memory passes into unconscious or organic memory. (3)

This research seeks to the theories that have been formulated and evolved in the discourse of Evolutionary Psychology. In particular, Evolutionary psychology studies the binary relations between savagery and civilization, the unconscious and the conscious psyche and past and present. In this theory, we can understand that heredity influence is there in human beings, past may live on unconsciously or consciously within the present. Energies associated with the past may be rejuvenating or destructive. “The sense that the line between individuals and collective memory is blurred and that the unconscious is not just a personal but a racial phenomenon too, is a fundamental belief in evolutionary psychology” (Spencer 4). Evolutionary psychology explores compose of two distinct consciousness a waking and a dreaming self. It links the ‘pleasure of aesthetic fancy’ to that of good romp, in which we rejoice to throw off for a few moments shackles of adult life and to return the condition of spontaneous childhood. “The Manse” published in *Scribner’s Magazine* in 1887, suggests, “The quest for ancestral origins conveys a thrilling sense of immortality; yet underneath the excitement lays a potentially more unsettling perception of mysterious and uncontrollable hereditary forces. For evolutionists the childhood imagination is like oral culture representative of an earlier stage of evolutionary development. (106)”

Evolutionary psychology is one of many biologically informed approaches to the study of human behavior. Along with cognitive psychologists, evolutionary psychologists propose that our behavior can be explained by appeal to internal psychological mechanisms. Evolutionary psychology is fascinated by its dark side, the theory of degeneration, which explores the contemporary ideas about savage resurgences and raising unsettling questions about the relative influence of heredity and environmental pathologies. The theory of degeneration amounted to a reassessment of progressive narratives of evolution and a recognition that life does not

always advance from the simple to the complex. Theory of degeneration is understood as a morbid condition of the nervous system and one, which can be biologically transmitted to one's offspring. It is used to articulate middle-class fears about the emergent forces of democracy, socialism and mass society. Degeneration theories traversed literary, social, cultural and political as well as scientific discourse. As is well known, they responded to and fed into concerns about racial decline, focusing on the city and the rapidly multiplying urban working classes. It is the study of the psychological adaptations of humans to the changing physical and social environment, especially of changes in brain structure, cognitive mechanisms, and behavioral differences among individuals. Anthropologist, E.B. Tylor remarks in *Primitive Culture*: Modern "savages" as example of 'an early condition of mankind', which notes the endurance, even in modern Europe of cultural 'survivals' carried on by force of habit in to a new stage of society (4).

Evolutionary psychology focuses on the evolved properties of nervous systems, especially those of humans. Because virtually all tissue in living organisms is functionally organized, and because this organization is the product of evolution by natural selection, a major presumption of evolutionary psychology is that the brain too, is functionally organized, and best understood in evolutionary perspective. It is clear that the body is composed of parts, and that each part is highly specialized to perform a specific function in service of the survival and reproduction of the organism. Using the body as a model for the brain it is clear that the brain has relationship with one or more functional parts, each of which is also specialized to facilitate the human behavior of survival and reproduction of the organism (we will get to genes in a bit). Thus, according to evolutionary psychology, neural tissue is no different from any other tissue: it is functionally organized to serve survival and

human behavior in relation to the human psyche. This is the foundational assumption of evolutionary psychology. Because vision, hearing, smell, pain, and motor control are indisputable functions of the nervous system that clearly have utility for survival and reproduction, this assumption has a high degree of face validity. Further, these examples suggests that the brain may best be conceived not as an organ with a single function, but rather as composed of a large, and potentially vast number of functional parts. The process of natural selection determines the function of these functional parts in relation to nature and context. Evolutionary psychologists often refer “brain functions as psychological adaptations, although they are not qualitatively different from other adaptations” (qtd. in Reid 22).

Some theorists of evolutionary psychology celebrate the endurance of humankind’s primitive heritage into an apparently refined contemporary world; unsettle the hierarchical evolutionary relations between savagery and civilization, past, present, low and high culture, senses, and intellect. Rejecting the evolutionist picture of gradual imaginative refinement, they applaud the revitalizing connection with past offered by romance, childhood make-believe, oral narratives and the creative imagination and dream is their mission to revive and gratify humankind’s instinctual desire. Despite occasional disquiet about the survival of unruly hereditary forces, they clearly hail the invigorating excitement, which has the potential to rejuvenate an important, over civilized modernity.

Regarding this evolutionary psychology as a tool or methodology, this researcher wants to explore the dual psychic nature of human mind to depict the fact that how the person having so cruel and immoral atavistic behavior wants to get rid from primitivism in order to evolve towards the civilized stage of mind. We know that repressed desires are housed and confined in the unconscious mind of the human

being. Therefore, this researcher tries to excavate the criminal desires stored in the unconscious mind of the main character, Jekyll in the novella *The Strange Case of Dr Jekyll and Mr. Hyde*. It is not only concerned about unconscious or primitive mind, but this researcher is also trying to explore how the character struggles in his life to be evolved into civilized or conscious mind.

II: Primitiveness and Evolution in *The Strange Case of Dr Jekyll and Mr. Hyde*

By applying evolutionary psychology as a tool, this researcher wants to show the dual psychic nature of the main character. In the novella, the character Dr. Jekyll being such a popular and recognized person in the society shows the irrational and immoral behavior. Whether he is suffering from hereditary influence or he cannot be adopted in the modern world in the process of natural selection is the basic task of this research. In addition, the concept of this theoretical tool of psychology is used to explore the conscious as well as unconscious behavior of the main character Dr. Jekyll.

If Jekyll and Hyde articulate in Gothic fiction's exaggerated tones, late-Victorian anxieties concerning degeneration, atavism and what Cesare Lombroso has called "criminal man", it invariably situates these concerns in relation to the practices and discourses of doctor like Henry Jekyll. The novel in fact asks us to concern about Edward Hyde's degeneracy. In this novel, R.L. Stevenson is shows the split personality or multiple personality disorder in human being through the character Dr Jekyll and Mr. Hyde. The instance of such split personality is quite vivid in this text as Richard Enfield narrates to Mr. Utterson about what he noticed on the way. He further narrates:

I saw two figures: one a little man who was stumping along eastward at a good walk, and the other a girl of maybe eight or ten who was running as hard as she was able down a cross street. Well, sir, the two ran into one another naturally enough at the corner' and then came the horrible part of the thing' for the man trampled calmly over the child's body and left her screaming on the ground.

(4)

Richard Enfield to Mr. Utterson narrates that at about three a.m. on a black winter morning, he was coming home and because the street was deserted, he had a vague sense of discomfort. Suddenly, he saw two figures, a man and a girl about eight years old. They ran into each other, and the man “trampled calmly over the child’s body and left her screaming on the ground.” He cannot forget the “hellish scene” (4). Closely reading the text, we feel that the person explained by Enfield is Dr. Jekyll who is suffering from multiple personality disorder. Dr. Jekyll is unknown about his multiple personality disorder. He may be suffering from quasi-schizophrenic, alternating phase of good and the evil. Dr. Jekyll is the well-known and recognized person in the society but when he suffers from the split personality, he totally forgets all the good things and starts to do bad or evil deeds, for instance, he trampled over the small girl.

When he suffers from split personality in relation to his unconscious psyche, he does only irrational or immoral behavior. This sort of irrational and immoral behavior of human being, according to Cesare Lombroso is an outcome of ferocious instincts of primitive humanity. Regarding it, He further states;

This was not merely an idea, but a revelation. At the sight of the skull, I seemed to see all of a sudden, lighted up as a vast plain under a flaming sky, the problem of the nature of the criminal-an atavistic being who reproduces in his person the ferocious instincts of primitive humanity and the inferior animals. (3)

Lombroso had discovered that criminals were throwbacks to humanity’s savage past. An atavistic being that has enormous jaws, high cheekbones, solitary lines in the palms, red eyes, straight hair, reproduces in his self the ferocious instincts of primitive humanity and the inferior animals. These features were all signs of a form of primitive

existence that normal men and women transcend, but which the criminals were condemned to relive. In the close reading of this novella, we can notice the similarities between Lombroso's 'criminal man' and immoral atavistic Mr. Hyde. Evil atavistic behavior of Mr. Hyde can also be illustrated in the following lines from the text:

'This master Hyde, if he were studied,' thought he 'must have secrets of his own: black secrets, by the lock of him; secrets compared to which poor Jekyll's worst would be like sunshine. Things cannot continue as they are. It turns me cold to think of this creature stealing like a thief to Harry's bedside; poor Harry, what a weakening! And the danger of it! For if this Hyde suspects the existence of the will, he may grow impatient to inherit. Ah, I must put my shoulder to the wheel – if Jekyll will but let me. For once more he saw before his mind's eye, as clear as transparency, the strange clauses of the will. (18)

In the above Utterson's own private narration, in which we discover that he is not only a close friend to Dr Henry Jekyll but he is also the executer of Jekyll's will. When Utterson visits Hastie Lanyon who was once Jekyll's closest friend (along with Utterson), finds that Lanyon has not seen Jekyll Utterson is so deeply troubled, he begins to suspect Hyde of all sorts of things. He suspects that Hyde is blackmailing Jekyll. Hyde might be a blackmailer, a forger, a potential murderer, a man of all sorts of unmentionable conduct. In other words, a thoroughly evil man is Hyde.

However, presence and appearance arouse a sense of absolute evil in the beholder. In other words, Hyde is the type of person who evokes the worst in the beholder and causes the beholder to want to commit some type of horrible crime, even

murder. This irrational or primitive behavior of human beings comes by the play of unconscious psyche over conscious psyche.

This novella is also concerned about conscious or unconscious mind of human beings or civilized or savaged stage of mind. We can detect that moral dichotomy in human behavior or self in the text where Utterson narrates:

A great chocolate-colored pall lowered over heaven, but the wind was continually charging and routing these embattled vapours; so that as the cab crawled from street to street, Mr Utterson beheld a marvelous number of degrees and hues of twilight; for here it would be dark like the back-end of evening. [...] and slatternly passengers, and its lamps, which had never been extinguished or had been kindled afresh to combat this mournful reinvasion of darkness, seemed, in the lawyer's eyes like a district of some city in a nightmare. (25)

The location of Hyde's adobe is seemingly a living hell surrounded by "a low French eating" (25) ragged children and "many women of many different nationalities passing out, key in hand to have a morning glass" (25). Jekyll and Hyde dramatize the very essence of late -nineteenth century city life : its duality is figured in the discrete personalities of Jekyll /Hyde ; its shifting and merging identities figured in Jekyll's increasing inability to stabilize his own identity.

The crime, a murder of a distinguished, well-known, social and political figure, is committed by the light of the fool moon. Here, Stevenson is using the full moon. So that from a practical point of view, the upstairs maid can clearly see and describe the encounter between Hyde and sir Danvers, but also the full moon in terms

of superstition, is the time when evil things are likely to occur, often in the shape of deformed men or atavistic men.

The crime seems to be without motivation. Yet Stevenson is careful to describe Hyde's reaction to sir Danvers. Therefore, Hyde represents pure evil; he would naturally detest meeting such a "good" gentle man, one who is direct opposite of Hyde's loathsome self. It means if human beings are unable to control bad habits they neglect any kinds of good things in their lives.

To assist the point that terrific incidents usually occur in the horrible times and situation, it is appropriate to introduce the views forwarded by H.G. Wells in his book *The Island of Dr. Moreau* argues:

"I would go out into the streets to fight with my delusion, and prowling women would new after me, furtive craving men glance jealously at me, weary pale workers go coughing by me, with tired eyes and eager paces like wounded deer dripping blood, old people bent and dull, pass murmuring to themselves and all unheading a ragged tail of gibing children." (87)

Wells describes about the Metropolises that metaphorically stands for a jungle, populated by predatory beings who act not on a reason but on instincts. They act unconsciously rather than consciously and they have ferocious instincts like Hyde in Stevenson's novella. When Hyde blindly tramples the child or gleefully thrashes Carew to death animal, he behaves in a manner more animal than human; his rapacity is that of a metropolitan beast. So unconscious behavior is emerging in Dr. Jekyll as Edward Hyde who acts unconsciously and neglects all the good behavior is his self. This is the moral dichotomy in human being.

Like a cornered animal, dangerous and unpredictable, with something of the uncanny that links him to the villain of gothic literature. Nocturnal prowlers like Hyde are commonly the stuff of gothic fiction: Frankenstein's monster spurns daylight; Dracula is physically, a creature of the night who cannot risk exposures on the thronged sunlit streets. Night is the domain of the "other" camouflaging identity and criminal activity. As William Fishman observes, the nocturnal East London streets were notorious for violence: "Nocturnal predators were on the prowl, ready to pounce on some naïve victim who ventured out alone" (194). A German innocent, John Kolisky, was strolling along the commercial Road at 4:30 a.m., the morning of 12 February, 1888. He was followed silently by William Ryan, who suddenly seized him by the throat, struck him a violent blow in the eye and with the aid of accomplice, cut his pockets and extracted all his money. If we look it through psychological point of view it is the dark side of human mind that suppress the ego and intend to commit immoral behavior.

In Edward Hyde, then Stevenson created a figure who embodies a bourgeois readership's worst fears about both a marauding and immoral underclass and dissipated and immoral leisure class. Yet Stevenson also shows how such figures are not so much "recognized" as created by middle class discourse. He does this by foregrounding the interpretive acts through which his characters situate and define Hyde. Despite the confident assertions of the novel's professional men that Hyde is degenerate, his stigmata turn out to be troublingly difficult to specify. In fact, no one can accurately describe him. "He must be deformed somewhere," asserts Enfield (7). In Utterson's dream, Hyde had no face or one that baffled him and melted before his eyes. That nearly oxymoronic formulation, unexpressed deformity nicely captures the troubled relation between the text of Hyde's body and the interpretive practices used

to decipher it. The novel continually turns the question of Hyde back on his interlocutors, so that their interpretive procedures become the object of our attention.

Indeed, what makes *Jekyll and Hyde* compelling is the way it turns class discourses of atavism criminality back on the bourgeois itself. Among the story's first readers, F.W.H. Myers felt this aspect acutely and it prompted him to protest in a remarkable series of letters, which suggest that he interpreted Hyde as figure not of degenerate depravity but of bourgeois "virtue" (11).

Myers also acknowledged his debt to Stevenson in *Human Personality and Its Survival of Bodily Death* (1903). He claimed that Stevenson's essay demonstrated that helpful and productive subliminal uprush which I have characterized as the mechanism of genius and proved that mental abstraction, even when it came close to divided consciousness, could be "integrative" rather than "dissolutive" (94).

Myers's appreciation of Stevenson's essay clearly reflects his somewhat marginal position within British psychological thought. As a founding member of the Society for Psychical Research, Myers rejected the dominant evolutionist progressivism. He staunchly opposed evolutionary psychiatrists such as Henry Maudsley who pathologized 'abnormal' mental states such as reveries, dreams and inspirations. Instead, he emphasized the value of unconscious mind. As a researcher, I appreciate Myers's emphasis on the value of the unconscious mind. Repressed desires are expressed through unconscious mind. Nevertheless, how is it expressed? What are the mediums? Cannot be known by conscious mind. Such strange case we can feel in the text:

'One word', said the lawyer. 'Carew was my client but so are you; and I want to know what I am doing. You have not been mad enough to hide this fellow?'

‘Utterson, I swear to God,’ cried the doctor, ‘I swear to God I will never set eyes on him again. I bind my honor to you that I am done with him in this world. It is all at an end. And indeed he does not want my help; you do not know him as I do; he is safe, he is quite safe; mark my words, he will never more be heard of.’ (29)

When Utterson meets Dr. Jekyll here, he is aware that an immense change has taken place in the doctor. Dr Jekyll looks deadly sick. He does not rise to meet his visitor, but holds “out a cold hand and bids him welcome in a changed voice” (29). Dr. Jekyll’s sickness of course symbolically represents his sick conscience that is shocked that such a horrible murder if Sir Danvers Carew could take place for he of course knows that he or a part of him is responsible for the crime.

It is likewise ironic that when Utterson asks Jekyll “you have not been mad enough to hide this fellow” (29). Here, the pun on hide is challenging because the reason for the creation of Hyde was so that Dr. Jekyll could indeed hide his own debaucheries behind Hyde and still live his own respectable life as Dr. Jekyll. Moreover, the doctor assures Utterson, “I swear to God I will never set eyes on him again. I bind my honor to you that I am done with him in this world” (29). We assume that Dr. Jekyll is speaking truth; however this is an oath that will be impossible to keep because Hyde has too much of grasp on Dr. Jekyll, who will indeed hide Hyde for awhile, but eventually Hyde will emerge on his own terms. Thus, we can say that this is the act of unconscious mind of Dr. Jekyll. Through his unconscious mind expresses, his repress desires. Through his unconscious mind as Hyde, he murders not Sir Danvers but a character that appears to be a caricature of the aesthetic stereotype.

In addition to the unconscious behavior in the text, we can also prove it by the following textual evidence from the text:

“The letter was written in an odd, upright hand, and signed ‘Edward Hyde’: and it signified, briefly enough that the writer’s benefactor, Dr Jekyll, whom he had long so unworthily repaid for a thousand generousities, need labor under no alarm for his safety, as he had means of escape on which he placed a sure dependence. The lawyer liked this letter well enough: it put a better colour on the intimacy that he had looked for; and he blamed himself for some of his past suspicions.” (30)

While Utterson functions as the central intelligence of the novel, we should always be aware that much of the information by which we formulate our opinions concerning Jekyll/Hyde comes from different sources. For example, written documents, such as Dr. Jekyll’s will, tell us a great deal, but we also rely upon Utterson to theorize about it. In addition, we should note that Utterson’s theories or conjectures would always be wrong, because his knowledge does not include the workings of an actual separation of a Jekyll/Hyde phenomenon. For example, after the murder, the will confront Dr. Jekyll and ask him directly if it was not Hyde who forced him to make certain concessions in the will. Dr. Jekyll admits by a nod that it was. This of course is misleading, but at this point, we accept Utterson’s analysis.

Likewise, in this text, we have another document the letter in which Hyde writes that he is disappearing forever. Again, we are misled when Utterson’s trusted, confidential clerk, an expert on handwriting, reads the letter and offers the proposition that both Hyde’s letter and the invitation, which Utterson has just received from Dr. Jekyll, were written by the same person, only with a slightly different slope in the handwriting. Immediately, Utterson is alarmed, thinking that once again, Dr. Jekyll has forged the letter to cover up for the evil Mr. Hyde. And again, we accept

Utterson's theory, but what ironic is the fact that since Dr. Jekyll and Mr. Hyde are one person, Utterson is of course, right, but in a way that neither the reader nor Utterson could ever suspect. As being reputed and well-known person in the society, Dr. Jekyll wants to hide the evil nature. He wants to hide because he himself does not know about the evil behavior; he does through his unconscious mind that is Hyde. Here Hyde is the symbol of dark side of human nature.

The neglect of Stevenson's scientific interests by interdisciplinary critics is perhaps not surprising, as it forms part of a pattern of critical denigration, which began soon after his death. Literary critics came to view his literary talents as shallow and juvenile, and his charming essay style as facilely imitative by comparison with, for example, George Eliot and Thomas Hardy.

The scholarly remedy of Stevenson's reputation, which began, in the mid twentieth century, is now well established. Consideration of his Scottish writings remains dominated by the question of Scottishness, with many critics focusing on his uneasy relation with nationalist concerns. Andrew Noble and Christopher Harvie interpret his historical fiction as escapist and backward looking, a sentimental recompense for his inability to deal with the social and political problem facing contemporary Scotland. Stevenson's pacific writing, meanwhile, has received increasingly positive attention and is the subject of recent studies by Vanessa Smith, Rod Edmond, Barry Menikoff, and Robert Hillier.

As suggested by the interpretation of his Scottish work as culpably nostalgic and his Polynesian work as admirably avant-garde critics rarely depict Stevenson as a man of his time. In recent criticism, there has been a reluctance to situate Stevenson's work in its contemporary intellectual context, and limited attention, in particular, to his engagement with science. Certainly the concern with degeneration in *The Strange*

Case of Dr. Jekyll and Mr. Hyde has attracted much sophisticated analysis, by Stephen Heath, Stephen Arata, Robert Maghall and others, but the narrow focus on this one work has obscured the range and complexity of Stevenson's transactions with late-Victorian science.

Fin de Siècle explores Stevenson's interest in evolutionist thought; arguing that an interest in the 'primitive' forms a unifying preoccupation across his work. Epithets such as 'savage', 'primitive', and 'civilized' are profoundly loaded terms, clearly referring not to realities, but to Western constructions. As Elazar Barkan and Ronald Bush note, for 'primitives'; they never existed. Only Western primitivism did, invented in intense arguments about human society. While recognizing this, the researcher employs the terms throughout his study in relation to their use by Stevenson and his contemporaries. Using them in this way enables him to scrutinize the deep investment in notions of the primitive, which connected late-Victorian scientific and literary thought.

The concept of evolution was central to Victorian science and was variously applied to the development of individuals, species, cultures, and societies. In the following century, evolutionism came to be exclusively associated with Charles Darwin, but Darwin's thesis was only one of many conflicting yet collectively influential theories of evolution. Darwinism, socio cultural evolutionists including Herbert Spencer and E. B. Tylor presented secularizing accounts of humankind's mental and cultural evolution, exploring how language, religion, art, science, and morality had developed as part of a natural progression from savagery to civilization. The disciplines of evolutionary psychology and anthropology sprang essentially from this socio cultural evolutionism.

Herbert Spencer in *Principals of Psychology* states: “It holds that individuals remember their ancestral and racial experiences unconsciously, through their instincts. It describes how, conscious memory passes into unconscious or organic memory” (3). Every human being unconsciously they grant ancestral and racial experiences because conscious memory passes into unconscious or organic memory. Unconsciously human mind wants to grasp the repress desires which conscious mind neglect to come out.

Thus, *Jekyll and Hyde* suggests that atavism is prompted by external influences, destabilizing a reading of degeneration based in hereditary determinism. Hyde’s effect on his onlookers, his ability to awaken their latent primitive inheritances, taps into Stevenson’s uneasiness about the contaminating nature of popular literature and Gothic ‘crawlers’. Indeed, the physical response to Hyde, which is experienced, by Utterson, Lanyon, et al. is undoubtedly envisaged as being shared by the novella’s readers, who are construed as interpreting the narrative in similar ways to those in which these characters read Hyde’s body.

Similarly, we can also feel the hereditary determinism in the text as follows:

A week afterwards Dr Lanyon took to his bed, and in something less than a fortnight he was dead. [...] Utterson locked the door of his business room, and sitting there by the light of a melancholy candle, drew out and set before him an envelope addressed by the hand and sealed with the seal of his dead friend. [...] ‘I have buried one friend to-day,’ he thought: ‘what if this should cost me another?’ Then he condemned the fear as a disloyalty, and broke the seal. Within there was another enclosure, likewise sealed, and

marked upon the cover as ‘not to be opened till the death or disappearance of Dr Henry Jekyll’. (37)

The cause of Lanyon’s death-the horror-is not fully clear until the entire novel is considered. It must be remembered that both men had once been very close friends and that both men are eminent in their professions. Likewise, we ultimately know that Dr. Lanyon has disapproved of Dr. Jekyll on professional grounds-that Jekyll’s metaphysical speculations about human behavior transcend the true limits of physical medicine, that Dr. Jekyll’s ideas are “too fanciful” for him, and thus they broke company.

However, no matter how metaphysical or fanciful Dr. Jekyll’s ideas are, when Dr. Lanyon was exposed to the reality of the speculations in the person of Hyde, who before Lanyon’s eyes became Jekyll, it horrifies him. The actual horror of the discovery that Jekyll and Hyde are one person lies not in the discovery itself, in the full realization concerning the nature of evil in all men. The effect of Lanyon’s being exposed directly to evil incarnate is simply too monstrous for Dr. Lanyon to absorb, admit, or handle because this would mean that every person, including Dr. Lanyon, is partly evil. The shock of this realization therefore kills him. Upon Dr. Lanyon’s death and the receipt of the envelope with the instructions “not to be opened till the death or disappearance of Dr. Henry Jekyll” (37), Utterson is sore put not to obey his friend’s request.

Thus, having same racial influence between Dr. Lanyon and Dr. Jekyll, Dr. Lanyon suffers from psychological disorder. When he saw Dr. Jekyll’s evil behavior, he thought that he might also have some part of evil behavior as Jekyll had, thinking that sort of problem he died. In this way the researcher is completely associated with Herbert Spencer’s dictum that “Mind can be understood only by observing how mind

is evolved” (72). Moreover, through their instincts human beings remember their ancestral and racial experiences unconsciously. It is a revealing passage, identifying the primitive forces still alive in the civilized figure and threatening to collapse the forward- moving narrative of evolution.

Stevenson was preoccupied by the same questions that exercised his contemporaries within the field of evolutionary psychology: What was the role of culture in human mental and social development? How important was the influence of heredity? How far did the past live on, consciously or unconsciously within the present? What were the relations of savage and civilized life? These questions, which are at the heart of much of Stevenson’s writing tapped into late-Victorian debate within the psychological discipline. In this regard anthropologist E.B. Tylor in *Primitive Culture* remarks, “Modern ‘savages’ as example of ‘an early condition of mankind’, which notes the endurance, even in modern Europe of cultural ‘survival’ carried on by force of habit in to a new stage of society” (4).

He meanwhile, established the fundamental assumption of anthropology, its belief in a unilinear scale of culture, where human progressed from savagery, through barbarism, to civilization, and where modern savages represented a ‘survival’ from the earliest condition of human kind. These evolutionist treatments of psychology and culture looked simultaneously backward and forward. Concerned with the legibility of the past in the present, they were nonetheless essentially progressive in their interpretation of evolution, celebrating what they viewed upward movement of the human mind. These ideas can be traced out from the following lines from the text:

‘Sir,’ said the butler, turning to a sort of mottled pallor, that thing was not my master, and there is the truth. My master’ – here he

looked round him, and began to whisper – ‘is a tall fine build of a man, and this was more of a dwarf,’ Utterson attempted to protest. ‘Oh sir,’ cried Poole, ‘do you think I do not know my master after twenty years? Do you think I do not know where his head comes to in the cabinet door, where I saw him every morning of my life? No, sir, that thing, was never Dr Jekyll – God knows what it was, but it was never Dr Jekyll; and it is the belief of my heart that there was murder done.’ (48)

These lines in the text are relevant for researcher. These are the lines where Mr. Utterson’s suspicion is finished. He could not think that Dr. Jekyll and Mr. Hyde is same person. Now he is aware that camouflage evil might be there in the human mind and he can change his shape with his unconscious mind like Dr. Jekyll, who could change his shape as Hyde.

We should not forget that every person has dual mind, conscious and unconscious. Unconscious mind always has some repress desire. Therefore, Mr. Utterson should not have forgotten that well known and recognized person like Jekyll had some evil behaviors, which were repressed in his unconscious mind.

In the text, after breaking the door down and upon seeing the dead person in the laboratory, Utterson and we the readers, still think that the dead person is Edward Hyde, even though the clothes were far too large for him, clothes of the doctor’s bigness. In addition, Utterson’s puzzlement over why such an evil person would commit suicide adds to the mystery.

Then the mystery of the duality is increased by Utterson’s assumption that Hyde has murdered Dr. Jekyll. The search for Jekyll’s body still leaves the reader in suspense over Jekyll/Hyde dichotomy or duality especially when the search for Dr

Jekyll's body is of course, futile. Nowhere was there any trace of Henry Jekyll, dead or alive.

The discovery of the rusty and broken key suggests that Jekyll's rational actions have allowed him to arrange his living accommodations so that Hyde has been prevented from going out the back door. He could not leave by the front door because since the murder of Sir Danvers.

The entire mystery reaches its apex with the discovery of Dr Jekyll's new will, making Gabriel John Utterson Jekyll's sole beneficiary. The name of Edward Hyde is struck out. Finally, in the note, which Jekyll left to Utterson, the word "disappeared" appears again: "When this shall fall into your hands I shall have disappeared" (55). This word made him believe that not only evil self Edward Hyde but also his best friend who was well-known and recognized person Dr Jekyll too died.

With the help of this text, this researcher wants to add the statement of E.B Tylor that survivals "carried on by force of habit in to a new stage of society" (21). Here, it means we can see in the text that Dr Jekyll cannot come out of his lab and he feels internal sickness because he knew that his evil self i.e. Edward Hyde had committed unforgivable crime like trampling over the girl and murder of Sir Danvers Carew.

He internally wants to change his habit. He struck or withdraws his evil self's name from his will and make his new will in the name of Gabriel Utterson. He does not want to act any criminal activities so, he takes pious he mended and commit suicide. His suicide means that he neglects "primitive" and savagery activities and look forward for the new "civilized" stage of the life.

Stevenson moved in the same social circles as many prominent evolutionary scientists, most notably the folklorist Andrew Lang, the evolutionary psychologist

James Sully and the physical researcher F.W.H Myers and he repeatedly discussed with them ideas about the unconscious basis of literature. Late-Victorian literary London, its clubs and periodicals made these interdisciplinary associations possible. Sully wrote that “although I was senior, the fact of our having joined the Savile (club) at about the same time, and still more psychronizing of our series of contributions to the Cornhill, made him seem a curious way a brotherly companion” (212).

The nature of their intellectual engagement was suggested by Sully in his recollections of how he “wrote an article for an American review on the connection between imaginative writing and dreaming, a subject I was no doubt led to think by a talk I had recently enjoyed with R.L Stevenson at Skerryvore” (Reid 217). Stevenson’s work has been represented as unquestioningly “dramatizing” the scientific theories of evolutionists including Sully (Reid 217).

However, as Sully’s remarks indicate Stevenson’s intellectual relationship with evolutionary scientists was clearly dynamic and reciprocal. It amounted to a creative dialogue, in which Stevenson was able to resist as well as affirm the tales told by evolutionary psychology.

The discovery of ancestral origins brings a thrilling sense of invigoration, although underneath this lays a potentially more unsettling perception of mysterious and uncontrollable hereditary forces. Stevenson’s grandfather a “grave reverend” minister, is at the mercy of “an aboriginal frisking of blood that was not his; tree-top memories, like underdeveloped negatives, lay dormant in his mind; tree top instincts awoke and were trod; and probably Arboreal ... gambled and chattered in the brain of the old divine” (Reid 215).

Furthermore, the attempts for speedy and rapid transformation of a man from primitivism to civilization may yield a disaster. The adaption process runs slowly in a

system. To this Sully remarks, “Tree top instincts awoke and were trod down,” (Reid 216). This is the metaphor of ‘underdeveloped negatives’ lying ‘dormant’ but ready to be reawakened evokes the unpredictability of inherited instincts. This uncertainty brings Stevenson’s vision closer to Darwin than to Spenser. In *The Variation of Animals and Plants under Domestication*, Darwin describes the latent propensities harbored within organisms: written, “invisible characters,” they are “ready to evolve whenever the organization is disturbed by certain known or unknown conditions” (36). Yet despite the uneasy frisson occasionally generated by the survival of a savage inheritance, Stevenson clearly celebrated the exhilaration, which this afforded.

In *The Origin of the Species*, Darwin describes about natural selection, in which he states that as man can produce and certainly has produced a great result by his methodical and unconscious means of selection, what may not nature effect? Man can act only on external and visible characters: nature cares nothing for appearances, except in so far as they may be useful to any being. She can act on every internal organ, on every shade of constitutional difference on the whole machinery of life. Man selects only for his own good. Nature is only for that of the being, which she tends. Every selected character is fully exercised by her; and the being is placed under well-suited conditions of life.

It means that proper natural selection can be done if the character has proper adoptive behavior. If the character does not have good adoptive behavior in the society, he cannot select good natural behavior. In the text too Mr. Hyde has not power enough to select ‘good’ natural behavior because his atavistic behavior forces him not to select right natural behavior then he commits suicide, to hide his atavistic behavior. We come to know about this when we are able to understand the following lines in the text:

I was born in the year 18-to a large fortune, endowed besides with excellent parts, inclined by nature to industry, fond of the respect of the wise and good among my fellow-men. [...] It was thus rather the exacting nature of my aspirations, than any particular degradation in my faults that made me what I was, and, with even a deeper trench than in the majority of men, severed in me those provinces of good and ill, which divide and compound man's dual nature. In this case, I was driven to reflect deeply and inveterately on that hard law of life, which lies at the root of religion, and is one of the most plentiful springs of distress. (67-8)

The above quoted lines are Dr. Jekyll's full statement. Through these lines, Stevenson is trying to show the adoptive behavior of human beings in natural selection. This is the confession of unworthy and unhappy character Henry Jekyll. This is the statement, in which Dr. Jekyll suffers from not selecting proper behavior for proper nature. In giving us background, Jekyll constantly emphasizes the excellence of his background, which commands the respect of all; his honorable conduct is exemplary to the world, when contrasted with the blazon irregularities, which he hid with a morbid sense of shame. Thus, early in Jekyll's life, he recognized a profound duplicity of life so profound a double dealer. He also recognized early that man is not truly one, but truly two, and then he acknowledged the thorough and primitive duality of man. In addition, very early, he saw the need to hide the shameful part of himself from the world, and the necessity to try to separate the two selves.

Many critics are not content to interpret the novel as a conflict between good (Jekyll) and evil (Hyde) but, instead the novel points out, according to them, that evil represented by Hyde is only a small portion of man, a portion represented by Hyde's

diminutive and dwarfish size. Certainly, Dr. Jekyll implies this when he theorizes “man will be ultimately known for a men polity of multifarious, incongruous, and independent denizens” that is evil and good and many other qualities will ultimately be found to make up the entire man. However, Jekyll and his experiments prove that man’s existence has two parts, one good and one evil.

In his study of crowds, published in translation in Britain in 1896, Gustave Le Bon warned of the atavistic nature of crowd behavior, declaring that “an individual in a crowd resembles primitive beings” (3). In 1886 Jekyll and Hyde had concentrated on individual duality, separating the moral from the immoral in an exploration of the human psyche; some years later, Le Bon attributed the bestial behavior exhibited by Hyde to entire groups of people. Stevenson had exploited the popular notion of the beast within to create a horrifying vision of one divided soul; by the 1890s, the fear of this inner beast had become hysteria, not just about the degenerative capabilities of the individual but of the whole race.

Le Bon’s fear that “all our ancient beliefs are tottering and disappearing, while the old pillars of society are giving way one by one” (xiv-xv) is prefigured in the downfall of that professional pillar of society, Jekyll. In showing Jekyll increasingly under the control of Hyde, Stevenson gave fictional form to an emerging anxiety of the late nineteenth century: the perception that the race itself was succumbing to degenerative tendencies that threatened the very fabric of society.

In this way, by bringing Darwin as well as different critics like Le Bon, we can justify that Mr. Hyde has no adoptive behavior to sustain suitable life in the society. Dr Jekyll is one of the well-known persons in the society but his unconscious mind is not able to make him adjust in the society. It’s not any doubt that Dr Jekyll is having suitable life in the society but his dual nature or evil nature commits different

kinds of immoral behavior. Dr Jekyll could not tolerate such behavior so his committing suicide collapses his life, therefore, we can say that Dr Jekyll with his immoral behavior could not adopt in the selected nature or society.

Again, in the text, how Dr. Jekyll suffers from his unconscious behavior or how he suffers from not selecting appropriate adoptive behavior can be seen in the following lines:

The next day came the news that the murder had been overlooked, that the guilt of Hyde was patent to the world, and that the victim was a man high in public estimation. It was not only a crime; it had been a tragic folly. I think I was glad to know it; I think I was glad to have my better impulses thus buttressed and guarded by the terrors of the scaffold. Jekyll was now my city of the refuge; let but Hyde peep out an instant, and the hands of all men would be raised to take and slay him. (81)

It is the statement of Jekyll about his regret feeling, for not having appropriate adoptive behavior for appropriate nature. When he hears the news of the murder of Sir Danvers, Jekyll vows to give up the “liberty, the comparative youth, the light step, leaping impulses and secret pleasures that he had enjoyed in the disguise of Hyde” (81), the extreme enjoyment he receives, as Hyde is ultimately, why Jekyll cannot put Hyde aside. Jekyll thoroughly enjoys, vicariously, the multifarious, decadent activities performed by his dual nature.

Thus, Jekyll’s enjoyment of Hyde’s activities allows Hyde to grow in stature, and of the two men, Hyde is slowly gaining the ascendancy over Jekyll. Eventho0ugh Jekyll did try for two months to lead a “life of such severity” (78). Hyde in Jekyll was constantly struggling for release. Repressed for so long when Hyde emerged, he

“came out roaring” (79). Jekyll now has to contend with his “lust of evil,” with the “damned horrors of the evenings,” and with “the ugly face of iniquity” which stared into his soul. Hyde is not to be denied because, secretly, Jekyll still desires his presence and his activities (80). But he also knows that if he lets “Hyde peep out an instant...the hands of all men would be raised to take and slay him” (81).

We know that “unconscious desires are suitable than conscious desires” (Myers 96). Therefore, as a Hyde, Jekyll enjoyed evil behavior but in the society, it is not digestible, so his conscious behaviors neglect unconscious behavior. Socially and culturally, Hyde must be accepted but in the society evil behavior as Hyde is neglected, thus, Jekyll prefers to commit suicide than to live a life having immoral behavior. Thus, from the above analysis it can be claimed that Dr Jekyll becomes a typical primitive man in the guise of Mr. Hyde when he ends his life in a daring attempt to evolve out of this primitivism to be transformed into a civilized human being. Hence, the concept of the primitiveness and the evolution is explored in the text via this research by incorporating the ideas formulated in the arena of evolutionary psychology.

III. Savagery to Civilization in *The Strange Case of Dr Jekyll and Mr. Hyde*

The novella *The Strange Case of Dr Jekyll and Mr. Hyde* by R.L Stevenson attempts to dig out the fact that all human beings as we meet them are commingled out of good and evil. The novelist depicts how the mild mannered Dr Jekyll is transformed into a cruel, irrational and despicable Mr. Hyde after he takes an elixir created by himself in his laboratory. This novella investigates the disturbing psychology behind split personality disorder or schizophrenia. The novelist seems to be heavily influenced by the contemporary Victorian social status. In the Victorian times, there was an inevitable religious overtone to the interpretation of psychological conditions, so Stevenson saw the dual personality of Dr Jekyll and Mr. Hyde as a conflict between the good and evil sides of the personality. The implication being that we all suffer from similar conflict, but this case was heightened and amplified by Dr Jekyll imbibing a drug potion. In fact, there is such a pronounced change in the personality that Dr Jekyll alters in appearance and posture when he metamorphoses into Mr. Hyde.

In fact, R.L Stevenson has foregrounded the contemporary social reality of Victorian society. It seems likely that the drug potion used by Dr Jekyll is the representative of the opium, which was taken in opium dens in London in the late-Victorian era. At the initial stage, the potion enables Dr Jekyll switch from one persona, or alter ego to the other at will. However, the dosage is increased until he can no longer control the situation. Because of it, the subconscious animal mind of Mr. Hyde overpowers the conscious human mind of Dr Jekyll, because his primal needs and desires are allowed to develop and grow because the drug potion acts as a catalyst to stimulate the primitive instincts inherent in him.

Thus, this research illuminates the primal instinct that is inherent in the human psyche or in the Dr Jekyll, which is responsible for the escalation of disorder, crime, immorality in the ordered society. Likewise, the barbaric attributes of primitivism and the mild personality at the heightened civilization, both are yoked together to demonstrate how the psychological evolution undergoes within the human mind. Moreover, this novella can also be regarded as an expression of the feelings of suppression that Stevenson felt in the contemporary Victorian society. There was such a pressing requirement to behave in a certain way, which denied acknowledgement of the base instincts, that Dr. Jekyll was the personification of this Stevenson and other Victorian men. Therefore, it is evident that Dr. Jekyll is compelled to transform into Mr. Hyde so that; he can do things that a polite society would have normally found scandalous.

This project has made efforts to come up with the ideas that a human being is guided by the both instincts, primitive and civilized, but he tries his best to transform into the civilized state to be adopted in accordance with the social norms. In the novel too, at the end the inner turmoil is too much for Dr. Jekyll. He feels more human as Mr. Hyde, yet the society views him as being more human as Dr. Jekyll. Being aware that his desire to remain as Mr. Hyde forever will conflict with values of society; he ends things so that others do not have to witness his indulgence in those atavistic activities. This is the critical stage when he ends his life to maintain the social order. It is an instance of psychological evolution that urges him to be transformed from primitivism to civilization.

Furthermore, this research focuses on the characters of Jekyll and Hyde in order to illustrate the unpredictable or the violent mood swings of a man who puts his one foot on primitive land and other on civilized land. In addition, the concept of

character transformation from primitivism to civilization and vice-versa has been brought forth in the research in order to heighten the point of psychological evolution in the text.

To sum up, Stevenson's quintessential novella of the Victorian era epitomizes the conflict between psychology, science and religious morality but is fundamentally a triumphant study of the duality of human nature that treats the character of Dr. Jekyll as an epitome of civilization, morality and rationality whereas the character of Mr. Hyde as an epitome of atavism, immorality and barbarism. Thus, to wrap up the project concisely, it foregrounds the underlying concept of evolution and the primitive in the Stevenson's novella *The Strange Case of Dr. Jekyll and Mr. Hyde*.

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