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Human Behavior and Psychology: Dr Jekyll and Mr Hyde

Autora

Alicia Cosculluela Tris

Director

José Ángel García Landa

Facultad de Filosofía y Letras / Universidad de Zaragoza
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ABSTRACT

Robert Louis Stevenson's *The Strange Case of Dr Jekyll and Mr Hyde* is considered a Gothic novella. Robert Stevenson belonged to the Victorian era, which also took part in the development of this literary genre. The aim of this paper is to analyze the characters of Dr Jekyll and Mr Hyde from a psychological perspective, defending that both figures are a fair representation of the real human world. Firstly, I will introduce Stevenson's novella in its cultural and thematic context, providing an explanation of the relationship that exists between both. Then, I will continue by analyzing the character of Dr Jekyll as the personalization of 'social dramaturgy'. Next, an analysis of the character of Mr Hyde will follow, arguing that he is Dr Jekyll's aftermath of his repressions and hidden feelings along with his original self rather than his mere 'evil side', as it is usually stated. After this, I will carry on with a comparison between the characters Stanley Ipkiss (*The Mask*), Bruce Banner (the Hulk), and Henry Jekyll (Edward Hyde), as all of them are very similar figures and synthesize all of the theories that I will be discussing throughout this paper. Eventually, on the last part of this dissertation I will be drawing conclusions about the ultimate and real meaning of Dr Jekyll's drug, as well as the true meaning of the transformation of himself, taking into account all previously said.

Introduction

It is a fact that Gothic literature is always linked to psychology. In fact, as Craig states, “there is a tendency, even among literary critics, to review the supernatural elements of Gothicism as a manifestation of mental breakdown or illness rather than a real event” (7). Since the middle of the 18th century, Gothic literature has been making its way through as a branch of the Romantic Movement. Gothic fiction emerged from the mid-18th century, and the Victorian era started during the mid-19th century. Victorian culture actually influenced Gothic authors and helped Gothic literature to take shape. Gothic fiction’s beauty resides in the supernatural elements and in the realistic manner in which they are treated; this creates the uncanny effect. Some of those Gothic elements are the mysterious and eerie atmosphere, the suspense that surrounds the story from beginning to end, the madness of the protagonists, etc. However, what completes a Gothic story are the themes that authors choose for their works. In terms of the thematic characteristics, the majority of Gothic works contain violence, the supernatural, and madness, among others. Some examples of these characteristics in Stevenson’s *The Strange Case of Dr Jekyll and Mr Hyde* are the shady streets of the city of London and the mysterious objects –like the mirror or the medicines- whose connotations create the uncanny effect and the adequate Gothic atmosphere. According to Stephanie Craig, “The themes that occur in literature are almost always a direct result of the society in which the author is immersed” (1). This statement can be easily checked if Robert Louis Stevenson is taken as an example. As he belonged to the Victorian era, the cultural and historical context of the period influenced him and his works. For instance, *The Strange Case of Dr Jekyll and Mr Hyde* fits perfectly in this theory, for it comprises topics such as the supernatural and the madness, which have to do with the practices of the time; and also, being the Victorian society so highly repressive, it remains reflected in the

story as well. Since repression and censorship were at their peak at that time, generic conventions resulted in indirectness and censorship. In her essay, Craig continues by stating: “Freud first establishes the understanding that the familiar is comforting and inviting, while the unfamiliar—the uncanny—produces a sense of fear; however, the kind of unfamiliarity that makes one uncomfortable is the feeling generated by seeing something that was once familiar become unfamiliar” (Craig 7). In Stevenson’s book, there are also some examples of this hidden symbolism. It may be found in objects like the mirror, which is mentioned a few times and it is the first and only witness of Jekyll’s transformations but there are also some situations that involve a deeper meaning. One of them could be considered the moment when Mr. Hyde runs into the little girl in the middle of the street; that can be interpreted as a symbol that has to do with sexual repression. The Victorian era consisted in, among other things, sexual repression. This fact made that everything that was done –or in this case written, became eroticized. Authors would also use their works to critique the culture of the time: “Gothic fiction also addresses these social criticisms through its use of the supernatural” (Craig 10). That is the reason why this scene could be taken as an actual attempt at raping the child, due to the harsh consequences that repression can have. This thinking comes from the fact that Dr Jekyll did not have a wife, and not many women appear in the novella, which makes us think that Dr Jekyll was probably sexually repressed as well, and that would be reflected on Mr Hyde, making him commit those despicable acts (since Hyde can be considered as a character taken to the extreme). However, apart from all these characteristics, this novella also has the psychological connotations that give the final touch to every Gothic work. “Gothic supernatural appears very real, disturbing, and uncanny” (Bayer-Berenbaum, 1972: 32, quoted in Craig, 2012: 6). More concretely, what creates the general scary atmosphere in Gothic novels, is the setting, as Craig

states, “The appearance of a supposedly unreal entity, such as a specter, in a very real setting, such as a home, is the irresolvable event that triggers an uncanny effect” (7). One example of an uncanny object in *Dr Jekyll and Mr. Hyde* is the mirror. The mirror is mentioned a few times. A mirror is usually a familiar and common object at homes and practically, anywhere. However, when it is in conjunction with the whole Gothic atmosphere, it can turn into a very mysterious object, and it is highly probable that it has some kind of hidden symbolism; in this case, a psychological symbolism, since this was the essential topic within this kind of literature. In Stevenson’s work, especially, this object plays a crucial role. At the point when Dr Jekyll starts his transformations, he becomes aware that there is no mirror in his room, therefore he decides to acquire one just for this purpose: “... there was no mirror, at that date, in my room: that which stands beside me as I write was brought there later on, and for the very purpose of these transformations” (Stevenson 44). It is easy to realize that he talks about the mirror with certain distance. For him, in the present of the story time the mirror has become an unfamiliar –ergo uncanny, object. Taking Craig’s theory above into account, the fact that these scenes take place at his very home, is what makes them even more frightening, and increases the general uncanniness of the atmosphere.

In sum, psychology was gaining momentum during the Victorian era, as well as Gothic fiction, and Stevenson being part of that time was influenced by it all: “The emergence of psychology in the Victorian period eventually led writers to incorporate theories about the mind’s inner workings into their texts” (Craig9). Psychology and the Gothic provoked the creation of the “uncanny” and the “uncanny effect”, which is the feeling of fear so successfully reached in *The Strange Case of Dr Jekyll and Mr Hyde*.

Human beings as naturally evil: Mr. Hyde.

Edward Hyde, as I defend throughout this dissertation, is basically Jekyll's hidden true self, strengthened due to the control and repression of itself. It is usually assumed that Hyde is actually Henry's "bad side", however, I think that both Edward and Henry are the same person. Nonetheless, I have separated them in analysis in order to make a deeper analysis of each of them, for I consider that they are different characters within the story –basically because they have distinct names and act in a different manner. As I mention in the next part of this paper, Jekyll had been avoiding showing his true self during all his life due to his social status and his reputation, which led to some interior trouble with himself. From my point of view, Hyde represents not only Jekyll's true self, but also that of humanity as a whole. As I will be explaining later, humans tend to put a "mask" on in order to fit into society. However, that mask involves repression, which "Freud believed that people repress, or drive from their conscious minds, shameful thoughts that, then, become unconscious" (Billig 1). According to Freud's theories, there is a type of repression called 'primal repression', which is "a first phase of repression, which consists in the physical (ideational) representative of the instinct being denied entrance into the unconscious" (From Freud's "Repression", quoted in Laplanche and Pontalis 1988, pp. 204) in which children have desires that provoke anxiety in them (especially if they cannot accomplish it), so they represses that desire, but it remains in the unconscious and it affected the subjects even though they are unaware . In conclusion, since individuals often have to contain words that they want to say, or not do things that we would do because they want to be socially accepted, whatever is the feeling that is being repressed it remains in the unconscious and it still influences their behavior. Apart from this one, there is another kind of

repression: whenever something too uncomfortable or unacceptable for our conscious happens to someone, the person rejects it; this is called 'denial'. However, this does not stop here, this 'denial' also goes directly into the unconscious, and it becomes a repressed sentiment, which is also painful and a burthen for the individual.

Jekyll, who could not stand his perfect life any more, finally managed to create the drug that, according to his words "would separate those elements" (Stevenson 42); then Hyde was released, and he acted as a beast who did not belong to society.

According to Aristotle's *Politics*:

Man is by nature a social animal; an individual who is unsocial naturally and not accidentally is either beneath our notice or more than human. Society is something that precedes the individual. Anyone who either cannot lead the common life or is so self-sufficient as not to need to, and therefore does not partake of society, is either a beast or a god. (6)

Therefore, it is society which makes humans "people". In order to be part of a society, humans tend to repress their true selves in order to blend into society. As I will be discussing later in this paper, Dr Jekyll acts as the mask in front of the audience –which is the world, and Mr. Hyde is the true self. Human beings start having trouble with themselves since they are very little in age. Regarding Lacan's essay on the "mirror stage", when the child first recognizes himself on the reflection of the mirror, this is when the formation of the ego begins (Weber13). Nevertheless, misrecognition takes place sometimes, which alienates the child making him aggressive. In short, this stage causes a lot of self-deception in the child, as Lacan states "there is a problem in the formation of the ego" (Weber 15). During the mirror stage, the child also experiences self-deception. Lacan held that in this stage, the child has phantasies of dismembered bodies, etc., and that misrecognition brings agressivity into the child. This means that

man, since a very early age (the mirror stage takes place between the six and eighteen months of age), begins to have aggressive and narcissistic impulses. According to Lacan's view, man are the way they are not because of social conditions nor subjective interaction, it is their roots what form them. Its roots are "intrasubjective" (Weber 14). Freud also agrees with the theory which states that humanity has a tendency to aggressiveness, but civilization makes humanity to repress those instincts ("Civilization and its Discontents" 76). Another assumption about human nature is that of Hobbes, who defends that humans are "selfish" (John Laird 213-214) by nature. He says that subjects are only interested in their own good, and that if they behave disinterestedly, that would be because it is convenient for them somehow. This theory is also very similar to that of Herbert Spencer, a very important figure of the so-called 'social Darwinism', which is the survival of the fittest in society. Spencer's theory of social evolution held, then, that people just look at their own benefit, acting by convenience and interest instead of being generous and kind for goodness' sake. Accordingly, Hume believed that "the 'natural' motives to action (so far, at any rate, as the motivation of pleasure or of pain was concerned) were either selfish or instances of limited generosity" (John Laird 220), this limited generosity conducted by man's willing to be integrated in society, or liked by his closest circle. As John Laird stated in his book *Hume's Philosophy of Human Nature*:

Hume denied that there was any important sense in which virtue was 'natural' and vice unnatural'. For he said, the 'natural' meant either the non-miraculous or the non-artificial. But vice as well as virtue was non-miraculous and also deplorably common, while if artifice meant 'design and intention' many of the virtues were plainly artificial. (223)

In *The Strange Case of Dr Jekyll and Mr Hyde*, the conversations in which Mr Hyde participates are rather limited. In those conversations, the reader can see Mr Hyde as not very sociable nor talkative, he is mostly a loner, and he does not seem to like people. Accordingly, Freud claimed that abnormal repression –as known as neurotic behavior- befalls when the internalized anxiety and the super-ego influence repression, making it develop and lead to illogical, self-destructive, or anti-social behavior. Mr Hyde definitely has an anti-social behavior, and the Dr Jekyll ends up committing suicide, which is the ultimate manifestation of a self-destructive behavior.

In short, Hyde is basically the example of the ultimate result of repression. Whatever a person pushes into their unconscious, it is actually being fed without noticing on the part of the person, and in somehow, the interior anxiety that this provokes to the person finally makes its way through and this has grave repercussions.

The world as a masquerade: Dr. Jekyll

Henry Jekyll is an important doctor with a very high reputation, for everyone loves him and respects him. Jekyll, as the rest of the people who live in a society, wants to be liked, he likes to feel integrated and loved, but sometimes, or most of the time, in order to be liked Jekyll had to hide certain aspects of himself. Taking into account the dramaturgical theories of Erving Goffman, the majority of people behave in front of the rest of society as if they wore a mask –that is why this theory is called “dramaturgy”. This social concept affirms that individuals act according to the social rules, protocol and decorum that the situation demands and that man individuals just want to maintain their reputation and to have a good social status. However, in order to

have this perfect façade, there must be some aspects of their personality or their attitude that people do not really exhibit. Consequently, this curtain also involves repression, whose effects I have explained in greater depth in the previous part of this very paper.

Concerning William James's "social self" the subject tends to have as many identities (or faces) as social groups they belong to. As claimed in the theories of Erving Goffman, it is not just about having the required characteristics, but also about constantly maintaining the outward appearance and the behavioral protocols which the identity requires (69). Nonetheless, this could lead to the Dissociative Identity Disorder –also known as Multiple Personality Disorder, since the individual might internalize all of his masks. This type of disorder occurs when a subject develops different identities from that of their original self. I will explain this phenomenon in the fourth chapter of this paper. With respect to *The Strange Case of Dr Jekyll and Mr Hyde*, most of the time Dr. Jekyll is thought to have Dissociative Identity Disorder; however, in my opinion, Jekyll's real self without the "social filter" and boosted by repression is actually Edward Hyde.

Moreover, it may also be interesting to take a look on the theory "theater of interiority" –also carried out by Goffman, in which he assumes that people can easily interiorize the role that they accustom to play in society, that is, if someone is constantly interpreting a role in front of a public, they finally become the character they interpret. In fact, the role that people interpret is the role that they are given since the day they are born. People are born into a community, they are someone in society from the very second they are born, and –as Freud explains throughout "Civilization and its discontents"- that implies that they are imposed a role, rules and principles, and that they must control their impulses in order to stay civilized. Accordingly, it is easy to understand why people forget their true essence and believe that they truly are the

character they have been playing all along. This is basically what happened to Dr Jekyll, even though he admitted to have a bad side himself, he believed that he really is as good as Henry is. In order to understand Jekyll's perspective, the last chapter of Stevenson's book "Henry Jekyll's Full Statement of the Case" should be examined in detail. In this chapter Jekyll does not only explain all the events that have been happening throughout the novella, but also some events of his life that are key for the understanding of the experiment. Henry Jekyll explains the path that he had been walking since he was born, and how that path had brought him to where and to who he was, a monster. In the first place, he declares that he was born "to a large fortune" (Stevenson 41). This declaration is by no means accidental on the part of Stevenson. Henry was born into a high-class family, which instantly directs the reader to the realization that Dr Jekyll had been maintaining appearances by hiding his true self since the very first day of his life as a consequence of belonging to a high-class status. As the famous phrase says, he had to "keep a stiff upper lip". In this sense, the novella could be taken as an example of an allegory portrait of the tensions that would exist during the Victorian period.

As Jekyll himself states: "And indeed, the worst of my faults was a certain impatient gaiety of disposition, such as has made the happiness of many, but such as I found it hard to reconcile with my imperious desire to carry my head high, and wear a more than commonly grave countenance before the public" (42), he declares his anguish and the struggle for his real self to show. He even explicitly says "before the public", which wraps perfectly William James's theory about the "social self", for he explained that man wears a mask in front of the people around them in order to feel integrated and accepted by their circles. Moreover, the quotation indicates that Jekyll is perfectly conscious of the fact that he is playing a role; and even more shockingly, he is admitting that Jekyll is no more than a mask, a role that is not easy to play. This is well summed

up in his declaration when he sees himself as Hyde: “And yet when I looked upon that ugly idol in the glass, I was conscious of no repugnance, rather of a leap of welcome. This, too, was myself” (Stevenson 44).

The doctor’s statement then continues, “Hence it came about that I concealed my pleasures; ... and [I] began to look round me, and take stock of my progress and position in the world, I stood already committed to a profound duplicity of life” (Stevenson 42); with this piece of declaration it is made clear that he knows that he leads a double life, and that the face that he shows to the rest of the world does not feel like himself, since he had to “conceal” his pleasures, talking, once again, about repression. “I was in no sense a hypocrite” (42); “...even if I could rightly be said to be either, it was only because I was radically both” (Stevenson 42). He genuinely meant that he was not a hypocrite. Here, once again it should be taken into account Goffman’s theory about the “theater of interiority”, for he explains that the subject assimilates its role in society and ends up thinking that it is truly himself. That is exactly the reason why Henry Jekyll thought that he was not a hypocrite, and that men had a dual nature when he says “man is not truly one, but truly two” (Stevenson 42). Nevertheless, his ego is of a sinful nature, aggressive and egotistic by nature, which are characteristics relatable to Mr Hyde rather than to Dr Jekyll. Dr Jekyll is simply a creation on society and civilization. He obviously feels confused due to the fact that he has already internalized his role and he has been taught the morals and protocol that must be followed within a society during his childhood and upbringing. This is wrapped in Jung’s theory of the mask, in which he argues that: “One could say, with a little exaggeration that the persona is that which in reality one is not, but which oneself as well as others think one is” Jung (1971, pp. 66).

At one point in his statement, he says: “and from an early date, even before the cause of my scientific discoveries had begun to suggest the most naked possibility of such a miracle, I had learned to dwell with pleasure, as a beloved daydream, on the thought of the separation of these elements” (Stevenson 42). By this, he is implicitly declaring that he was fully conscious of his evil self and that, apart from that, he had always wanted to be freed from his repressions: “separation of these elements” equals taking his mask off. He wanted to discover himself all along. The problem was that he thought that he had a good side and a bad one, therefore while the drug was meant to “separate his elements”, but in reality, the drug just made him discovered himself without the mask. “If each, I told myself, could but be housed in separate identities, life would be relieved of all that was unbearable” (Stevenson 42-43). As Freud commented in his essay “Civilization and its Discontents”, individuals have a tendency to freedom and to release their instincts, and that is exactly the function of the drug that Dr Jekyll creates. Then, he continues: “...the doom and burthen of our life is bound for ever on man’s shoulders and when the attempt is made to cast it off, it but returns upon us with more unfamiliar and more awful pressure” (Stevenson 43); what Jekyll is doing here is recognizing that repressing your feelings is a “burthen” that you carry on your shoulders, and, as well as Freud states, when someone represses their feelings, thoughts or traumas, they are making the feelings and traumas that are being hidden grow stronger. This piece of the declaration brings a biblical sense to the figure of Hyde, as if he was the ultimate representation of the sinful nature of human beings. According to the Bible, as recollected in Leslie Stevenson and David Haberman’s book *Ten Theories of Human Nature*, “we are infected with sin, we misuse our God-given free will, we choose evil rather than good” (76).

Jekyll had the perfect life: he was respected by everyone he knew, he had good friends, a nice house, etc. Nevertheless, in spite of his perfect and exemplary life, personality and behavior, he was not content. This could be taken as a lesson from Stevenson, telling the reader not to repress themselves and be unhappy just for appearances' sake, for there was a strong repression around the Victorian era. It is not worth it to have a good title, name and house if the reality is that you would be unhappy if you do not let your true essence come through once in a while. This conclusion could be interpreted as a critique towards the very harsh Victorian repression that Stevenson introduced with incredible subtlety.

Contrasting Henry Jekyll, Bruce Banner and Stanley Ipkiss.

Among all of Marvel Comics' characters, there is one that stands out as far as its psychological depth is concerned. Taking his transformations, psychological problems, traumas, etc., into account, it is noticeable that Bruce Banner (as known as Hulk) is perfectly relatable to Henry Jekyll. In fact, this film *Hulk* is actually inspired on this very novella. It is worth noticing that in Ang Lee's film *Hulk*, Bruce Banner suffers from a mental disease called "dissociative identity disorder", and patients who suffer from dissociative identity disorder have two or more different personalities alternating in their body. It could be said that the Hulk is Bruce Banner's 'alter ego'. Theoretically, the term 'alter ego' was coined by Cicero, and it has to do with the dissociative identity disorder; hence, 'alter ego' means "the other I". The reason of the Hulk's brutality and uncontrollable anger is the sad story that he has behind him: His father was an aggressive alcoholic who ended up killing Bruce's mother right in front of him.

In Stevenson's book, not a lot of information about Jekyll's childhood is mentioned, however, he does say in his statement that Hyde feels anger towards his father: "burning the letters and destroying the portrait of my father", which indicates that there is some kind of repression that has to do with Jekyll's father. These characters share, especially, the fury that their repressed memories had left in them, for they can seem very serene, but when they transform they show the feelings that they keep to themselves.

Another famous character that also suits the theories treated above very conveniently, is that of "the Mask", that is, Stanley Ipkiss. This character is, as Jekyll, quite unhappy about his life, and he cannot manage to show great part of his personality. One day, he finds a mask and when he tries it on he suddenly becomes someone (or something) that seems the opposite of Stanley (just as Hyde seems the opposite to Jekyll). And, as Jekyll, he can do whatever he pleases because his reputation as Stanley is going to remain intact after all. I found this theory very appropriate due to the fact that the object that transforms Stanley is a mask, which is precisely the same object that prevents him from being who he really is –as I commented on Goffman's work above. Similarly, this aspect of psychology is also comparable to Jung's theory of the 'mask'. According to Jung, the psyche consists on the Ego, the Personal Unconscious and the Collective Unconscious. He also created the concept 'archetype', in which he defended that the individuals' personality is formed by the shadow, the anima, the self, and the persona. This Jungian theory goes further by stating that the 'persona' is the mask that people show to the world, and that it protects the Ego, which is our conscious mind. As this mask is something that the individual uses around society, it may change depending on the required characteristics of the situation and of the people the individual is surrounded by.

Conclusion

To conclude, as I have been arguing throughout this paper, Stevenson's *The Strange Case of Dr Jekyll and Mr Hyde* has an enormous psychological charge, especially as the characters of Henry Jekyll and Edward Hyde are concerned. From my point of view, what Stevenson is attempting to depict with these figures is a representation of how people are and act around the world. Through the character of Dr Jekyll, he attempts to portray people around a civilized society, for everyone wears a mask and behaves as they should, but not as they would. By means of the character of Hyde, he is portraying the evil human side that everyone is born with, along with the consequences that repression has in individuals, since repression heightens even more their frustration and can lead to depressions, acts of rage, etc. For instance, Freud in his work "Civilization and its Discontents" argued that "we know of two origins of the sense of guilt: one arising from fear to an authority, and the other, later on, arising from fear of the super-ego" (Ed. James Strachey 1961, 74).

In spite of the general thinking about *The Strange Case of Dr Jekyll and Mr Hyde* in which is thought that the novella is simply about the 'duality of nature', however, I strongly believe that Stevenson here is truly trying to show the behavior and true nature of human beings in a civilized society. According to some theories that I developed throughout the paper, people tend to be evil by nature: egotistic, narcissistic, aggressive, etc. The only reason why people can live in harmony –not always, though– is because they put a mask on in order to be liked by everyone, and feel integrated in society. Everyone instantly becomes part of a society the minute they are born, therefore, they start learning the imposed morals, rules and laws that have to be followed in that society. The things that turns people into civilized people are acquired, but by their true nature that no one learns, people are just instinctive creatures that act

according to their own good and liking. Regarding, once again, Freud's theories, the 'super-ego' is the one in charge of one's behavior, the one that establishes if something is right or wrong; that 'super-ego' is acquired by education throughout one's upbringing. Those rules and morals that people are taught –their super-ego- is their mask, therefore they do not ever really know that that mask is not really themselves, because they have been carrying that mask so much time that they have completely forgotten who they truly are without it. Nevertheless, everyone knows that there are certain aspects of themselves that they do not show to other people, so they pretend being someone they are not. The problem is that the mixture of their true nature and all the repressed sentiments, behavior and also memories that people are not capable of accepting, can provoke in people a dangerous effect in which the person cannot take any more repression and then, all of a sudden and with no apparent reason at all, violence, mental illnesses, etc., might come through. In my opinion, even though Dr Jekyll thinks that the drug is going to separate his "elements" (Stevenson 42), what the drug actually does is releasing Henry from all his repressions, leaving his true, hidden and strengthened self, Edward Hyde- alone and free. Dr Jekyll really thinks that he has this 'duality' that he speaks of all the time, but really he has just his true nature and his mask. Therefore, the drug takes his mask off and make him free, since there are not two sides to separate. The liberation of those repressions and remorse is what makes him feel, as he says, "lighter" and "happier in body" (Stevenson 44). Jekyll is not totally good, as he openly admits, but he is both good and bad –whereas Hyde is only evil; and this is because subjects are bad by nature, and good because of what society taught them. As I said before, according to Aristotle, we would not be 'people' without civilization. We would not have rules, or morals, we would act instinctively, just like animals, as we were during our primitive phases. For instance, in the chapter "The Carew Murder Case", the

witness of the crime describes Hyde's action as Carew was beaten "...with ape-like fury" (Stevenson 16), and the narrator also introduces the scene as "a crime of singular ferocity", which, interpreting the language, 'ferocity' is a noun mostly related to animals.

Mr Hyde also represents a set of good characteristics, ironically. In order to describe his situation as Hyde, although he was aware of the evil things he was doing, Jekyll states: "I began to profit by the strange immunities of my position" (Stevenson 46); moreover, he uses words as "liberty" and "safety", which once again demonstrates that he had a mask on. Hyde, then, represents freedom and the joy of being true to oneself and having no remorse about it. On the other hand, he also represents the morbid side of people and the pleasure that human kind feels with violence and the others' suffering. After all, the drug represents the absence of the super-ego. In short, in my opinion, this book acts also as a hidden critique towards the Victorian repression. Stevenson belonged to the Victorian culture, so he suffered the consequences of the era, whose repercussions he represented in this book, more concretely, in the characters of Dr Jekyll and Mr Hyde, considering Dr Jekyll the actor who wears a mask, and Hyde the real self who is desperately wishing to come out.

In conclusion, then, all my claims point to Dr Jekyll and Mr Hyde being the same person –as the very story indicates, since they even share the same body. Therefore, I would say that humans are pure instinct in their essence, but they are repressed by society, therefore they adopt behaviors that they definitely would not adopt if their acts would not have any consequences. Thus, Mr Hyde is not the evil side of Dr Jekyll, but he is Dr Jekyll's liberated self after a lifetime of repressions. For that reason, Mr Hyde represents the consequences of repression and human instincts taken to the extreme. It all comes together if it is taken into consideration that Stevenson wrote this

novella during the suffering of the Victorian repression. By the time he was writing this story, psychology started to grow as a science, as well as the theories about the human nature –which, as it has been argued in this paper, there are many thinkers or religions – such as Lacan, Freud, Hume, Spencer and Christianity- that have reached the conclusion of humans have evil characteristics by nature –such as egoism, narcissism and aggressiveness- and that they would be even more animal-like without a civilization. The fact that Dr Jekyll committed suicide in the end is also very relevant for the conclusion of this novella. This event can be taken by the reader as an ultimate lesson on the part of Stevenson. By this fact, he may well be telling implicitly, and accompanying all the symbolism that the story hides, that people cannot bear either: being evil among this society or living repressed their whole life. First of all, if individuals acted according to their instincts without taking into consideration social laws and moral values, they would end up behaving more like animals than people –as Hyde does, is highly probable that one will end up in prison within a couple of weeks. On the other hand, as everyone has their masks internalized already and they are civilized, their ‘super-ego’ is assimilated and their morals would not let them behave as they instincts would do all the time.

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