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Depicting Identity Evolution in Science Fictional Novels
Frankenstein and The Strange Case of Dr. Jekyll and Mr. Hyde as Case Study

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Dedication

I am gladly and proudly dedicating my work to my beloved mother Aziz Naima who stood by my side throughout this experience, my mother who gave her energy, time and knowledge to push me towards success in this work. The supporting sister of mine, I am happily mentioning that you took a great part in the making of this project. My teacher miss Mengouchi Meriem who has been always a supporting professor.

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Abstract

Science fiction as a literary genre holds different layers and aspects of life needing to be explored. Psychology is an important one of them that deals with the human self in a scientifically advanced environment. Understanding the way the psychology of a human being functions becomes easier when studying the connection between science and psychology. The world relies on technology and science enormously; therefore, they influence the human lifestyle, mind-set, and psychology as well. Psychoanalysis can decode the behaviours and reactions in science fictional novels like *Frankenstein* and *The Strange Case of Dr. Jekyll and Mr. Hyde* to learn how to grasp the human self. The two novels mentioned are the case study of this research, they ease comprehending not only the connection between psychology and science but also the connection between ethics, science and psychology. The experiments conducted in these two novels are scrutinized to conclude their ethicality.

Key Words: The Monster of Frankenstein, Experiments, Science fiction, Dr. Jekyll and Mr. Hyde, Ethics, Society, Duality, Psyche, Dr. Frankenstein and Psychology.

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General Introduction

Literature is the use of language to express one's self, ideas, reactions and perception on the surroundings. Its ultimate purpose is to simulate real life events so that we share the author's point of view by either agreement or disagreement. Psychology, Sociology and Literature are different yet interconnected fields of study. When they work hand in hand, they alleviate and mitigate understanding of the human self since fictional characters are exemplification of real life human behaviour, emotion and psyche.

Science fiction as a literary genre contributes in understanding deeper layers of the world's reality. Thus, conducting this research will help give more importance to both literature and the scientific advancement. Some classical timeless science-fictional novels helped shaping the world we see now since the line between science-fictional writings and reality is growing thinner as time passes by. Therefore, we should take into consideration the value of such pieces. Psychologists and Sociologists interpret this genre to gain more knowledge on the human self individually and collectively in connection with the scientific influence.

Science-fictional literary works like Jules Verne's *Paris in the Twentieth Century 1860* or Aldous Huxley's *Brave New World 1931* share some psychological, social and scientific similarities that reflect nowadays life events. Psychoanalysis is the approach we conform to decipher such events. These novels as futuristic as they are, reflected the pessimism and dystopian mind-set of their authors or the society around them at the time.

This research will try to shed light on the connection between psychology, science fiction, scientific development, ethics and occultism. The fusion of these elements creates a

new approach in perceiving the world. It projects the complexity of the modern, post-modern and the contemporary life as well.

The novels chosen for this dissertation are Mary Shelley's *Frankenstein, or the Modern Prometheus*, and Robert Luis Stevenson's *The Strange Case of Dr. Jekyll and Mr. Hyde*. The choice is based on personal inclinations and preferences, the needed examples for the case study, and the value these two novels hold in the science fictional literary genre.

This work is divided to two parts, the first chapter will be dealing with the concept of duality of good and evil in the world. It also explains the dual self of the individuals and naturalizing this fact based on historical, mythological, scientific and psychological arguments. It will also demonstrate the ethicality of the scientific experiments in the center of the novels and their scientific, social and psychological influence.

The second chapter will deal with the analysis of the psyche of the characters, and clarify the thin barrier between the parts of the psyche. It will highlight the influence of some occult concepts on the characters and the author. Psychological analysis will be conducted to understand some behaviours as well as possible.

Duality in the Scientists VS Duality in the Creation

Introduction

The duality of good and evil is not a new topic in Literature. Almost all written works include it as either major or minor theme. The struggle between the two is eternal and intense that rendered some people vulnerable and others cruel. Literature tries to highlight these topics by structuring a storyline that abnegates this reality and attempts to create a balance between good and evil. Science fiction is not an exception, it works on reminding us to maintain our humanity and not get lost in a world of machines because as good as they might seem to be, they have an evil influence as well. This chapter will try to clarify the duality of the characters and the ethicality of their scientific conducts.

1.1 Duality in the Scientists

The scientists dared to perform some experiments that contradicted natural laws and results were not positively productive. Their catastrophic ends expose the danger of complying with the evil side of the individual. The scientists used their domain to manipulate and explore over the red lines of nature and life.

1.1.1 Duality of Dr Jekyll

According to the history of philosophy, good and evil have always co-existed in the world and within every individual. Abraxas is one of the ancient deities that the Gnostics believed to be the father of all gods and the supreme deity. He is the whole entity and giver of the cosmic existence that consists of an angelic good side and a demonic devilish one. Egyptian, Hebrew, and Hindu civilizations had the equivalent with different names Horus, Adonai, and Prajapati. Carl Jung, the Swiss psychologist and psychiatrist, interprets the concept of Abraxas as the manifestation of opposites. S.A Hoeller explained this “In contrast

to Helios, the god of light, and Devil the god of darkness, Abraxas appears as the supreme power of being in whom light and darkness are united and transcended.” (Hoeller 83).

The Chinese philosophy as well is known by the symbol of yin and yang that is the circle of life being composed of opposites. Yin and yang are considered as complementary extremes of existence. They represent the dual self of all creatures and nature. This concept is exemplified in oceans that can be calm peaceful at a moment then switch to being enraged and dangerous the next. Human beings are dual as well. They contain one selfless and good side, and a dark and evil one. “The principle of Yin and Yang is that all things exist as inseparable and contradictory opposites. They attract and complement each other, as their symbol illustrates, each side has at its core an element of the other. Neither pole is superior to the other.”(Cartwright NP).

The indigenous people of North America, the Cherokees, have a similar story of the human being containing two wolves, one is evil and the other is good. These two wolves are in a struggle until one of them wins, the individual must know which wolf to nurture the most to win. These two wolves represent the two sides of the self. The evil wolf is greed, anger, and envy, while the good one is generosity, peace, and compassion.

We believe that good and evil affect each other correspondently. M.C. Escher pictures this concept in one of his paintings. He named it "*Circle Limit IV*", this woodcut painting illustrates three aspects about the universe that are: the world embraces both good and evil, there is a thin barrier between the two, and, the possibility for angels to become demons and vice-versa (Zimbardo 23).

The Doctor is tempted to drink an elixir he formulated, the potion had a significant effect that of disintegrating the evil from the good side of the human nature. The results are promising, since that potion changed his physical and moral states. It metamorphosed the doctor to a “smaller, slighter and younger”(Stevenson 71)version of himself.

We can notice clearly this duality in Dr Jekyll when he alters to Mr Hyde. Unlike Dr Frankenstein, Dr Jekyll's monster is his own dark side. Which means that he is both good when an ambitious scientist and evil when transmogrified. The manifestation of Edward Hyde in Henry Jekyll is exhibited in, “It was on the moral side, and in my own person, that I learned to recognise the thorough and primitive duality of man; I saw that, of the two natures that contended in the field of my consciousness, even if I could rightly be said to be either, it was only because I was radically both”(Stevenson 68).

This passage from the novella demonstrates the way human beings are the fusion of two completely contrasted sides. As much as the good side is bright and selfless, the evil side is dark and selfish. The meaning of this case is that extremes united to form one full intact being. A day consists of two halves, a sunny one and a shady one. They are just as different and contrasted.

To determine the reason for all human actions philosophers have presented three theories. These theories are known as Psychological Issues in Ethics. Thomas Hobbes, the English philosopher and politician, supports the first theory is known as Psychological Egoism. This theory says that all human actions are prompted by selfish desires, which means that self-interest and selfishness are the real motives of any act of charity or benevolence, subsequently; they are Dr Jekyll's real impulsion to conduct such experiment. The selfish drive urges Dr Jekyll to set his dark side free “I knew myself, at the first breath of this new life, to be more

wicked, tenfold more wicked, sold a slave to my original evil; and the thought, in that moment, braced and delighted me like wine.”(Stevenson 70-71).

The second theory is the Pleasure Principle or Hedonism supported by the Austrian neurologist and the founder of Psychoanalysis, Sigmund Freud who says that pleasure is the driving force of all human actions. This theory can be related to the way the story of Dr Jekyll develops. In other words, Dr Henry Jekyll conducts this experiment with the motive of fulfilling his pleasure, he seeks his pleasure in liberating his shadow. Although he expresses his intention in separating the two halves in order for his good side to be free of guilt caused by the evil half, he also does not deny his evil side’s right to exist as Mr. Hyde “I had learned to dwell with pleasure, as a beloved daydream, on the thought of the separation of these elements.”(Stevenson 69).

While the first two theories encourage misanthropy amongst human beings, the last one is a philanthropic theory. Tenderness, sympathy, grace, affection and courtesy are the fuel of human actions according to the Psychological Altruism theory. Dr Jekyll in this regard is more or less propagandising the Pleasure Principle and the Psychological Egoism.

1.1.2 Duality of Dr Frankenstein

Mary Shelley referred to Doctor Victor Frankenstein as Modern Prometheus. The analogy between these two figures demonstrates some similarities and distinctions. In Greek Mythology, Prometheus is the God who shaped the humans and provided them with knowledge and simple life tools to survive with the aid of the Goddess Athena. Prometheus even stole Fire from the Gods to grant it to humans. Subsequently, the king of the Gods Zeus executed a penalty that requires chaining Prometheus to a mountain or a great rock and

ordered an eagle to eat his liver daily, and since he was immortal, his liver grew back during the night. (Coleman 846).

Frankenstein has so unveiled the secret of life when he discovered that electricity could generate life in motionless or lifeless body parts. That discovery eased his way to lighten the world “Life and death appeared to me ideal bounds, which I should first break through, and pour a torrent of light into our dark world.” (Shelley 42). He has the courage to dare and bestow that secret upon a creature that he designed and brought to existence.

Dr Frankenstein, however, is not standing by or defending his creation since he runs away and escapes his creature as soon as life sparkles into the corpse. He admits that he is walking on the path of evil and wretchedness “How can I describe my emotions at this catastrophe, or how delineate the wretch whom with infinite pain and care I had endeavoured to form?” (Shelley 45). Victor abhors the eventuality of his experiments and thoughts that led him to an immense amount of anguish and remorse

Prometheus, on the other hand, fought for humankind and supported them. He is the generator of life, knowledge and wisdom. The difference between the two figures results in different consequences; the humankind in the Greek myth is civilized and developed while the creation of Frankenstein turns to the monster that acquires devilish behaviours such as committing homicides.

We can see how Victor suffers because of the two edges pulling and pushing him in between. Evil represented in his excitement to conduct his experiment without thinking deeply about its results while fantasizing about being a God. Good on the other hand, manifested later on when Victor realized the damage that his creation could do, which is the reason why he

sought to kill "It". The Evil side renders him blind on the truth of life and death being heavenly piloted by God. And, the reality of the weakness of human beings in front of divine splendid grandeur of God.

Frankenstein represents impeccably the concept of Duality. The struggle between his pure virtuous side and his sinful immoral side is intense that he shifts from being the innocent student to the indecent scientist. Although he was schooled in a good household, he was keen to show the superiority of his mind through an experiment that eased his way to be the creator of another living creature. He could not control the influence of his mind that made him break parental, societal, religious and universal laws.

1.2 Duality of the Creation: Monster of Frankenstein

The word monster in the Oxford dictionary is defined as a large ugly and frightening imaginary creature. An inhumanly cruel wicked person, or a thing of extraordinary daunting size "Monsters are creatures that go against the laws of nature." (Dell NP). These definitions encapsulate the reason of naming both the Creation of Dr Frankenstein and Mr. Hyde as monsters.

We noticed that authors used the pronoun IT to refer to the creatures throughout the novels; however, I will be using the pronoun HE in order to demonstrate empathy, and because I think it is the right thing to do. Although these two monsters are considered far from being human, they remain partly as such. They are created and derived from human nature; Mr. Hyde being the evil dark side of Dr. Jekyll and the monster of Frankenstein is a collection of dead human body parts brought to life as one whole entity.

Leo Braudy explains in his book *“Haunted”* the different types of monsters as monsters from nature, monsters from within, monsters from the past, and the created monsters. He illustrates them with King Kong, Mr. Hyde, Dracula, and Frankenstein’s Monster. He adds that the last type is metaphorically representing parenthood issues including abandonment and narcissism. (Braudy 110-140)

The duality of the Monster of Frankenstein is of a different kind than the one of Dr Jekyll and Dr Frankenstein; he struggles between three levels of opposites. Beauty and ugliness, hope and despair, revenge and forgiveness. His ugly eerie appearance overshadows his beautiful affectionate heart. Despite his lack of humanly companionship, comfort and fortune, he is optimistically confident of reaching a jubilant ending of his depressive loneliness. Finally, he is compelled by natural need to determine his say in either vindicate and avenge his traumatic reality or favor pardon and end his blame towards his creator for abandoning him.

1.2.1 Beauty and Ugliness

Both the 19th century and contemporary¹ European societies impose some definitions of beauty and aesthetics “..but his friend Mr. Darcy soon drew the attention of the room by his fine, tall person, handsome features, noble mien, and the report which was in general circulation within five minutes after his entrance, of his having ten thousand a year.”(Austen 05). These lines imply that a respectable man should possess such qualities. Female beauty standards were and still are stricter, but with the descriptions given about decent male appearance, fitting the conditions was a hard task. “‘He is just what a young man ought to be,’ said she, ‘sensible, good-humoured, lively; and I never saw such happy manners!—so much

¹ Modern and contemporary societies rely on Beauty magazines and audio-visual media to dictate and propagandize the criteria needed in order to fit in the beauty narrative, and be labelled as “pretty” or “handsome”.

ease, with such perfect good breeding!’ ‘He is also handsome,’ replied Elizabeth, ‘which a young man ought likewise to be, if he possibly can. His character is thereby complete.’” (Austen 09).

We understand from Mary Shelley’s story that human nature forces people to seek beauty before offering love and respect. These criteria of beauty and character rendered the Monster grotesque and too horrifying to any human eye to see. This account also explains to us that ugliness equals evil and beauty equaling ideal; that is people usually use the word angel to describe a beautiful person, and by contrast, they use demon to define an ugly person. The “collective consciousness”² therefore, withdraws from ugliness and chooses not to give it an opportunity to demonstrate itself as righteous. Thus, this stereotypical perspective leads directly to misunderstanding and misinterpreting the conception of events, people and life in general.

In an attempt to find food, the monster went to a nearby village. Villagers with stones and weapons instantly attacked him. The attack is generated from fear; humans are naturally afraid of what is mainly different let alone hideous. This occurrence urged him to retrieve from any human social life. The result of all this is the isolation, alienation and loneliness that triggered and nourished the hatred with which he confronted all the humankind.

1.2.2 Hope and Despair

The Monster believes in hope and a bright future. He kept his optimistic thinking in spite of the fact that he had never interacted with human beings. He also considers his creator

² Collective consciousness (sometimes collective conscience or conscious) is a fundamental sociological concept that refers to the set of shared beliefs, ideas, attitudes, and knowledge that are common to a social group or society. The collective consciousness informs our sense of belonging and identity, and our behavior. Founding sociologist Émile Durkheim developed this concept to explain how unique individuals are bound together into collective units like social groups and societies.(Cole)

superior and in an upper position to him. “But I will not be tempted to set myself in opposition to thee. I am thy creature, and I will be even mild and docile to my natural lord and king, if thou wilt also perform thy part, the which thou owest me.”(Shelley 86).

The monster had hope that his life would turn to be happy eventually which was the main reason for him to fight all the odds and obstacles on his way. “Life, although it may only be an accumulation of anguish, is dear to me, and I will defend it.”(Shelley 86). After learning how to read, write and speak by observing and watching the De Lacey family, he finally had the courage to go talk to their blind father and seek his protection. He regarded highly them and cherished their existence in his life even if they did not know of his.

The previous experience helped in shaping his etiquette. The small interaction with the old man was deeply appreciated. He used polite wording such as “Pardon this intrusion”, “they are the most excellent creatures in the world” and “how can I thank you, my best and only benefactor?”(116-117). When addressing the old father De Lacey. The monster expressed that he developed a kind heart and “was educated” on virtue and good morals during the observation period of his neighbour cottagers, he was persistent in collecting firewood and some goods for them without their knowledge.

The De Lacey family however, taught him despair as well. Felix, the son of the blind old man attacked him the moment he entered the cottage and saw his father with the monster. A few hours later, the De Lacey family was gone and the monster realized that there was no chance for him to have a normal human life or interaction. He knew that his existence was a mistake made by his creator, and that he needed to change that reality. The crossroad had two paths one leading to forgiveness and the other to revenge.

1.2.3 Revenge or Forgiveness

The author highlights another level of duality in the monster's multi-dimensional anguish. Forgive or avenge is a decision that the monster needs to take. He did not feed the evil wolf voluntarily; he rather spent some obnoxious and irksome time alone in the forests that rendered him vulnerable to dark thoughts. Such weak state provokes, and is provoked by, unpleasant circumstances.

The monster's mind functions like a newborn's in terms of comprehending his surroundings. He seeks knowledge of the human world so that he can express himself and reach a potential decent life in a human society. He learned reading and speaking after he produced only gibberish sounds. Despite his efforts, his appearance was still challenging both him and humans to see either he can be accepted thanks to his new abilities, or he is to be forever shunned.

The Monster set his mind on one way to give his life a purpose, offering peace and a companion as an exchange. If his request were denied, he would revenge his misery, loneliness and ugliness. Although the monster expressed his inferiority towards his creator, he cherished his life and valued it more than any respect he had for Victor "I required kindness and sympathy, but I did not believe myself unworthy of it"(Shelley 115).

As the scientist did not abide by his request, the monster creates chaos. He knows that the only way to reach his goal is by making his inner self match his outer one. "Beautiful and ugly" "true and false" "good and evil", these distinctions and antagonisms betray certain conditions of existence and enhancement, not only of man but of any kind of firm and enduring complex which separates itself from its adversary."(Nietzsche 168).

Forgiveness is the hard option for him since being good is not going to solve neither the problem of loneliness nor the one of ugliness. The struggle between the two wolves inside the Monster ends with the evil wolf winning. Therefore, revenge is the choice he decides to follow. He eventually kills two of his creator's family members and cause the death of two others indirectly.

All this optimistic thinking and the peace offer were rewarded by negative response on all levels. His creator refused his request to create a companion for him, the De Lacey family rejecting him the same way the villagers did. His good morals and virtues did not serve his ambitions leading him to be the monster that he is.

1.3 The Ethicality of The Experiments

Ethics as a science and a branch of philosophy deals with the classifications and categorizations of human behaviour, which is a forever-open debate. Philosophers still cannot agree on answers to why we have to be moral, and what morality is in science. Such questions generate a corollary of others, to which, thinkers are providing theories as responses.

The first main theory is Deontology. It believes in the ethicality of the act itself, it is a code of rules and principles that Immanuel Kant founded depending on his perspective and point of view on the morality and reason of the will (Kant 19-33). The second theory is Teleology, also called Utilitarianism or consequentialism, which argues that judging any act depends on its results. The end of the action is the indicator of its rightness and wrongness(Hobbes 128-132).

Deontologists would consider the experiments of the two scientists to be unethical since the act of creating life is immoral itself regardless of the reason behind it or the result of

it, because creating life is the mission of God. Likewise, they would refuse the separation of the good and the bad sides of the self even if it is done for a greater cause. Thus, both experiments might be considered evil for humanity in the Deontological point of view.

Teleological thinkers on the other hand, might have two distinct opinions on the matter; some would consider the cause of these experiments while the others would consider the outcome. On this account, the first group would honour the cause since the scientific discovery is a noble cause, yet, the other group would consider the experiments as immoral since the results are harmful and dangerous; they create evil and malice instead of scientific development.

The German novelist and Nobel Prize in Literature winner Hermann Hesse discussed in his initiatory novel *Demian* that the people who bear the Mark of Cain³ are the conscious thinkers who know what they are doing and why they are doing it, the ones who find meaning in everything. This understanding can be reflected on our scientists since both of them sought and found meaning in their extreme experiments. Both of them were conscious and aware of what they were doing, but the results were unexpectedly deadly. The scientists wanted to discover the mysteries of human nature and creation for these two are the least scientifically explored areas. This inclines that figuratively the scientists bear the Mark of Cain, and then they might either be innately immoral or simply too brave.

³In biblical accounts, Cain killed his Brother Abel; therefore, God marked him and his descendants with a sign on his forehead. Some sects called themselves as Cainites, they believe in the innocence of Cain; they regard him as a courageous man rather than a sinner.

Conclusion

Freud suggests a set of concepts that help understand the human mind and psyche, which according to him are the identity and its components that are the Id, Ego and Superego. He used the Psychoanalytical approach in deciphering the human inner self. “Psychoanalysis is a method of treating nervous patients medically” (Freud 3). The Id is the part of instinctual features shared by all creatures; it needs to be under the control of the Superego, which is responsible for the moral and ethical manners that might contradict with the Id’s priority list, while the Ego is the merge of the other two parts to create one balanced psyche or personality. Accordingly, understanding these components help evaluating the motives behind some human behaviours.

Psyche of the Scientists VS Psyche of the Creation

Introduction

While the duality deals with two sides, the psyche deals with three. The whole of these three parts shapes what we know as the personality or identity. These parts mainly effect each other to create a nuanced façade. The degree of influence that one has on the others is the main factor for diversity in personalities. In this chapter, we will try to understand the way the Psyche works and the impact it has on social life.

2.1 Psyche of the Scientists

Both scientists abode by their desires to conduct some shadowy experimentations to reach personal glory rather than scientific advancements. Gradually, the scientists fed one part of the psyche more than the others, therefore, they lost their credibility and honesty.

2.1.1 Psyche of Dr. Jekyll

Dr Jekyll and Mr Hyde are two faces of one coin; their story is a one-man story with two characters. Dr Jekyll was brought up in a wealthy household, which accordingly indicates that he is expected to ascend to some social standards. These standards distinguish the pious from the reprehensible individual. “I was born to a large fortune... and thus, as might have been supposed, with every guarantee of an honourable and distinguished future.”(Stevenson 67).

Dr Jekyll knew that man consists of two parts, an unjust and a just one that are in an everlasting “perennial war”(Stevenson 67). That same struggle is the motivation of conduction the separation experiment. He considers his research as a tool to advance the field of medicine.

The Id of the Doctor is the personification and embodiment of pure evil. This transformation gave chance to the Doctor to pursue his own repressed desires “I found it hard to reconcile with my imperious desires to carry my head high, and wear a more than commonly grave countenance before the public. Hence it came that I concealed my pleasures.”(Stevenson 67). This particular statement is saying that the Doctor spent his life obliged by the societal standards to oppress his desires and needs in order to maintain the perfect public image.

“Men have before hired bravos to transact their crimes, while their own person and reputation sat under shelter. While I was the first that ever did so for his pleasures.”(Stevenson 74) Edward Hyde, the second identity of the Doctor, declares that the transformation gave him chance to perform all his wicked desires without being known nor blamed as Jekyll.

When concealing his desires, Jekyll represses them and expresses them as Hyde. Since his public appearance is intact, he is free to demonstrate his aspirations and passions. Hyde is an exuberant person that had one goal occupying him, which is seeking his pleasure. All the other characters see and consider Hyde as a grotesque creature. Mr. Utterson, the good friend of the Doctor, and his cousin Mr. Enfield describe Hyde as “hardly human! Something troglodytic”(Stevenson 16) and “He is not easy to describe. I never saw a man so disliked.”(Stevenson 07). The devilish behaviour committed by Hyde is the manifestation of the Id that pushes the Doctor to restore his old wild nature.

Mr. Hyde performs wicked behaviour with almost everyone around him. He is "apelike creature"(Stevenson 23) as Dr Jekyll describes him. However, while with Mr. Utterson, he is weaker although showing a quick switch of temper and an unexpected snapping. This proves that even Mr. Hyde who is considered as the Id of Dr Jekyll, is restrained by a fear of ruining

his own life by harming Dr Jekyll's life, friends or reputation. The situation between Hyde and Utterson pictures the limits that Hyde impose on himself in order to maintain his lifestyle.

Mr. Hyde is too powerful to be stopped since his enjoyment in causing pain to others gave him a sense of loving life. The Id is the instinctive part of all creatures; it seeks liberty and freedom, consequently, when Hyde gained his freedom, he gave priority to his pleasure and power to be displayed only because this gives him the sensation of supremacy over all creatures.

2.1.2 Psyche of Dr. Frankenstein

Dr. Frankenstein was a model of the good son and brother; he was an ambitious young student, therefore, his professors took a special interest in him. He was motivated to study natural philosophy and physiology. The hard-working student decided to manipulate the order of creatures' balance and tried to become a God. Thus, he created a monster out of dead body parts. Dr. Victor's Id fronted to fulfil this particular desire and wish to the power that Gods possess.

Although the young scientist believed that he was conducting such an experiment for the sake of science, he remained secretive about it until he met Captain Walton and narrated to him the whole story. Frankenstein claimed that he had good intention and that he sought knowledge just like the Captain. "You seek for knowledge and wisdom, as I did; and I ardently hope that the gratification of your wishes may not be a serpent to sting you, as mine has been." (Shelley 19).

Dr. Frankenstein abode by his deceitful Id and desired to be worshipped and regarded as a great God who gave life, blessings and gifts. "Wealth was an inferior object; but what

glory would attend the discovery, if I could banish disease from the human frame and render man invulnerable to any but a violent death!”(Shelley 29). He expressed his enthusiastic impatience to achieve the glory of surpassing all human achievements and be the mighty scientist who created an invincible species. Nevertheless, the result of this pursuit is seriously threatening, hence, it triggered another basic need, which is survival since lives were endangered.

Two drives thus were moving Dr. Frankenstein forward, power and survival. After the disastrous results of his trial, he realized that he was jeopardizing his life and his loved ones’. As a result, his Superego overtook him in a defective manner that made him pity himself and consider himself an unfortunate, wretched person since he was allured by the idea of being in power. Therefore, he sought consolation in hating his creature and pursuing his death.

Doctor Frankenstein decided to destroy the result of years of hard work because of the fear of loss, misery death, and, the guilt since he felt responsible for every atrocity committed by the monster. He consequently is forced to kill and terminate his experiment for two reasons, saving lives, and to practice his power of providing or ending life. This combination resulted his death, because having two opposite forces pushing and pulling at the same time harms the mental health and the physical one just as much since they affect each other interchangeably. He occupied his mind with one goal that he neglected his physical care in the process.

As the doctor’s Id was keenly shown, his Superego was struggling for manners, ethics and traditions. The social structure and social custom banned all ambiguous approaches in conducting scientific studies. Therefore, the type of experiments he focused on was considered a crossing of natural boundaries. Therefore, Dr. Frankenstein could not tell anyone about his

creation nor intention in defeating death. Either he was ashamed or afraid to be seen as a criminal or a sinister.

Dr. Frankenstein might have been overwhelmed by emotions of pride since he achieved his goal, fear for his life, shame after committing such a daring deed, guilt for he is indeed guilty. He expected and speculated the end of his nightmare only by the death of the monster. For these reasons, Mary Shelley portrayed his passion to kill his creation as an epiphany upon his conscience, as known as Superego.

2.1.3 Occult References and Philosophy in Frankenstein

Mary Shelley uses some references in her novel as the main influences on the young Victor to become Victor the creator. These references are non-fictional Occultist philosophers and thinkers such as Heinrich Cornelius Agrippa, Paracelsus and Albertus Magnus. Occult is defined as the study of Natural Magic, Alchemy and Astrology; it became related to esotericism in the 19th century. “In this house I chanced to find a volume of the works of Cornelius Agrippa. I opened it with apathy; the theory which he attempts to demonstrate, and the wonderful facts which he relates soon changed this feeling into enthusiasm. A new light seemed to dawn upon my mind, and, bounding it joy,”(Shelley 28).

Heinrich Cornelius Agrippa is a German physician, theologian, military entrepreneur, philosopher and an occultism expert. He lived during the 15th and 16th centuries along with Paracelsus who is a German-Swiss physic and an alchemist. While Albertus Magnus was a 13th century German Philosopher and a Dominican bishop, he established the study of nature as a legitimate science within the Christian tradition. (Encyclopaedia Britannica)

One of the main concepts in this field is the use of Magic and supernatural powers to cause physical change in an object. Occultists use natural elements and chemical substances as supportive and side ingredients for their witchcraft concoction and spell preparation. The main goal of these studies is to unveil natural secrets and the deep mysteries of life⁴.

First, Merriam Webster sets a simple definition of Alchemy, that it is a discipline of practices and speculations related to the transmutation of basic metals to become noble ones like gold and silver. Alchemists also are devoted to the search for a panacea and the extension of life via an elixir of long life.

Second, Astrology is the prediction of future events depending on celestial bodies' movements. This philosophy is considered as a pseudoscience, dating to the prehistorical Hellenistic civilisation. Finally, Natural Magic is the use of natural elements in creating a supernatural effect on objects, people and places. (Davies 139-189).

The English writer, mystic and ceremonial magician Aleister Crowley gave the word magic a new spelling to demonstrate the importance of practices and rituals in Occult and distinguish them from the ordinary visual illusion we see in Harry Potter films for example. He added the letter K at the end of the word to become Magick (DuQuette 19). He even established a system that calls for the individual free will named Thelema, which many contemporary thinkers consider it as a religion. This belief depends highly on magickal practices and metaphysical rituals.

Victor Frankenstein believed that this kind of philosophy to be still useful and that it challenges natural laws. Therefore, he sought to merge magick with science to create a new

⁴This idea is the conclusion understood after reading Agrippa's four books *On Occult Philosophy*.

species. Mary Shelley might be expressing her despise towards Occultism and mystical philosophies through this novel. The ending is tragic and the result of such pursuits is pictured to be malignant and even fatal. “When I returned home my first care was to procure the whole works of this author, and afterwards of Paracelsus and Albertus Magnus.”(Shelley 29).

2.3 Psyche of the monster of Frankenstein

The Monster of Frankenstein was left alone in a world that does not accept the difference. He was a baby-like creature with no prejudices against the world. He was instinctively and naturally exploring his environment. He became accustomed to the light, started to distinguish herbs from insects and from other herbs, finally he discovered fire to generate warmth.

The monster’s tale proves that he spent a lot of time developing himself and learning how to mingle in a social environment. The fact that the Id it is the reservoir of basic desires and the survival needs, he learnt that he needed a companion and a home to maintain. Therefore, he set a vision of live as a purpose that he willed to achieve.

These dreams were purely basic needs as the “Maslow’s Hierarchy of Needs” suggests. His desire to have a home and a safe life with a family or at least a companion are all logical, fundamental and elementary rights. We can conclude that the motivation is a necessity to end his miserable existence. His psyche is a mere reflection of these needs, the Id being the reservoir of basic desires and the Superego being the moral part of the self that abides by social traditions and norms.

In an attempt to evolve, he gained knowledge about human life and manners, he skilled himself in reading and writing in three different languages gradually, all by observing some

cottagers. He developed a sense of gratitude towards his neighbouring cottagers. The monster felt responsible for his new friends' comfort and joy "I thought (foolish wretch!) That it might be in my power to restore happiness to these deserving people."(Shelley 100)

All these virtues and good manners can be considered as an evolved Superego that provided him with the right tools for "Identity Process of Adjustment" (Whitbourne 313). This theory deals mainly with the sense of self-definition that changes over time. It discusses the patterns of perceiving one's self; maintaining self-consistency, changing the self, or maintaining a sense of the self but changing when necessary. These three types are named Identity Assimilation, Identity Accommodation and Identity Balance.

First, the assimilation pattern of the Identity evolution means that there is no acknowledgement of weakness or showing of insecurities even though they exist. Human beings with this type tend to regard themselves highly. It is unlikely to consider the Monster following this pattern since he showed a high level of fear and insecurity since he retrieved from human social life after being attacked by some villagers upon seeing him.

The second type is Accommodation; external influence easily affect people of this pattern, as Professor Whitbourne describes it, "they look outside themselves for inner guidance."(314)Low self-esteem and others' judgement are the main triggers of acquiring this type. We assume that the monster might be using this pattern since he knew how much hate people had for him and it consequently hated himself. "You hate me; but your abhorrence cannot equal that with which I regard myself." (Shelley 200)He in fact expressed his need to change because of external factors "Urged thus far, I had no choice but to adapt my nature to an element which I had willingly chosen." (Shelley 198).

The last type is Balance; this pattern is considered as the healthiest since it prevents any psychopathologies thanks to the high level of self-consistency it provides. The changes occur only when needed which implicates that people with this type adjust with circumstances and challenges while maintaining their self-conception. Although the monster adjusted with his life occurrences relatively fine, his reactions were mostly negative and impulsive. “The completion of my demoniacal design became an insatiable passion.”(198)

After these explanatory descriptions, we can understand that the monster experienced two phases of guidance. First, his Superego was in control when he felt affection towards the cottagers and secretly helped them sometimes; second, his Id took over when he sought revenge from his creator and harmed innocent souls in the process.

Conclusion

The psyche is a complex composition of the mind in association with the soul. The Monster was raw clay that was formed gradually since his first education by the cottagers. They taught him affection that led him to grow a desire for companionship and love of all what is beautiful, which made him abhor himself; and taught him compassion, that generated hatred and hostility towards his creator.

General Conclusion

Science fiction as a literary genre faces numerous accusations to be an escape hatch for the mentally troubled people, and a literature of evasion. In fact, some writers and psychologists do not consider it a branch of literature. However, some science fictional novels could predict the future, not because they were too imaginary but because their authors were too realistic that they knew or could see the path the world was going on, which can be taken as an awareness sign or a warning to avoid negative sides of this advancement.

Frankenstein and *The Strange Case of Dr. Jekyll and Mr. Hyde* are classics, they might have inspired many modern ideas such as robots and cyborgs and the famous comic superhero Hulk. The concepts of these gothic science fictional novels influence the modern world deeply and still open the door for new interpretations and understandings of life.

Such works teach us that we unintentionally define things by their opposites yet the area between them is not empty. Society should be more open to difference and change because sometimes it contradicts its own rules of behaviour. Imposing the rule of kindness, gentleness while being cruel and heartless in some cases. Which leads us to the fact that contrast is abstract and indefinite since the world is full of diversity.

Human beings could assess the ethicality of both scientific experiments and scientists. Some rejected and some accepted, yet the debate on such matters never ceased. The experiments of *Frankenstein* and *Jekyll* might seem noble at first but their results are disastrous that no ethical theory could eventually accept them.

Both novels dealt with deformity being linked with evil as a major concept. They reflect on our point of view as human beings towards ugliness or difference. This type of novels should effect the way we approach evil or ugliness. The monster was treated as beast or predator while he needed care. Circumstances might be strongly effective on the emotional system since it is fragile, leading to the turning of behaviour to become evil.

Having different parts or sides may seem as wretched, whereas it is not necessary an unfortunate thing. Yet as complex as it is, it is in fact the natural state of human beings. This variety in combinations of parts and sides is the factor of individuality and uniqueness. They serve to enrich the diversity of perspectives and mindsets to develop this world.

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Summary

Literature mirrors and reflects the way nations progress. The method used to achieve such goals depends on the authors' backgrounds, purposes and viewpoint around a specific topic. Science fiction is one of the methods that help readers, carrying fertile flowing imagination, see a layer in the world that the drama readers cannot. Mary Shelley believed that human beings are seeking glory while creating their achievements. In her own, *Frankenstein*, she dealt with creating a new life, demonstrating a further limit to the human's ambition. Robert Louis Stevenson also could picture the scientific experiments conducted, centuries later, to separate the three parts of the psyche or separate the good from the evil in the individual. The present research will first, explain the way these psychological concepts function. Second, demonstrate the similarities and differences between the two cases tackled in the two novels. Next, describe and analyse the influence of Occultism on the psychology of Mary Shelley and the ethicality of such experiments. Finally, clarify the coexistence of good and evil in the individual and the way it effects the mind-set.

Key Words: Psychology, Identity, Science fiction, Scientific experiments, Literature, Good and Evil.

الملخص

ينقل لنا الأدب الكيفيات التي تتقدم بها الأمم، حيث يعتمد المنهاج المستعمل لهذا الهدف على خلفية الأديب و وجهة نظره و مقصده عند الكتابة في موضوع معين. يعتبر الخيال العلمي أحد المناهج التي تساعد القراء ذوي الخيال الخصب على رؤية جوانب من عالمنا لا يستطيع قراء الدراما إدراكها. اعتقدت ماري شيلي أن البشر يسعون للمجد من خلال إنجازاتهم. ففي كتابها فرانكنشتاين، تعاملت مع خلق حياة جديدة بينما أظهرت حدا أبعد لطموح الإنسان. استطاع روبرت لويس ستيفنسون أيضا ان يصور تجارب علمية ستحاول الفصل بين الأجزاء الثلاثة للهوية الإنسانية أو بين الخير و الشر في الفرد. هذا البحث أولا سيشرح طريقة تفاعل هذه الأجزاء مع بعضها. ثانيا، سيظهر التشابهات و الاختلافات الكامنة بين التجريبتين العلميتين في كلا الروايتين. تاليا، سيصف تأثير علم التنجيم على ماري شيلي ككاتبة و يحلل أخلاقيات التجارب العلمية التي قام بها العالمان في الروايتين. أخيرا سيوضح كيف أن الخير و الشر يتعايشان في الفرد و طريقة تأثيرهما على الإدراك .

الكلمات المفتاحية: علم النفس، الهوية، الخيال العلمي تجارب علمية، الأدب، الخير و الشر.

Résumé

La littérature aide à comprendre la façon de la progression des nations. La méthode employée pour accomplir cet objectif dépend du point de vue de l'auteur, son passé et son objectif sur un certain sujet. La science-fiction est une des méthodes qui aident les lecteurs ayant une imagination fertile à voir une partie du monde que ceux de drame ne peuvent pas voir. Mary Shelley pouvait prévoir la création de nouvelle espèce comme la limite des ambitions humaines en cherchant la gloire. Robert Louis Stevenson aussi pouvait présager des expérimentations scientifiques faites pour séparer les trois parties du Psyché ou le mauvais et le bon dans l'individu. Cette recherche va : expliquer comment ces concepts psychologiques fonctionnent, démontrer les similarités et les oppositions entre les deux expériences dans les deux romans, décrire l'influence de l'occultisme sur la psychologie de Mary Shelley, analyser

l'éthique de ces expériences, et en fin, elle va clarifier la coexistence du bon et du mauvais dans l'individu et comment elle affecte l'état d'esprit.

Les Mots Clés : la psychologie, l'identité, la science-fiction, expériences scientifiques, la littérature, le bon et le mauvais.