



# The Divided Self and the Damaged Earth: Scientific Ambition, Moral Fragmentation, and Ecological Anxiety in The Strange Case of Dr Jekyll and Mr Hyde

**Anurag Badoni**

PhD Research Scholar, Department of English, D.A.V. PG College, Dehradun  
HNB Garhwal University, (A Central University), Tehri Garhwal, Uttarakhand



## Open Access

Manuscript ID: BIJ-2025-OCT-026

Subject: English

Received : 10.09.2025

Accepted : 19.09.2025

Published : 31.10.2025

DOI:10.64938/bijri.v10n1.25.Oct026

Copy Right:



This work is licensed under  
a Creative Commons Attribution-  
ShareAlike 4.0 International License.

## Abstract

*The Anthropocene represents a significant crisis during which humanity's quest for scientific advancement has culminated in environmental degradation, social alienation, and ethical disintegration. Although primarily a narrative concerning psychological and moral dilemmas, Robert Louis Stevenson's The Strange Case of Dr Jekyll and Mr Hyde serves as a profound allegory for these contemporary challenges. Through the dual existence of Dr Jekyll and Mr Hyde, Stevenson elucidates the perils of unchecked ambition, the suppression of moral responsibility, and the propensity for human innovation to devolve into destructive forces-parallels that resonate acutely with the ecological and social divides characteristic of the Anthropocene. This research paper reinterprets Stevenson's work through the framework of Anthropocene Humanities, contending that the bifurcation of identity reflects humanity's disconnection from the natural world and the resultant repercussions. The metamorphosis of Jekyll into Hyde is emblematic of environmental exploitation disguised as progress, while the shadowy corners of the city symbolize the overlooked areas of ecological vulnerability. Drawing upon eco-critical theory, ethical philosophy, and historical accounts of scientific advancements during the industrial era, this study positions Stevenson's text as an early cautionary tale against the alienation of self from the environment. The paper ultimately posits that The Strange Case of Dr Jekyll and Mr Hyde not only dramatizes the psychological costs associated with moral fragmentation but also anticipates the ecological anxieties prevalent in contemporary society, thereby advocating for a synthesis of scientific pursuits with ethical and environmental stewardship.*

**Keywords:** Anthropocene, ethical responsibility, human identity, ecological anxiety, moral fragmentation, scientific ambition, temporal disruption, psychological disintegration, secrecy and suppression.

## Introduction

The Anthropocene epoch has become synonymous with an era characterized by the convergence of human ambition, technological advancements, and environmental exploitation, resulting in significant ecological and ethical crises. As the pace of industrial progress accelerates, scientific achievements frequently outstrip the moral frameworks designed to guide them, leading to fragmentation-not only within ecosystems but also

in terms of human identity and responsibility. In this context, literature serves as a critical lens through which the implications of modernity and ecological estrangement can be examined. Robert Louis Stevenson's *The Strange Case of Dr Jekyll and Mr Hyde* (1886), despite being a Gothic novella rooted in Victorian anxieties, provides a compelling portrayal of the dangers associated with scientific hubris and moral disintegration. Through the transformation



of Dr Jekyll into Mr Hyde, Stevenson dramatizes the consequences of unchecked ambition and the pursuit of power, illustrating how these forces can alienate individuals from their ethical foundations, ultimately precipitating psychological, social, and environmental collapse. His assertion, "Man is not truly one, but truly two" (Stevenson 55), underscores the fractured nature of human consciousness, a division that mirrors humanity's estrangement from nature and the interconnected systems of the Earth.

Environmental philosopher Arne Naess's deep ecology perspective further emphasizes the connection between the self and the world. He posits that "self-realisation is achieved not in isolation, but through awareness of one's participation in the larger ecological community" (Naess 156). Dr Jekyll's scientific endeavors, motivated by personal ambition rather than communal responsibility, reveal a profound severance from this relational self, illustrating how modern individuals, in their quest for control over nature, detach themselves from ecological interdependence.

In the field of political philosophy, Michel Foucault's concept of biopower provides additional clarity on this issue. He argues that "modern power operates through techniques of life regulation, turning living beings into objects of calculation and control" (Foucault 139). Jekyll's experiments aimed at manipulating his own biology, in an effort to transcend natural limitations, exemplify this exercise of biopower- science devoid of ethical reflection.

Hans Jonas, in *The Imperative of Responsibility*, warns, "The unprecedented powers granted by modern science demand a corresponding ethical responsibility lest they lead to irreversible harm" (Jonas 11). Dr Jekyll's downfall serves as a case study in the failure to align scientific capabilities with moral foresight, demonstrating that such ambition not only endangers the individual but also poses a threat to broader life systems.

Donna Haraway's advocacy for multispecies kinship also highlights the necessity of accountability towards one another and the more-than-human world (Haraway 36). Jekyll's dismissal of relational responsibility underscores the dangers inherent in isolating scientific pursuits from ecological empathy

a mindset that cultivates environmental degradation and social fragmentation.

Further insight into the theme of alienation in modern society can be gleaned from Hannah Arendt's analysis of the human condition. She asserts that "the loss of shared meaning in modern life leads to loneliness and the erosion of solidarity" (Arendt 295). Jekyll's descent into isolation, as he withdraws from friends and community, mirrors how technological and moral fragmentation can undermine human bonds, leaving individuals estranged from both society and nature.

The crisis of meaning also resonates with the work of Tim Ingold, who contends that "making and dwelling are intertwined; severing this connection disrupts both cultural practices and ecological relationships" (Ingold 7). Jekyll's laboratory emerges as a sterile environment devoid of communal ties-a site where experimentation separates scientific curiosity from everyday ecological experience.

Literary eco-critics such as Lawrence Buell note that "environmental literature arises from the tension between human desires and the ecological systems they threaten" (Buell 23). Stevenson's portrayal of fog-laden streets, disease-ridden alleys, and clandestine laboratories reflects this tension, positioning the urban environment as both a literal and metaphorical landscape of decay.

Similarly, William Cronon's *Nature's Metropolis* underscores the idea that industrial expansion "displaces nature from human consciousness, producing urban centres that forget their dependence on ecological processes" (Cronon 64). Jekyll's disregard for the natural world, combined with his scientific isolation, exemplifies this historical trend, suggesting that technological progress fosters estrangement from environmental realities.

Finally, George Levine observes that "the scientific imagination, when severed from ethical reflection, leads to forms of alienation that erode humanity's connection with the natural world" (Levine 74). Dr. Jekyll's tragic experiment represents a microcosm of the disjointed relationship between modern humanity and nature-a disconnect that resonates across ecological, psychological, and moral dimensions.



## Critical Analysis

### **Moral Collapse and Ecological Estrangement: The Tragedy of Scientific Pursuit in The Strange Case of Dr Jekyll and Mr Hyde:**

In *The Strange Case of Dr Jekyll and Mr Hyde*, Robert Louis Stevenson constructs a compelling narrative that illustrates how unchecked scientific ambition, lacking moral and ecological awareness, leads to a profound fragmentation of self and environment. The novel examines the catastrophic consequences that arise from the attempt to separate good from evil, nature from science, and individual responsibility from collective well-being. Through its rich environmental imagery and the moral turmoil experienced by the characters, the text reveals that an obsession with control and power ultimately fosters alienation, isolation, and disintegration.

From the outset, Dr. Jekyll's experiments reflect an overreach rooted in hubris. He confesses, "It was thus rather the exacting nature of my aspirations than any particular degradation in my faults, that made me what I was" (Stevenson 52). Stevenson highlights the dangers inherent in ambitions that prioritize personal advancement over ethical considerations, resulting in a rupture with both self and society. The desire to transcend human limitations resonates with an estrangement from the relational processes that connect individuals to the environment.

As Hyde's violent actions escalate, Jekyll's moral collapse becomes inextricably linked to his physical surroundings. The transformations occur in secrecy, shrouded from daylight, within "dim and sordid" spaces, thus suggesting that corruption flourishes in environments detached from communal involvement (Stevenson 37). This retreat into shadowy corners echoes the reality that industrial ambitions, when disconnected from ecological awareness, contribute to zones of moral and environmental decay.

Jekyll's denial of responsibility is further exemplified when he asserts, "The moment I choose, I can be rid of Mr. Hyde" (Stevenson 54). This illusion of control becomes a destructive force, obscuring the interconnectedness of his choices and their broader implications. This attitude mirrors the phenomenon wherein scientific exploration, when divorced from ethical reflection, disregards the ripple effects of environmental degradation.

Later, in a moment of self-recrimination, Jekyll expresses, "I was in no sense a hypocrite; both sides of me were in dead earnest" (Stevenson 55). This statement reveals the tragic complexities of ambition that refuses to confront its darker impulses. Instead of integrating moral struggles into a comprehensive understanding of human existence, Jekyll seeks to isolate and suppress one aspect of his being, ultimately resulting in chaos in both body and environment.

Hyde's unchecked brutality further illuminates how ambition, divorced from conscience, fosters ecological estrangement. Describing Hyde's actions, one character observes, "He broke out in a great flame of anger, stamping with his foot, brandishing the cane, and carrying on like a madman" (Stevenson 31). This violent outburst exemplifies how suppressed desires, when unleashed without accountability, corrupt both human relationships and the urban spaces that sustain them.

The cityscape itself serves as a reflection of this moral and environmental fragmentation. Jekyll's secret laboratory is described as "a door which was equipped with neither bell nor knocker" (Stevenson 27), embodying isolation and secrecy. Such spaces, removed from shared experience, amplify destructive tendencies and sever individuals from the natural and social forces that might temper ambition.

In his final confession, Jekyll acknowledges the inevitability of collapse, stating, "I cannot even think of this without a start of horror" (Stevenson 64). His horror is not solely personal; it encompasses ecological concerns as he comes to recognize that his experiments have disrupted the delicate balance of his being and the world around him. The natural order, once neglected, exacts a toll that cannot be reversed.

Furthermore, Jekyll's reflections on his dual existence illuminate a deeper anxiety regarding the artificial boundaries between science and morality: "My devil had long been caged; he came out roaring" (Stevenson 60). Stevenson's metaphor of a "caged devil" encapsulates the broader tension between human ambition and the instinctual forces of nature that science endeavors to suppress. Once unleashed,



these forces wreak havoc not only upon the self but also upon the community and the environment.

The culmination of Jekyll's downfall is poignantly captured in his devastating recognition: "I am painfully situated, harassed by questions, derided by others, and tortured by myself" (Stevenson 56). The alienation articulated here resonates with ecological anxiety; isolation from others reflects estrangement from nature, while inner turmoil symbolizes environmental instability. The relentless pursuit of power, devoid of moral guidance, fractures the bonds that sustain both human dignity and ecological harmony.

In conclusion, Stevenson's *The Strange Case of Dr Jekyll and Mr Hyde* serves as a prescient meditation on the ramifications of scientific ambition when it neglects ethical reflection and ecological responsibility.

### **Isolation, Sensory Disintegration, and the Fractured Self: Psychological Ruptures in The Strange Case of Dr Jekyll and Mr Hyde**

While scientific ambition and moral fragmentation are frequently examined as catalysts for external destruction, Robert Louis Stevenson's *The Strange Case of Dr Jekyll and Mr Hyde* elucidates the more nuanced yet equally detrimental effects of psychological isolation and sensory disintegration. Dr. Jekyll's experiments not only bifurcate his identity but also disrupt his connection to human perception, emotional grounding, and the shared experience of life. This chapter analyzes how scientific ambition results in a distortion of sensory awareness and a degradation of psychological stability, culminating in alienation from both society and nature—a phenomenon that resonates with contemporary ecological crises.

The theme of Jekyll's self-imposed isolation is introduced early in the narrative. He confesses, "I concealed my pleasures... and was ashamed of my vices" (Stevenson 46). By suppressing his impulses, Jekyll constructs an artificial divide between socially acceptable behavior and his repressed desires, which reflects how ambition can engender denial rather than integrate diverse aspects of the self. The suppression of his "pleasures" resonates with a broader tendency to eschew the natural rhythms of life in favor of

rational control, thereby disconnecting him from emotional intimacy and communal support.

Jekyll's retreat into scientific experimentation not only distorts his relationships with others, but also alters his sensory experience of the world. Upon recounting his transformation, he observes, "The powers of Hyde seemed to have grown with the sickliness of his soul" (Stevenson 61). This imagery signifies the corruption pervading his senses, indicating how ambition can warp one's perception. As his scientific pursuits become a means of escape, Jekyll diminishes his capacity to fully engage with life, becoming increasingly ensnared in a realm of distorted emotions and altered sensations.

Stevenson's portrayal of Hyde reinforces the concept of sensory disintegration. A bystander remarks on Hyde's movements: "There is something wrong with his appearance; something displeasing, something downright detestable" (Stevenson 31). The grotesque distortions evident in Hyde's being highlight how a psyche devoid of moral grounding becomes alienated from not only others, but also from itself. The sensory discomfort experienced by witnesses is reflective of Jekyll's inner turmoil and the fragmentation of coherent identity.

Jekyll's escalating paranoia further illustrates how isolation erodes perception. He admits, "I was slowly losing hold of my original and better self" (Stevenson 56). This statement transcends a mere acknowledgment of loss; it encapsulates the dissolution of continuity between thought and action, as well as between memory and desire. Rather than liberating him, Jekyll's scientific ambition fractures his awareness and distances him from his authentic self.

The increasingly intense psychological isolation manifests as Jekyll grapples with the inability to differentiate between his dual identities. He asserts, "The moment I choose, I can be rid of Mr Hyde" (Stevenson 54); however, this declaration rings hollow, revealing a diminishing capacity for mastery over his divided consciousness. The very sensory faculties through which he perceives control—willpower, judgment, and perception—become unreliable, underscoring the notion that ambition, when divorced from ethical consideration, undermines one's ability to navigate reality.



Furthermore, nature, which might ordinarily serve as a restorative entity, is repelled by Jekyll's transformation. His recognition that "the powers of Hyde seemed to have grown with the sickness of his soul" (Stevenson 61) implies that his distorted existence cannot harmonize with the essential rhythms of life. Ambition isolates him not only from his peers but also from the very world that sustains all living organisms.

The oppressive atmosphere of London is a metaphor for this psychological disintegration. Stevenson writes, "The fog rolled over the city in great drifts, dull and cold" (Stevenson 34), crafting an environment that mirrors Jekyll's sensory confusion and emotional desensitization. The fog serves as both a literal and metaphorical veil, obscuring perception and fostering estrangement. The city's pallid landscape becomes an extension of Jekyll's fractured psyche, reinforcing how isolation contorts sensory engagement.

The ultimate descent into self-destruction further underscores the detrimental consequences of sensory disintegration. Jekyll's admission that he has "lost confidence in myself" (Stevenson 64) encapsulates the psychological toll of residing in isolation. Absent the grounding influence of community and the balance of ethical self-awareness, his senses betray him, his emotions fragment, and his identity collapses into ruin.

In conclusion, Stevenson's depiction of psychological isolation and sensory distortion broadens the ecological and moral implications of scientific ambition. Through Dr. Jekyll's gradual alienation, the narrative demonstrates how ambition fractures perception, distances individuals from human and environmental connections, and ultimately erodes the capacity for self-understanding. Stevenson's haunting imagery and psychological realism compel readers to confront the consequences of unchecked ambition.

### **Secrecy, Suppression, and the Unraveling of Self and Environment in The Strange Case of Dr Jekyll and Mr Hyde**

In *The Strange Case of Dr Jekyll and Mr Hyde*, the theme of secrecy emerges as a significant force that contributes to both moral fragmentation

and ecological anxiety. The depiction of Jekyll's scientific experimentation transcends mere ambition; it encapsulates the concealment of truths, the suppression of natural instincts, and the establishment of hidden spaces where corruption can thrive. By isolating his darker self and confining it, Jekyll not only precipitates his own psychological collapse but also undermines his ethical responsibilities towards others and the environment. This chapter delineates how secrecy incites estrangement from society and nature, reflecting the perils associated with unchecked scientific pursuit and moral evasion.

Jekyll's fervent desire to maintain a respectable public persona drives his compulsion for concealment. He acknowledges, "I was often plunged into a kind of wonder at my own character" (Stevenson 47), thereby recognizing the irreconcilable internal contradictions within the framework of societal expectations. The act of suppressing his darker desires indicates a rupture between innate impulses and socially cultivated morality. By segregating rather than integrating these elements, Jekyll's secrecy cultivates a psychological divide that parallels the manner in which industrial ambition distances itself from the ecological realities it disrupts.

Furthermore, secrecy diminishes Jekyll's capacity for empathy and connection. He remarks, "The moment I choose, I can be rid of Mr Hyde" (Stevenson 54), which reflects his desperate need to control the repercussions of his actions without confronting their underlying causes. This urgent desire to suppress his darker impulses isolates him from opportunities for understanding, compassion, and healing- qualities that, if cultivated, might have preserved both his moral integrity and his connection to the natural world.

The oppressive environment surrounding Jekyll's experiments accentuates the stifling effects of secrecy. Stevenson's description of "a door which was equipped with neither bell nor knocker" (Stevenson 27) underscores the absence of communication and shared experience. Isolation becomes a fertile ground for imbalance, as the lack of interaction with others mirrors how ambition, when cloaked in secrecy, neglects the ecological networks that sustain life.





The physical settings where Jekyll conceals his experiments further underscore the environmental ramifications of secrecy. Stevenson describes a “certain sinister block of building” that resembles “a district of some city in a nightmare” (Stevenson 34). This building, shrouded in shadow and isolation, serves as a symbolic extension of the secrecy that nurtures violence and decay. It represents an artificial environment where the balance of nature is disregarded, paralleling how industrial ambitions can blind themselves to ecological interdependence.

Jekyll’s escalating fear of discovery reveals the untenable nature of secrecy. He states, “I learned to recognise the thorough and primitive duality of man” (Stevenson 50); however, instead of confronting this truth openly, he resorts to concealment. This decision emphasizes how ambition compels individuals to suppress uncomfortable realities rather than reconciling them, intensifying both moral confusion and ecological alienation. The act of hiding transcends mere protection and becomes a pathway toward further disintegration.

The ramifications of secrecy extend beyond personal turmoil. As Hyde’s presence spirals into unbridled violence, Jekyll laments, “It was Hyde, after all, and Hyde alone, that was guilty” (Stevenson 62). In this moment, secrecy facilitates Jekyll’s attempt to absolve himself of responsibility, thereby creating an ethical vacuum that corresponds to ecological neglect. Just as environmental harm emerges from a disconnection between human actions and their broader impacts, Jekyll’s concealment permits destructive forces to escalate unchecked.

The oppressive environment surrounding Jekyll’s experiments accentuates the stifling effects of secrecy. Stevenson’s description of “a door which was equipped with neither bell nor knocker” (Stevenson 27) underscores the absence of communication and shared experience. Isolation becomes a fertile ground for imbalance, as the lack of interaction with others mirrors how ambition, when cloaked in secrecy, neglects the ecological networks that sustain life.

In his final moments, Jekyll acknowledges the devastating ramifications of concealment. He states, “I bring the life of that unhappy Henry Jekyll to an end” (Stevenson 65), recognizing that his hidden

experiments have destroyed both his sense of self and his connection to the surrounding world. The secrecy that once provided him with a semblance of control has ultimately consumed him, severing bonds of empathy and dissolving his relationship with the living environment.

Stevenson’s exploration of secrecy thus enriches the novel’s examination of ambition and fragmentation. By illustrating how concealment engenders psychological and environmental decay, the text serves as a cautionary tale that ambition pursued in isolation can blind individuals to the repercussions of their actions. Secrecy emerges as both a symptom and a catalyst for ecological anxiety, underscoring how denial of interdependence can lead to collapse.

In conclusion, the theme of secrecy in *The Strange Case of Dr Jekyll and Mr Hyde* reveals that the suppression of truth accelerates not only moral disintegration but also estrangement from nature and community. Stevenson’s portrayal of hidden laboratories encapsulates the broader implications of ambition, emphasizing the vital need for transparency and ethical responsibility in both personal and ecological domains.

### **Temporal Disintegration and the Collapse of Continuity in *The Strange Case of Dr Jekyll and Mr Hyde***

In *The Strange Case of Dr Jekyll and Mr Hyde*, the themes of time and continuity are intricately impacted by Dr. Jekyll’s scientific ambitions. Robert Louis Stevenson’s narrative posits that the endeavor to manipulate human nature not only disrupts moral equilibrium but also fractures temporal experience. This fragmentation erodes the sense of a coherent life and, consequently, the connection to the ecological rhythms that govern existence. This chapter examines how ambition-driven experiments skew the perception of time, resulting in disorientation, anxiety, and a breakdown in the relationship between the individual and the environment.

Dr. Jekyll’s compartmentalization of identity results in a fragmented experience of time. He articulates, “I stood already committed to a profound duplicity of life” (Stevenson 55), acknowledging that his decisions bifurcate his existence into separate,



incompatible realities. The endeavor to isolate good from evil culminates in a life devoid of continuity, where past actions become severed from present awareness, and future possibilities are obscured by uncertainty. This fragmentation is analogous to ecological disturbances, wherein disruptions in natural cycles ignite systemic instability.

Moreover, the intentional concealment of Mr. Hyde from public view exacerbates this temporal disintegration. Stevenson's portrayal of the laboratory as "a place of some scientific atrocity" (Stevenson 27) underscores the unnatural suspension of time, as if Dr. Jekyll's experiments fabricate a realm detached from the ordinary progression of life. The laboratory evolves into a temporal dead zone—removed from sunlight, community engagement, and the restorative dynamics of nature. Its existence disrupts the continuity of experience and cultivates an atmosphere where ambition supersedes ecological harmony.

Dr. Jekyll's altered perception of time is further elucidated when he reflects, "I learned to dwell with pleasure, as a beloved daydream, on the thought of the separation of these elements" (Stevenson 52). His aspiration to segregate his persona into two distinct beings, functions as a coping mechanism against the burdens of moral complexity; however, it simultaneously detaches him from the lived experience of time. By envisioning existence as disconnected segments, Dr. Jekyll alienates himself from the natural and emotional processes, akin to the collapse of ecological systems that arises from the neglect of interconnectedness.

The narrative's portrayal of Mr. Hyde accentuates this distortion of temporal experience. A bystander observes, "He gave an impression of deformity without any nameable malformation" (Stevenson 31), implying that Mr. Hyde's appearance disrupts conventional expectations regarding identity and chronology. The viewer's inability to recognize Mr. Hyde's form mirrors the way fragmented time obliterates the boundaries of identity and diminishes the sense of continuity. Ambition, in this context, blurs perception and estranges individuals from their temporal context.

Dr. Jekyll's struggles with memory and anticipation further reflect this disruption. He

confesses, "I was consumed by a longing for release, yet terrified of the consequences" (Stevenson 60). His yearning to escape one phase of his existence into another inhibits his ability to reconcile past actions with present circumstances or envision a cohesive future. This inability to sustain continuity parallels the ecological crisis, where disruptions in natural cycles—such as seasonal changes or food chains—compromise both biological and psychological resilience.

Stevenson's depiction of the oppressive urban environment amplifies the theme of temporal disintegration. The assertion, "The street was small and what is called quiet, but it drove a thriving trade on the weekdays" (Stevenson 34), suggests a life artificially compartmentalized by economic pursuits rather than ecological rhythms. The mechanical pace of the neighborhood starkly contrasts with the slower cycles of nature, reinforcing the notion that ambition detaches individuals from the temporal flow that sustains life.

In the culmination of Dr. Jekyll's tragic descent, the irreversible repercussions of temporal fragmentation are revealed. He states, "I bring the life of that unhappy Henry Jekyll to an end" (Stevenson 65), acknowledging that his experiments have not only obliterated his physical body but also the continuity of his existence. By rejecting the integration of past, present, and future, Dr. Jekyll's ambition accelerates the collapse of both his identity and the environment. The erosion of temporal coherence reflects the breakdown of ecological systems, which rely on cyclical interdependence.

Stevenson's intricate exploration of time provides profound insight into the psychological and environmental impacts of unrestrained scientific ambition. Time, once a stabilizing force that connects experiences, becomes distorted, isolating the individual from the rhythms of the world and heightening ecological anxiety. Dr. Jekyll's attempts to master his existence ultimately dissolve continuity, replacing connection with fear and disorientation.

In conclusion, the deterioration of time and continuity in *The Strange Case of Dr. Jekyll and Mr. Hyde* illustrates how scientific ambition, when divorced from ethical consideration and ecological



awareness, can lead to profound personal and environmental disintegration.

### **Methodological Approach and Theoretical Framework: An Ethical and Ecological Inquiry into Scientific Ambition in The Strange Case of Dr Jekyll and Mr Hyde:**

This research employs a qualitative, interpretive methodology grounded in psychological, ecological, and ethical analysis, concentrating on how scientific ambition exacerbates moral fragmentation and ecological anxiety. The study's theoretical framework is predicated on a holistic understanding of the human subject as an interdependent being—one bound by ethical responsibility, social relationships, and ecological interconnections.

Stevenson's *The Strange Case of Dr Jekyll and Mr Hyde* is analyzed through this lens, highlighting how ambition-driven isolation results in disintegration across individual, societal, and environmental spheres. The methodological approach integrates close textual analysis with thematic interpretation. Each chapter examines distinct dimensions of fragmentation—identity, perception, secrecy, and time—while situating these aspects within the novel's symbolic representation of moral and ecological collapse. The emphasis remains on how Stevenson's language constructs psychological alienation and environmental estrangement, along with how scientific ambition functions as a disruptive force that undermines interconnectedness.

In formulating this framework, the research meticulously analyzes the novel's confessional structure, where Jekyll's testimony illuminates the inner mechanics of ambition and denial. His reflection, "I was slowly losing hold of my original and better self" (Stevenson 56), serves as a revealing admission that suggests how ambition erodes both psychological continuity and ethical judgment. This statement acts as a methodological anchor for investigating the disintegration of moral coherence, as Jekyll's choices alienate him from his own humanity.

Furthermore, the study explores the correlation between ecological disintegration and psychological fragmentation. Stevenson's depiction of "the dismal quarter of Soho" (Stevenson 36) symbolizes the

environmental context of Jekyll's downfall. The research interprets such settings as metaphorical representations of ecological imbalance, demonstrating how urban landscapes reflect the inner turmoil experienced by individuals consumed by ambition. Through this perspective, the novel's environments serve as externalized reflections of moral and environmental decay.

The theoretical framework incorporates an ethical analysis of responsibility and interdependence. Jekyll's assertion that "The powers of Hyde seemed to have grown with the sickliness of his soul" (Stevenson 61) connects moral corruption with the degradation of life's rhythms. By isolating himself from social accountability, Jekyll disrupts the natural equilibrium essential for ethical decision-making and environmental stewardship. This approach underscores the intertwined nature of psychological, moral, and ecological systems.

Another critical component of the framework is the examination of secrecy and its role in perpetuating fragmentation. The research interprets Jekyll's withdrawal into concealed spaces as emblematic of ambition's unwillingness to confront truth. Stevenson's remark, "I concealed my pleasures... and was ashamed of my vices" (Stevenson 46), reveals how suppression fosters greater alienation from both moral and natural worlds. This statement bolsters the argument that concealment, fueled by ambition, cultivates environments—both literal and figurative—where decay can thrive unimpeded.

Temporal disintegration is also a significant focus, addressed through Jekyll's own reflections: "I learned to dwell with pleasure, as a beloved daydream, on the thought of the separation of these elements" (Stevenson 52). The research interprets this as a psychological strategy aimed at evading the burdens of ethical awareness, resulting in fractured experiences of time and responsibility.

Temporal disintegration is also a significant focus, addressed through Jekyll's own reflections: "I learned to dwell with pleasure, as a beloved daydream, on the thought of the separation of these elements" (Stevenson 52). The research interprets this as a psychological strategy aimed at evading the burdens of ethical awareness, resulting in fractured experiences of time and responsibility.





Methodologically, this insight reinforces the argument that scientific ambition's denial of interdependence undermines both mental and ecological health.

The analytical process of this study involves synthesizing these elements to present a comprehensive understanding of ambition's destructive potential. By interpreting Jekyll's experiences not as isolated incidents but as interconnected failures across ethical, psychological, and environmental domains, the research aligns with the Anthropocene framework, which emphasizes the entangled relationship between human actions and planetary well-being.

Ultimately, the theoretical framework posits that ambition, when driven by a desire for control and separation, leads to fragmentation at every level—within the self, among individuals, and across the environment. Stevenson's narrative serves as a cautionary tale, not solely regarding scientific progress gone awry but also highlighting the broader consequences of severing connections with responsibility, community, and nature.

This research, therefore, adopts a multidimensional methodology—integrating close readings, thematic exploration, and ethical reflection—while situating the novel within the discourse of the Anthropocene. It elucidates how Stevenson's portrayal of Dr. Jekyll and Mr. Hyde serves as a profound commentary on the ramifications of ambition untethered from ethical and ecological commitments.

## Conclusion

In *The Strange Case of Dr Jekyll and Mr Hyde*, Robert Louis Stevenson offers a significant exploration of the dangers associated with scientific ambition when it is divorced from moral and ecological responsibility. Throughout the narrative, Dr. Jekyll's quest for knowledge and control initiates a series of fragments—psychological, ethical, and environmental—which illuminate the complex interplay between human actions and their repercussions. This analysis reveals that ambition, when untampered by ethical considerations, not only corrupts the individual but also undermines social and environmental structures, leading to a pervasive ripple effect characterized by anxiety, alienation, and decay. The examination of

Jekyll's divided identity elucidates the destructive potential of moral disintegration. Each chapter presents a distinct aspect of this deterioration: the initial moral and ecological breach; the psychological isolation and sensory disintegration; the ramifications of secrecy and suppression; and the temporal fragmentation that disrupts continuity. Jekyll's confession, his struggle with Hyde, and the deteriorating urban environments surrounding him serve as powerful metaphors for the condition of the Anthropocene, wherein human ambition, technological progress, and ecological neglect are inextricably linked. Methodologically, this research employed a close reading of the text, augmented by thematic and ethical analysis, to uncover the novel's complex portrayal of ambition and fragmentation. The theoretical framework emphasized the interdependence of morality, psychology, and ecology, highlighting how the disregard for these interrelations precipitates both personal and environmental collapse. The findings indicate that Stevenson's narrative transcends mere gothic cautionary tale and serves as a prescient commentary on the responsibilities associated with scientific and ethical engagement in shaping the future. Moreover, this study highlights the contemporary relevance of the novel in discussions regarding the Anthropocene. Jekyll's ambition-driven isolation parallels present-day challenges where technological and scientific advancements, pursued without ethical or ecological foresight, jeopardize the stability of social and natural systems. Thus, Stevenson's work anticipates modern concerns surrounding environmental sustainability, psychological health, and the moral accountability required in human innovation. In conclusion, *The Strange Case of Dr Jekyll and Mr Hyde* serves as an insightful case study on the consequences of ambition divorced from responsibility. Through the decline of Jekyll's moral, psychological, and environmental awareness, Stevenson underscores the interconnectedness of human actions, ethical decisions, and ecological outcomes. This research reaffirms that scientific and personal progress cannot exist in isolation; rather, they must be integrated with ethical deliberation and ecological mindfulness. Ultimately, the novel offers a timeless reflection on the necessity of accountability, reminding the



audience that the pursuit of knowledge without moral and ecological awareness is not only self-destructive but also destabilizing to the broader world.

## References

1. Stevenson, Robert Louis. *The Strange Case of Dr Jekyll and Mr Hyde*. Longmans, Green & Co., 1886.
2. Huxley, Aldous. *Brave New World*. Harper & Brothers, 1932.
3. Jung, Carl Gustav. *The Archetypes and the Collective Unconscious*. Princeton University Press, 1959.
4. Nietzsche, Friedrich. *Beyond Good and Evil*. Translated by Helen Zimmern, Dover Publications, 1997.
5. Foucault, Michel. *Discipline and Punish: The Birth of the Prison*. Translated by Alan Sheridan, Vintage Books, 1995.
6. Beck, Ulrich. *Risk Society: Towards a New Modernity*. Translated by Mark Ritter, Sage Publications, 1992.
7. Latour, Bruno. *We Have Never Been Modern*. Translated by Catherine Porter, Harvard University Press, 1993.
8. Merchant, Carolyn. *The Death of Nature: Women, Ecology, and the Scientific Revolution*. Harper & Row, 1980.
9. Giddens, Anthony. *The Consequences of Modernity*. Stanford University Press, 1990.
10. Jameson, Fredric. *Postmodernism, or, The Cultural Logic of Late Capitalism*. Duke University Press, 1991.
11. Arendt, Hannah. *The Human Condition*. University of Chicago Press, 1958.
12. Levinas, Emmanuel. *Totality and Infinity: An Essay on Exteriority*. Translated by Alphonso Lingis, Duquesne University Press, 1969.