

Survival of the Fittest: A Textual Analysis of *Juno and the Paycock*

Seher Salahuddin

Scholar, SBK Women's University Quetta

Saba Zaidi

AP, SBK Women's University Quetta

Saman Salah

AP, SBK Women's University Quetta

---

**Keywords**

- Survival
- Emotional
- Moral
- Physical
- Fittest
- Ethics

**Abstract**

*This study investigated the issue of survival of the fittest in O' Casey's play Juno and the Paycock (1924). The theoretical framework of Biological Evolution developed by Spencer (2014) and Survival Ethics Theory by Verharen (2011) was applied to analyze the characters of the play. Rhetorical Criticism by Andrews (1983) was used to analyze the characters. It has been analyzed how physical, emotional and moral fitness plays its role in the lives of characters. In order to do a Textual Analysis, the themes and characters were investigated to explore the notion of survival of the fittest. It was a qualitative descriptive research for which the entire text of the play was analyzed. The study concluded that some of the characters were physically fit while the others were emotionally and morally fit to survive. Therefore, the role of fitness is very important in people's lives to overcome anxieties and pressures of life.*

---

**1. Introduction**

The survival of the fittest is a term used by various famous contemporaries like Darwin and Spencer. It is a well-known term and is used in disciplines like Biology, Sociology and Ethics. The current research focuses on the phenomenon of survival of the fittest in terms of physical, emotional and moral fitness among major characters in the play *Juno and the Paycock* (1924) by Sean O'Casey under the framework of Spencer's theory of Biological Evolution (as cited in Francis & Taylor, 2014) and Verharen's (2011) Survival Ethics. O' Casey's *Juno and the Paycock* (1924) was published at the time of civil war between those Irishmen who acknowledged the Irish Free State Treaty with England and the extremist Republicans. Amid the Irish civil war, individuals were making progress toward their

social, political and sparing rights. Casey portrayed his characters living beneath a destitution line.

It is necessary for all the organisms to survive until their death. To survive well and to lead a successful life, it is essential for an individual to fit into the circumstances and conditions. In this world, every person is in competition with one another and there is an environment for good survival. A person without earning money fails to survive or his survival will be unsuccessful. He will face a lot of difficulties in his life because he will not be a fit person according to the demands of a society. His life will be pestered because of financial crises. Fitness is a broader term; a person who is financially fit cannot be called as a fit person. There are different kinds of fitness like physical, emotional and moral fitness. To survive well, a person should have all kind of fitness. Each kind of fitness varies for each person.

Darwin has utilized the term survival of the fittest in his *On the Origin of Species* (Paul, 1988). Rogers (1972) opines that Darwin, in 1859, stated that the conservation of positive varieties and the dismissal of harmful varieties is called as natural selection and is additionally named as the 'Survival of the Fittest'. Paris (1910) cleared up that Social Darwinism is the utilization of Darwin's hypothesis of common determination or survival of the fittest to the development of human culture. The term, 'Social Darwinism' came into use in the early part of the twentieth century.

Ethic is assumed to be a vital part of the survival of the fittest (Haidt, 2007). The investigation of survival morals embraced the hypothetical approach of survival of the fittest. The moral frameworks move socially; they all consolidate a course of action of basic qualities such as sensibility, faithfulness, respect for the power and other-worldly immaculateness. Morals assume an essential part of the survival of the fittest (Haidt, 2007). Verharen (2011) has suggested that there are two focal qualities in the survival framework. The first is survival itself: To be great is first to be both for people and for the society. The second aspect incorporates survival as a requirement to be acquired as life progresses. Values, for example, sensibility, pack-holding, joy, flexibility, and thought or reflection depict succession of life.

## **2. Purpose of the Study**

The purpose of this research is to analyze physical, emotional and moral fitness among the major characters of the play *Juno and the Paycock* (1924) in a specific social setup amid political upheavals and economic instability.

The significance of this research lies in the fact that the previous research scholarship has not attended to the aspect of survival in O' Casey's *Juno and the Paycock*. The study strives to comprehend the physical, emotional and moral fitness among major characters of the play towards the survival of the fittest. The role of fitness is very important in people's lives to survive well and to overcome the social anxieties and pressures.

## **3. Literature Review**

When we consider vitality, idealism and an unlimited assurance attached to our world it has enhanced, it is enhancing and will enhance even more (Young, 1990). Mayr (2000) asserts that the philosophy of natural selection by Darwin (1859) is considered a

remarkable philosophical development. Beer and Gillian (1983) state that Darwin in *On the Origin of Species* (1859) defined natural selection, “as the conservation of favorable individual contrasts, varieties and the decimation of those which are injurious... This safeguarding of ideal individual contrasts, varieties and the annihilation of those which are harmful is called as natural selection or survival of the fittest” (p. 7)

Holmes (2009) opines that Darwin’s *On the Origin of Species* (1859) and *The Descent of Man* (1871) are regularly accepted to have been real reasons for the emergence of religious confidence in Victorian England. Hodgson (2008) asserts that social researchers have regularly portrayed Darwinism in a wrong way implying that it supports bigotry and patriotism. It supports neither disparity nor strife. Holmes (2009) asserts that somewhere, around 1860 and the World War I (1914-1918), Victorian (1837-1901) and Edwardian (1901-1910) scholars investigated the otherworldly, mental, moral and social ramifications of Darwin’s reasoning in an extensive variety of various structures and classes, including realist books, science fiction, parody, epic verse, individual verses, tributes, comic melodies and plays.

Young (1990) states that Darwin’s hypotheses of development systematized in his 1859 success, *On the Origin of Species* which appeared to mirror a dream of the world as a driving force. This driving force suited the entrepreneurial progression of Victorian culture. For Mills and Beatty (1979), the concept of fitness holds focal significance to evolutionary theory. Darwin’s theory is elaborated extensively in his acclaimed book *On the Origin of the Species*. Mayr (2000) says that the notion of survival of fittest acted as a force for inculcating directional and versatile changes in the society.

Spencer, a Social Darwinist coined the term survival of the fittest in 1851. Spencer’s expression alluded to rivalry both in human financial matters and in social life. Paul (1988) states that at that time economic and social advancement as was the after-effect of competition and rivalry with a few people winning and others losing. This became an acknowledged and well-known thought among instructed centres and upper-white collar class English Society.

Spencer (1851) argued that the fittest man will be the one who is able to compete with others. He will be that kind of man who, after satisfying his own tendency indistinguishably, plays out the elements of the social unit (Hossain & Mustari, 2012). These men will be considered as the fittest and they will have the capacity to make harmony in the general public without the assistance or mediation of government. Spencer trusted that nature has an ordinary inclination to discard the unfit and finally the fittest survive (Hossain & Mustari, 2012).

Goldthorpe (1969) states, it is genuinely obvious that Spencer’s endeavor to get humanism from science is loaded with a mistake. Spencer deducted from his argument that the quick end of unfit people from society through common choice would profit the race naturally and nothing can be done to calm the states of poor people, whom he thought to be less fit (Hossain & Mustari, 2012). Hofstadter (1944) states that Spencer (1851) did not extend his speculation to the entire world as Darwin (1859) did. Spencer neglected elaborating his understanding, although he constructed the expression, ‘survival of the fittest’. The study of survival ethics undertakes the theoretical approach of survival of the fittest. Ethical systems shift socially, and they all incorporate an arrangement of essential qualities of reasonableness, unwaveringness, regard for power and spiritual purity (Haidt, 2007).

Verharen (2011) says that there are two fundamental qualities in this survival ethics framework. The first is survival itself: To be good is first to be both for people and the groups to which they have a place. Secondly, the survival is better accomplished when life prospers. Values, for example, reasonability, group holding, delight, flexibility, and contemplation or reflection characterize flourishing. The way that survival is a precondition for each, and every other quality does not suggest that survival of self is of the most fundamental worth. The most notable figures like Socrates, Christ, and Gandhi surrendered their lives for commitment, worship and adaptability and the survival of various people from their gatherings (Ridley, 1998).

Rolston (1998) depicts that ethicists had settled on no less than one conclusion as morals got to be advanced in Darwin's theory that the good has nothing to do with the normal. Safit (2013) opines that the essential worry of natural morals is the subject of survival. An ethic of survival would concern the likelihood of profound quality in an ecological emergency that guarantees mankind an unfathomable harm, enduring, and even the likelihood of termination of species.

Hogan (1960) has stated that O' Casey's rationalistic vision has as one of its moderation and inherent cheerfulness. Such optimism also lies in the play's trust in rationalistic potential for a positive change. Schrank (1975) states that the play's sensational structure gives the clearest evidence of O' Casey's rationalistic procedure. Regardless, the characters appear in a surprisingly ordinary course of action. Moreover, every action in the play has its negating response.

Mckenna (1973) opines that O'Casey's great drama *Juno and the Paycock* (1924) examines the ambitions of Boyle's family as set against the political insights of the Irish Civil War in 1922. *Juno and the Paycock* is an epic story of survival and reprisal. Its significance as suggested by Schrank (1975) is growth through O'Casey's parallel utilization of the topics of poverty and war.

Hogan (1960) represents O'Casey's dialectical vision as part of optimism. For instance, if Juno and Boyle locate no central ground, the family is not just disturbed, it is devastated. Schrank (1975) states that the play's sensational structure gives the clearest proof of O'Casey's rationalistic methodology. In any case, the characters show up in a surprisingly normal arrangement of adjusting sets: In the second place, each activity in the play has its contradicting reaction. Boyle grasps a deterministic world perspective whereas Juno develops an understanding of choice. *Juno and the Paycock* (1924) shows both Juno's and Boyle's perspectives of setting up the legitimacy of man as the creator of his surroundings and nature as the producer of man (Schrank, 1975). According to Kaufman (2009), the scenic juxtaposition in the play depicts Juno's creative acceptance of life whereas it projects Paycock's fruitless avoidance of life.

#### **4. Research Methodology**

This research is based upon the framework of Spencer's theory of Biological Evolution (as cited in Francis, & Taylor, 2014) and Verharen (2011) Survival Ethics Theory. It tends to explore the phenomenon of survival of the fittest endeavor in order to bring out three main themes of physical, emotional and moral fitness among the major characters that are: Mrs. Boyle, Mary, Johnny and Mr. Boyle with-in the play *Juno and the Paycock* (1924). As

Spencer's theory is based upon the idea that nature has a tendency to discard the unfit and eventually, the fittest will survive without any external help. Therefore, the characters are analyzed under this notion of survival of the fittest and to highlight the fittest character throughout the text. Moreover, the theoretical framework which has been adopted from Verharen's theory, suggests that fittest characters among all should be the ones who have these two fundamental survival ethics: A fit person should be good for himself as well as for the others around him. Secondly, his life should be prosperous based upon the values of reasonability, group-holding, delight and flexibility. Thus, the characters are selected to be analyzed considering the above criteria. The study has used Rhetorical Criticism by Andrews (1983) as a to do a Textual Analysis and to analyze the text. The focus of analysis is on connotative meanings derived from the themes and analysis of characters.

According to Frey and Kreps (1999), the aim of Textual Analysis is to explain the content, function and structure of the message enclosed in a text. There are four main approaches of Textual Analysis; Content Analysis, Rhetorical Analysis, Performance Analysis and Interaction Analysis. Andrews (1983) suggests that "rhetorical criticism is a systematic process of illuminating and evaluating products of human activity" (p.4). According to Andrew (1983), the process of rhetorically analyzing a text performs five significant functions; it brings out the persuasive messages, can help to understand socio-cultural and historical contexts, can be utilized as social criticism to assess the society, can contribute to the theoretical development of theory and it can also work as a pedagogical entity. The research has incorporated the socio-cultural, historical context and social criticism aspects to assess the society through the characters of the play in order to highlight the notion of survival of the fittest.

## **5. Research Questions**

- How do the physical, emotional and moral aspects among major characters of the play affect their survival?

## **6. Analysis and Discussion**

The present study focuses on survival of the fittest with regard to physical, emotional and moral fitness among the major characters that are: Mrs. Boyle, Mary, Johnny and Mr. Boyle of the play *Juno and the Paycock* (1924) by the support of frameworks of Biological Evolution (as cited in Francis, & Taylor, 2014) by Spencer and Survival Ethics Theory by Verharen (2011). The Rhetorical Criticism is used to do a Textual Analysis by Andrews (1983) from which connotations and different meanings of the text are derived to understand the characters and themes, in a better way.

### **6.1 Physical, emotional and moral fitness in Mrs. Boyle (Juno)**

Mrs. Boyle is the protagonist of the play. She has been found emotionally and morally fit throughout the text:

In accordance with the theory of biological evolution, an individual who is only physically fit cannot be called as fit in a true sense but to strive in all the social institutions (like

family), one must be emotionally and morally fit as well. This is called as survival of the fittest. O' Casey (1924) elucidates the sensitiveness of Mrs. Boyle towards her children as, as she says; "I'll read it myself, Mary, by an' by, when I come home. Everybody's sayin' that he was a die-hard-thanks be to God that Johnny had nothin' to do with him this long time." (p. 94). Mrs. Boyle is shown as a sincere and caring mother towards her children. When Mary was reading the news of the death of Mrs. Tancred's son, Juno said that she will read the details herself when she will come home. She said that everybody was saying that Mrs. Tancred's son was a conservative and rigid person. The love of a mother is priceless and the most precious gift of the world. She cares for her children and family. Mrs. Boyle is one of those ladies who give prior importance to their family despite the conditions in which she is living. The play has shown that her husband is an idle man and does not take any responsibility of his family. He is an alcoholic man and spends all his time with his friend Joxer.

Spencer (as cited in Francis, & Taylor, 2014) asserts that the word fit is often mistaken for a condition of physical wellness. On one of the situations, the text represents the sentimental behavior of Mrs. Boyle as, "I killin' meself workin', an' he sthruttin' about from mornin' till night like a paycock!" (p. 102). Jerry Devine came to meet Mr. Boyle to give him the message of Father Farewell that there was a job offer for him. Mrs. Boyle replied that her husband was not at home. Jerry would find him in alcohol bars. Sadly, she said that she was killing herself by working hard and her husband was roaming about from morning till night like a peacock. Mr. Boyle was usually known to his neighbors as Paycock on account of his strutting, consequential gait.

The quoted lines depict sadness of Mrs. Boyle as, "Your poor wife slavin' to keep the bit in your mouth, an' you galivantin' about all the day like a paycock!" (p. 110). Whenever Mrs. Boyle used to ask her husband to do a job, he used to make excuses that his old legs are paining and he cannot work as his age is about sixty, but these were his lame excuses because roaming with his friend and drinking alcohol did not cause him any pains in his legs. But when her wife asked him about the job, he remembered all his pains and illness. He even replied to his wife that it would be better for a man to be dead. For he thought that Mrs. Boyle was disturbing him by asking, again and again, to apply for a job. It meant that he would even prefer death over work.

Charles (2011) attests that as sane creatures, our most noteworthy action is to consider the situation of others and the best sort of intuition is to ponder, characterized by Aristotle as consideration or rationality. The following lines illustrate the scrupulousness of Mrs. Boyle as, she said, "It the people ud folly up their religion betther there'd be a betther chance for us" (p. 162). The above cited lines portray another quality of Mrs. Boyle when she said to Bentham that if individuals take after their religion better there would be a superior shot for individuals to improve their lives and to survive well. A general dialog was going ahead between Mr. Boyle, Juno and Bentham about Ireland's condition of tumult.

The quoted dialogues also connote the morality and high-mindedness of Mrs. Boyle as, "You'd want a shawl, Mrs. Tancred; it's a cowld night, an' the win's blowin' sharp" (p. 184). When Mrs. Tancred received the dead body of her son, Mrs Boyle offered a shawl to her considering the frosty night and a puncturing wind was blowing. The conscientiousness of Mrs. Boyle is connoted through the utterance, "An' to think of me forgettin' about him bein' brought to the church tonight, an' we singin' an' all, but it was well we hadn't the gramophone goin', anyhow" (p. 186). When Tancred's child memorial service Juno

expressed that she overlooked the dead assortment of Mrs. Tancred's child being conveyed to the congregation this evening and her family was singing melodies however say thanks to God Boyle did not play the gramophone that would be extremely unethical. Charles (2011) affirms that for survival, variation is imperative. Though morally and emotionally Mrs. Boyle is fit yet her physical health suffers due to the hardships of her life.

### **6.2 Physical, emotional and moral fitness in Mary**

Mary's attractiveness is connoted through this dialogue, "Oh, good evening, Mary; how pretty you're looking!" (p. 162). This is a comment, which Mary received from Bentham when she charmingly dressed up when Bentham came to her home. Mary also asked Bentham, "Would you prefer the green or the blue ribbon round my hair, Charlie?" (p. 162). Mary likes to keep herself attractive and beautiful. As Mrs. Madigan gave a beautiful comment for Mary, "(Looking at Mary) I know some are as sweet as the blossoms in the May" (p. 172). Mrs. Madigan, a neighbour of Mr. Boyle came to Boyle's home and she said about Mary that she is as beautiful as a flower in the month of May.

The quoted lines connote the appearance of Mary as, "She is a well-made and good-looking girl of twenty-two and with her jumper off- is arranging her hair before a tiny mirror perched on the table" (p. 92). Mary, a young lady had kept up her physical magnificence and she appears as an attractive young lady. She is concerned about her physical magnificence in spite of the conditions in which she is living. Spencer (1851) opines that a man is fit, who fulfills his own inclination which is prevalent in the character of Mary as well.

### **6.3 Physical, emotional and moral fitness in Johnny**

In one of the situations in the play, the family while sitting, Johnny requests water from Mrs. Boyle. The author describes him as "a thin delicate fellow, something younger than Mary. He has evidently gone through a rough time. His face is pale and drawn. The left sleeve of his coat is empty, and he walks with a slight halt" (p. 98). Here Johnny's incompatibility has appeared; he has lost one arm and maintained a devastating hip damage. This matches with Spencer's assumption that (as cited in Francis, & Taylor, 2014) nature has a standard benchmark to dispose of the unfit, so that the fittest survive.

Spencer (1851) opines that the people develop, they turn out to be progressively perplexing. On one of the situations when Johnny went to his room, he started shouting. The quoted dialogue depicts Johnny's nervousness, "Shut the door, shut the door, quick, for God's sake! Great God have mercy on me! Blessed Mother o' God, shelter me, shelter your son!" (p. 166). Johnny all of a sudden began yelling and looked for assistance from Mother of Christ to ensure him. Basically, he felt that he had done something wrong that was the reason he looked for assurance. When did Mrs. Boyle asks Johnny what inconveniences him? He answered "I awesaw him... kneelin' in front o' statue ... merciful Jesus, have pity on me!" (p. 168). He had seen somebody; the disclosure from the cited lines is that something isn't right with him with regards to an individual. Johnny's fear is connoted through this line, "Sit here, sit here, mother... between me an' the door" (p. 168). Johnny needed his mother to sit with him. He was very frightful. From the analysis it is clear that Johnny is unfit physically and emotionally.

#### **6.4 Physical, emotional and moral fitness in Mr. Boyle**

Spencer (as cited in Francis, & Taylor, 2014) asserts that the survival of the fittest is significantly more like an individualistic battle. Mr. Boyle creatively resonates this notion through these lines, "The captain comes slowly in. He is a man of about sixty; stout grey-haired and stocky. His neck is short, and his head looks like a stone ball that one sometimes sees on top of a gate-post" (p. 102). Mr. Boyle strolls gradually on the grounds as he is fat, "On his upper lip is a crisp, tightly cropped moustache; he carries himself with the upper part of his body slightly thrust forward" (p. 104). A Captain is a man who has tremendous encounters with the boats and their operations. Mr. Boyle is called "Captain" (p. 102) in the light of the fact that in past he used to do sculling.

According to the theory of biological evolution, social request changes in the light of conformity in the environment and winning conditions. Mr. Boyle energy is represented as, "Oh, me darlin' Juno, I will be throe to thee; Me own, me darlin' Juno, you're all the world to me" (p. 148). When Boyle came to understand that he was procuring property of Mr. Ellison, he ended up being to a great degree empowered and happy. Above, he showed love to his better half and called her sweetheart and stunning Juno. The above lines depict that money becomes a primary part of one's life. The situation is in contrast to the previous situation where Boyle used to push and trouble his wife, due to financial constraints.

Charles (2011) proclaims that the conditions for survival are matters for making intelligent decisions. However, Mr. Boyle's profanity is connoted from the remarks of his wife "You may well as a body that: he's wherever Joxer Daly is-dhrinkin' in some snug or another" (p. 100). Here, Mrs. Boyle told Jerry that he could find Boyle with Joxer and they would in all likelihood be in bars drinking alcohol.

#### **7. Findings**

The major characters are rhetorically analyzed using the framework of Biological Evolution theory by Spencer (as cited in Francis, & Taylor, 2014) and Survival Ethics Theory by Verharen (2011). The findings suggest that the protagonist of the play Mrs. Boyle is more emotionally and morally fit rather than physically. On the other hand, Mary is more physically fit and less emotionally and morally fit, whereas Johnny and Mr. Boyle are found to be physically, emotionally and morally unfit.

The theory of Biological Evolution assumes that nature has a common slant to dispose of the unfit, finally, the fittest survive. The researchers found out that the aspects of physical fitness among major characters are related to the environment (Socio-cultural, political, historical and economic conditions). The physical unfitness of the characters except Mary is due to the circumstances, in which they are placed like the domination of poverty, the tension of civil war, different colonies of Irish freedom fighters, unemployment and variety of religious beliefs. Due to physical unfitness, the characters' emotional fitness is also affected. Emotional aspects affect their happiness, sadness and calmness. The emotional expressions of characters are unbalanced, unconventional and irrational. The emotional unfitness then affects the mind that deals with the moral fitness of characters. More emotional unfitness in the characters is due to the unhealthy environment.



Survival Ethics theory suggests that moral quality, i.e. the distinction between good and bad must instruct the ethics of survival, which is natural ethics. The moral fitness of Mrs. Boyle's is proved from her affiliation with Mrs. Tancred (her neighbor), with her namesake Juno and with the Virgin Mary. Juno in Roman mythology is the wife of Jupiter, king of Gods, regarded as the only really married goddess among the Olympians and was the protector of a married woman and of child bearers. Her heavenly parallel with the Virgin Mary is sustained, particularly in her relations with Johnny. When Johnny calls, "...blessed Mother o' God, shelter me, shelter your son" it is Juno who catches Johnny in her arms. The more she connoted to be the noble mother figure by the end of the play, the closer she comes to the mother of Christ whose son was also killed. Juno also has motherly and womanly characteristics. She is protective of her children when they need her. When Mary is weak, she comforts and protects her. She is the only one in the family who does not think about her own interests during Mary's difficult time.

The physical fitness of Mary is evident when she talked with Mrs. Boyle that, "...ma; I think I'll wear the green-it looks better than the blue" (p. 96). Physical fitness makes a person beautiful and attractive. Mary likes to dress up with ribbons and silk stockings. Mary is less emotionally fit than Mrs. Boyle as it is evident when she said to Johnny that he should not expect Mary to be always at his back and calling. She refuses to take care of her ill brother, Johnny. She is less caring than Juno.

Mary is driven by two forces, one backward (her environment and the circumstances of her life) and one forward (the influence of the books she read). The backward force wins; the progression is from a positive, independent girl with principles to a passive, dependent, sentimental one. She keeps her dignity but loses her spirit. When her mother makes plans for the future of her baby, Mary neither assents nor enthuses. She merely makes the sentimental, conventional comment that her poor child will have no father. But Mary at the beginning of the play is a staunch trade unionist; her labor jargon comes easy and militant as "a principle's a principle". Her principles are not empty catch phrases. She walks out on strike for the rights of her colleague and she believes in solidarity. Mary loses her spirituality when her mother informed Mr. Boyle that, Mary is pregnant, which was an evidence of her moral unfitness, spiritual.

The physical unfitness of Johnny is proved as he is thin, delicate, pale and drawn, missing an arm. In Johnny's mutilated body there is futility of heroism. He has undoubtedly behaved heroically because he had already grown up around the heroes of the 1916 rising, yet he betrayed his comrade Tancred. The emotional unfitness of Johnny is evident when he has lost his heroic qualities by the time of the play takes place; he is self-pitying coward, who betrays his fear at every move and flinches at every knock. He is edgy, bad-tempered, and intolerant of everyone. In the theory of Biological Evolution, the significance of relationship highlighted the creatures and environment. In contrast, his reactions to other characters show the disintegration of personality under intolerable strain. Johnny's disintegration is echoed in a loss of his individuality. While Mrs. Tancred's entrance humanizes her son from an abstract figure to a real person, the arrival of the Mobilizer transforms Johnny from the son and brother into the figure of the soldier. He is a part of a Battalion, not as Johnny but as Captain. His guilt and responsibility are confirmed by the events. Survival Ethics theory states that ethics elude to standards in a given society. However, he actively betrayed Robert Tancred and gave him away to the gang that sent Robert to his grave. Behind this irascibility was a pitiable child, glimpsed in his faith in the

protection of his mother and of the Virgin Mary. His reliance is shown on the outer forms of religion without any inner grace. He thinks that a votive light, a picture, a few snatches of prayer can protect him from the consequences of his sin.

Biological Evolution theory states that the closeness amongst environment and individual is basic for a superior survival. Mr. Boyle's physical, emotional and moral unfitness is evident as he struts all through the world of the play or a false and fanciful feeling of his own pretentiousness. His entire life is a lie. His agonies in his legs, which are created for evading and maintaining a strategic distance from work, turn out to be genuine for him. To begin with, he is shown as a disappointing father and as spouse. Poverty breeds absence of work, inaction and inebriation. His inability to work his detachment with family. He is not there to give moral support during the news of Johnny's demise, to stop the furniture being taken away, or for some other emergency. His most exceedingly awful wrongdoing is in swindling the cash and utilizing it for himself, running the family into further crisis. He lives in a dream and inebriation, both are methods for getting away from reality. For if Juno is the Queen of the Gods, Boyle is unmistakably not her celestial spouse nor is he her caretaker.

## 8. Conclusion

The survival of the fittest is truly a self-characterizing term. The fittest of the individuals have a superior chance of survival which is a well-known fact. The creature's survival relies upon many elements, for example, environment, atmosphere, and even good fortune. Change in one part in the public arena causes a change in alternate parts, so each part adds to the security and survival of society, all in all. If one part in the public arena breakdowns, alternate parts must acclimate to the emergency and contribute much more to save the society. Family, instruction, government, industry, and religion are these parts of life which form the society.

More than a long time since Darwin composed '*On the Origin of Species*', scientists are still perplexed by how we as animals adjust to change. Today our capacity to survive is not subject to surviving a harsh winter or catching a mammoth; however, it depends on our ability to manage the steady social and mechanical change of present-day life. People need to not just meet the sudden and changing requests of their life, however, they need to learn how to handle circumstances. Emotional strength is a grounded indicator of responsive execution: individuals who can keep a collected mind and keep their feelings under control are more ready to flourish than individuals who are high in enthusiastic steadiness.

In today's world, competition has become a reality and we have really moved into a period of survival of the fittest. Today there are a greater number of difficulties and also a larger number of chances than in the past and the entire world is a market without obstructions. However, unemployment has turned into an overall issue and it is demonstrating over and over that it is the fittest who survive. Competition is characteristic and even fundamental to our advance and improvement. Ruthless rivalry, seen as human instinct, now characterizes most of the businesses, governmental issues, and even mainstream culture. Competitive behavior manifests when individuals are undermined, or our survival is in question. Nature uncovers that living beings flourish best when they coordinate with each other. This is the reason most creatures live in packs, and men in tribes, towns and countries.

There is a close relationship between physical, emotional and moral fitness that gives birth to a fit individual hence, creating a fit society. The above argument is appropriate according to the applied method of Rhetorical Criticism, which suggests that social criticism has the potential to evaluate the society in the light of the socio-cultural and historical context. The different characters of the play are various individuals of society who represent their society through different stages of socio-cultural and historical developments of civil war, wherein in the fittest among them all survives.

## REFERENCES

- Andrews, J. R. (1983). *The Practice of rhetorical criticism*. New York: Macmillan Press.
- Appiah, A. (2008). *Experiments in Ethics*. Cambridge: Harvard University Press.
- Beer, G. (1983). *Darwin's plots: Evolutionary narrative in Darwin*. London: Ark.
- Francis, M., & Taylor, M. (Eds.). (2014). *Herbert Spencer: Legacies*. London: Routledge.
- Frey, L., Botan, C., & Kreps, G. (1999). Investigating communication: *An Introduction to Research Methods* (2<sup>nd</sup> ed.) Boston: Allyn & Bacon.
- Andrews, J. R. (1983). *The Practice of Rhetorical Criticism*. New York: Macmillan Press.
- Goldthorpe, J.H. (1969). Herbert Spencer. In Raison T (ed.), *The Founding Fathers of Social Science* (pp. 76-83). Harmondsworth: Penguin.
- Haidt, J. (2007). The new synthesis in moral psychology. *Sciencemagorg*, 18. Retrieved from [http://bear.warrington.ufl.edu/williams/MAR\\_6930](http://bear.warrington.ufl.edu/williams/MAR_6930).
- Haws, D. (2004). The Importance of meta-ethics in engineering education. *Science and Engineering Ethics*, 16(1), 33-41.
- Hodgson, G. M. (2008). How Veblen generalized Darwinism. *Journal of Economic Issues*, 42(2), 399-405.
- Hofstadter, R. (1944). *Social Darwinism in American Thought: 1860-1915*. New York: University of Pennsylvania Press.
- Hogan, R. (1960). *The Experiments of Sean O'Casey*. New York: St. Martin's P.
- Holmes, J (2009). Darwinism in literature. Retrieved from <http://blogs.reading.ac.uk/special-collections/files/2014/02>.
- Hossain, D. M., & Mustari, S. (2012). A Critical analysis of Herbert Spencer's Theory of Evolution. *Postmodern Openings* 10, 55-66. Retrieved from <http://postmodernopenings.com/archives/860>.
- Huxley, T. H. (1894). *Evolution and ethics: And other essays*. D. Appleton.
- Kaufman, Michael W. (2009). O' Casey's structural design in *Juno and the Paycock*. *Quarterly Journal of Speech*, 58(2), 191-198.
- Joyce, R. (2006). *The evolution of morality*. Cambridge: MIT Press.
- Mayr, E. (2000). Darwin's influence on modern thought. *Scientific American*, 283(1), 66-71.
- McKenna, S., Cusack, C., Kean, M., & Kavanagh, S. (1973). *Juno and the Paycock*. London: Caedmon Press
- O' Casey, Sean. (1924). *Juno and the Peacock: A tragedy in three acts*. London: French Printing Press.

- Paul, D. B. (1988). The selection of the "Survival of the Fittest". *Journal of the History of Biology*, 21(3), 411-424.
- Rogers, J. A. (1972). Darwinism and social Darwinism. *Journal of the History of Ideas*, 33(2), 265-280.
- Rolston, H. (1998). *Challenges in environmental ethics*. Retrieved from <https://dspace.library.colostate.edu/handle/10217/37448>
- Ridley, M. (1998). *The origins of virtue: Human instincts and the Evolution of Cooperation*. New York: Harper Collins.
- Safit, I. (2013). The ethics of survival: Responsibility and sacrifice in environmental ethics. *Phenomenology & Practice*, 7(2), 78-99.
- Schrank, B. (1975). Dialectical configurations in Juno and the *Twentieth Century Literature*, 21(4), 438-456.
- Spencer, H. (1851). *The condition essential to human happiness*. London: John Chapman, Strand.
- Verharen, C., Tharakan, J., Middendorf, G., Castro-Sitiriche, M., & Kadoda, G. (2011). Introducing survival ethics into engineering education and practice. *Science and Engineering Ethics*, 19(2), 599-623.
- Young, R. M. (1990). *Herbert Spencer and 'inevitable' progress*. London: Longman.