

Evolutionary Struggles and Cultural Dynamics in Chinua Achebe's "Things Fall Apart"

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විනුවා අවිඛේගේ ‘Things Fall Apart’ යටත් විජිතවාදී දර්ශනය සහ ඩාවිනියානු මූලධර්ම සංකීර්ණ ලෙස එකට ගොතමින් සංස්කෘතික අනුවර්තනය, පැවැත්ම සහ ප්‍රතිරෝදය පිළිබඳ ගැඹුරු ගවේෂණයකට පාඨකයා හට ආරාධනා කරයි. හර්බට් ස්පෙන්සර් විසින් නිර්මාණය කරන ලද ඩාවින්ගේ ශක්තිවන්තයාගේ පැවැත්ම (survival of the fittest) සංකල්පය සංස්කෘතික හා යටත් විජිත අභියෝග හමුවේ වර්තවල ඔරොත්තු දීමේ හැකියාව පිළිබඳ රූපකයකි. මෙම පර්යේෂණ නිබන්ධය ස්ථර දෙකක් ඔස්සේ සිදුකෙරේ: ඉග්බෝ සමාජය තුළ ඔකොන්චෝ සහ ඔබේරිකා වැනි වර්තවල සංස්කෘතික දර්ශනය සහ ආක්‍රමණශීලී යටත් විජිත බලවතුන්ට ආදිවාසී ජනයා දක්වන ප්‍රතිචාර.

අවිඛේගේ ඉග්බෝ සංස්කෘතිය ඩාවිනියානු සංකල්පවල ක්ෂුද්‍ර ස්වරූපයක් ලෙස නිරූපණය කරන අතර එයට ඉරණම් වන ජීවින්ගේ අවධානම පිළිබිඹු කරයි. ඔකොන්චෝගේ අවාසනාවන්ත පියා වැනි වර්ත සංස්කෘතික අවශ්‍යතා ඉටුකිරීමට අපොහොසත් වීමේ ප්‍රතිඵලයක් නිදර්ශනය කරයි. පල්ලිය, අධ්‍යාපනය සහ රජය යන ත්‍රිත්වය ලෙස සංකේතවත් කරන ලද යටත්විජිත බලවේගයන්ගේ පැමිණීම ඔවුන්ගේ ඉරණම තීරණය කරන ඩාවිනියානු බලවේගයක් ලෙස ක්‍රියා කරයි.

මෙම පර්යේෂණය අවසන් වන්නේ ඔකොන්චෝගේ බේදනීය විශෝච විමසා බැලීමෙන්, ඔහුගේ මරණය හුදෙක් අනුවර්තනය වීමට අසමත් වීමක් නොව මුතුන් මිත්තන්ගේ ආත්මයන් වෙනුවෙන් කරන ලද ගැඹුරු කැපකිරීමක් බව අවධාරණය කරමින් ය. ඔකොන්චෝගේ සංකීර්ණ අභිප්‍රේරණයන් අවබෝධ කර ගැනීමේ දී ප්‍රායෝගික දර්ශනයේ ප්‍රමාණවත් බව ප්‍රශ්න කරමින් මානව සංදර්භය

තුළ ඩාවිනියානු මූලධර්ම නැවත සලකා බැලීමට පාඨකයාට අභියෝග කරයි. මෙසේ මෙම පර්යේෂණය 'Things Fall Apart' තුළින් මතු වන සංස්කෘතික ගැටුම්වල සංකීර්ණතා ගවේෂණයක් වන අතර මානව අත්දැකීම් තුළ ඩාවිනියානු න්‍යාය නැවත අර්ථ දැක්වීමට පාඨකයාට ආරාධනය කරයි.

ප්‍රමුඛ පද: යටත විජිතවාදය, ඩාවිනියානු මූලධර්ම, සංස්කෘතික හැඩගැස්ම, ප්‍රතිරෝධය, යටත් විජිතවාදී ගතිකත්වයන්

Key Words: Colonialism, Darwinian Principles, Cultural Adaptation, Resistance, Postcolonial Dynamics

Introduction

Chinua Achebe's seminal work, "Things Fall Apart," intricately interlaces the colonial perspective and Darwinian principles, beckoning scholars to embark on a profound exploration of cultural adaptation, survival, and resistance. Achebe masterfully employs Darwin's concept of 'survival of the fittest,' attributed to Herbert Spencer, as a metaphor for the resilience exhibited by his characters in the face of both cultural and colonial challenges. This research article delves into two distinct but interconnected levels of analysis: the cultural perspectives of key figures such as Okonkwo and Obierika within the Igbo society, and the responses of the indigenous people, often referred to as 'subalterns,' to the encroaching colonial powers.

Within the microcosm of Igbo culture, Achebe portrays a Darwinian struggle where fate mirrors the vulnerability witnessed in the natural world. Characters like Unoka, Okonkwo's ill-fated father, serve as poignant examples of the consequences of failing to meet the stringent demands of their cultural milieu. Simultaneously, the arrival of colonial forces, symbolized by the trinity of church, education, and government,

acts as a macro-level Darwinian force reshaping the destiny of the Umuofia community.

Amidst this evolving landscape, individuals display varied responses, reflecting the spectrum of adaptation and resistance. Nwoye's embrace of Christianity and education becomes a symbol of adaptive strategies, while pragmatic figures like Obierika and Uchendu navigate the shifting societal terrain with strategic acumen. Achebe's narrative deftly illustrates the dichotomy between those who resist and those who embrace the legacy of the colonizers, echoing the discourses of postcolonial theorists on hybridity and epistemic violence.

The research article concludes by scrutinizing the tragic demise of Okonkwo, emphasizing that his death transcends a mere failure to adapt; rather, it represents a profound sacrifice for the preservation of ancestral spirits. This narrative challenges readers to reconsider Darwinian principles in the human context, prompting a critical examination of the adequacy of pragmatic philosophy in comprehending Okonkwo's complex motivations. In sum, "Things Fall Apart" emerges as a nuanced exploration of Darwinian survival amidst the intricate tapestry of cultural clashes, compelling scholars to redefine Darwinian theory within the rich and multifaceted realm of human experience.

Research Problem

How do the cultural adaptations, survival strategies, and resistance mechanisms employed by characters in the novel reflect and challenge the Darwinian paradigm in the context of colonial encounters?

Aims of the Research

This research seeks to address the complex interplay between Darwinian principles, cultural adaptation, and resistance in Chinua Achebe's "Things Fall Apart." By examining the microcosmic Darwinian struggles within Igbo culture and the macro-level impact of colonial forces, the study aims to elucidate the nuanced responses of characters such as Okonkwo and Obierika. The research problem centers on understanding how individuals navigate the changing societal landscape, exploring the implications of adaptation, resistance, and the consequences of embracing or resisting the legacy of colonial powers. Additionally, the inquiry aims to critically assess the adequacy of Darwinian principles and pragmatic philosophies in interpreting the intricate motivations behind characters' actions, particularly Okonkwo's tragic demise.

Significance of the Research

This study of "Things Fall Apart" holds immense significance as it unveils a complex interplay between colonialism, Darwinian principles, and cultural dynamics. Achebe's narrative serves as a microcosm, reflecting the vulnerability and resilience akin to Darwinian struggles within Igbo society. By dissecting the responses of characters to colonial forces, it enriches our understanding of adaptation and resistance, resonating with postcolonial discourse on hybridity and violence. The exploration of Okonkwo's demise challenges established notions of Darwinian adaptation, urging a reevaluation of human experiences amidst cultural clashes. Ultimately, this study prompts a vital call to redefine Darwinian theory within the intricate tapestry of human existence.

Research Background

This research article builds upon existing research on Chinua Achebe's "Things Fall Apart," exploring the novel's intricate integration of colonial perspectives and Darwinian principles. Drawing on Herbert Spencer's 'survival of the fittest,' the analysis delves into Igbo society's cultural dynamics, portraying it as a microcosm of Darwinian struggles. It examines characters like Okonkwo and Obierika and their responses to colonial forces, highlighting themes of adaptation, resistance, and hybridity. The research contributes to postcolonial discourse by nuancedly examining individual reactions to cultural shifts, ultimately challenging traditional interpretations of Darwinian principles in the context of human experiences and cultural clashes within the novel.

Limitations of the Study

While this research offers valuable insights into the intersection of Darwinian principles and colonial perspectives in "Things Fall Apart," it has limitations. The analysis primarily focuses on major characters like Okonkwo and Obierika, potentially overlooking nuanced perspectives of minor characters. Additionally, the study may benefit from a more extensive examination of alternative theoretical frameworks, such as postcolonial theories beyond hybridity. Furthermore, a broader comparative analysis with other literary works or historical contexts could enhance the generalizability of the findings. Finally, the study's scope is constrained to Achebe's work, limiting the exploration of Darwinian survival in a broader cultural and historical context.

Literature Review

Considerable research in literature has delved into the impact of postcolonial powers, with Chinua Achebe's "Things Fall Apart" skillfully integrating evolutionary struggles into the intricate tapestry of cultural dynamics. Shamsoddin Royanian and Zahra Sadeghi (2014) contribute significantly to this discourse by examining language as a cultural tool. They explore how colonizers wield language to achieve colonial objectives and analyze the diverse attitudes that individuals of African descent adopt when confronted with white colonization, drawing examples from Achebe's seminal work. Gökçen Kara (2023) discusses how "Things Fall Apart" remains a key work of world literature, shedding powerful light on the complexities of African culture long suppressed by Western narratives.

However, a notable gap exists in the scholarly exploration of how Darwinian principles are employed within the novel. Achebe's narrative unfolds within the microcosm of Igbo society, employing Darwinian concepts to depict characters as embodiments of both resilience and vulnerability. Despite the novel's nuanced portrayal of these principles, scant research has focused on their application. As Jonathan Greenburg aptly notes,

“A major thinker of the nineteenth century, Darwin appeared to have almost no place in the various discourses that informed twentieth-century literary analysis, from Russian formalism and New Criticism through cultural materialism and queer theory.” (Greenburg.J. 2009, p. 423)

Thus, the novel's exploration of Darwinian themes adds a layer of complexity to the understanding of the characters and their interactions, providing a fertile ground for further academic inquiry.

Research Methodology

The research methodology employs a multidimensional approach, incorporating literary analysis, postcolonial theory, and historical context to examine Chinua Achebe's "Things Fall Apart." Utilizing literary analysis, the study conducts a close reading to discern the nuanced interplay of Darwinian principles within Igbo culture, emphasizing characters like Unoka and Okonkwo. Postcolonial theory is applied to explore hybridity, resistance, and epistemic violence in the face of colonialism, examining how characters such as Nwoye, Obierika, and Uchendu navigate cultural shifts. Historical context investigates the impact of British colonialism and Darwinian thought in late 19th-century Nigeria. This multifaceted approach enables a comprehensive understanding of Achebe's narrative, reevaluating Darwinian principles in the human context and contributing to the broader discourse on cultural clashes.

Theoretical Framework

This research on "Things Fall Apart" employs a theoretical framework that synthesizes colonialism and Darwinian principles. Grounded in Herbert Spencer's 'survival of the fittest,' it explores the microcosm of Igbo culture as a nexus of Darwinian struggles, epitomized by characters like Unoka and Okonkwo. The trinity of colonial forces serves as a macro-level Darwinian influence, reshaping Umuofia's destiny. Individual responses, from Nwoye's adaptation to Obierika and Uchendu's pragmatism, illustrate diverse survival strategies. Achebe engages with postcolonial theories on hybridity and violence, challenging readers to rethink Darwinian principles amidst cultural clashes. Okonkwo's tragic demise prompts a reconsideration of adaptation, sacrifice, and ancestral spirits within the human context.

Hypothesis

Chinua Achebe's "Things Fall Apart" intricately blends Darwinian principles and colonial perspectives, exploring cultural adaptation and resistance in Igbo society.

Discussion and Analysis

Chinua Achebe's "Things Fall Apart" masterfully intertwines the colonial perspective with the universal theme of Darwinian natural selection. The novel, a literary masterpiece, navigates the intricate dance between cultural collision and Darwin's principles of survival. Achebe delves into the struggles within the Igbo society, portraying characters like Okonkwo as embodiments of Darwinian resilience. The arrival of colonial forces serves as a macro-level force reshaping Umuofia's destiny, akin to Darwin's metaphor of adaptation. This essay seeks to unravel the nuanced application of Darwinian theory in the novel, shedding light on the complex interplay between cultural evolution and the survival of the fittest.

Acclimatization, inherent to every being's existence, was scientifically conceptualized by Charles Darwin, while the term 'survival of the fittest' was coined by British philosopher Herbert Spencer. Darwin adopted Spencer's phrase in the fifth edition of "Origin of the Species" (1869), using it synonymously with natural selection. Darwin intended it as a metaphor for organisms better adapted to their immediate local environment. This convergence of acclimatization and the 'survival of the fittest' underscores Darwin's insight into the dynamic interplay between adaptation and evolutionary success, encapsulating the essence of species' endurance in the relentless course of existence.

Darwin's observations initially focused on non-human beings, particularly birds, as he proposed the principle of 'the strongest survive.' This concept, born from population variations in avian species, subsequently transcended its biological origins. The tenet of survival of the fittest expanded into diverse realms beyond biology, making significant contributions to sociology, literature, and various other fields. Darwin's paradigm-shifting ideas not only revolutionized our understanding of the natural world but also laid the foundation for broader intellectual inquiries, leaving an enduring impact on the interdisciplinary landscape of knowledge.

Achebe's novel unfolds on two Darwinian levels: first, through the lens of Okonkwo or Obierika, representing the Igbo cultural perspectives, showcasing how indigenous individuals navigate and adapt to the demands of their Ibo heritage. Second, echoing Said's Orientalist concepts and Spivak's 'subalterns,' the narrative delves into how the native people respond and adjust to the encroaching colonial powers. This dual exploration in "Things Fall Apart" encapsulates the intricate dynamics of adaptation and survival, illustrating the nuanced interplay between indigenous cultures and the transformative forces of colonial intrusion in a Darwinian context.

In Igbo culture, the destiny of infants and children mirrors the precariousness seen in the natural world, akin to cubs or litters. Being born a twin condemns one to a fate where glimpsing a mother's grace occurs but once. Ikemefuna's fortune parallels that of a person thrust into a Greek amphitheater teeming with lions — a struggle for survival. These examples underscore a grim reality where human existence in Umuofia hinges on physical prowess against environmental challenges, echoing Darwinian themes of adaptation. The parallels extend beyond Achebe's work, finding resonance in "Village in the Jungle,"

where the people of Baddegama confront destinies dictated by the formidable forces of the jungle. Such depictions illuminate the harsh Darwinian struggle within these societies, where survival hinges on the ability to contend with the unforgiving forces of both nature and culture.

In many tribes, success hinges on variables like physical strength, a warrior's nature, and industrial prowess. However, the antithesis to these qualities is found in the character of Unoka, the protagonist's father in Chinua Achebe's "Things Fall Apart." Unoka is deemed ill-fated, and his personal Chi, or spiritual guardian, is deemed unfavorable. He exhibits traits contrary to the tribal ideals, being a prodigal and perpetual borrower. His expenditures on palm wine and frivolous pursuits overshadow any consideration for family. Unoka's laziness draws the disapproval of Chika, the priestess, who bluntly advises him to "Go home and work like a man." (Achebe, 2006) Chika's words not only reflect her individual perspective but also offer insights into the broader sentiments of the Igbo people towards Unoka, highlighting the cultural expectations and judgments embedded in the societal fabric.

The excerpt from Chinua Achebe's "Things Fall Apart" sheds light on the disdain directed towards Unoka, Okonkwo's father, within the Umuofia community. The quote, "You have offended neither the gods nor your fathers, and when a man is at peace with his gods..." (Achebe, 2006) emphasizes the societal importance of aligning with cultural norms and ancestral traditions. Okonkwo's animosity towards his father reflects a broader sentiment within Umuofia, where Unoka's perceived failure to embody Igbo ideals results in communal disapproval.

Unoka's ill-fated status is attributed to having a "bad Obi," a personal god, further emphasizing his perceived spiritual

inadequacy. The notion of Unoka's cultural nonconformity leading to unfavorable outcomes aligns with the broader Darwinian theme of adaptation and survival. Unoka's inability to meet the cultural demands of the Igbo society, as suggested in the reference to the Village in the Jungle, ultimately seals his fate, serving as a poignant illustration of the consequences of cultural nonconformity in a Darwinian context.

Nwakible, a wealthy man in Okonkwo's precolonial Umuofia, epitomizes the ideals of the Ibo society. Possessing three substantial barns, nine wives, and thirty children, he stands as an icon of prosperity. A titled leader of the clan, Nwakible's influence extends to attracting formidable figures like Okonkwo, a renowned warrior and gladiator in the precolonial Ibo cultural context. Okonkwo, celebrated for his unwavering commitment to his Chi and his ability to assertively say "yes," emerges as an exemplary figure. His fame, likened to a bushfire in Harmattan, signifies the breadth of his renown. In the face of perpetual misfortunes, Okonkwo's resilience is evident, as he alone manages to safeguard his cultivation during Umuofia's worst drought.

As a child, Okonkwo's suitability to dine with kings and elders is underscored by the Ibo saying that he has 'washed his hands,' signifying purity and readiness for such esteemed company. In the tranquil precolonial Umuofia, Okonkwo's character aligns with Ibo ideals, portraying him as a surviving force in harmony with the cultural expectations of his community. His role as a warrior and leader positions him not only as an individual of prowess but also as a symbol of strength and resilience within the rich tapestry of precolonial Ibo life.

In Okonkwo's era, Umuofia experiences transformative upheavals. Kofi Awoonor's poem "The Weaver Bird" encapsulates

this with the metaphor of a weaver bird constructing a nest in their home and laying eggs on their sole tree, symbolizing the intrusive impact of external forces, echoing the disruptions faced by Umuofia in the face of change

This process finds resonance in postcolonial theories articulated by Edward Said, Gayatri Spivak, and Franz Fanon. Said coined 'orientalism,' delineating the binary between the orient and the occident, pivotal in poetic theory. Spivak delves into the destiny of the 'subaltern' or 'cultural others,' coining 'epistemic violence' to depict the destruction of non-western ways of knowing, yielding to the dominance of western understanding. Applying these postcolonial lenses, the survival of the fittest in Ibo culture is illuminated by the events following the arrival of colonizers. Similar to Punchimenika's fate, the forces of the jungle, embodying colonial trinity, shape destinies. E.F.C. Ludowyke's introduction to "Village in the Jungle" underscores the ordinary inhabitants' struggles, presided over by a trinity of corruption—a blend of officials, medical practitioners, and leaders entwined with spells and money lending, echoing the complex postcolonial dynamics impacting ordinary lives.

Umuofia, like many colonized nations, fell under the dominance of a triumvirate of colonial powers: the church, education, and government. This trinity orchestrated the subjugation of indigenous cultures to align with their agendas. Those who resisted faced dire consequences, reminiscent of the tragic fate of Abame. The church wielded religious influence, education molded minds to colonial norms, and the government enforced compliance. This systematic control aimed to tame the populace, eradicating dissent. The haunting echoes of Abame's obliteration serve as a stark reminder of the harsh reprisals for defiance in the face of the colonial trinity's relentless pursuit of dominance.

In the face of shifting paradigms introduced by colonial powers in Umuofia, certain individuals demonstrated resilience by adapting to the novel socio-cultural landscape shaped by Western ideals. Across colonies, a subset emerged, willingly assimilating colonial ways. D.C.R.A. Goonatilleke, echoing this sentiment, asserts that Chinua Achebe's "Things Fall Apart" serves as a lens, revealing the enduring legacy of colonial influence embedded in the colonized psyche. Rather than succumbing to despair, these individuals chose not only to acknowledge but also to celebrate hybridity. Achebe's narrative underscores the nuanced response of those who, instead of yielding to oppression, found agency in embracing a synthesis of indigenous and foreign cultural elements.

Umuofia harbors numerous characters grappling with the shadows of change. Nwoye's formative years were shrouded in stress and fear, largely stemming from his father's domineering presence. However, a pivotal shift occurs during his sojourn in Mbanta, where the missionaries become catalysts for transformation. As the hymn resonates through the air, a cathartic release unfurls within Nwoye, a solace previously unknown. The hymn's words cascade like thawing droplets on a parched soul, rejuvenating the arid landscape of his emotions. In this encounter, Achebe delicately captures the profound impact of external influences on the internal terrain, illuminating Nwoye's journey from tension to a poignant sense of relief.

For much of his life, Nwoye existed as a soul adrift, akin to a fish out of water in Umuofia. However, in sync with the collective instinct of the Ibo people, he navigates the prevailing social currents to assert his existence. Defying his father's wrath, Nwoye boldly carves his path, opting for Christianity and embracing Christian education. This audacious choice becomes his ladder to ascend the social hierarchy in Umuofian society.

Chinua Achebe, in his novel "No Longer At Ease," delves into Nwoye's future, portraying a transformative journey where individual agency, propelled by unconventional decisions, becomes the linchpin for societal ascent.

Obierika, a steadfast friend to Okonkwo in "Things Fall Apart," emerges as a discerning and far-sighted individual. His keen insight allows him to anticipate the impending peril facing his clansmen. Unlike many, Obierika embodies kindness, impartiality, and a compassionate heart. In a poignant moment, he questions the rationality of Okonkwo's participation in the killing of Ikemefuna, advising him that such actions are displeasing to the earth. This thoughtful stance showcases Obierika's moral compass, emphasizing his ability to perceive the consequences of cultural and moral transgressions. In a society grappling with change, Obierika stands as a voice of reason, urging reflection on the implications of one's choices.

Obierika, a principled figure in "Things Fall Apart," resisted corruption within the changing dynamics of the white man's influence. Despite lamenting the corruption of the messengers, he pragmatically acknowledged the invaders' formidable power. Employing a *laissez-faire* approach, he navigated the tumultuous times successfully, adapting to preserve his own survival amidst shifting cultural tides.

Uchendu, Okonkwo's maternal uncle, epitomizes genuine hospitality and resilience. His defensive strategy mirrors an unarmed hunter, refraining from aggression even toward formidable foes. Reflecting on the tragedy of Abame, Uchendu imparts a poignant lesson: "never kill a man who says nothing." (Achebe, 2006) Deeming the Abame men as fools for their silence, he unveils a philosophy akin to a fox, advocating cunning survival amidst the intrusion of colonial forces. Uchendu's

adaptability becomes evident, enabling him to navigate the complexities of change and safeguard his community. In his wisdom, he embodies a strategic resilience, choosing diplomacy over confrontation in the face of an encroaching world.

Akuna, a distinctive character in "Things Fall Apart," showcases adept intellectual improvisation to navigate the encroaching imperialistic influence. Strategic in his approach, he sends his son to learn the white man's knowledge, leveraging the benefits of Mr. Brown's school. Engaging in intellectual discourse, Akuna debates the supremacy of his god, Okonkwo, with Mr. Brown, revealing a mastery of argumentative skills. In a society undergoing radical change, Akuna's logical acumen becomes a survival tool. Unyielding yet adaptable, he employs intellect to confront the challenges posed by cultural shifts, skillfully exploiting imperialistic facilities while maintaining a pragmatic stance that secures his place in the evolving social landscape.

Okonkwo, a man of formidable physical strength and unwavering belief in the warrior ethos, faced a formidable challenge when confronted with the impending power of an emperor. His story can be interpreted through various lenses, revealing layers of tragedy and complexity. One perspective sees Okonkwo as a tragic hero, his downfall rooted in a fatal flaw—perhaps an overwhelming fear of failure or an excessive reliance on his physical prowess. Comparisons can be drawn to the fate of Elesin in "Death and The King's Horseman," suggesting a shared theme of disgrace in the face of unyielding forces.

However, Okonkwo's demise should be examined from diverse angles. His death transcends a mere failure to adapt to changing circumstances. A man of war and pride, Okonkwo's concerns were deeply entwined with the ideologies of the Ibo

culture. His struggle was not solely for personal pride but a fervent defense of the ancestral spirit. Drawing on the wisdom of psychologist William James, who noted the transformative power of altering one's attitudes, one could argue that Okonkwo's tragedy lies in his inability to reconcile his ingrained mindset with the evolving world around him. His demise becomes a poignant commentary on the clash between tradition and change, echoing the broader theme of cultural shifts in the face of external pressures. In essence, Okonkwo's fate is a nuanced exploration of a man bound by tradition, wrestling with forces beyond his physical strength—a testament to the intricate interplay of individual choices and cultural dynamics.

Okonkwo's potential for change lies in the realm of charismatic leadership, a quality that resonates beyond traditional roles. His character, although confined by cultural norms, embodies a charismatic force that shapes history and inspires literature. Despite the abomination of his suicide in the clan's eyes, Okonkwo's spirit remains an enduring source of inspiration for readers.

The clash of ideologies becomes evident as Western theories, such as the theory of 'natural selection' and John Dewey's pragmatic ideas, impose a framework for evaluating actions. George Navack's observation highlights the pragmatist's reliance on immediate advantages rather than rigid principles, reflecting the tension between traditional values and the influx of external influences. Okonkwo's tragic fate, viewed through this lens, becomes a poignant commentary on the struggle to navigate between cultural heritage and the pragmatic demands of a changing world. In essence, his charismatic leadership and the clash of ideologies offer a rich tapestry for exploring the complexities of individual agency amidst cultural upheaval.

Pragmatic philosophy provides a lens through which Nwoye, Obierika, Uchendu, and Akuna's behaviors can be justified, as they navigate immediate advantages in a changing world. However, Okonkwo's tragic end, labeled as cowardice, defies such justification within this pragmatic framework. His inability to adapt for immediate advantage clashes with the philosophy's emphasis on adaptive, advantageous actions, leaving his demise outside the confines of pragmatic reasoning.

Chinua Achebe's "Things Fall Apart" emerges not only as a narrative exemplifying Darwinian principles of 'the fittest survive' but also as a profound exploration of cultural adaptation and resilience in the face of colonial intrusions. The characters' responses to evolving societal dynamics provide rich material for understanding the interplay between cultural expectations, colonial influences, and individual survival instincts. The novel encourages a nuanced reevaluation of Darwinian principles within the complex framework of human adaptation, inviting readers to reflect on the intricate dance between tradition and transformation.

Conclusion and Suggestions

In conclusion, Chinua Achebe's "Things Fall Apart" unveils a rich tapestry of cultural adaptation, survival, and resistance, intricately woven with Darwinian principles. The microcosm of Igbo society mirrors Darwinian struggles, where characters like Unoka and Okonkwo embody the consequences of cultural dynamics. The macro-level impact of colonial forces reshapes Umuofia's destiny, prompting diverse responses from individuals, ranging from adaptation to pragmatic strategies. Achebe's nuanced exploration challenges readers to reassess Darwinian principles in the human context, particularly through the lens of Okonkwo's tragic demise, a profound sacrifice rather

than a mere failure to adapt. The narrative leaves an indelible call for redefining Darwinian theory within the complex realm of human experience.

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