Chapter III
Aspects of Postcolonialism in *A Man of the People*

3.1 Introduction:

*A Man of the People* (1966) is also, amusing, outstanding and touching book by the world well-known Nigerian writer, Chinua Achebe. From his writings, one can picture life in his native country and particularly of his Ibo relations. In *A Man of the People* (1966), Chinua Achebe depicts the life of a post-colonial African politician, who is part of the new elite that has replaced the former colonial masters. At the present, it is similar to the pigs in *Animal Farm* by George Orwell; these political elite create a good life for themselves at the expense of the masses, the ordinary folk. The novel tells the story of the young as well as educated Odili, Who is the storyteller, as well as his conflict with Mr. Nanga, his ex-teacher who enters a career in political beliefs in an unidentified contemporary African country. Odili represents the changing younger generation; Mr. Nanga represents the traditional customs of Nigeria.

*A Man of the People* (1966) is a distant lampoon which sets on an anonymous African state which has at the moment achieved liberty; the work of fiction follows a teacher named Odili Samalu from the rural community of Anata. He opposes a dishonest Minister of Culture named Mr. Nanga for his Parliament accommodate. In the lead understanding an advance reproduction of the narrative, Chinua Achebe's companion John Pepper Clark recognized: “Chinua, I recognize you are a forecaster. The whole thing in this book has happened apart from a military revolution!”[1]

Almost immediately after that, Nigerian Major Chukwuma Kaduna Nzeogwu is under arrest manager of the northern district of the nation as part of a superior coup effort. “The Commanders of the new-fangled areas are unsuccessful. The design is answered by a military concentrated effort. A butchery of three thousand populace is from the eastern district, livelihood in the north. It is occurred soon afterwards, and stories of other attacks on Igbo Nigerians commence to filter enthusiastic on Lagos.”[2] The conclusion of his story has brought Chinua Achebe to the concentration of military workers, who supposes him of having foreknowledge of the achievement. At what time he receives remark of the quest, he sends his wife as well as children on a nasty boat through a series of hidden creeks to the Igbo stranglehold of Port
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Harcourt. They turn up undamaged, but Christie suffers a miscarriage at the journey's ending. Chinua Achebe "answers them rapidly afterwards in Ogidi. These cities are protected from military incursion. This is because they are in the southeast, element of the segment which will presently disconnect."[3]

Chinua Achebe points out some of the growth that has dirty postcolonial-African corruption, violence and unbridled greed. They also create untold suffering and despair following the initial euphoria, high expectations and optimism that greeted independence. He also develops the story in a powerful, humorous, witty and masterful way that clearly shows why he is one of the greatest novelists to have graced the African continent. *A Man of the People* is a postcolonial view reflecting on socio-politics. There is a set stage of corruption, embezzlement, adulatory and bribes which all tie to the political arena that is described in the novel. The political office won is has been merely a tool for the politician to secure wealth and control over a society being robbed for the self interest one man’s greed. There are modern aspects of political campaigning. This postcolonial palace as some of the modern technologies we have today and some that we do not use.

His work also represents the first steps of newly self-governing African countries and the volatility following the process of independence. In *A Man of the People*, he portrays the two social groups which play an especially noteworthy role in society: politicians and intellectuals. In novel, we will see how Chinua Achebe characterizes them and stresses their different ethical codes. Politicians, in spite of their apparent social commitment, are mainly interested in the perpetuation of their power, even if this means the persecution of dissenters. The latter are mainly middle-class professionals and intellectuals fighting for their ideas of national reconstruction and political change, sometimes paying with their lives but presented by narrators as the only hope for the future of African post-colonial societies.

3.2. Thematic Interpretations:

A key theme of *A Man of the People*, sustaining dishonesty, is introduced in Chapter 1st. The narrator, Odili Samalu describes how the Prime Minister abuses the country for the sake of his own political power, punishes those who would oppose him, and controls the media to cover it up. Money is a requirement to power and Mr. Nanga is used as the representation of
corruption. He is a man of the people. This is because he has money so even though the people wholly knows him as a deceitful man, they continues to worship him. In the story, currency holds women, people as well as choices.

In the initial period of the narrative, citizens are basically celebrating, in the lead, the predictable coming of Mr. Nanga, the mainly friendly politician. He is recognized to be a man of the community. Odili Samalu, a past scholar of Mr. Nanga and the protagonist of the narrative recollect several of events that happens in his life connecting Mr. Nanga and various reasons why he has always not liked Mr. Nanga. Astonishingly, Mr. Nanga is immobile able to keep in mind Odili’s name, offers Odili a scholarship as well as claims that he wants to observe Odili another time, as the procession goes:

“He smacks me once more on the reverse as well as said I should not be unsuccessful to observe him… I develop into a male protagonist in the eyes of the throng.-Odili”  

The populaces are well-known with that Mr. Nanga has currency so it is simple to make believe while money can basically put anybody who stands in Mr. Nanga’s technique. When Mr. Nanga is talking on the phone to T.C Kobino and is presumed by Odili to be the minister of public structure, Mr. Nanga is effective him regarding the tarring of the highway which involves currency and he won’t be intelligent to inform TC: “What? Don’t be anxious about the depress. I will create certain that they don’t bring out it…” If he has no authority and no currency. Money controls even depress the standard and in this case, Mr. Nanga is unmistakable about how currency is able to create his name new interesting to the group of people:

“He imbibes two bottles of alcoholic drink, smokes various cigarettes as well as then acquire a hurry of five pounds beginning the Minister…”-Odili ; “If I don’t provide him incredible at the moment, tomorrow he will go away as well as engrave refuse regarding me…”-Nanga

One of the most interesting lines that will more establish my physically powerful argument is the case of Edna. She is suppose to marry Mr. Nanga because of currency as well as because her father, Odo persists her so. Mr. Nanga has the currency, and that’s what precisely Odo desires for himself. He wants capital to be sufficient his private desires; he requirements
funds and that’s what creates him want Mr. Nanga for Edna, Edna doesn’t desire to get married
Mr. Nanga, other than as she asserts:

“He rewarded for me to go away to school,” –Edna [7]

Furthermore, to more make stronger the researcher declares that Odo certainly does desire currency, at what time he talks to Odili regarding running next to Mr. Nanga, currency will be a implement of his come first of way, and therefore he informs Odili:

“I attend to that they have known you greatly currency to use in hostility against my in commandment… if you have a intelligence in your stomach you will bring the currency into your divan assembly room and stow it away as well as do incredible helpful with it…But if you have a preference to throw it away why not inquire me to lend a hand you?”-Odo [8]

At the final stage, it is one of the majority unacceptable things concerning Maxwell Kulamo; legal representatives who aspire to wrestle the continuing deceptive coordination are that he conventional currency from Mr. Nanga’s social gathering. He answers to corruption so that his festivity will be talented to pay for the minibus. These proceeds disobey two aspects of ethics: one is the meaning as well as two is the circumstance. The purpose of Max to accept the capital is immediately so to be able to pay for the minibus. This is because his celebration is desirable resources; this previously specifies untruthfulness as well as fraudulence to the community outline, for the motivation that, there are a lot of additional habits to receive currency not immediately patient something from the extra division. An additional as it involves background; from the beginning, Odili has unspoken that Max is required a spotless fight, other than why did he results to one morally wrong proceed? For this reason the struggle will not be spotless at every one. He established so himself, that the globe is positively authority by currency. Maxwell recognizes that you can’t struggle devoid of currency.

“I discuss with the further boys as well as us strong-willed to recognize… it remunerated for the minibus...”; “at the moment you let know me how you recommend fighting such a unclean conflict devoid of soiling your hands immediately a diminutive. Immediately you let know me.”-Max [9]
3.3 Postcolonial Aspects:

A Man of the People portrays the two communal groups which take part in an especially significant role in society: politicians and intellectuals. The present study will see how Chinua Achebe characterizes them and stresses their different ethical codes. Politicians, in spite of their apparent social commitment, are mainly interested in the perpetuation of their power, even if this means the persecution of dissenters. The concluding are mainly middle-class professionals and intellectuals fighting for their ideas of national reconstruction and political change, sometimes paying with their lives but presented by narrators as the only hope for the future of African post-colonial societies. The present chapter is also focusing on the following postcolonial aspects:

3.3.1 Social Aspects:

As with Chinua Achebe A Man of the People, the present study is introduced in an increasing civilization, silent in the enthusiasm of individuality law subsequent to the English people, other than stressed to acquire set on a pathway towards enlargement. Intended for instance, the Minister of Culture is a somewhat cultureless man, lay in that spot throughout connections as well as inducement. The present novel is studied the following cultural aspects:

3.3.1.1 Establishment of CPC Party:

Odili reaches to Max and takes the breakfast with him. When, Max goes to the court, Odili thinks how his girl-friend is snatched by Mr. Nanga and he cannot do anything. He wishes to tell everything to Edna. When Max comes for lunch, Odili tells him everything and wishes to take revenge. Odili utters:

“I have to articulate that I am straight away in use with the thought of the Common People’s Convention (CPC). Separately from the whole thing in addition it will insert a second thread to my bend over at what time I move toward to contract with Mr. Nanga. But correct at this time I am concerned not to appear to Max as well as his acquaintances as the easily overwhelmed type. I understand I required erasing whatsoever idea is missing of Max’s ill-fated if unintentional arrangement of me as a variety of disgraceful jellyfish. So I made what I proposed to be a modest strong-willed disbelieving speech.” [10]
Max is one of the important characters in the fiction. He desires to originate a new-fangled party. He calls the get-together of its will be affiliate. Eunice is a legal representative, whom Max is disappearing to get married, is one of them. Max notify to all that one preacher has in use missing Odili’s girl-friend. Currency will elevate for operating cost. A minister from the administration is at the back them. Odili knows that Max writes verse when he is in the University. At the closing stages of the gathering, Max reads a verse on homeland:

“I will come back to the residence to her-many centuries have I speculate-
As well as I will construct my contribution at the base of my good-looking mother:
I will reconstruct her accommodation, the holy places they raped as well as stolen goods,
Moreover I will create it very well with black woodland, bronzes as well as terra-cotta.” [11]

The above lines also recommend that he also advises others that his father is an Anglican writer. The whites shall not have disappeared away from Africa. After that, he memorizes an opening which goes away amazing similar to this:

“A influence is heard in Ramah
expression of grief as well as enormous crying
Rachel howling for kids
In addition to she will not be thankful. This is because they are not. [12]

He speaks that “it is a favourite of my father’s who, by the system, at rest believes we should not at all have inquired the colorless man to go away.”[12]

3.3.1.2 Homo-social Yearning:

The love triangle is precious as an outline by which the reasonable of our intellectual custom schematizes erotic relatives. This is because it allows dense in mixture with that folk-perception frequent somewhat dissimilar torrents of current deliberation. Chinua Achebe’s A Man of the People (1966) communicate dissimilar views of the majestic as well as postcolonial location by means of the extremely representation of triangulated yearning. He will observe
whether curious hypothesis drawing against postcolonial premise can permit the care for triangle, ancient fictional machine middle to the European work of fiction, to in information be decolonized.

On the other hand, in the time of decolonization in which Chinua Achebe is writing, this white picture dependent on maleness is under danger from a diversity of foundations. In the first half of the 20th century, in A Man of the People Chinua Achebe “speaks to the similar deteriorating white imperial picture in narrative, other than now from the viewpoint of the up-and-coming management of the occupied country. He also faces immense challenges in capturing contemporary Nigerian politics in this narrative, and that the writers move violently to find an appropriate form to represent the conflicting inclination of the postcolonial circumstances.”[13] The work of fiction is place at a time when Nigeria is stressed to declare its self-government despite the remnants of patriarchal as well as regal power that stay behind entrenched in the civilization. A Man of the People describes the competition between Odili, the university well-informed teacher, and Mr. Nanga, the government minister as well as official, over feminine “substance.” This triangulated connection between men mirrors the rivalry between Fowler as well as Pyle, yet the hostility and obsession between them is heightened to a degree. The extreme emotional tension within the love triangle in A Man of the People brings superior concentration to the attendance as well as manipulation of yearning in this manuscript. It proves a key issue in the novel’s aptitude to together conserve and destroy majestic structures.

The anxiety between Mr. Nanga as well as Odili is realized right away in the work of fiction when Odili expresses his anxiety that the Mr. Nanga uses his following location to augment himself. Even though Odili alleviate his insensitive disapproval of Mr. Nanga when the Chief requests him to divide in his affluence, anxiety reemerges when a woman approach between them. Elsie, Odili’s previous devotee, is to be found as Odili’s reward ownership, as the speaker maintain that he “believes a diminutive envious anytime he establish her understanding as well as reread a blue white air-letter”. [14] Consequently, an encounter emerges over Elsie when Mr. Nanga makes a move to sleep with her right under Odili’s nose. The competition is sarcastic, on the other hand, because Odili has no true look upon for the womanly. Once the affair takes place, Odili entitles Elsie a “widespread harlot” in spite of the years of companionship that they communal.”[15] Until now, he feels be disloyal to by the man that he
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was commencement to belief; he characteristic all pain, covetousness and jealousy that he feels to Mr. Nanga, and rapidly declares that he “no longer be concerned for something other than the vengeance”. Therefore, Chinua Achebe locate up the representation of yearning, one in which the bonds connecting rivals turn into a stronger occurrence than any feelings just before the feminine entity.

Chinua Achebe designs a plot that moves from one triangulated arrangement to a different. “Odili looks for his vengeance by yearning Mr. Nanga’s belongings, and therefore he plots to appropriate Mr. Nanga’s prospect subsequent female-companion, Edna. The storyteller characters the strength of his excitement for Edna as element of his in general requires to transport downward the leader, both politically and expressively." [17] Even when “Odili turns into more well-known with Edna, he understands that a element of him still wanted her very remotely as a general element of vengeance; he tells the reader explicitly that “equipments appeared so diverse up; my retribution, my new-fangled supporting objective, and the young woman”. [18] In addition, “Mr. Nanga’s lack of true love for this woman is revealed. The storyteller implies that Mr. Nanga desires a younger wife. This is because his missus is also plant for his present situation so he desires a brilliant new-fangled ‘parlour-wife’ to have fun hostess at his social gatherings.” [19] This disparaging behavior of women is more “highlight by the orientation to perform of transfer in women to make easy male homo-social family members. This becomes apparent as Odili as well as his father voyage to Edna’s chap relatives to construct the wedding switch over. Odili’s choice to reimburse the occupied bride charge is not based on heterosexual feel affection for, other than on the concept that he did not desire to go through life philosophy that he be indebted Mr. Nanga currency.” [20] A Man of the People also represents women as matter wanted to make easy the feelings that pour connecting men.

3.3.1.2.1 Love with Sexual Category:

Initial, the storyteller, Odili Samalu, is concerned in the love themes. He tells how he completed to Elsie. How it happens during the party in a University. Elsie is nurse-student, while Odili is a university learner. One time, both boogie mutually. Then Elsie says that she is dehydrated. Mutually depart to the Odili’s opportunity as well as finished love there. Elsie is in love with Ralph also. So later on, the boys laugh at Odili as a Ralph. Both lovers write letters.
Then, Odili gets a possibility to acquire together Elsie in the capital. He dreams of getting pleasure from nights with her. But Mr. Nanga ravishes her and snatches her from him endurably.

“*It is a heartbreaking reality for our natural history. The male turns into as well without difficulty treat roughly through situation. The daytime later than the excise occurrence I unexpectedly bubble more than. I recognize that Edna is still on the periphery of my awareness. I walked up stealthily from behind and pushed her down the precipice-out of my mind. I wrote to her: beloved Edna, (I supposed) I speculate who eternally position it into your good-looking unfilled skull that I would like to receive you from your valuable male. What on globe do you believe I will desire to do with a young woman? She has no additional schooling than subordinate straightforward? by means of all means get married your antique gentleman Other than you discover that he is not out of bed to it you may forever pinch missing to his son’s divan? Yours truthfully, narrator, Odili Samalu.*”[21]

Odili does it by winning Edna’s heart. He advises her against Mr. Nanga. Edna admits that she has to marry Mr. Nanga because of her economic help. Odili tries to court her but she slips away. Then, the bicycle episode nourishes their love. Then, Odili wants to take revenge on Mr. Nanga by snatching his fiancee, Edna, from him. But, Edna feels sad when Odili is beaten by Nanga’s men. She remains with him in the hospital for the night. Soon the families of the lovers fix their marriage. Therefore, Odili as well as Edna form a big part of the love theme. Therefore, he goes to see her at Anata. Mrs. Nanga sends her son with Odili to the house of Odo, Edna’s father. Odili tells Edna’s father that he has brought a message from Mr. Nanga. Edna’s father wants money for his sick wife. Edna says that she has to take lunch for her mother in the hospital. The hospital is quite away from Edna’s house. Odili wishes to give Edna a lift and she accepts it. Odili takes his bicycle. The tin can of the food is tied to the carrier. Edna sits on the cross-bar. Odili may touch her as well as feel the perfume for her hair. The road is quite hilly. However, Odili has a sweet passenger and so he didn’t feel tired. Edna said that Odili is a strong man. Then, there come a small decent. Suddenly, a sheep and her lambs rush on the road. Odili stops his cycle urgently. The bicycle falls on the road. Edna crowds loudly because she is thrown on the road. Odili runs to her to help her. The food is spoiled. Odili feels sorry but Edna blames the sheep. On the other hand, she is howling. This is because she worries concerning her
mother’s lunch. Odili says that he will buy some food from the town. He also will bring some medicine for Edna’s scratched knee.

The above bicycle episode is quite significant. First, it has love interest. The scene is quite sensuous. Secondly, the episode has thematic significance also. It is related to both the political and revenge themes. Edna is the fiancee of Mr. Nanga, the Minister of Culture. He is corrupt and immoral. He wants to marry Edna and make her his parlour-wife. Thus, Edna’s character shows the corrupt politics. On the other hand, Odili wants to take the revenge on Mr. Nanga. He also wants to snatch Edna from him.

Mr. Nanga, Odili as well as Elsie come home. Elsie goes to the upstairs to change her dress and the two men drink whisky. Elsie is told to sleep in the room of Mrs. Nanga. Odili wonders but feels relieved by thought that the minister is going to the all night meeting. Odili tells us:

“I go away rear to my area to stay, switched on the bedside light. It is effort by a dumpy hoary cable in its place of a standard control, glance at my timepiece. It has in use off as well as lay on top of a bedside chair. It is by now past half-past ten. This tingle I addicted to movement again. I hadn’t consideration it is so not on time. I am hurried interested in the living room as well as completed to bind up the stairs at what time I listen to as from an enormous detachment Elsie deliriously screaming my forename.”[22]

The above lines say, subsequent to ceremonial dinner, Elsie goes to the room of Mrs. Nanga and Odili to his. He is Eager to go the room of Elsie to sleep with her but the minister is still in the living room. Odili feels angry. After some time, Mr. Nanga puts off the lights in the living room of Elsie. Odili waits for five minutes and then almost rushes to the room of Elsie. When he is about to open the room, he hears the voices of Elsie and Mr. Nanga from inside. He comes back to his room; soon, he also hears Elsie is crying his name for the help. Odili cannot stop the ravisher and feels inaction. He speaks angrily with Mr. Nanga and Mr. Nanga explains that there is nothing serious between them.

Another couple of lovers are Maxwell and Eunice. Both are lawyers. They are also engaged. Soon Eunice becomes one of the active members of Max’s political party, CPC. The
love between Max and Eunice is ideal and pure. It is spiritual but not physical. In this sense, it is in contrast to the love of Elsie and Odili or of Edna and Odili. However, Max and Eunice cannot succeed in getting married. Max is killed by Koko’s men and Eunice kills Koko. She is released from the prison but she then decides not to get married.

The sex theme is related to the corrupt political leaders like Mr. Nanga. He has many girlfriends. Women like Mrs. Akilo come to him for sexual relationship. He spends nights with them in hotels. Mr. Nanga ravishes Elsie in his own house when Odili is present in the house. She screams Odili’s name other than Odili cannot do whatever thing. The party of Jean too adds to the sexual category subject. When all leave Jean dances with Odili amorously. Elsie Jackson expresses her covetousness on cell phone.

“It is simply subsequent to Max has missing for courtyard at approximately nine that I in conclusion undergo the occupied heaviness of the previous night's mortification reconcile downward on me. The high temperature as well as the annoyance has at the moment principally fade away leave-taking the cold information that one more man has struggled my girl-friend from my hand over as well as led her to bed underneath my extremely eyes, and I has completed not anything regarding it [...] This is because the male is a minister distended through the flatulence of ill-gotten prosperity, livelihood in a large house construct with community currency ...” [23]

Odili will stay his companion – Max. He is together with friends was in the process of setting up another political party to challenge the two existing ones. Having come at an opportune time, Odili was to become their parliamentary candidate in his constituency, marking the beginning of a political feud between Mr. Nanga as well as him. Besides, Odili also had plans of his own on how to avenge the disgrace he had suffered at Nanga's hands by bedding Edna - Nanga's second wife in the taking.

The present work of fiction, A Man of the People deals with sexual category in a variety of ways. Even the nominally Christian portions of Nigerian society practice polygamy and not merely so that important figures similar to Mr. Nanga may have a presentable young wife to display. Hezekiah Samalu has several wives and fights with his schoolboy regarding adding another. More than sixty children speak for themselves. Mr. Nanga brags of his many sexual
conquests and tells tales about a jealous husband who put juju on his wife's breasts to keep her faithful. Odili goes to bed with a nurse he meets at a party within an hour and they begin a long-term relationship with no intention to marry. Odili sleeps with the hostess of another party after dancing with her sensuously. Free love appears to be widespread in the Nigeria of the 1960s, and sex provokes the break between Odili and Mr. Nanga, as Mr. Nanga seduces Odili's girl-friend, Elsie.

3.3.1.2.3 Political Affairs: Good and Bad

In *A Man of the People*, Mr. Nanga, is referred to by the narrator, Odili, as a man of the people, and the most approachable politician in the country. He is the minister of culture and his speeches to the public represent everything that a politician should do and be. But as Odili tells the story, it becomes clear that Mr. Nanga does not practice what he preaches. The money that is supposed to go towards helping his community he uses instead to build four-story buildings, which he rents out for his own profit.

Mr. Nanga is supposed to be standing up for the traditions and beliefs of the pre-colonial African culture by defending the common man and opposing the European-oriented post-colonial intellectuals. This notion of defending the unique and colorful African culture is evident in another book of his called *Arrow of God* where he explains in detail the various rituals, artistic creations, clothing, beliefs, politics, and a sense of community and disagreement among tribes in Africa. On the other hand, in *A Man of the People* Chinua Achebe focuses more on the politics of West African communities. He also shows the switching of power between the old and new styles of politicians and how the old style bush politician, Mr. Nanga, is becoming more and more greedy as he learns the political system.

The politicians, in the work of fiction, stand as an intermediary between the government and the common people but are portrayed by Chinua Achebe as the evil side. Mr. Nanga learns to be greedy and learns how to win elections through the corrupt system of politics he was against in the first place. The important thing for Mr. Nanga is that the people trust him. He relates to them more, because he considers himself closer to the common man and far away from the intellectual, who represents a more European style of living and thinking. By representing his country after colonialism he has the incentive to stay as far away from the European style of
life and politics as possible. As Odili explains the story, however, Mr. Nanga only tells the people what they want to hear about defending their culture and way of thinking, and Nanga acts in a voracious way to obtain what he wants in his personal life; money, power, and women.

It is the description of one of the most significant characters, Mr. Nanga’s dishonest way of leading the people by telling them one thing and doing another is what eventually brings his reign to an end. Mr. Nanga taught Odili when he is youthful as well as Odili respected as well as liked him as a teacher. He learned many things from him as well as is happy when he heard he is first elected. Other than as Mr. Nanga produces more powerful within his office and country Odili began to grow smarter and he becomes additional aware of the dishonest authenticity. It is not lastly realized though, until he actually has the chance to live with Mr. Nanga as well as witness how Mr. Nanga ill-treats his currency as well as influence by over-spending his wealth and having his way with the women he preferred.

He goes on to talk regarding his group of people as the smart and the lucky and how they had scrambled to the one shelter their former rulers left and taken it over. The metaphor here is very powerful and it really makes it clear the point Chinua Achebe is trying to explain. The point is that a person who goes from having nothing to having everything is going to be more reluctant to go back to having nothing compared to someone that has had everything the whole time, thus making him more gluttonous to gain influence and more defensive against giving up this power. Odili emphasizes that the new-fangled homeland is not at all indoors, but together in the rain, and they desperately needed to experience a little shelter.

3.3.1.2.3.1 Odili Samalu as a Political Leader (Good):

Odili is introduced to us in the very first paragraph as the first person narrator: “I have made a clean breast.” He also introduces Mr. Nanga to us. The researcher learns that his name is Odili this is revealed that the minister comes to address the students of the school at Anata. The researcher also learns that Odili is Mr. Nanga’s student and he works as a teacher in the school at Anata. Later on, we come to know that Odili is the son of the local member of POP of Urua.

Odili is presented as a young as well as true political leader. He is in contrast to the traditional corrupt political leaders like Mr. Nanga. Actually, he does not similar to politics and
politicians. He does not like to stand in a line to welcome Mr. Nanga. Odili comes into politics because of urge of the revenge. Mr. Nanga snatches Odili’s girl-friend, Elsie and Odili wants to snatch his will be wife. He seeks Max’s help and he becomes the member of the party founded by him. Odili also tortures by the Mr. Nanga other than he does not allow his men to cause physical torture to them. He wants to keep their party clean and moral.

Odili enters in the politics not with an urge to help his people. He does not speak anywhere in praise of his people. In other words, he also is not to the man of the people. He joins the party of Maxwell only to oppose Mr. Nanga and takes revenge on him. He does not wish to become a great political leader and serve the country. Thus, he has a personal and selfish motive in becoming a political leader. Later on, he uses the money of the party to give to Edna’s father the bride-price.

Finally, the main role of the Odili is that of a narrator. He narrates the story of the novel as a first person. In the beginning of the novel, he assumes the role of the oral narrator. He says that: “I am leaving to let know you a narrative....” He builds a link between the writer and the audience. He also takes us in the past. He uses fine flashbacks. For instance, in the beginning of the novel, he introduces us with Mr. Nanga as the M. P. Then, he tells us that he is a school teacher who teaches him. He adds how he becomes a political leader by an opportunity. He also narrates cleverly the episodes in which he himself is concerned.

3.3.1.2.3.2 M. A. Nanga as a Political Leader (Bad):

“Nobody may disagree with that Chief the commendable Mr. Nanga, M. P., is the preponderance unprejudiced elected official within the mother country. Whether you inquire in the metropolitan area or in his house, Anata, they will let know you he is a gentleman of the group of people. I have to come unsoiled this from the commencement or as well the description I’m leaving to inform will generate no brainpower.” [24]

The novel opens the name of the central figure, Mr. M. A. Nanga. The narrator, Odili, calls him the most approachable politician in the country. He comes from the village Anata. Now is a Minister of Culture. He is vicious in nature and therefore, he may not be called as a hero of the novel. He can be termed as a villain-hero or an anti-hero. However, he presents the whole
novel. Being the central figure, the novelist has entitled the novel after him. Though, ironically he is the man of the people. He is a typical politician and he also traits of the modern political leaders. The storyteller introduces him as “leader the admirable Mr. Nanga, M. P. the people of the rural community, Anata says that “he is man of the citizens”. Similar to a politician, he attends various functions. The researcher sees him at the opening the book exhibition and addressing school children. He has public contacts and also has many supporters. He speaks like a politician. He is also cunning, wicked, immoral, selfish, and greedy and a liar which are salient traits of a modern political leader. He is the minister of civilization as well as his speeches to the community represent everything that a politician should do and be. Other than as Odili tells the story, it becomes clear that Mr. Nanga does not practice what he preaches. The money that is supposed to go towards helping his community he uses instead to build four-story buildings, which he rents out for his own profit.

Mr. Nanga is hypothetical to be standing up for the traditions and beliefs of the pre-colonial African culture by defending the common man and opposing the European-oriented post-colonial intellectuals. This notion of defending the unique and colorful African culture is evident in another volume of his called Arrow of God somewhere he explains in detail the various rituals, artistic creations, clothing, beliefs, politics, as well as a sense of community and disagreement among tribes in Africa. On the other hand, in A Man of the People Achebe focuses more on the politics of Western communities. The writer, Chinua Achebe shows the switching of power between the old and new styles of politicians and how the old style bush politician, Mr. Nanga, is becoming more and more greedy as he learns the political system.

The politicians in this work of fiction stand as an intermediary between the government as well as the common people but are portrayed by Chinua Achebe as the evil side. Mr. Nanga learns to be greedy as well as learns how to win elections through the corrupt system of politics he is against in the first place. The important thing for Mr. Nanga is that the people trust him. He relates to them more. This is because he considers himself closer to the common man and far away from the intellectual, who represents a more European style of living and thinking. By representing his country after colonialism he has the incentive to stay as far away from the European style of life and politics as possible. As Odili explains the story, however, Mr. Nanga only tells the people what they want to hear about defending their culture and way of thinking,
and Mr. Nanga acts in a voracious way to obtain what he wants in his personal life; money, power, and women.

Mr. Nanga’s dishonest technique of leading the people by telling them one thing and doing another is what eventually brings his reign to an end. Mr. Nanga teaches Odili when he is young and Odili respects and likes him as a teacher. He learns many things from him and is happy when he hears he is first elected. On the other hand, as Mr. Nanga grows more influential within his office as well as country, Odili begins to grow smarter. He becomes more aware of the corrupt reality. It is not finally realized though, until he actually has the chance to live with Mr. Nanga and witness how Mr. Nanga abuses his money and power by over-spending his money and having his way with the women he desires.

Odili goes on to talk about his group of community as the elegant as well as the fortunate and how they have knotted to the one protection their former rulers left as well as taken it more than. The metaphor here is extremely influential and it actually makes it clear that the summit Achebe is trying to give details. The point is that a person who goes from having nothing to having the whole thing is going to be more reluctant to go back to having nothing compared to somebody that has had everything the whole time, thus making him more greedy to gain power and more defensive against giving up this power. Odili emphasizes that the new-fangled country is not at all indoors, other than together in the precipitation, and they dreadfully desirable to understanding a diminutive protection.

3.3.1.3.5 Democratic System and Dishonesty:

As a post-colonial fictional work, A Man of the People by Chinua Achebe highlights the quantity of burden left on the backs of the Africans after the departure of colonialism. It depicts the aftermath of the colonialism the political arena in Mr. Nigeria, and how one can reach the peak of the power by dirty methods such as bribery, tribalism, nepotism and deception, since these are the easy ways to have the power in a back-warded society that did not however experience the real democracy and its aspects. Throughout the work of fiction, writer reveals that the elite who hold the power represented in Mr. Nanga are immediately a curse to the indigenous people as their masters or even worse since.
In understanding the work of fiction, one can simply observe that the sources of democratic system as depicted are not compatible with the real democracy where the power comes from the people themselves through elections and constitutional institutions simply. This is because it will not work this way. It will not at all realize any of the goals of democratic system such as social justice and autonomy in all its aspects. The writer has demonstrated a point of view on up-and-coming democracies with the purpose of, as an American, What really struck the present study is where the novelist talks about a man is upcoming inside to obtain out of the rain. He uses this as an allegory for transformation/democratization in the post-colonial era. He says that a few lucky and smart Africans manage to find shelter in the former palaces of their colonial occupiers. This new-fangled found comfort is not easy to give up, especially considering the lack of luxury that they had lived in for so long. The study can only imagine the difficulty in establishing the legitimacy of any government in such a situation. The remnants of the colonial apparatus no doubt made it easier for tribal leaders to exploit their own people. With human nature supplying the temptation, in addition to the colonial machine supplying the mechanism for oppression, it is no wonder that democratic system has had a not easy time enchanting starting place.

The present study is the way Mr. Nanga’s energy as well as intensity is described as contagious. Odili describes himself as being dissatisfied with the Minister and the general state of politics in his nation. Other than, at what time, the Minister greats him with such kindness it is hard for him not to see things another way. The reality that Odili takes benefit of the Minister’s offer to stay at his dwelling shows how effortlessly a person can be swayed.

*A Man of the People* paints a picture of a civilization in which clienteles be king. Political corruptness and money make this society go round. Mr. Nanga uses currency, authority as well as influence to make sure his conquest in an election alongside Odili. He takes the pipes out of Odili’s rural community in order to dishearten the people of the rural community to election for him. The spot is completed previous, and in the volume, that in this civilization it is not regarding “what you be familiar with but who you be acquainted with” (Achebe: P. 17). In this civilization if you be acquainted with those in authority, you are additional probable to have resources, or a site of authority physically. Mr. Nanga also uses his location to pay off populace to election for him. The study also finds it motivating that Mr. Nanga cultivates up deprived, as it provides fewer of a motive for him to give up authority. If he previously has possessions, why
not use them on himself, his relatives or those from his home rural community, after all, these kinds of opportunities don’t approach frequently.

It is the sources of political supremacy in the narrative are well-matched with democratic system. In a democratic system like the United States’ researcher definitely knowledge fewer instances of political dishonesty, other than our politicians as well as political leaders approach from dissimilar backgrounds. Democratic system requires phrase restrictions, furthermore the willingness to high opinion those. In the *A Man of the People*, Mr. Nanga tries to acquire reselected in a dishonest technique, not by the ways as well as virtues of a leader in an urbanized democracy. In calculation, there is no dependable political opposition because Mr. Nanga organizes every part of of the possessions.

In Chinua Achebe’s *A Man of the People* he observes issues in political authority as well as unscrupulousness. It seems that to realize political influence in the classification described by Chinua Achebe should be of the communal privileged, not of necessity well well-informed other than fine spoken and willing to do whatsoever it takes to acquire your technique. This is represented throughout the narrative opponent Mr. Nanga. Mr. Nanga’s most important political anxiety is reelection as well as much less so the well being of his constituents. In its place Mr. Nanga seeks to amplify as well as preserve command throughout enticement as well as dishonesty. As well as calling anyone who opposes him an enemy of the people. Successfully, revolving people are against his opponents. A democratic system cannot mean when a leader’s main anxiety is reelection. Not to say that this isn’t the case in the United States to an extent other than the researcher considers due to the hardness of white rules such as term limits and limits on individual power. They are intelligent to be further functional. These limitations are not present in the administration in the work of fiction construct. It is tremendously complicated for democratic system to purpose.

*A Man of the People* is a lampoon of dishonesty as well as authority struggles in an African situation. The central character is the Minister of Culture, Mr. Nanga, the man of the community, and teacher, Odili stands for African Lucky Jim, tells the narrative. Odili stands against the administration, other than not because of ideological motives. He has individual interests: Mr. Nanga has seduced his young woman companion. Their political disagreement
becomes aggressive, Mr. Nanga's brute imposes havoc as well as chaos, and the army responds by performance a revolution.

It is Chinua Achebe’s fourth narrative. It is also dealt with the social as well as political circumstances in Nigerian country. It is primarily a political spoof as the writer attacks on political dishonesty in Nigeria of his moment. In the time of the Chinua Achebe, politicians are detested as villains of civilization as well as not perfect leaders. In the work of fiction, Mr. Nanga as well as other ministers symbolizes them. According to the well-known writer C. P. Sravan “Mr. Nanga is a deception not only in supporting as well as saleable terms but also ethnically. He is charlatan. He attacks those Africans who have acknowledged Western education but his children are about to forget their mother-tongue. He also praises African culture but his house is full of Western things. Mr. Nanga is visited and praised foreign ladies and White men. Therefore, he is a fraud and also immoral leader.

It also discusses the story of Honorable Minister Mr. M.A. Nanga, a wealthy minister who gains his power with money and political connections. As is the case with many African countries, the one presented in A Man of the People is in transition from the colonial occupation of the British Empire. The government was formed through a coup and those in power are underdog-style Nationalists with extreme hate for “the white men”, as they’re referred to. These people are often uneducated or come from military backgrounds, and coincidentally the fictional Mr. Nanga are illiterate. Like modern leaders, Mr. Nanga is cunning, cruel and wicked. Max calls him corrupt, empty-headed illiterate capitalist. He is cunning to offer bride to Odili to cancel his nomination. He is cruel enough to beat Odili mercilessly. He is also wicked to make he’s men to keep guns in the car of Odili. Odili, therefore, arrested. Mr. Nanga and other leaders like Koko have their private armies and thugs who cause looting and riots. Koko is so cruel that he gets Max killed. The minister of construction delays the construction of roads.

Even the modern young and educated politicians are also satirized. Odili is not an ideal and clean politician. He joins Max’s political party for his selfish purpose and personal gains. Mainly, he wants to take revenge upon Mr. Nanga. His intention is to snatch Edna, the will be a wife of Mr. Nanga. This is because Mr. Nanga has snatched his girl-friend, Elsie from him. Odili fights the election not for the welfare of the country but to defeat to Mr. Nanga. So, he is not moral and clean. He also has slept with Elsie when both are students. He also has amorous
thought regarding Edna. Max can be called an ideal politician to some extent. But he has beloved and accepts money from Koko. He also advises Odili to accept the money from Mr. Nanga if he offers again.

Therefore, Chinua Achebe presents politics as a corrupt and evil. Mr. Nanga himself agrees to this when he advises Odili to leave political affairs. He says:

“*The kingdom desires authority similar to you
As well as survive the unclean match of political affairs to us.*”[25]

The people of Nigeria are equally responsible for dishonest politics. They tell Max that the politicians eat. They also allow the people to eat. People like the ex-policeman discourage the good politicians like Maxwell. The villagers punish Josiah for stealing the blind man’s stick. But they reward Mr. Nanga who is just a counterpart of Josiah. The villagers say: Let them eat. After all, at what times white men make use of to the entire eating perform we entrust suicide? Similarly, the thugs, private armies and the servants of the politicians are none but the part of society. The women of loose characters similar to Mrs. Akilo and Jean also belong to this society.

Sometimes, Chinua Achebe also satirizes the press police and officials. The Principal of the school of Anata is unhappy as he is not rewarded by the party. Jalio, the writer, praises Mr. Nanga who scolds him for wearing a strange dress. The reporters also help for the corruption. The reporter who attends the addressing function does not tell Odili who the girl with Mr. Nanga is. The reporters distort the news in favour of the ruling party also. Mr. Nanga himself once says:

“*Other than I don’t provide impressive at the present, tomorrow he will go away and write refuse regarding me. They as well speak it is the autonomy of depress. Although to me it is liberty to crucify not guilty men as well as relate their personality.*”[26]

The policemen are exposed enchanting enticements. Boniface let knows Odili:

“We present three pound ten to those policemen as a result to he may blemish the document intended for our pencil case.”[27]

The elections that followed are marked by violent behavior and charges of fraud. Asked whether he thought Nigerian politics has changed since *A Man of the People*, Chinua Achebe
answers back: “I think concerning but to some extent, the Nigerian superintendent has attained substandard.”

At the ending, Odili with less currency to hire thugs as well as buy out the people's votes is relentlessly beaten such that he couldn't even heading nominations to competition Mr. Nanga for the parliamentary, which even if he has completed. It would have amounted to not anything, after the all the five rural community; counting his individual rural community Urua; forming the electorate undertaking their votes for Mr. Nanga, terracing that any antagonism to Mr. Nanga's re-election will product in no enlargement.

It takes the involvement of a revolution for Odili to influence his vengeance, when the time comes it is no more a settling of scores for he has full-fledged to love Edna. It will be renowned that this achievement is portentous for the work of fiction is written before the first coup takes place in the writer’s kingdom; Mr. Nigeria. As a political work of fiction, it has been described as a lampoon by a segment of the reading communal. Classifications are prejudiced by reader's understanding and positive reception of events as well as their geographic position. Possibly such reader’s disagreement the irrationality as well as mortally dangerous some of Odili's results are with lampoon. Intended for in those periods when most African countries have been in their original semi decade into self-determination as well as the early political privileged are buildup wealth leave-taking countrywide expansion unattended to, it receives morally upright people similar to Odili as well as Mr. Nanga. They are the politicians the only reason of their individual untruthfulness? Delicately, Odili supply pointers to those whose direct or indirect actions admirer dishonesty between politicians. For instance, civilization has come to wait for politicians to survive a very diverse variety of life, one devoid of requirements so that when one inquiry why an official lives such an overly well-to-do life, he is effective with the purpose of:

“... a levelheaded gentleman will (not) discharge not at home the thirst quenching fragment that high-quality destiny located in his oral cavity.” [28]

The utterance politician has turned into one and the same to high-quality chance; the pathway to prosperity as well as people will do anything to be connected with the providential hardly any counting forming gangs to struggle for them when they are emotional with causing monetary thrashing or misappropriation in order that a quantity of of their prosperity would
personally massage on them - the Lazarus result. This is how Edna's father consideration as well as predictable:

“Go away me as well as my in-law. He will carry along with convey as well as I will consume waiting I am exhausted. And gratitude to the gentleman on top of he does not be short of what to transport”.[29]

The researcher does not undergo attachment to any of the characters. He also abhorrence’s Odili for the majority of his decisions particularly the foundation of his epiphany. One tends to inquire what but Mr. Nanga has not in use Elsie to double bed, what will have come regarding? He the majority probable will have stay behind at Mr. Nanga's residence as well as take pleasure in all his weakness prosperity. Intended for there is a lot suggestion signifying that he is lessening deeper and deeper into the similar hollow? Along with probably that is the point Chinua Achebe desires to create, that they only understand how depraved these politicians are only at what time they have been personally injure by them.

The researcher thinks that the democratic system fails because of the social structure that provides for elites to achieve and maintain power through corruption. As well as the individual decisions of leaders to disregard their peoples well being and instead focus on personal gain.

3.3.2 Cultural Aspects:

Chinua Achebe depicts the life of a post-colonial African politician, who is part of the new elite that has replaced the former colonial masters. He also points out some of the cancer that has infected post colonial Africa of corruption, violence and unbridled greed, which created untold suffering and despair following the initial euphoria, high expectations and optimism that greeted independence. He also develops the story in a powerful, humorous, witty and masterful way that clearly shows why he is one of the greatest novelists to have graced the African continent.

Odili's father is certain Mr. Nanga will increase his offer, begs him to come to his senses, and declares Odili will have to listen to him until he is dead. The next day, Max, his fiancée Eunice, and a dozen CPC workers arrive. Max claims to have wired ahead. They laugh about telegraph service. Odili's family greets the visitors and, when Mama delivers the forgotten telegram; Max leads a sarcastic three cheers for the Ministry of Posts and Telegraphs. This
attracts a big enough crowd that Max suggests launching the campaign here. Eunice agrees, but Odili vetoes it, unwilling to embarrass his POP father. Odili Samalu says go ahead, and all give him three cheers. Loudspeakers blast music, chairs are set out for village dignitaries, and Max delivers an impressive impromptu speech. Odili's descent into the luxury of dishonesty as well as self-righteousness in *A Man of the People*, intended for illustration, is figurative of the post-colonial crisis in Nigeria as well as elsewhere.\[^{30}\]

Two nights soon after, the town crier announces the elders have decided every man, female, *as well as young person* should vote for Mr. Nanga; no other candidate exists. Afternoon radio announces the same thing in four languages. Odili cannot blame his village for looking after its economic interests. Two days after the about-face, much of the pipe is returned, although some is diverted to neighboring Ichida as a promise it will receive water. Mr. Nanga kills two birds with one stone. The storyteller, Odili states that:

>“At what time I move toward through my broadsheet the subsequent to that daytime I am informed that Councillor. Connect has moved toward to observe my father through an undertake that but he indication an influenced document his current tax levy will be reimbursement to him. The manuscript simply required to disconnect him beginning his young man's outrageous behavior; it in addition supposed that the hypothetical introduction of C.P.C. in his grounds is completed devoid of his familiarity as well as consent and accomplished by announced his understood self-confidence in our enormous as well as God-fearing person in charge, MR. Nanga.”\[^{31}\]

A pair undertakes to repayment the excise charge. On the other hand, father is coldness himself from his young man as well as the CPC. The storyteller, Odili visualizes his father energetic the herald away, but he believes he should have signed the term paper. Odili realizes he has not at all been closing sufficient to his father to understand him. Inquisitiveness, perhaps, draws Odili disguised to Mr. Nanga's inaugural campaign meeting. Edna sits alongside the Mr. Nanga, looking once more similar to a convent young woman.

Chinua Achebe’s ending outcome in the damage of an individual and, by synecdoche, the collapse of the society. Odili's fall into the magnificence of corruption and pleasure-seeking in *A Man of the People*, for instance, is representative of the post-colonial crisis in Nigeria as well as elsewhere.\[^{32}\] Even with the highlighting on colonialism, however, Chinua Achebe's “tragic
endings correspond to the habitual coming together of fortune, individual and culture, as represented by Sophocles as well as William Shakespeare. The current novel is studied the following cultural aspects:

3.3.2.1 Opening Exhibition:

The work of fiction opens with the name of the central character, M. A. Nanga. The narrator, Odili, calls him most approachable politician in their country. He comes from the village, Anata which is near the village of the narrator, Odili Samalu, i.e., Urua and now is the Cabinet Minister of Culture. The narrator, Odili, teaches in Anata Grammar School, Anata. Mr. Nanga is invited to address the students and staff of the school. The Principal, Mr. Nwege makes the proper arrangement. The singers and dancers are performing dances. The hunters are ready to blow up the Gun-Powder to welcome the minister.

Odili Samalu remembers that Mr. Nanga taught him 16 years ago in third standard. He is very handsome scoutmaster. Mr. Nanga is Odili's beloved teacher; as well as Odili is Mr. Nanga's favorite pupil. Odili takes pride in Mr. Nanga's early political career, and is active in the student's branch of the People's Organization Party (POP) in 1948. Mr. Nanga, M.P., praised as a true “gentleman of the community,” moves toward to be renowned at his homeland grammar discipline. The Assembly Hall is overflowing as dance groups and the seeker’s federation signals an enormous happening. The storyteller, Odili Samalu, resents such extravagance in inflationary times and wishes people were less ignorant as well as cynical and able to see that Mr. Nanga is using his position to enrich himself.

3.3.3 Historical Aspects:

To realize the modern life of Indigenous Africans, a historical background is essential. The history of colonisation is addressed, the subsequent devastation of Indigenous people, and their resilience and struggle to claim equality and cultural recognition, and to shape the present. Indigenous identity and meanings of belonging in country, community and family are also briefly covered. Contemporary issues confronting Indigenous people are included, with particular attention to racism. Present life is constantly twisted by history and its aspects. This is perhaps especially so for Indigenous Africans. Since white people first came to Africa, Indigenous people have experienced dislocation, and practices, has families destroyed through the compulsory elimination of kids, and maintain to face the stresses of living in a racist world
that systematically devalues Indigenous culture and people. Such experiences have profound effects on health and social and emotional wellbeing, for individuals, families and communities.

**3.3.3.1 Influences:**

An influence is a leading reserve for scattering beliefs as well as implements rules. In the political influence of *A Man of the People*, Mr. Nanga tells his colleague citizens only the things that he sense they require to listen to. His inspiration is to gain the endorsement of the populace through the things he says and he influences them to believe that his one influence will symbolize everyone’s influence. He is not only a male of the common people, other than also a right to be heard for the community. The only side of Mr. Nanga the community hears, on the other hand, is his politically persuading Western influence that is heard as an influence that will preserve as well as defend alongside the European move toward of living as well as people while representing the African culture. His methods works to not only persuade the people to choose for him, other than to believe he is responsibility the entire obsession he can to assist them. The natives are in a way a marionette being proscribed by Mr. Nanga as well as his thugs.

In the present narrative, *A Man of the People*, the influence of the Mr. Nanga plays a enormous responsibility in the action of his supporters as well as the people seeking to him. Community trust his influence as a controlling sound as well as that sounds echoes throughout their minds similar to a pulsate throbbing in an African tropical forest. His influence, like Mr. Nanga’s is heard as the influence of the people. Together influences in each work of fiction are listening to as however it is gavel striking down upon the counter. What is paid to attention to by the community to perform is what is completed. In the story, the people use their influence to implement their rules as well as actions. Mr. Nanga is in accusing of his motherland. He is the well-known for the Minister of Culture. His thugs do anything he desires done to make sure he remains charming votes. In this story, Odili sees a dissimilar face of Mr. Nanga that the people do not observe. He sees the insatiable as well as voracious Mr. Nanga and he sees to hunger as well as ardor powerful Mr. Nanga to encompass his technique and to have women bends over downward to him.

This malevolence side of Mr. Nanga that no one ever sees due to his supremacy as well as way of beating the truth and having his way with women is observed by Odili as an influential sufficient motive to run against him in the forthcoming appointment. This shady as well as
unfilled side of Mr. Nanga stimulates Odili to look for a companion. He has not seen in moderately a number of times, Max. Jointly, they opening absent from the two political party systems in Western that they distinguish as dishonest and self-absorbed. They form their own political party that is preordained to symbolize the widespread man. The disagreement Mr. Nanga uses against Odili is that Odili is an academic who has a European approach of education and therefore is farther away from the widespread man. This is a good quality disagreement, other than impending from the oral cavity of Mr. Nanga, it is hypocritical and incorrect. Mr. Nanga discovers a technique to receive the women that Odili has way of thinking for away from him. Therefore, Odili seeks vengeance as he is strong-minded to overcome Mr. Nanga in the forthcoming election as well as win reverse the female he requirements.

3.3.3.2 Intentions:

In the present work of fiction, A Man of the People, the characters are aggravated by dissimilar fundamental factors that eventually control their performance. The intentions for every character conclude what methods each uses to realize his purpose. Violent behavior, detection, authority, inquisitiveness, gluttony, currency, yearns, as well as vengeances are a number of the dissimilar variables underhanded the performance of the characters in these two work of fiction.

In the fiction, the storyteller, Odili's intentions to go against Mr. Nanga. In the appointment, he is to seek vengeance as well as to demonstrate that he is more rapidly to the widespread man than Mr. Nanga. Odili is disappointed as well as jealous of Mr. Nanga as he wins out both the girls. The narrator, Odili challenges to encompass relations among. A corrupt political leader, Mr. Nanga needs to demonstrate that no substance how aged he is, his following authority, currency, as well as charming good quality looks. He will forever succeed over the younger less influential academic. When inquired if he is solemn regarding Elsie from Mr. Nanga, Odili plays it off similar to he does not be concerned. He tells Mr. Nanga that he is not serious regarding her. It is not awaiting one nighttime that Odili has the intentions of niggling up to Elsie's opportunity when he realized Mr. Nanga has compressed him to the spot as well as the opposition begins. Mr. Nanga gives explanation for his actions by illumination to Odili that the motive he asks him concerning whether or not he is serious about Elsie is to discover out whether she is spoken for. Elsie shouts Odili’s name, although, Odili does not be concerned
sufficient regarding her to respond. If he did care he will have responded. As an alternative, he collects his belongings as well as leaves. He is only foolish at Mr. Nanga for opposition sake.

It generates an intention for Odili to discover his aged buddy. He is called chill Max, furthermore to create a new-fangled third political party in a challenge to weaken Mr. Nanga. On the other hand, Odili becomes additional concerned in politics. He commences to distinguish the dishonesty inside the complete political development. His father is extremely a good deal against him for attempting to run against the Mr. Nanga. It also makes a disagreement connecting these two men. At one point, what time, Odili has recognized himself as the influence of the new-fangled get-together or party, Mr. Nanga tries to inducement him to thrust out of the engagement, as well as Odili declines it. This incident receives position in frontage of Odili's father. He is a two vs. one-person deliberate. The two being Mr. Nanga as well as Odili's father group up against Odili in the disagreement about whether or not Odili should recognize the currency as well as drop out of the appointment. Mr. Nanga says that Odili that his companion Max established currency and Odili couldn’t consider it. He presently finds out that Max, using is wits, understands the capital to assist finance Odili's movement.

As a corrupt political leader, Mr. Nanga has intentions to acquire as much influence as probable. He uses aggressive as well as insatiable methods to attain this authority. He lives in a tremendous residence, constructs full-size construction to rental fee as well as earnings from. He has appointed thugs to murder or captured the human being. He wants to slay or under arrest. He arrests Odili’s father at one point, inducements Max as well as ultimately has Max killed, wins out the two girls Odili is after, tries to enticement Odili, as well as at the end tries to develop Odili in front of the gathering of populace gathered to pay attention to his movement language. Mr. Nanga stuffs boogie boxes as well as he does the whole thing. He can with the influence he has to hold back Odili’s challenge to go beyond his arrangement.

Therefore, the theme of intention plays a fundamental responsibility in influential the techniques a human being uses to obtain the things as he desires in existence. A lot of men have the similar intention, to increase their viewpoint and consequently to encompass populace to listen to them as well as deference them. The manners of scattering ones attitude will establish the destiny of the humankind. If a man considers, he is doing the accurate object stands on his attitudes. There is for eternity disappearing to be a disagreement. The politicians have to
influence the populace that their viewpoints will not only come factual, other than will advantage all and sundry. If a politician has an influential sufficient influence, the preponderance recurrently, that man will influence his spectators to believe in him. Mr. Nanga constructs the community consider that they are so a great deal improved off than they will have been underneath Europeans have authority over that they do not still difficulty what Mr. Nanga is liability with all the command as well as currency he has. Odili understands that the kingdom possibly will be completed so much enhanced if the community immediately recognizes the particulars, other than in organize for him to increase the belief of the community he should go up next to the gentleman recognized as “a male of the citizens.

3.3.4 Gender Aspects or Sexual Category:

Maleness is an imperative area of a variety of regulation, such as imaginary hypothesis, theater studies, present-day art olden times, sociology, as well as psychology. These regulations, studies, infrequently modify in their move toward near how furthermore why they study sexual category. For instance in sociology as well as psychology, gender is regularly deliberated as perform, at the same time as in enlightening studies representations of sexual category are more regularly scrutinized. In supporting viewpoint, it can be viewed as an opening conversation to political actors utilizes in order to position themselves on a variety of issues. The present novel also intends on the following sexual category or aspects:

3.3.4.1 Maleness:

The researcher argues that one uses Chinua Achebe’s observation of state-controlled forms of yearning to discover the multifaceted structure behind this textbook. In *A Man of the People*, he characterizes the opposition between Odili and Mr. Nanga as a move violently for maleness as well as influence. “The yearning of the two challengers to show their maleness to every further is apparent even before Elsie moves toward connecting them. Odili notifies the person who reads: Mr. Nanga as well as Odili previously exchanges various romances of profession as well as we experience someway obligated to converse in disparaging terms regarding females in all-purpose.” [34] The one way or another in Mr. Nanga’s option of speech is fundamental: gentleman homo-social yearning is potentially detrimental in spite of of whether it is successful. Therefore, the researcher also gives details that the position of female is constantly
humiliating in a triangulated circumstances, which in an intelligence forces females to outline both dispassionately as well as emblemsatically as contested possessions.

The males of Chinua Achebe’s narrative communicate to the booklover that receiving male deference engrosses the capability to overcome the female. After the episode with Mr. Nanga as well as Elsie, Odili in reality becomes preoccupied with his endangered maleness. The capability of Mr. Nanga to construct him undergo similar to a weakened, occupied purpose is obvious when Odili maintains: A gentleman has extravagances me as no male has a correct to delicacy another-not still if he is master as well as the additional slave; Odili’s response to disloyalty is to turn around his emasculation by pretentious his rival's political location as well as his rival’s devotee. On the other hand, the booklover comes to see that Odili’s move violently for manliness is not prejudiced, and that Mr. Nanga is immediately as unselfconfident. For illustration, in the prospect where Mr. Nanga tries to encourage Odili to fall out of the competition, he enters ironically describes:

“Hi! Odili, my enormous opponent,” welcome Mr. Nanga in the majority enterprising corporeal molest of imitation outgoingness I have increasingly observed or thinking likely”.\[35\]

Mr. Nanga’s yearning to grant Odili for plummeting out as a following contestant. He demonstrates that Mr. Nanga is in information endangered through the younger gentleman. In mountain bike with this, the hostility that explodes between the two men in the sight of the political public meeting speaks to the fighting which becomes a facade for approach of insufficiency. Throughout this view of corporal move violently, Odili explains how “Edna hurries frontward weeping as well as she is attempted to acquire between us. Other than him pushed her oblique so sadistically that she grounded on her buttocks on the made of wood raised area".\[36\] Edna provides as the reflector of gentleman viciousness; in this sense, this viewpoint supports the writer, Chinua Achebe’s structure of triangulated want in which the womanly attendance intensify the render ineffective belongings of gentleman fighting.

As a result, the tempting instances of degradation of females in *A Man of the People* reinforce the concept that political supremacy provides for off the sustained command of women. Postcolonial hypothesis makes known how Chinua Achebe’s book reconstructs a representative encounter between the previous immigrant, the up-and-coming separatist privileged of mounting homeland, as well as the colonized dead body or indigenous people-positioning Mr. Nanga, Odili
with Edna in these individual locations. The homo-social connections between these two men serve up as confirmation for an amalgamation of maleness in the new-fangled management of the homeland at the expenditure of the sustained domination of the indigenous inhabitant populace, symbolizes by the fighting as well as dreadful conditions of Edna.

The management of the female in be in love with triangle is therefore eventually the middle association as well as a critical dissimilarity between these books. During A Man of the People, Edna is obtainable as a female who is not capable to make use of her teaching. He is selling by her gentleman relations to her male-companion. Chioma Opara, in her piece of writing “beginning pigeonhole to eccentricity: adulthood within Chinua Achebe’s Novels” (1998) consents with this understanding, and recommends that Edna’s appointment to the Mr. Nanga “permits her identity covering to be purchased by Mr. Nanga”. Although possibly this disagreement, which barely attaches Edna throughout her prepared as well as agreement, is above cut down. Odili’s idealistic approach to politics is intertwined with the notion of female attendance: he tells the reader that he has “double expects of a good-looking existence with Edna as well as of a new-fangled period of sanitation in the political affairs of our kingdom”. The tremendous fighting that Edna obtains highlights her dreadful conditions however. He also creates a sensitive understanding as well as annoyance in the booklover against the arrangements that exercise control next to her. Therefore, the love triangle implements patriarchal connections throughout the suppression of females, at the same time as at the similar moment relocating as well as puzzling these influential associations.

The major theme of love triangle develops into helpful. This is because of its double natural history. One observes that how the love triangle comes out as a colonial as well as postcolonial representation at the similar time as. It also supports to the diverse arrangements while viewing their weak points. A Man of the People, in this examination bind the happiness of the situation to male command as well as womanly domination. The assignment of Edna into Odili’s demonstrates diminutive account. The glorious of the opponent authority as well as the pre-eminence of the storyteller over the competitor is the last picture in together texts. Up till now, the unbelievable violent behavior as well as dreadful conditions that Chinua Achebe’s men eventually manipulate against every other expresses a intelligence of deteriorating from inside at the similar moment that it reproduces nationwide strong point.
The new-fangled energetic fighting as well as ill feeling exercised connecting the men in Chinua Achebe’s work of fiction might exemplify a superior nationwide aggravation and the yearning to fracture downward armed forces of patriarchal organizes. Consequently, the concentration of the sexual category associations of the work of fiction may be out looked to agreement a finely tuned sense of importance to the very continuation of triangulated arrangements.

Intended for that reason, the researcher is missing with the inquiry: why is the theme of the love triangle so decisive to mutually of these books? In illumination of researcher’s investigation, he dispute that the postwar as well as postcolonial narrative may have been compulsory to utilize yearning all along the triangulated representation. This is because it confines both the influence s of colonization and the danger of rebellion to these configurations. At the same time as every book uses triangulated yearning to walk around the contradictions in colonialism as well as imperialism-throughout Pyle’s political affairs as well as Mr. Nanga’s ethics-the two narratives eventually strengthen that sexual characteristics organize is entwined with supporting arrangements.

The political insurrection in A Man of the People involves Mr. Nanga’s collapse, other than the booklover is missing disbelieving that the similar methods of patriarchy will not reassert themselves under new-fangled management. The majority prominently, these works bring to a close by strengthen the feeble circumstance of the female body as well as highlighting the enormous tread that will require to be in use to turn around a leading male principles. Chinua Achebe’s work of fiction eventually settles the adoration triangle, in dissimilar ways; although presentation the credible for its decolonization, they promote the inevitable tie between sexual category as well as opinionated authority. Through be familiar with the twofold natural globe of the worship triangle to both conserve and to assessment nationwide authority structures, critics can additional easily position rebellious aspects of texts that challenge to light up the difficulty of the colonial as well as postcolonial situation. Perhaps then researcher can begin to address the superior challenge, and find out whether the love triangle is so imbedded in European power, male institution, that it cannot be decolonized at all.
3.3.4.2 Female’s Responsibility:

Being as a socio-political novel, *A Man of the People* contains a few female characters. First, Edna and Elsie are foils to each other. Edna is introduced to us for the first time in a mysterious way. She is seen with Mr. Nanga when he comes to address the students of the Grammar School of Anata. She sits on the dais near Mrs. John. Odili wonders that the young girl is doing with the political adults. Even the reporter doesn’t know about her:

“The Minister rejects introduce-am to an important person. As a result I believe say na im girl-friend, or else im cousin.” at that time he restricted: “I completed lookam, lookam, lookam sotay I exhaust. I no leave let know you put down girls for this una element sabi fine-o. Divinity enormous!”[39]

The young woman makes Odili believes regarding the reason for the non-attendance of Mrs. Nanga. Later on, the companion of Odili tells him that the young woman (Edna) is a girl-companion of Mr. Nanga. Edna is the fiancee of Mr. Nanga and Elsie is the girl friend of Odili, the narrator. Elsie reveals the everlasting nature of the Minister of Culture. This is a significant fact concerning her role. Before going to the minister, Odili meets the Elsie in the hospital. He tells her that they will get together on Thursday at four. On Thursday, Mr. Nanga becomes ready to go with Odili to bring Elsie. While coming back, they attend the exhibition of books. They leave for home at 8 p.m. When they come back, the two men start drinking and Elsie goes up to modify her dress. Mrs. Nanga has gone to her position with Elsie is given her opportunity. Odili knows that Mr. Nanga is going for the all-night meeting.

As a corrupt political leader, Mr. Nanga snatches Elsie from Odili and in vengeance Odili wins Edna in marriage. Thus, the both of these girls play important roles in the political and revenge theme of the novel. Eunice, Max’s fiancee, is shown as a bold modern woman. Mrs. Nanga is another important female character. She is a traditional wife of a political leader. She is not happy with her life. But she has to live without any grievance. Her nonexistence in the house has also structural consequence. It gives Mr. Nanga a chance to seduce Elsie. Elsie’s mother is also a female character whose sickness brings the two lovers Edna as well as Odili earlier.

*A Man of the People* is an imaginary explanation. It brings to mind proceedings that receive position in Post-colonial Nigeria in the 1960s. Its innermost communal worry, also a following apprehension, is the consequence of dishonest administration on the daily lives of
Nigeria's group of people. The principal character, Odili Samalu, is a lecturer who himself has been trained by the man who at the present regulations the kingdom, Mr. Nanga, whose description is the deluge of the book. The heading is challenge by sarcasm at every turn, for Mr. Nanga has laid the community final and misruled the country for personal gain. In the incident that opens the work of fiction, he has enthusiastic a well-educated finance minister whose levelheaded recommendation to engrave brunette prices to curtail inflation Mr. Nanga obviousness disregards because it is an appointment year.

3.4 Realism:

It is one of the important parts of the postcolonialism. It also plays a vital role in the postcolonial theory. It is an “average of discussion, a variety of diverse prototypes. It gives rise to a thought of actuality, a choice of reality-effects. It is also a conventional, appropriate perception; the recognized practicality of the work of fiction will come out to stand a supplementary straight reproduction of individuality acquaintance position in its chronological and spatial surroundings than do other imaginary outlines.”

*A Man of the People* (1966) is obviously similar to that of the Nigerian most important Republic; “the period that long-drawn-out from self-government to the first of a superfluity of military coups. It is humankind of demagogic politicians, unrealistic young men, and the move aggressively for political authority that has been activated by the possibilities of self-rule. The narrative is concerned through the natural globe of proceedings that are approximately accurately contemporary with its inscription. Extensive grassland of main beliefs, a variety of ideological dissimilarity is under forethought at this time.”

In the opening subsection of the work of fiction, the narrator describes Chief Nanga as "a man of the community". The significance of this idiom is strained, by Chinua Achebe, from the beginning. Odili goes on to statement that it is required to make a clean breast the suitability of the heading “otherwise in addition the narrative I am disappearing to let know. I will construct no intelligence”. His observation emphasizes the central importance of the expression in family member to a sympathetic of positive ideological problems: what is a man of the community? What does the heading involve? The contemplation of these questions is immediately carried forward by Odili’s account of a congratulatory festival for Mr. Nanga, the Minister. Odili sees
the congratulate villagers as human being "not only uninformed other than pessimistic His view is articulated in these terms:

“Put in the picture them that this gentleman has utilized his arrangement to develop himself as well as they will inquire you; because my father does - but you consideration that a levelheaded gentleman will shoot out the thirst quenching fragment that high-quality destiny positioned in his entrance.”[42]

Certain juxtapositions of values are implicitly in number present here. High-quality sense versus ideals, acceptance rather than protest, a conflict between standard behavior and an unusual integrity, between practical politics and incorruptibility: these are the contradictions that are clearly under consideration. Achebe broadens his approach to these issues by introducing an episode where a white American searches for “trustworthy Africans”. [43] The question is then raised; what, exactly, is an authentic African and, by extension, to what extent are Chief Nanga and Odili authentic men of the community? The question of the relevance, or otherwise, of principled behaviour is raised by the lawyer-politician Max at what time he asks Odili: “at the current carry out you wait for a gentleman similar to that (Mr. Nanga) to walk out on top of a very small substance of standard ...?” The principled apprehension about the relationship between those with power as well as those without is given focus by Achebe's use of initials. In disagreement to V.I.P., a classification of P.I.V. is posited. The reversal of the initials underlines the difference in socio-political status and introduces a sense of irrationality in regard to the value-judgments of those who will employ them. Much the same process is at work in the initials of the competing political parties: the governing People's Organization Party (P.O.P.) and the opposition Progressive Alliance Party (P.A.P.). Apart from the comic implications of P.O.P. and P.A.P., there is the more serious implied question of a lack of real political alternatives. The point that any party can govern, that nothing will really be changed, is appreciated by the ex-policeman who sees the C.P.C. group as merely completing a trilogy of vultures who feast on the body politic. Another contradiction raised in Chinua Achebe's text is that between the apparent reality of Nigerian independence and the continuing influence of the former colonial power. When Odili speaks of the necessity for ‘clean’ election tactics, Max replies with a question:

“Do you recognize, Odili, that white Amalgamated has remunerated elsewhere four hundred thousand pounds to P.O.P. to wrestle this selection? At the present you notify me
how you recommend struggling such a grimy warfare with no top soil your hand over a diminutive."[44]

The important quandary; the necessity for political effectiveness opposed to a felt need for honesty as well as integrity; is projected here within the neo-colonialist frame of reference.

The terms, socio-political contradictions that are being considered, particularly at the level of stated ideas, there is a passage in *A Man of the People* that can be regarded as the ideological core of the work. It is marked by Achebe's use of the logic of the proverb. Odili, in a period of thoughtful reflection, considers the overall position. He defines it in terms of a man who has just come in from the rain, dried himself and put on new clothes. That man, thinks Odili, is more reluctant to go out again than another who has been indoors all the time. By metaphoric extension, he sees this as the trouble with the new nation “that none of us had been indoors long enough to be able to speak “To torment from side to side it”. He sees the people as having been all in the rain together until yesterday as well as then:

“a handful of us; the elegant as well as the fortunate along with only immediately ever the most excellent; has knotted for the single protection our previous rulers missing, as well as has in use it over as well as blockade themselves inside.”[45]

Then, Odili considers, the smart as well as lucky handful, from their privileged position in the dry house, seek to persuade those outside that the first phase of the struggle has been won and that the next phase; the democratic extension of the house; called for different tactics. It required “so as to every one disagreement should finish as well as the whole community speaks with one influence and that any more disagree as well as incongruity outside the door of the protection will undermine as well as bring down the complete dwelling.”[46] In using the image of the rain and the house, writer focuses attention on the paramount contradiction of the post-Independence period: a few are inside the house of influence, the majorities are outside. The relationship between this majority and the new-fangled cream of the crop is under consideration. Concepts of evenhandedness as well as human impartiality are clearly raised by writer’s similarity. The nature of honesty itself is in question. These issues constitute the field of values in the present work of fiction.

Odili, the young University graduate as well as teacher and the admirable M.A. Nanga, M.P., are the major figures created by Chinua Achebe to personalize these social contradictions.
Odili, as narrative voice, is handled ironically by the novelist. In terms of characterization, he is defined by a greater or lesser identity with the more constant values of Mr. Nanga. Odili is portrayed as an ambitious youth with opinions and attitudes that are in a constant state of flux, a perpetual process of modification. He approaches the contradictions of his individual position with what is projected as a naive searching for the ‘correctly’ technique, for him and for the nation. Odili accepts, as no idle talk, the common saying that “subsequent to self-government ... it didn't material what you are familiar with but who you recognize.” Odili, however, is a young man full of doubts and is projected by Achebe as having a limited understanding of his own motives. Does he proceed from high ideals or from a desire for revenge on Mr. Nanga for alienating the affections of his girlfriend? He constantly questions his motives and, by implication, those of all who would enter the house of the elite. He begins to see the essentially relative value of his principles. Departing to institution of higher education “with the apparent purpose of coming out again after three years as a full member of the advantaged class whose icon was the vehicle,” he undergoes a fundamental modify. He promises “not at all to be dishonored by bourgeois human rights” and yet now, as a paid political organizer for the C.P.C., he finds himself motoring approximately the country in a party car. He attempts to respond his own inquiry:

“How significant is my taking sides’ movement within its individual correct? It is complicated to articulate: equipment appears therefore miscellaneous awake; my vengeance, my new-fangled political aspiration as well as the young woman.”

It also emphasizes that the storyteller, Odili’s invariable self-questioning plays an important responsibility; as mechanism as well as as debater; during writer’s personalization development.

The one of the major characters, Mr. Nanga is characterized as a gentleman of undoubtedly distinct main beliefs. He does not question his motives. He is in the house of power and intends to remain there. Despite writer’s satiric thrusts, Mr. Nanga is projected as being a man of certainty. He is seen to have correctly appreciated the national situation and made full use
of his opportunities. In this high opinion, the figure of Mr. Nanga is delimited by grassland of values that are anticipated as being levelheaded, commonsense views. Chinua Achebe's humorous management of the character implements a debate on those values. The understood questions are these: can a man be well-liked, as well as a crook? Can a man be honest and, at the similar time, dishonest? Is political accomplishment confirmation of a disloyalty of principles? Mr. Nanga affirms that his purpose is to make sure that his constituents “depress for their light split of the countrywide block.” He tells his audience that he will have preferred to speak in the vernacular but he uses English. This is because “speeches made in colloquial speech are legally responsible to be indistinct as well as misquoted in the compress.”[50] In passages such as these, where one notes the socio-political contradictions that are revealed by the use of satire, the main target is clearly the exposure of hypocrisy. Indeed, Mr. Nanga's two-faced approach to his responsibility of compassionate politician clarifies the connection between truthful national aims and personal hypocrisy. Mr. Nanga is a man who “catches the attention of stage demonstrate charismatically to him.”[51] He also attracts a huge determine of writer’s concentration as a outline that activates the fictive dispute of principles.

Both Odili and Mr. Nanga are juxtaposed against such characters as the lawyer Max, Odili’s father, and the trade-unionist who considers that nervousness is at the root of the country's trouble. “We speak we are impartial, he utters that, on the other hand, as soon as we pay attention to communalist we start on de tremble as well as piss intended for trouser.”[52] Each and every one these figures contribute to writer’s personalization of social contradiction, a process by which the consideration of values is embedded in the practical person work of fiction figure.

It will appear that Chinua Achebe does attempts a certain degree of resolution to the contradictions that he brings under scrutiny in A Man of the People. In the final section of the novel, the main figures are shown alongside a backdrop of election riots and the downfall of the government. However, Chinua Achebe portrays Odili as moving towards a state of bitter cynicism, rather than towards any positive hope for meaningful change. To say that the people have been moved to anger by the corruption of the politicians, Odili thinks is sheer poppycock. Rather, it is a case of the people having turn into more cynical than their leaders, and apathetic too. This is not a popular, idealistic revolution:
“Not at all, the community has anything to perform through the go down of our administration. What come about is basically that disorderly crowds as well as confidential armies encompass undergo blood as well as authority throughout the ballot vote finds out of give as well as cleaned out their masters in addition to managers. Moreover they have no community motivation intended for responsibility it. Give permission to construct no inaccuracy regarding to facilitate.”[53]

The overthrow of the administration is projected as basically opportunist man oeuvres of no real lasting benefit in the resolution of the vast socio-political contradictions that are nationally present. Chinua Achebe presents, with deliberate emphasis, what is essentially a stalemate situation. The fat-dripping, gummy, eat-and-let-eat regime disappears in the face of a military coup.

3.4.1 Genuine Analysis:

*A Man of the People* (1966) is regarding two complementary groups of citizens from a political as well as communal characteristic stand in Western Africa. The groupings are the aged and the new-fangled age group of politics and two typescripts symbolize them. Odili, the storyteller, symbolizes the new thinker age group, other than, Mr. Nanga, Odili’s previous trainer, stands for the aged approach of shrub politicians. The difference connecting the aged and new-fangled ways is represents throughout the two characters as they diverge as well as fall out over following views women. The narrative ends through an armed coup that prefigures the Nigerian rebellion of 1966. The writer captures the inside realism of the lives of the complementary font as, he demonstrates power as well as intensity as well as violent behavior along with dishonesty.

This delegate work of fiction by Chinua Achebe demonstrates that the technique in which the potentialities of the practical person narrative form have been exploits by contemporary African writers. The overriding attendance of socio-political apprehension focuses concentration on the behavior of ideological disagreement and on the noteworthy connection between philosophy as well as fictional form. The derivative trend of pragmatist imaginary tale, associated to the potential that are present for decision on the understanding that is provided, makes available a without a doubt a suitable intermediate for socio-political dispute. It is also
aggravated by the acknowledgment that modify in human being family members can, ultimately, only be realize within an distorted socio-political state of affairs. Only then, clues the textbook, will the nice-looking ones be accomplished to produce to most important of existence.

Chinua Achebe’s works encompass initial as well as leading paying attention on “African political affairs, the illustration of Africa as well as Africans in the Western. It is ins as well as outs of pre-colonial African civilization as well as territory, as well as the belongings of immigration of African civilization” (Achebe, 1988b). His well-known literary critique An Image of Africa: Racism in Conrad’s “Heart of Darkness” (Achebe, 1988a) is calculated by a lot of to be the majority self-confident, premeditated, and powerful treatise of its category. Chinua Achebe rejects Joseph Conrad as “a conscientious departing chauvinistic” who development Africa as “a metaphysical battleground devoid of all identifiable civilization, into which the wandering European comes into at his jeopardy”. The present study intends various aspects of realism that appear in Chinua Achebe’s work of fiction. It portrays various political as well as social changes that have also in use to the place in Nigeria. It also appraises A Man of the People as a work of fiction among other down-to-earth novels.

A Man of the People (1967) is Chinua Achebe’s fourth novel. He refers to it as “a somewhat serious disapproval of post self-directed Africa”, in exacting Nigeria, which turns into “a infected tank of dishonesty as well as misrule” subsequent to self-government. His weightiness in writing concerning the African communal as well as political countryside is apparent to the booklover. Along with his other novels, A Man of the People can be pinnacle underground as levelheaded. The characters are created inside a fussy surroundings as well as in a particular chronological segment; they recreate their own the past, whether living wage in a conventional group of people or refuse to accept European colonialism. To accomplish a realistic consequence, Chinua Achebe generates the central character, Odili Samalu, as a commonplace, responsive youthful man. He teaches at Anata Grammar School. Additional characters are middleclass. They tend to have a quite uninteresting as well as commonly discontented continuation with only infrequent glimpses of beauty as well as joy. The work of fiction is set in post-independence surroundings; subsequent to a phase of colonial-style social moreover money-making expansion has resulted in a disagreement circumstances between the budding discriminatory middle class as well as the all-purpose inhabitants. The white people have been
restored by a verdict class of politicians. They stand for dishonesty as well as proscribed the whole thing. A well-known writer, Ngugi says [57] “disillusionment by means of the judgment advantaged is to be initiated during the in progress works of principally Western authors”.

Chinua Achebe’s *A Man of the People* reproduces his dislike for post-independence Nigeria as a position where leaders. He has struggled for self-determination turns into conspirator after achieve authority. The indigenous people surrender their nation to change for middle-class console. Odili Samalu, the central character, arbitrates Chinua Achebe’s mental picture that individuals must not “supply up seeing as … this is a wanted episode in our magnification”. [58]

In dissimilarity to Chinua Achebe’s previous novels *Things Fall Apart* (1958) and *No Longer at Ease* (1960), *A Man of the People* outlines the disagreement connecting principles as well as dishonesty by different the central character Odili Samalu through his contradictory, the Minister of Culture, Mr. Nanga. These characters are worlds separately, with fundamentally dissimilar philosophy. Odili is an optimist who has knowledgeable the soreness as well as distress of his beneficiary citizens and has experiential how the complete scheme chains dishonest politicians and the well-heeled. In spite of, the reality is that his nation is, at the present, without charge from majestic regulation. He has observed the sustained utilization of the all-purpose inhabitants in a new-fangled outward appearance. The regal people have been put back by new-fangled monarch, and the wide-ranging inhabitants have no alternative but to experience and remain for a new-fangled administration. Throughout the work of fiction, Odili denounces this position of relationships; his disenchantment moves toward throughout by means of a disconnected first human being point of view.

As a political leader, Mr. Nanga, the bad character, acts as frustrate to Odili. He is an official who is a practical person with a natural clutch of what the voter’s requirements; he has an unadulterated understanding with the community whom he symbolizes. He asserts that their ‘antediluvian loyalties’, he also develops them to an immense amount. Throughout the voting movement, Odili understands that, paradoxically, in a quantity of customs, Mr. Nanga symbolizes administration of the citizens, by the community, for the citizens. The connection connecting Odili and Mr. Nanga referee the viewpoint of community as well as hush-hush main
beliefs in a society that has over and done its olden times. He looks for only material steal in its viewpoint. The narrative commence in 1964, that time Mr. Nanga creates an executive call to Anata Grammar School, where he qualified through his near the beginning job. Odili, a trainer at the discipline, views the resulting festivity by the uneducated ample and the approaching of Mr. Nanga distrustfully:

“Seeing that I situate during individual bend of that enormous commotion in the making for the entrance of the Minister I undergo concentrated unpleasantness healthy inside my entrance. At this time, they are ridiculous, badly informed villagers boogie themselves lame as well as coming up to bluster off their revolver fine particles in admiration of individual of those. He has in progress the kingdom off downward the inclines of price rises. I yearning for an observable fact, for an influence of boom, to be quiet this preposterous celebration as well as tell the underprivileged disgraceful community individual or two legitimacy. On the other hand of itinerary it will be moderately ineffective. They are not only uninformed, other than contemptuous”. [59]

The above lines enlighten that the neighboring noise have fun on the aged “Grammar-phone”. [60] The females are coming together and dancing to have a good time the occurrence. The shooting of guns by Mr. Nanga’s ruffian all practically represents. This variety of circumstances and reflect how Nigerians can surrender nationwide curiosity for individual wellbeing. In the work of fiction, Odili memorizes his babyhood when he eulogizes Mr. Nanga as a mock-up, truthful elected official. This picture of Mr. Nanga is devastated throughout Odili’s most recent appointment to Assembly, when he watched the following elimination of the preacher of investment, who is “an initial rapidity economist through a Ph.D.” [61] Inside communal economics. The Minister of Finance available an absolute sketch to turn away the monetary catastrophe to Cabinet, other than the administration discarded it. This is because it wills consequence in its conquering during the forthcoming voting. several politicians sustaining the Minister of Finance are enthusiastic as well as the dishonest politicians blame the straightforward Minister of being a conspirator, creature un-African, and of “monkey the white man’s characteristic as well as procedure of speech”. [62] Odili has astonished to observe these dishonesty being worn as following misinformation in restricted journalists, one of which printed the subsequent:
“We are self-righteous about the African people. Our correct leaders are not those under the influence through their Oxford, Cambridge or Harvard quantity. On the other hand those who converses the verbal communication of the community. Not here by means of the damnable as well as luxurious institution of higher education education that only alienates an African on or after his wealthy as well as antique civilization as well as. It places him on top of his community…” [63]

In his work of fiction, Chinua Achebe integrates the nationwide matters. Other than the clan and rural community loyalties that are a fundamental element of Africa; the happening of Josiah as well as the gloom man’s glue is a high-quality instance. Mr. Nanga commonly makes use of these negligible loyalties, while Odili scrutinize them in family member to a nationwide awareness. He brings to a close that, below the existing circumstances. The white political idea can be worthless to the countrywide arrangement, which is alienated into plentiful ethnic group as well as tribes. He also qualms being labeled as one is high and mighty rational, with objective, and a yearning for post-graduate certificate from London. On the other hand, Odili not at all in attendance to ‘overpower any enormous man’s boots,’ clarification:

“In reality one motivation why I receive this training career during a plant, confidential discipline in its place of a elegant communal examine profession during the municipality through vehicle, free of charge accommodation, etc., is to present for myself a convinced quantity of self-sufficiency.”[64]

The storyteller of the novel, Odili’s political outlooks are indivisible from his personality. His estimation about his close-girlfriend, Elsie is also noteworthy in enlightening his quality; he believes that he has been unsuccessful in love, other than Elsie is dissimilar:

“Elsie is, as well as intended for that substance motionless is, the simply young woman I get together as well as snooze through the similar day of the week; in detail inside an hour … I may not make consider to facilitate I increasingly consideration of wedding ceremony … Elsie is such a good-looking, joyful young woman as well as she completed no difficulty whatsoever.”[65]

An African writer, Chinua Achebe emphasizes his halt in its tracks, Mr. Nanga as a political entrepreneur. Mr. Nanga has no idea about the political principles; he has develops
himself into wealthy through corruption, dishonesty, as well as terrorization. He also recognizes that how to work these belongings to his improvement. In the narrative, as in actuality, Mr. Nanga as well as many others follows egotism with counterfeit undertake of distribution with all and sundry. Odili is completely disenchanted at considering such a dishonored form of government in his realm. Mr. Nanga starts his verbal communication at Anata Grammar School in Pidgin English; through communicate confined principles as well as expects. He comes into view to be a gentleman from the grassland roots and, paradoxically, a gentleman of the populace. He condemns western culture as well as educated African people are asserting that “an academy learning make unfriendly an African from his wealthy as well as ancient civilization”. This is because Minister of Culture, Mr. Nanga uses his opportunity to assault the cultured group of students in Africa, clearly very important to at all country’s expansion. Other than, the villagers are outlying from sympathetic this present information. Next to his slyness treatment, his forthcoming manner, he has a communicable result on the villagers. The narrator of the novel, Odili is in use to support when Mr. Nanga is familiar with him from between the throng as an ex-student as well as encourages him to appointment his residence in Bori; he yet assures to assist in receiving Odili erudition to England. Odili is exhausted to Mr. Nanga’s tempting attraction as well as observes that:

“The gentleman is motionless as good-looking as well as youthful-looking as eternally; there is no uncertainty regarding that … The Minister has a good-humored sound for all and sundry. You may not at all consider; come across at him at the moment – that his beam is everything other than unadulterated. It gives the impression blood-spattered intelligence to be disbelieving.”

In spite of his premature respect for Mr. Nanga, Odili’s concise wait at his residence is a realization Odili has the chance to observe Mr. Nanga personally. Living on Nanga’s residence throughout the initial only some days destabilize Odili’s apparent slash observations, which are to some extent battered through the lavishness:

“Every one I may articulate is that on top of the initial darkness there is no opportunity for … disparagement. I am merely mesmerize through the sumptuousness of the enormous collection dispense to me … I has to plead guilty that stipulation I am at that instant
prepared a minister I will be the majority apprehensive to stay behind individual everlastingly.”[68]

Likewise, the storyteller, Odili still starts to suffer understanding concerning the enticements faced as a result of men in authority:

“A gentleman has immediately moved toward in from the rainwater as well as dehydrated his cadaver. He lies on dried out garments, is additional unenthusiastic to leave out once more than an additional. He has been inside every one the moment in time. The difficulty with our new-fangled homeland; as I observe it then deceitful on the bed; is that nothing of us has been at home elongated sufficient to be capable to articulate “toward torment in the company of it”. We have everyone been within the rainwater mutually waiting the recent past. after that a handful of us; the elegant as well as the fortunate along with scarcely ever the most excellent; has toulus intended for the one protection our previous rulers absent, as well as has in use it more than and obstruction themselves within”.[69]

At this position in the narrative, it is understandable that Odili’s condemnation of the country’s politicians. It is assorted with his new-fangled understanding of how an ordinary male could be enticed by authority. Unmoving, they similar to Mr. Nanga are the bad character of the narrative; on the other hand good-looking they may be, they stand for as morally wrong. In the account, as in realism, men similar to Mr. Nanga receive bribes along with exercise the currency to construct apartment house blocks. They charge to earn income. They also create fake undertake to the inhabitants regarding potential plunder. Other than, they are re-elected.

As soon as Odili congregates to Jean along with her male-companion at Mr. Nanga’s residence. The dissimilarity arise connecting African as well as European policy of behavior. Odili be present at a social gathering at Jean’s home while her male-companion is not present on commerce, “present suggestion … bearing on how to come across superior its community expression in America”. [70] Odili discovers that this circumstances predominantly satirical as he discovers regarding the dishonesty in Nigerian administration during her. Jean catches him on a travel around of the capital as she acquires him residence. Odili’s right mind a concealed principle, as he comments that “she absolutely documented the settlement energetic, from the clean stinking contemporary marine facade to the humming, maggoty midpoint”. [71] He also
laughs nervously at the secret code of dishonesty as well as dissimilarity in Bori. Other than he is at the same time doubtful of Jean’s inspiration, speculate if the travel around is simply elsewhere of inquisitiveness or for “a number of clandestine motive, similar to deficient me to experience embarrassed regarding my country’s assets town … Who the torture did she believe she is to express enjoyment so self-righteously? Wasn’t there adequate in her own nation to stay behind her smiling every-her days or lamentation if she preferential it?”[72]

Chinua Achebe invents that it is understandable that there are complexity concerned in an individual’s understanding or decision of a civilization, particularly one that he or she has not knowledgeable unswervingly or familiarly, and that nobody has the correct to comment on an unfamiliar traditions devoid of grave examination. Odili’s intelligence of similarity with Nanga is poorly surprised when he takes Elsie, his girlfriend, to continue at Mr. Nanga’s residence. Odili refers to Elsie as “immediately a good-time young woman”. [73] Previous to Odili can meet the bravery to come in her room at nighttime, Mr. Nanga goes into her room and rapes her. At the same time as Odili pays attention in a disaster of inactivity to her noticeable shriek as well as calls for help out:

“I traipse up the staircase in the hard to believe hallucination that Elsie is vocation on me to approach as well as put aside her from her ravisher. On the other hand, at what time I acquire to the entrance a physically powerful repulsion as well as detestation sweep up over me as well as I twisted penetratingly away as well as go down the stairs for the previous moment. remembrance as well as fright follow soon sufficient as well as then the embarrassing injury came animate again as well as began to be on bonfire fresher than first impose … My look at misted …”[74]

In the above lines, writer describes that Mr. Nanga’s sexual relation with Elsie exemplifies the pathetic situation of women during Africa, Nigeria. African civilizations depict women in universal as unintelligent, wretched, disadvantaged, playful, as well as seductive. It leans to develop “gentleman’s human rights to the declaration as well as subservience of female, as well as legitimatize men to work out their influence over female to preserve the latter’s subordination as well as eccentricity”. [75] Therefore, the African writer “more than as well as over again settle on himself recitation situations or approach of mirror image which have no unwavering equivalent in the Western method of being”. [76] A storyteller, Odili’s successful is
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also an instance that has no similar in supplementary writing. The various characters such since Edna, Elsie, as well as Mrs. Nanga point to immigrant rank of women in African civilization. Away of irritation along with mortification, Odili plants Mr. Nanga’s residence late at night. Other than he proceeds afterward to take settling of scores: “*What a kingdom! I whispered, ‘You describe physically Minister of Culture? Divinity assists us.’ as well as I quarrel; not an occupied spew out other than a voucher, although instantly recognizable one.*”[77] Mr. Nanga presents him additional girls in exchange for Elsie. Other than Odili’s separation is closing as well as carry on throughout the work of fiction. He is no longer merely a politician whom Odili hates for his deprivation as well as dishonesty. He is a ravisher who has in use Elsie, his much-loved, by power. As an outline of individual payback, Odili makes a decision to seduce Mr. Nanga’s beloved Edna; as an outline of political vengeance, Odili works with his companion Max, who is regarding to form a new-fangled political social gathering, the Common People’s Convention, which aims to put away the country from the hold of dishonest politicians. Odili finds out that this new-fangled get-together is backside by for children minister in the present management as well as speculates why the priest does not leave if he is so dissatisfied. He perseveres that Max not obtain some help from such politicians, “*I may have deliberation it is enhanced to generate our new-fangled party spotless, with a dissimilar kind of viewpoint.*”[78] Other than he regularly begins to understand that idealism does not effort when a complete “*nation is on the threshold of chaos*. ”[79]

Subsequently, the narrator, Odili makes a decision to fight with Mr. Nanga in his own community. At the introductory movement, gathering, and Mr. Nanga’s men express amusement at Odili in front of a throng as well as Edna’s father intimidate him with a knife with the proposal that he removes his recommendation:

“*My within commandment is similar to a bull ... and your challenge is similar to a confront of a moment to a bull. The indicate fills its abdomen with blood from the back of the bull and the bull does not even know it is there. He carries it where on earth he goes; to eat, drink or pass ordure. Then one day the livestock egret comes, settle on on the bull’s back as well as picks out the moment …*”[80]

On top of lines demonstrate that Odili’s spotlight on retribution keeps him unwavering in spite of humiliations transport on him by his headmaster, Mrs. Nanga, as well as Mr. Nanga’s
supporters; his focal point on vengeance changes into a indisputable longing to obliterate Nanga and the dishonesty he represents, as is obvious in his declaration, “silent at the same time as I had minute be expecting of delightful Mr. Nanga’s preside over, it is essential on the other hand to come to blows him as well as representation him as much as credible”.[81] At this position, Odili’s character has two comprehensible features. Publicly, he needs to representation Mr. Nanga for his wrongs in the expect that there “may possibly be an important person who would attain up as well as say, No, Mr. Nanga has in use more than the manager could forget about!”[82]; confidentially, he desires to get married Edna out of love, as vengeance on Mr. Nanga.

At what time, Odili starts his following drive, he recalls that when he is at campus, his solitary goal is to turn into “a spilling over unite of the advantaged classes whose symbol is the van”[83] and that “a lot of us vowed then never to be dishonored by bourgeois human rights of which the van is the most perceptible indication in our kingdom”. [83] As a result of this position, on the other hand, the storyteller, Odili has undergone a huge alter; he has obtained a new-fangled van throughout party money. He charges his current location: “and at the instant here was I in this wonderful small matter eating the mounts similar to yam; as Edna would have hypothetical. I expect I was protected, for a male who avoids danger for years as well as then gets murdered in the end has exhausted his be worried”. [83] Odili is creature draw in two instructions: he could turn into part of the dishonest political organization in which no hopefulness can stay alive, or he could stay behind in a state of romanticism as well as disenchantment about Nigeria’s taking sides’ circumstances.

At the ending of the work of fiction, Mr. Nanga is encompassing his opening movement gathering. In an effort to depiction Mr. Nanga to the citizens, Odili creeps in exhausting a costume:

“What may approach concerning, but I am to shove my method to the face as well as up the palm-leaf-festooned platform, struggle the microphone from the slippery hands of that spread rumors comedian as well as tell the absolute general public; this enormous outrageous multitude; that the enormous gentleman they have move toward to hear with their drums as well as dancing is an Honorable Thief. Other than of itinerary they know that previously. No solitary gentleman as well as human there that afternoon was
unknown person to that news; not even the not responsible looking convent young woman on the display place.” [84]

This passage shows that as Odili believes his next footstep, he is dotted by Josiah, at this time a friend of Mr. Nanga. Mr. Nanga calls Odili a robber, forcing him to silence in arrange to counter. Mr. Nanga calls him to the stage as well as in public mockery him, commencement with his own understanding of the history:

“This is the young man … He move toward to my house in Bori, ate my foodstuff, drank my water as well as my mauve and instead of proverb express thanks you to me he set out machinations how to constrain me out as well as take over my residence … He is once my student. I qualified him A B C and I identify him to my residence to put together for him to go away to England”. [85]

Mr. Nanga offers him the microphone. At this point, Odili thinks he has a prospect to picture Mr. Nanga’s dishonesty: “I move toward to tell your society that you are a deception and ... .” [86] As he speaks, Mr. Nanga slaps him on the countenance. To Odili’s upset, the multitude joins in the thrashing:

“He drags the phone away elegantly, put it downward, amble up to me as well as smack my countenance … without delay not here hands detained my arms, on the other hand I am positive that he acquires one moderately high-quality lash out on or after me. He smacks me again and again. Edna hurried frontward weeping as well as attempts to acquire connecting us other than him hard-pressed her … as a result of this moment drive are attenuation as speedy as rainwater on my skull as well as dead body awaiting incredible heavier than the take it easy give the impression to come apart my skull. The last thing I remembered was seeing all the policemen turn round as well as amble without a sound not present.” [87]

Through generate this high point, writer Chinua Achebe is intelligent to scheme the fate of knowledgeable individuals who desire to bring about communal modify. Other than be unsuccessful because they are effortlessly outnumbered by bad character. Odili finds fulfillment in his self-sacrificing public act, even though he ends up in a hospital, overpowered. His friends, Max and Eunice, then go on to play important roles. Max is killed by an election jeep belonging to Koko, a ministerial colleague of Mr. Nanga, and Eunice kills Koko out of anger after Max’s
death. Private armies begin to rampage, and in this state of anarchy, the Prime Minister reappoints the old cabinet to office. The army cannot accept this decision and stages a coup, putting the ministers behind bars. The political turmoil serves to help Odili; after Mr. Nanga is arrested, Edna reveals that she never wanted to marry him: “get matrimonial him? To be forthright with you I do not would like to get wedded him … every one the girls in the academy are positive at me ... It is only my father …” [88] Still, in spite of the military coup Odili be familiar with that not anything has distorted and refuses to accept the straightforward comfort that the will of the citizens has been given out:

“Not anything, the communities have not anything to accomplish with the descend of our administration. What come about is basically that disorderly crowds as well as confidential armies include experience blood as well as influence during the determination has come out of hand over as well as cleaned out their masters furthermore workers. In addition to, they have no community motive whatever for responsibility it. Let’s create no blunder regarding to facilitate.” [89]

Overnight, Max becomes a hero of the revolution, and the people who had previously idolized Nanga and Koko now denounce them. Odili comes to understand the entire ethic of social acceptance and rejection within Nigerian civilization:

“One of the important characters, Max is takes revenge not next to the people’s communal resolve other than through individual introverted woman who appreciated him. Has his strength hanged around for the community to command level out it may have been coming up motionless, during the rainwater as well as elsewhere during the sun? Other than, he is providential” [90]

The narrator, Odili seeks to understand why confidential loyalty seems to be more important than public morality; he remembers the story of Josiah. Rejected by the whole rural community at the beginning of the work of fiction for stealing a blind man’s stick, Josiah ends up as Mr. Nanga’s most belief gentleman. The storyteller, Odili observes, it is “an administration into which a … beneficiary cursed inside the daybreak intended for robbery … in addition to in a while in the twilight observe him once more increasing the altar of the new-fangled place of pilgrimage in the attendance of every one the community to speak softly into the ear of the person in command high priest”. [84] This exemplifies how priorities can change suddenly, when
individual self-interest comes into play. In this technique, Josiah’s narrative foreshadows events later in the work of fiction. In this background, Eunice has done a dignified accomplishment, as Odili summarizes:

“... I carry out truthfully think with the aim of during the fat-dripping, covered with goo, eat-and-let-eat administration very soon ruined; a administration which stimulated the widespread proverb that a gentleman may simply be convinced of what he has position missing safe and sound in his destroy by fire … within such a establishment, I declare you pass away a high-quality bereavement if your existence has enthused an important person to move toward onward furthermore gun down your slaughterer into the upper body; devoid of inquiring to be remunerated.” [91]

By the punishment of Mr. Nanga, the writer has suggested that if a nation is to progress, it must take proper care when selecting leaders, otherwise corrupt politicians will always get their way and citizens will simply be a means by which they can fulfill their corrupt goals. An electorate needs to be strong enough to withstand the opposing pulls of private and public pressures; as African writer, Chinua Achebe has distinguished, “intended for a civilization to gathering effortlessly as well as successfully its members should divide convinced fundamental system of belief of principle as well as standards of actions”. [92] (Achebe, 1988b: 100). National interest must be given supreme importance as opposed to self-interest, which has the power to corrupt leaders. Chinua Achebe successfully projects his own ideals through Odili Samalu, the protagonist of A Man of the People. This has been the goal of many African writers writing about their own pasts and their nation. According to Ngugi, it is a means to assert African individuality:

“I consider most of the Africans are thinker. They should make parallel themselves with the move violently of the African ample for a significant countrywide model. Intended for we have to struggle for a variety of communal association that will free of charge the handcuff strength as well as liveliness of our community. As a result, we may construct a new-fangled kingdom as well as chant a new-fangled song.” [93]

Chinua Achebe’s present work of fiction successfully recreates the active spirit of Nigerian society in a thoroughly realistic approach In this respect, Alumona has renowned that, “African Writer, Chinua Achebe realizes that it is through construction disagreement as well as
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influential public speaking around the lives of some leading persons. the procedure or breakdown of community organization ... the relatives, administration, principles, regulation as well as order, international relations, etc.” [94] Chinua Achebe rejects the suggestion that “fine art will be held responsible to no individual as well as it desires to decrease itself to insignificant person”. [95] As a substitute, he insisted that “we will observe it is seeing that a existence in point of fact be in this humankind by believable men as well as women earlier than we send away it, with the widespread gesticulation, as not anything other than lack of knowledge, murkiness as well as bereavement” [96] The delineation of Mr. Nanga as a practical politician, and of Odili as an alienated young man, is realistic to the core; these characters emerge powerfully in the novel. Mr. Nanga represents “the industrialist, the crook of the towns” while Odili is a nostalgic young man and “the idealistic protagonist with his sensitive compassion and alienated understanding pulling him into … disaster” [97] other characters such as “Edna, Mrs. Nanga, as well as Josiah are credible, and the reader not at all gets the feeling that they are far-fetched. This kind of reliable characterization constitutes a basic excellence of Chinua Achebe’s novels, and is one of the reasons they are so widely read and accepted not only by Africans but by readers from all continents. Bruce King” [98] is accurate when he points out that “Chinua Achebe is the primary Nigerian writer to productively change the get-together of the work of fiction, a European fine art form, into African literature” in such a way that the “European character learn is subordinated to the depiction of common life; European financial system of form is put back by an aesthetic suitable to the rhythms of customary ethnic existence”. Chinua Achebe’s standing rests on his impartial understanding of the post-independence Nigerian surroundings and his aptitude to complicate this through his novels. In this way, his works have the aptitude to inspire a rebellion, “a revolt intends in the direction of accurate self-government. It progresses just before the development of contemporary states in leave of new-fangled imposing cooperative ... a insurgency that is well-versed with African philosophy” [99] This kind of observation attests to the practicality that is such a feature of the work of fiction, a work that proves Chinua Achebe’s significance as a novelist, one who is not only concerned in the diagnosis of his own country’s depression but also in the enlightening analysis of Africa’s connection with European power.

3.5 Point of View:

Most significant object in a work of fiction is the novelist’s point of view. He has derivative point of view from his experiences of men as well as equipment. This may be
viewpoint of being. The immense writers have been large philosopher and keen observer of existence. They live in civilization and form their conclusions regarding human beings along with life. Thus far, the writers do not intentionally articulate their observations. They are imaginative performers and not truth-seeker. The writers also symbolize his point of view or philosophy of life either directly or indirectly. In the express way, he understands the life by simply instead of it. In the direct way, the author can take for granted the responsibility of a critic. He may move toward previous to the readers and give details about the actions. This is widespread in the long-ago but in the contemporary period, the propensity of philanthropic straight observations is not treasured.

The entire work of fiction, *A Man of the People* is notifying in the first-person by a vigorous contributor in proceedings, obviously rapidly after they give details of. The storyteller, Odili Samalu, has been packed downward virtually to passing away by supporters of Mr. Nanga and his former educator would be supporter. They rival in a prejudiced selection. The violent behavior increases in anticipation of the soldier’s ladder in and remove from power the administration, enchanting Mr. Nanga into fortification and be determined to attempt the go away preacher. Odili is still so bitter; it comes into view, he is creating his explanation inside months. For the first half of his story, Odili bends over backwards to be pale to Nanga without yet reject his views have imprecise. Odili is a determined youthful male and greetings the authoritative minister’s assist; make available all comprehend he is not for rummage sale. When Mr. Nanga seduces Odili’s meeting, the whole thing modifies. Odili and Mr. Nanga develop into confirmed enemies, challenger for another youthful lady, and ultimately opinionated adversary. *A Man of the People* quotation marks:

“It is at this point that I initial observe a new-fangled, hazardous as well as menacing memorandum during the widespread disagreement.” The *Daily Chronicle*, an administrator appendage of the P.O.P., has piercing out in an editorial column that the Miscreant Gang, as the allow to go ministers are at the moment called, we every one institution of higher education community as well as exceedingly knowledgeable specialized men.”[100]
3.6 Important Keys:

At the present, in the courage of equality to those who will facade such a difficulty, one can dispute that European people instruct a version of Christianity. It differs from the meaning of the gospel. They edify a reflexive form of Christianity. It encourages blacks not to struggle back. Other than it suggests that to hold their stumpy position as the willpower of divinity. This argument may have held some validity hundreds of years ago when slaves struggle, fight as well as even dies trying to learn how to read. His use of a central character as the narrator of the novel provides Chinua Achebe with both a focus and an opportunity for lampoon. Readers will want to examine the view of the Nigerian supporting scene both as seen by Odili and as designate by the author through his use of irony, satire, and the backdrop of traditional Igbo village and Christian values. As the novel preceded the Nigerian coup of January 1966, it is measured roughly visionary; readers may desire to inquiry what truths of surveillance of human being or natural history and the supporting scene created writer’s strange wisdom. As in previous novels, conventional rural community values, as well as the Christian ideals which were supposed to replace them, are largely inoperative. Readers can difficulty whether they serve any function at all. The behavior of women and those at the bottom of the community balance may also be discussed. The issue of whether or not Christianity is a white man's religion is interesting. One should speculate why this is yet a problem for argument.

3.7 Literary significance:

Chinua Achebe’s preliminary three novels are every obviously position in Igbo rural community in Nigeria. *A Man of the People*, on the other hand, is place in a make-believe African country as Chinua Achebe desires to engrave African literature on the situation of the continent in supplementary widespread circumstances. The work of fiction does not take in any detailed cultural or civilizing groups. The troubles portrayed in the volume, such as corruption, lack of ability and legislative indifference, are skilled by several West African nations in the neocolonial era. As Nigeria has not knowledgeable a revolution when Chinua Achebe writes *A Man of the People*, his demonstration for the work of fiction’s actions should have been armed coups in other African nations. In spite of his intentions, on the other hand, the following coup in Nigeria destined that the volume is once more seen as creature above all concerning Nigeria.
As a levelheaded fiction, an exploit, discussion and the quandary of the most important character performing in a dishonest globe where conventional standards are decomposed protected *A Man of the People* to a diversity of contemporary American as well as British work of fiction, and to novels written in English by further Africans black as well as white. The central narrating character who all the time, although sometimes imprecisely, assesses his relationship to the outside world also ties the book to French existentialists like Albert Camus, and to the pre-novel antihero Gulliver and writers of the eighteenth century satiric tradition such as Samuel Johnson and Alexander Pope. The satirical descriptions of upstart and extravagant European buildings have side-splitting standard in his famous poems like "*The Epistle to Dr. Arbuthnot,*" for instance.

The backdrop of conventional wisdom make available by the outwardly outdated oral custom of Igbo society and it seems that broken Christian ritual however offer a framework by the reader.

### 3.8 Short Forms Used:

- **POP**: People’s Organization Party
- **PAP**: People’s Alliance Party
- **Kola nut**: Holy fruit in Africa
- **CPC**: Common People’s Convention, A new political party, founded by lawyer Max Kulamo and Odili Samalu to save Nigeria's newborn freedom from corruption by mediocre politicians; CPC takes advantage of opposition to new import regulations and charges of graft against the POP.
Conclusion:

Therefore, the present work of fiction, holds olden times, instructs to the citizens that the history; fictional stories authority people's observation of civilization as well as morals. This is predominantly significant for populated peoples. The colonizers have drenched occupied background with both historical as well as fictional collision settled peoples' beliefs about themselves. Also, the novels settled people write down recurrently work to counter principles which have been obligatory winning them by pioneer.

In *A Man of the People*, Mr. M. A. Nanga, is referred to by the storyteller, Odili, as a man of the people, and the good number open-minded elected official in the motherland. He is the minister of culture and his language to the communal symbolizes the whole thing that an official should complete as well as be. Other than the politicians in this narrative stand as a go-between between the administration as well as the widespread citizens but are represent by Chinua Achebe as the iniquity surface. Mr. Nanga learns to be insatiable as well as learns how to come first ballot vote through the dishonest scheme of politics; he was next to in the primary position. The significant object for Mr. Nanga is that the community belief him. He narrates to them supplementary; this is because he believes himself earlier to the widespread man and far absent from the academic. He symbolizes a supplementary European approach of source of proceeds as well as philosophy. Through in place of his nation after colonialism, he has the incentive to hang about as far absent from the European approach of life as well as politics as probable.

Major Findings:

1. Writer, Chinua Achebe’s view point is about his novel, *A Man of the People* as postcolonial one.
2. The narrator, Odili’s efforts to go against Mr. Nanga who is corrupt political leader.
3. Mr. Nanga’s misbehave like white people with his homeland.
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