



NEO-COLONILAIISM IN CHINUA
ACHEBE'S
A MAN OF THE PEOPLE 1966

A RESEARCH IN ENGLISH LITERATURE
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ملخص:

تهدف هذه الدراسة إلى الإشارة لقضية الفساد في دول العالم الثالث في فترة ما بعد الاستعمار. وتركز الدراسة تحديداً على قضية الفساد السياسي والتي أثرت بدورها على الإنسان وعلى مختلف المجتمعات عبر التاريخ. فالفساد السياسي هو إساءة استخدام السلطة من قبل القائمين عليها مما يشكك في اختياراتهم وقيمهم في ظل الدستور من أجل تحقيق مكاسب شخصية. ويمكن قياس الفساد السياسي من خلال عواقبه على المجتمع فهو يحد من الديمقراطية ويسهم في العديد من المشاكل منها الفقر والبطالة والجهل وانتشار الأمراض وعدم الاستقرار السياسي وغيرها من المشاكل. وسوف يقوم هذا البحث بتناول هذه القضية من خلال تحليل لرواية واحد من الناس ١٩٦٦ للكاتب تشينوا اتشيببي .

Summary:

The present study aims at addressing the issue of corruption in Third World Countries during Neo-Colonialism. The study focuses particularly on Political Corruption that had an impact on mankind and different societies over history. Political corruption is the abuse of using power by the people who are in authority under the constitution for their personal gain which questions their social choices and values. This issue could be measured by its consequences on the society as it contributes in several problems such as poverty, unemployment, ignorance, spread of diseases, political unrest and etc. Such an issue will be examined through an analysis of A Man of The People 1969 by the Nigerian novelist Chinua Achebe.

The present study aims at underlining the issue of corruption in the third world countries at the time of neo-colonialism. Such an issue will be examined through an analysis of A Man of The People 1969 by the Nigerian novelist Chinua Achebe. Corruption may include a number of activities, and it could be on different scales: minor; which is among a small number of people, major; which affects the whole government, or systematic; which is a part of the daily societal structure (Sung).

The study will focus on a serious type of corruption. It is political corruption which has affected mankind and different societies throughout history. It is the abuse of public power, office or resources by elected officials for personal gain, which questions social choices and values for individuals under the constitution. Political corruption could be measured through its consequences over the society. It undermines democracy, and causes poverty, unemployment, homelessness, drug trafficking, diseases, ignorance, and political unrest among other problems which affect the society.

In equality of income, which is one of the problems tackled in the novel of A Man of the People, is one of the examples of political corruption that allows giving the wealthy more

opportunities to indulge into illegal acts in order to add to their richness. At the same time, it makes the poor more vulnerable to corrupted actions like extortion, and not being able to monitor or simply disregard the legitimacy and rules of the society done by the rich people (Sung).

Corruption in the Third World is pertained to post-colonial studies, where the term neo-colonialism appears. Despite decolonization, the study will clarify how developed countries dominate socially, culturally, and economically and still interfere in the domestic affairs of the developing countries.

The term Third World, as a generic term, describes those nations of Africa, Asia, Latin America, and the Middle East that lack developed economic and political institutions and social structures. There are extensive and obvious variations among these societies, but Third World countries nevertheless typically share underdeveloped economic conditions, a colonial legacy, and structural dependence on the developed countries. In narrow economic terms, Third World countries have little if any capital, technological base, production capacity, or access to international markets. The countries are different, but the problem they face is the same: the political consequences of modernization. They have

seen a wide spectrum of ideology that has resulted in prolonged political disruption and social disintegration (Monshipouri, Democratization, Liberalization & Human Rights in the Third World 19).

The study concentrates on one of the above Third World countries. It is Nigeria in Africa. It is where Chinua Achebe chooses to explain political corruption in the Neo-colonialism era. Neo-colonialism is the last stage of imperialism which is in place of colonialism as the main instrument of imperialism. The term was coined by the Ghanaian president Kwame Nkrumah, to describe the socio-economic and political control that can be exercised economically, linguistically, and culturally. The essence of neo-colonialism is that the state which is subject to it is, in theory, independent, but in reality is directed from outside economically and politically. The methods and form of this direction can take various shapes. ("Neo-colonialism")

Neo-colonialist control is exercised through economic or financial means. Where neo-colonialism exists, the control of the power of the state which is formerly ruled is often in question. The result of neo-colonialism is that foreign capital is used for the exploitation rather than for the development of the less developed

parts of the world. Neo-colonialism is used in such a way to impoverish the less developed. The question of neo-colonialism is one of power. A State in the grip of neo-colonialism is not the master of its own destiny. ("Neo-colonialism")

Indeed, A Man of the People 1966 is a first-person novel about Nigeria's halting first steps to form a post-colonial nation. It is written by Chinua Achebe (1930-2013). He is a Nigerian novelist, poet, professor, and critic. His novels focus on the traditions of Igbo society, the effect of Christian influences, and the clash of Western and traditional African values during and after the colonial era.

The novel took place in Bori, the capital city of an unnamed country in Africa, and it was the site of Chief Nanga's luxurious home, as well as areas of great poverty and poor sanitation. The novel is divided into thirteen chapters, and the incidents of the story are present in the novel, but they are retold in an informal and compelling manner through the eyes of the first person narrator, Odili Samalu. The language used in the novel is the English and the Igbo language to preserve African flavor and to indicate the meanings of specific rituals.

A Man of the People is a relatively concise novel that presents human attitudes in a post-independent nation. However, unlike most western nations, Achebe's A Man of the People transpires in Nigeria, a nation that experiences a cultural dilution between European norms and native customs. England itself was the imperial ruler over Nigeria, prior to their independence, and transplanted their systems of society into Nigerian culture. Now, the nation struggles to strike a remedial balance between old world practices and western philosophy.

The tone employed in the text is a political satire which includes humor and satire, that obviously comments on the post-colonial political situation in Nigeria. It presents the protagonist's psychological journey from a politics hating, a humble teacher to a blazing political activist. It is also a journey of learning the full extent of corruption in the country. Like Odili, the reader is at first hopeful the country can improve with a change in leadership, but it becomes clear that the will of the people is not strong enough to fight the greed of its leaders. The people were "not only ignorant but cynical."(A Man of the People 2)

The situation in A Man of the People reflects the terrible political deterioration, which Nigeria has suffered since

independence. Chinua Achebe allows his audience to experience the plight of Nigeria first-hand, which is not only attributed to Westernization, but the native people who blindly accept its system. In addition, Achebe gives a detailed insight into the psyche of his main characters, providing a first-hand account of how the educated "elite" think and operate. In the novel, Chinua Achebe's character exploitation carefully projects the cultural chaos that is a result of individual greed as well as European imperialism. Achebe uses the actions of the characters to display an environment utterly debased of moral foundations (Farewell, "Nigeria, A Man of the People"). The unethical indifference of the people shown at the story's conclusion is yet another vice that emits the social negligence featured in this post-independent country, "it [doesn't] matter what you [know] but who you [know.]" (17)

A Man of the People deals explicitly with politics and the abuses of power by post-colonial political leaders. The title seemingly refers to Chief the honorable Micah A. Nanga, M.P, a dishonest, uncultured, ruthless, and ambitious politician who has maneuvered himself into the position of the Minister of Culture in the Cabinet of the National government. The novel starts with a

meeting to chief Nanga with the villagers who seemed to like him so much. M.A. Nanga is considered from the onset of the story as "a man of the people". He is greeted by the shots of gun powders which their prices "like everything else having doubled again and again in the four years since this government took control.", which was an indication of the government corruption. (1, 2)

Odili Samalu, the narrator, has not always disliked chief Nanga. He was his former teacher and Odili was his favorite pupil. From the forefront, Achebe presents Odili Samalu as the eyewitness narrator of the story. Odili, in the present time, is a miserable schoolteacher and a well-educated Nigerian man. In fact, Odili is primarily depicted as an average, upstanding citizen when the story commences. His narrative begins by recalling in his mind the political scandal committed by his former mentor, now prolific politician, Nanga. The memory recalls how the country slips into economic recession in the midst of Nanga's run for reelection. Their staple crop, coffee, has not been traded well enough to stabilize the market, which is now threatening their economic equilibrium. Nigeria's economic advisors propose a solution that could potentially resolve their crisis; however, the means would entail an excessive loss of votes from the farming

population. Nanga irrevocably vetoes the proposition and in turn wins the election.

In addition, Nanga also reports to the media and the general public that the advisors who advocated the solution were to be considered nothing more than traitors and vagabonds. Odili, initially a supporter of Nanga, goes on to describe the parliament meeting that followed Nanga's allegations. As if being an ensemble of voices chanting for a public hanging, the people of the country, including the media, rally behind the minister and hurl innumerable slanders at the westerly-educated financiers, calling for a dispelling with the "university...and highly educated professional men." (Farewell, "Nigeria"). Nanga too voices his disdain and allows himself the leisure of taking part in the crowd's laughter at the financiers. This scene is highly significant in that the meeting is the first sign, in the book, of the crowd's resentment towards western practices and a polarization towards traditional culture, despite Nanga's corruption .

In other words, the crowd fails to sense, or suspect, any wrong doing on Nanga's part because they all proudly corporate under a beacon of ancient nationality. Till the slump in the international coffee market came, and the government was facing

a dangerous financial crisis, Odili was charmed by Chief Nanga like everyone else. The Minister of Finance, who was a first rate economist qualified as Ph.D holder in public finance, came up with a complete plan for dealing with the situation. But the prime minister said "NO" to the plan for he wasn't going to risk losing the elections by cutting down the price paid to coffee planters at the critical moment. Here, Odili began to understand how disillusioned he was by Chief Nanga who dismissed the educated Minister by claiming he was "a conspirator and a traitor". Odili wished for a miracle to make the people of his country see how corrupted Chief Nanga was, and to "tell them this man had used his position to enrich himself." (2, 4)

The reader is meant to see things from Odili's point of view, to identify with him as a representative of the younger generation, reforming the corrupt politics of Nanga, who represents the old guard. Odili, also made fun of the school's principal, Mr. Nwege, who was trying to make a big deal of his support for Chief Nanga and kept praising him in hopes of being given a civil service position, or to get some benefits. Odili commented also on Nanga's smile to the crowd of being "anything but genuine"(8). Here, Odili foresheds the existence of hypocrisy in these corrupted governments simply to gain some interests in return. Chief

Nanga's actions and speeches to the public represent everything that a politician should do and be. Throughout the novel, it becomes clear that Chief 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 (Ferris, par. 3)

The colonization of Africa indicates the colonial masters (stronger partner) exploitation of African colonies (weaker partner), especially the resources, to strengthen and enrich the economies of Western nations. It is clear that Chief Nanga is working for the favor of the stronger countries not for the own interests of his own country which clarifies the weakness of the post-colonial countries (Nigeria) and the power of the colonized countries (the West), even after its independence. This appears in many situations along the novel, even over something as simple as using which language in a speech. Nanga preferred to use the English language rather than his mother tongue arguing that he didn't want to exclude some members from the audience who don't know their language and that sometimes the "speeches made in vernacular were liable to be distorted and misquoted in the press", which of course were lame excuses as he only pays care and attention to those powerful members as representatives to their own countries. (13, 14)

Joy Alemazung, a lecturer and International Student Officer in Hochschule in Bermen in Germany, argued in his paper that Africa's connection and relationship with the West is an unbalanced one which cost the continent positive and sustainable developments in the political, economic and social areas. There is also no doubt in the fact that Africa's irresponsible and greedy leadership coupled with corruption and mismanagement of the state and public properties are also largely responsible for the continent's demise. According to this paper, the foundation for failure was laid in Africa during colonialism and is sustained through colonial legacies with the accomplice of African elite leaders. This is demonstrated with empirical case studies examples drawn from around the continent beginning with colonialism, post-colonial development aid to and other Western support which has been counterproductive on the continent. Contrary to the intended purpose of development aid, such efforts from the West continues to cause more harm than good when combined with autocracy and tyrannical leadership which contribute to the downfall of people. The conclusion drawn in this paper blames Africa's failure to a great extent on international factors. (Alemazung, "Post-Colonial Colonialism" 63)

The story moves along when chief Nanga met Odili, his former student and invited him to stay at his home in the capital city to make some arrangements for him to study abroad. Odili expressed how he hated to depend on anyone and his refusal to enter any civil work depending on the help of anyone as he considered this to be as "selling his soul". He only wanted to depend on his "own merit" (18).

A common saying in the country after independence was that "it didn't matter what you knew but who you knew". It wasn't an idle talk, and it was a big problem for Odili or for any person like him "who simply couldn't stoop to lick any Big Man's boots" which created a big problem (17)

Patronage is one of the other elements that appeared and existed in some politically corrupted post-colonial countries. If you knew someone, you'll get somewhere, even if you were inexperienced or not qualified for this position. It's a matter of a big circle starting from licking the boots of the high ranked English people, as in the case of this novel, to the powerful politicians in the main country.

Colonialism, thus, had and still has a far reaching effect on the continent because of its indirect impacts on the political, social, economic and cultural life of ex-colonial societies, which is the so called neo-colonialism. The effects of colonialism begin with the economic interest of the West for the exploitation of the natural resources of the weaker part: a situation which had the opposite (negative) effects on the exploited colony. It also transformed the weaker part to think, to behave and live a way of life like the people in the colonizer's homeland .

Another important factor for the politically corrupted post-colonial countries that the novel sheds light on is the lack of jobs even for well educated men. It presents Peter, who as Odili said,

had his standard six certificate which two or three years before could have got him a job as a messenger in an office or even a teacher in an elementary school. But today there simply aren't any jobs for his kind of person anymore and he was lucky to be a sort of housekeeper to me for one pound a month, including, of course, free board and lodging. (21)

Throughout the novel, there is an emphasis on the importance of working in a governmental position and having favors with these powerful positions with negligence to education. When Odili explained to his father his plans for the "post-graduate course", his father explained that he has already, "more than enough education", and he told him,

that all the important people in the country today—ministers, businessmen, members of Parliament, etc., didn't have half my education. He would then tell me for the hundredth time to leave this foolish teaching, and look for a decent job in the government and buy myself a car. (31)

Odili's father himself, Hezekiah Samalu, worked for the government. He was a District Interpreter, which was like a "minor God". So, Interpreters in those days were "powerful, very rich, widely known, and hated...the Interpreter's name was held in fear and trembling". This clarifies how the people who worked in the government had such powers for having many acquaintances

in the field. They had many enemies as well as pretended friends who brought many gifts to gain his father's care. (28, 29)

During the novel, an important incident took place in the capital Bori, where Odili went to reply the invitation of the Minister. There, the Minister of overseas Training, Simon Koko, was drinking coffee with Chief Nanga. He suddenly started to yell that he has been poisoned and chief Nanga felt "scared" for himself, for he thought that someone was trying to kill him. The irony was that the Nescafe has run out, and the housekeeper went to grab the processed coffee which the Minister brought from "OHMS". It means our home made stuff- a popular name for a gigantic campaign that the government had to promote for the consumption of locally made products (33). This indicates the cheapness of the products they promote for the common people without paying attention to their health while powerful people enjoy the luxurious life and style.

Odili felt repulsed toward the hypocrisy and the irony of the attitudes of the two ministers, he was hypnotized with the luxurious life the minister's had, though. Odili had no space for criticism the first day he came. Odili explained that the "problem with our new nation" is that "none of us had been indoors long

enough". It is this idea of not spending much time in this deluxe life to be able to say "the hell with it", to figure out how empty and vague it is in the real life.

The power and the influence of the West appeared in the appearance of Jean and John, white ambassadors, who called Nanga "Micah", his first Christian name whom he hated so much and wouldn't accept anyone of "our people" to call him with it, but because they were "white skins", he accepted it "cheerfully". Nanga was one of their team of experts advising the government on "how to improve its public image in America". John added that "we have our problems, like everyone else". He started to talk about "lynching", which in his opinion wasn't "racial" in its origin. That also, there had been "more Whites lynched than Negroes". Odili was "surprised" with the claim that John made over his country and believe of following honest concepts toward other nations. Odili called it "excellent technological imagery" (45).

John, comes off as the prototypical ugly American, bragging loudly of his country's greatness and assuring his African hosts of America's benevolence a lack of racism. He displays his arrogant confidence in American superiority by offering up some of the ugliest and most reprehensible racial crimes in world

history as evidence of the virtues of America. When John also offered another example of evidence of America's generosity of not throwing an atomic bomb on Moscow after World War II, he ignored the fact that the Americans and Soviets had been allies during the war and that the Soviets had actually been principally responsible for the defeat of fascism in that war. Indeed, John expressed that Americans are probably just too naïve in their desire to avoid interfering in the affairs of others- even as he sits in Africa where Americans are involved in manipulating local affairs for their own gain. (Booker 145, 146)

In addition, when Jean asked Odili to have a ride around the city to show him how much she loved it, but in reality she wanted him to "feel ashamed" about his country. He said within himself,

your accusation may be true, but you've
no right to make it. Leave it to us and
don't contaminate our cause by
espousing it (55)

Odili was upset from her to laugh at his own country's streets and her interest in taking pictures for the "slums" only and sending them to her relations. "And, come to think, would she-lover of

Africa ... be found near a black man in her own country?" (55).

When Jean also asked Odi,

why don't they call some streets after many important names in your country's history or past events like your independence as they do in France and other countries (55)

He replied, "because this is not France but Africa". Of course, it was his sarcastic way of telling her "to go to hell"(55). So, again it's the imagination and the pretense that they appreciate the other people's countries and cultures but in reality they look down upon them as well as the superior feelings they have .

In reality, when colonialism finally ended, the big Western powers could not afford to keep their hands completely off their colonies, thus, they continued to influence politics and developments in these regions where their political and economic relationship was based on their colonial ties on multilateral relations and engagements. The impact of colonialism, and the subsequent relationship and exchange between Africa and the West has seen the continent moved from post independent

political and economic hope for prosperity to despair and dependence on the West. This dependence in political processes, economic development and sustainability has continued to preserve the continent as a poor and devastate region of the globe. Even foreign aid with conditions for Africa which according to the west should help steer Africa off poverty and underdevelopment has produce the opposite due to the economic interest of the West behind it and the accompliceship of tyrant and selfish African leaders. (Alemazung, "Post-Colonial Colonialism" 65)

Chief Nanga is a new African Bourgeoisie who is merely a mimic man, attempting to behave like their European predecessors but lacking their historical background in historical struggle and assuming power not as energetic revolutionary class but as already decadent lackeys of foreign powers. (Booker 147)

Nanga is a "corrupt, empty headed, illiterate capitalist", who care only for "women, cars, and landed property". This is how Kulamo Maxwell "Kulmax" described him after Odili came furiously to him after discovering that Nanga had slept with his girlfriend Elsie whom he assumed would mean nothing to him. Odili was hurt in his "manhood". What mattered to Odili was that "a man had treated me as no man". (75, 77)

Kulmax or Cool Max was a lawyer at the capital of Bori and a former schoolmate of Odili at the Anata Grammar school. A former student at the prestigious London School of Economics, he is also an intellectual and has helped to found, along with other intellectual friends and his fiancée Eunice, a new political party, the Common's People Convention (CPC). The CPC is meant to fight "the deeping disillusion... to which our hard-won freedom was being put by corrupt mediocre politician" which is expected when "intelligent people leave politics to illiterates like Chief Nanga". They simply "cannot have this stagnation and corruption going on indefinitely". (75, 77, 81)

Cool Max is a nickname that echoes the name of Karl Marx, whose philosophy clearly provides an important inspiration for the CPC. Odili admires his friend's idealistic dedication to improve the political situation in the country. Cool Max, who had the right mixture of "faith and down-to-earth practical common sense explained that they are not going to "win in the next elections". It is right to wait for the "right moment... for the blow up". So, he and his other "comrades" are "assembling all the documentary evidence.. of corruption in high places". (80, 81)

Stories followed on how the "country was on the verge of chaos." The Minister of Foreign Trade, Alhaji Chief Senator Suleiman Wagada, has been involved in a shady dealing with the British Amalgamated that serves as one of the central emblems of the ongoing neocolonial exploitation of Africa. The resultant scandal forces the Prime Minister to resign and call new parliamentary elections and those like Nanga said it was "a matter that only concerned the Minister of Foreign Trade alone". (100, 101)

"The filth began to flow". For some corruption stories reach Nanga himself. The Daily Matchet told a story that showed how Nanga who had himself held the "portfolio of Foreign Trade" until two years had been guilty of the same practice and had built out of his gains "three blocks of seven storey luxury flats at three thousand hundred pounds", which were immediately "leased by the British Amalgamated at fourteen hundred a month each." Notions for nationwide strikes were then made. (100, 101)

Stories of corruption and unjust cases began to spread simultaneously over the country. Couple, a police corporal who had served two years in jail for corruptly receiving ten shillings from a lorry driver, said that, "he was framed because he stood up

against his white boss". After being framed and losing his reputation in front of his own people. He believed that he should gain something behind this as he is losing in any case so why not lose with money. He was at the moment involved in supplying stones for Odili's village pipe-borne water scheme and was widely accused of stealing one heap of the stones in the morning, carrying it away at night and selling it again the next day. The ex-policeman claimed that we know that our leaders are plundering us and manipulating us but "we are eating too. They are bringing us water and they promise to bring us electricity". These things are supposed to be the main and basic things for living not an extra benefit that a citizen would aspire for. It should be guaranteed from the government anyway but because the ex-policeman became "one of them", he defends the government and its leaders, again for his own profit. (125)

During the novel, it's proven that when corruption veiled among a place it reaches the personalities and the spirits of all its residence. It reaches the corrupted as well as the honorable, the rich and the poor, the good and the bad, and the tolerant and the avenging. Corruption affects the characters and transforms their personalities from a situation to another.

Still, Odili believes that he has his "youth and education", but those were "nothing" beside the "wealth and position" of Chief Nanga. Taking Chief Nanga's position was hard but Odili wanted to "expose him as much as possible" to make it hard for the Prime Minister to reappoint him to his Cabinet, if he won. "In fact there was enough filth clinging to his name to disqualify him, and most of his colleagues, but we are not as strict as some countries". (110)

Odili was wishing that eventually someone would rise and say, "no, Nanga has taken more than the Owner could ignore". Nanga was one of many examples of corrupted manipulative leaderships in the country. There was another example of the case, a person who had been "a fire eating president of the students union" at the time of Odili's school, and became "an ice-cream eating permanent secretary in the Ministry of Labor and Production". He became one of the "wealthiest and most corrupt landlords in Bori". He was reported in the press as saying that trade-union leaders should be put in "detention". This huge transformation from someone who used to fight authorities, give speeches against the government, defend the poor, and stand up for their rights to someone who is totally influenced by the privileges he received from the government (110, 111). Odili is, of

course, a representative to all the people in the country who got sick of the continuing corruption of its leaderships and the government who are plundering the rich of the country and its people for their own profits and gains.

Towards the end of the novel, it is shown how the leaders of this country fight severely to maintain their official positions. They hire some thugs to promote for them in their electoral campaign, bribe, threaten other people, and it even may reach to killing some people.

A group of "hoodlums and thugs" called, "Nanga Ranga" were springing up everyday throughout the district. Their declared aim was to "annihilate all enemies of progress" and "to project true Nangaism". They also carried placards, which read, "Nangaism forever, Samalu is traitor". At the same time, Odili hired a bodyguard called Boniface with others to accompany him in his campaign for the several violent attacks he received. Boniface who spoke "pidgin" would sometimes exploit Odili for money every once in a while claiming that he wants to bribe an officer or a court clerk and so on. He believes that the government gives Odili plenty of money for elections, although Odili assured

him that they were a small party meant to "help the poor people like you". (113, 144)

Another threatening incident, is that it was announced that Odili's father Hezekiah has been "ignominiously removed from his office for subversive, anti-party activities". The next day, the Local Council Tax Assessment officer brought him a reassessed figure based not only on his known pension of 84 pounds a year but on alleged income of 500 pounds derived from "business". Odili had to pay money for the officers to prevent them from capturing his father. One of the officer's asked Hezekiah to sign a paper which says that he has no knowledge of his son's party and his joining in it; in return they will lower the taxes. All of this was because Odili's father attitude toward his son's political activity was against to Nanga who wanted him to convince and stop his son from proceeding into in the elections against Nanga. Odili's father wasn't completely believing in the morals behind his son's run, as he believed that the "mainspring of political action was personal gain, a view which...was much more in line with the general feeling in the country than the high minded thinking of fellows like Max and I". (115, 116, 133)

What's more was that the following day seven public works Lorries arrived and carted away the pipes for the projected rural water scheme in Urua, Odili's Village and some other surrounding villages, which was one of the indications that the Authorities were fighting Odili and his party CPC. Odili said, "it's a sad truth of our nature that man becomes too easily brutalized by circumstances. When the village of Urua and the other villages declared their approval to throw their paper to only "one man-Chief Nanga", in return they gained the return of the water pipes as "their share of the national cake", and Nanga "hit two birds with a stone". (134, 136)

Finally, Odili was beaten, fired at, got bruises, and turned into hospital. He was also under arrest for having weapons in his car. In addition, he was prevented from signing his nomination paper which he already sent earlier but Nanga's thugs prevented his paper from reaching the electoral officer. What added to the excessive and unfair incidents that was happening in the novel because of daring the authorities and its leaders was the arrest of Eunice, Max's fiancée who wanted to avenge Max by shooting Chief Koko who said that he would "handle the matter" of killing Max while he was responsible for his murder. (143)

Eventually, the novel shows how the continuing of corruption and consonant unmerited actions that fell on the different characters leads to terror and chaos. A new age of terror began, where thugs were full in the streets, different raids of stealing stocks, and beating men and women.

All of these cynicism transactions inflamed the people and "brought down the government". The people themselves, in the novel, become more cynical than their leaders and were indifferent into the bargain. The people had nothing to do with the fall of the government, and things got out of control. The army staged a coup and locked up every member of the Government. Young officers seized the opportunity to take over. The military regime abolished all the political parties until the situation became stabilized once again. They also announced the impending trial of all public servants who had enriched themselves by defrauding the state. Nanga was arrested and Eunice was released from jail for Max was considered by the people "a hero and a martyr". Max was one of the reasons that "eat and let eat regime" including all its graft, oppression, and corruption, "just ended". Though, things didn't improve for the people yet, there is still hope. (148, 149)

The British Amalgamated continue to reap huge profits at the expense of the local populations, while at the same time offering tantalizing visions of wealth and that are among the central enticements that lure local politicians into corruption. Indeed the American and the British interests in the book routinely further their own ends by securing the cooperation of the local government through bribery and flattery. For example, when the new parliamentary elections are called late in the book, both British Amalgamated and American interests make huge donations to the Government to help ensure that the cooperative ruling party will stay in power.

In this sense, both the British and the Americans appear in the book as looming powers, pulling strings behind the stage while offering dazzling and seductive public visions of capitalist wealth. However, Achebe makes it quite clear that the British and Americans who are exercising such influence in Africa are hardly godlike figures. Indeed, they are almost ludicrous in their arrogant assumption of their own superiority and in their ignorance of African culture. (Booker 146)

The power and the determination of the people appear at the end of the novel. Their persistence and insistence to survive

despite all the corrupted conditions gives hope to the entire generation. John Clemet Ball mentioned in his book that Achebe, the author of the novel, expressed in an interview his continued hope despite the depressing post-independence realities depicted at the end of the novel. He says,

if you were convinced that it was absolutely hopeless, then you just drink and wait for your death. But the fact you talk about it implies some optimism that somebody may listen, that there is still a possibility for a change, so it is not entirely pessimistic (qtd. in *Satire and the Post-Colonial Novel* 37)

Achebe explains in one of his lectures "Today, the Balance of stories", the importance of the attempts of post-colonial writers to tell their stories of their homelands in order to counter the negative legacy of colonialists discourses. This should happen through remaining rooted in the cultures and traditions of their homelands not through mimicking the Western literature. Achebe reminds his audience that the Western arrogance that made colonialism possible is still alive and well but that peoples and

writers from formerly colonized nations must still struggle against the psychological consequences of colonialism. Achebe shows a thorough contempt for the cultures of the post-colonial world. (Booker 104)

This novel argues that the sum of the effects of Western impacts on African, politics, social and economic life and development is negative and insists on the need to rethink the relationship especially in putting an end to working with dictators because of economic interests and stop the provision of aid which only help dictators and tyrant leaders to finance their network and administrative foundations that support their rulership for life. (Alemazung 63)

Colonial legacy is the sum total of the political structure, culture and general polity handed over to the elite nationalist rulers or that which was left behind by the colonial administrators, “neocolonial” nationalist leadership, which affected post-independent Africa and still has an impact on contemporary African states and politics. The colonial ruling style of oppression of the colonial administration that was imposed on African states by the new African nationalist rulers was not based on the choice, consent, will and purpose of the African people. (Alemazung 64)

In other words, and considering the fact that some post-independent rulers run their states as if it were their personal property, colonial legacy is the inheritance of the state that belonged to the colonial administration from this administration by the post-colonial rulers in Africa. (Alemazung 64)

As the book ends, we are not sure what the future holds for the country under its new military regime. Nor are we entirely sure what is in store for Samalu and Edna. What we do know is that the country is in deep trouble that only strong, courageous, and selfless leadership will have any chance to overcome. Ultimately, then, *A Man of the People* can be taken as a plea for such leadership, which can itself be taken as a sign that Achebe, even in the dark times had not given up on the future of the Nigerian Nation. (Booker 148)

Chinua Achebe sincerely stimulates the astonishment of the nation's condition. He aptly traces the most prolific inefficiencies back to Western influence by using his characters as imitators of Western values. The story ends dismally leaving the reader in a state of beguilement as to the moral behind the chaos. In this case, there is no embodiment of a didactic theme. Instead, Achebe sculpts this piece carefully to ensure that the readers experience the void that permeates the lives of his characters, his people. (Farewell, "Nigeria")

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