

Max Weber's Social Actions in Chinua Achebe's *A Man of the People*

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ABSTRACT

The purpose of this study was to describe the social action forms of the main characters in the novel A Man of The People according to Max Weber's Social Action Theory. The theory used in this research was Max Weber's social action. The approach used was a sociological approach that focused on literary works because the phenomenon of social action that occurred in society was often poured into literary works (Damono, 2004, p. 12). The method of this research was literary criticism. The research data were in the form of excerpts from the contents presented through conversations and narrations as social reality and depictions of social actions carried out by the main characters in the novel. The results obtained from this study were four types of social actions done by the main characters in this novel and how they achieved their own purpose based on their social actions. In the rational-instrumental action, Mr. Nanga did his action 7 times, while Odili only used instrumental actions once. In traditional action, it was found that there were 3 actions related to tradition or actions that were carried out from generation to generation. In the value rational action, it was found that there were 4 actions that were all carried out by Odili. As for the affective action, Odili took 6 actions. This proved that Odili's moral value was higher to achieve his goals. He used more efficient instruments that were counter-humanist such as instrumental rationality just like what Mr. Nanga did. Yet, Odili's goals were not fully fulfilled because his country was overthrown by the Military and his party was dismissed.

Keywords: sociology of literature, sociology of Max Weber, social actions.

INTRODUCTION

The phenomenon of social action that occurs in society is often poured into literary works. An author can get inspiration from his social surroundings, because literary works

are a reflection of individual societies in his time (Damono, 2003). Additionally, an author captures the manifestation of historical events and socio-cultural conditions. However, an author needs to add ideas into his work to understand how the essence of life is. Moreover, they only write actions that focus on social behavior and life experiences, not specifically to implement the realm of social science into their work.

Based on the author that only write actions that focus on social behavior and life experiences, the role of sociology is to provide space for social observers to observe all social actions. Including individual actions based on different rationalities. Max Weber, in 1947 has provided an understanding of sociology that sociology as a science tries to interpret the interpretative understanding of social action to arrive at a causal explanation of its direction and effects (Edles & Appelrouth, 2014). Weber put his attention to the subjective dimension of social life, as well as trying to understand how states of mind or motivations guide such an individual. This Weber's theory is later used for literary researchers to gain an understanding of sociology in literature, specifically to social action

Meanwhile, this study describes and discusses the social action of the main characters which are Mr. Nanga and Odili in Chinua Achebe's novel *A Man of The People*. This novel is definitely interesting to analyze because this novel is basically a representation of Nigerian politics in the 60s. Odili, a young teacher and as the main character in the novel who has a cynical attitude towards the government in his country, because at that time workers in rural areas began to see a big difference between their village lifestyle and the lifestyle of politicians in post-independence government like Mr. Nanga, the main antagonist character in the novel who continues to enrich himself with corruption. These two main characters have their own social actions to achieve a goal. Although in the end one of the main characters will accept the consequences of the social actions that they have done.

In the novel, it tells the story of two main characters who have different social backgrounds. Odili, is a teacher at one of the schools in his country who was disappointed with the government of his country at that time. Odili had always harbored cynicism about the government in his newly independent country, but by seeing Mr. The charismatic Nanga fascinates Odili with his former teacher. Long story short, Odili was invited by Mr. Nanga to stay at his house to discuss the Odili secondary school which will be financed by Mr. Nanga with the aim of preparing Odili to sit as a government worker. Arriving at home, his estimate was correct about the government system in his country, it turned out that Mr. Nanga has committed corruption to multiply his wealth. In the end, Odili lost the general election and the winner Mr. Nanga. But the victory did not last long, because after that there was a military coup within the government which made Mr. Nanga is prisoned. Due to this incident, Max is declared a revolutionary hero. And at the end of the story, Odili lives his life by marrying the woman he loves.

One of the articles published by The New Times (2010), wrote that this novel raised Achebe from a famous writer to a prophet. This novel was published a few days before the military coup took place in Nigeria, for that reason people believed that Achebe was an astute person who was able to observe the political situation in his country. Of course, this book brought controversy after its publication because what happened in the Nigerian political system happened almost according to the end of the novel. People put him in much the same way as the end of his novel where he is put in the difficult position of allegedly

having known that a coup was going to happen in his country. Not long after that incident, many people tried to examine this novel from various perspectives and connect it through real events. Then, some of these studies become previous studies in this research.

By the explanation above, this novel has a political theme which is very suitable to be analyzed using the social action theory of the two main characters to find out the differences in social actions they used to achieve their goals.

RESEARCH METHOD

The design of this research is literary criticism. According to Gillespie (2010), literary criticism is a discipline for interpreting, analyzing, and evaluating literary works. This study analyzes social action in literary work for its data and does not use human instruments as objects of analysis in research studies.

The data source in this research is a novel by Chinua Achebe entitled "*A Man of The People*". This novel was first published in 1966, then republished by Penguin Book in 2016. It consists of 13 chapters and 140 pages. The researcher analyzes this book based on sentences, words, and dialogues which according to the researcher are in accordance with the problem of this research. However, currently there are e-books in pdf format that make it easy for readers to download and read them. Therefore, the researcher used the e-book as research data in this study.

In this study, the researcher collected data in several steps. The first step, the researcher read the novel *A Man of The People*. The next step, the researchers reread the novel again, as well as classify the social action elements contained in the words, phrases, sentences and dialog of the novel. Then in the next step, the researcher quotes sentences that have been previously classified in the novel. And at the last step, the researcher made a conclusion.

In the data analysis technique, the researcher uses the sociology of literature method into the data to analyze the main characters in the novel. For data classification, researchers used Max Weber's Social Action Theory. Max Weber divides Social Action into 4 types, there are instrumental-rational action (Zweck Rational), value-rational action (Wert Rational), traditional action, and affective action. At the end, after conducting data analysis, the researcher provides conclusions from the research.

FINDINGS & DISCUSSION

There are two main characters in the novel *A Man of The People* who have different goals throughout the story. They are Mr. Nanga and Odili. Due to the different goals between the two characters, they have different roles as well. Mr. Nanga as a former teacher in a village called Anata, who is now a politician and minister of culture and Odili is a teacher in Anata's school. Of the many actions between these two main characters, there are actions related to individuals so that they achieve their respective goals. These actions are called social actions.

The Forms of Social Actions between Mr. Nanga and Odili

Social actions are divided into four forms, namely instrumental-rational action, value-rational action, traditional action, and affective action. They are further grouped into

two, namely rational social action and irrational social action. Rational action includes instrumental rational action, while irrational action includes value rational action, traditional action and affective action. These forms of social actions are going to be the basis for researchers to determine the actions of Mr. Nanga and Odili, which later researchers can find out how the use of social actions on the two main characters to achieve their main goals both in politics and socially.

Instrumental Rational Action (Zweck Rational)

Instrumental rational action is based on efforts to achieve goals as efficiently and effectively as possible. Each individual always has a different goal through the calculation of the advantages and disadvantages associated with the possibility to realize it. Weber explained that “instrumental action is present as a way to achieve an individual goal using tools as a helper to achieve the individual's goals” (Weber, 2009).

The first instrumental action was shown by Mr. Nanga who doesn't want to lose in the next election by not deducting the wages of the coffee farmers who make up the majority of the work in his village. On the other hand, Mr. Nanga as The Prime Minister ordered the National Bank to print the money he had specified. Have a look at the excerpt below:

Excerpt 1:

The Prime Minister said “No” to the plan. He was not going to risk losing the election by cutting down the price paid to coffee planters at that critical moment; the National Bank should be instructed to print fifteen million pounds. Two-thirds of the Cabinet supported the Minister. (p.3).

In his explanation, Odili revealed about Mr. Nanga “He is one of the pillars of this school,” (Achebe, 2013, p.7) said the Proprietor, who rarely praised Odili, suddenly said sweetly to Mr. Nanga in front of Odili. Also, Odili explained that “He had that rare gift of making people feel—even while he was saying harsh things to them—that there was not a drop of ill will in his entire frame.” (Achebe, 2013). Which indicates that how Mr. Nanga gains the trust of the people so that he can gain more votes from the people he has helped so that he can achieve his goal, he can be re-elected in the next election. Sunday Otim Esim has claimed that “corruption is instead supported and encouraged by society as a whole, which allows politicians to use public money for their personal gain” (Etim, 2004).

The second instrumental action was found when Odili explained that some of the ways that Mr. Nanga did to win the next election by building a road connecting the capital city of Urua and the village where Odili lives, namely Anata and adding a fleet of buses that pass through this road for people to have easier access to the capital city. Odili assumed that this was Mr. Nanga's plan for election, get a lot of supporters from remote villages, or it is just for the buses Mr. Nanga had bought. This can be seen when Odili explains about the road Mr. Nanga had built.

Excerpt 2:

I got to know a lot about this road which, incidentally, passes through my own village of Urua. At the time I was naturally sympathetic to Chief Nanga's plans for it, if not with his contempt for expert advice. But of course, Chief Nanga said the fellow hadn't been appointed in the first place for his expertise at all. And so, it went round and round. But none of these things was real news to me, only his saying that he had ordered ten luxury buses to ply the route as soon as it was tarred. Each would cost him six thousand

pounds. So, he had two good reasons for wanting the road tarred— next elections and the arrival of his buses (p.38).

To build roads and also increase the bus fleet, Mr. Nanga, of course, requires a large amount of funds to fulfill its objectives. Therefore, Mr. Nanga relies on the British people to finance his goals, this is said directly by Mr. Nanga when Odili visits his house. Mr. Nanga said himself that "It doesn't mean I have sixty thousand pounds in the bank," he hastened to add. "I am getting them on never-never arrangement from the British Amalgamated." (Achebe, 2013). From the words of Mr. Nanga can be seen that Mr. Nanga becomes a depiction of Africa's dependence through its own corrupt officials on foreigners (British).

The third instrumental rational is that Mr. Nanga is polygamous and decides to marry Edna, a girl who has just graduated from college and decides to marry Mr. Nanga to pay for the treatment of his sick mother. Odili knew this fact when Odili visited Edna at her house on the advice of Mr. Nanga told Odili to visit Edna and see how Edna's mother was. In the dialogue, Edna's father told Odili about his wife's condition in the hospital, he added that his wife's hospital fee was very expensive and he could not afford it because he did not plant coconut and cassava this year.

Excerpt 3:

"Sit down, teacher?" said her father, a little impatiently, I thought. Then turning to his daughter, he announced that I had a message from Bori. She turned her largish, round eyes to me.

"Nothing really," I said embarrassed, "Chief Nanga said I should come and greet you and find out about your mother."

"You may tell him she is still in the hospital," said Edna's father in a most unpleasant tone, "and that her medicine costs money and that she planted neither cassava nor cocoyam this year." (p.80).

From what Edna's father said, it can be seen that Edna's family is currently experiencing an economic crisis, moreover, Edna's mother, who is now in the hospital, requires a lot of money to recover. That's why Edna's father agreed to marry Mr. Nanga and Edna are none other than helping his wife's hospital fees with the money that Mr. Nanga. This is shown when Edna's father explains to Odili why he agreed to marry off his son to Mr. Nanga is not only for medical expenses and daily needs. Edna's father added that his "in-law" always provided him with enough for his family's daily needs. This can be seen in excerpt 4:

Excerpt 4:

This is the time to enjoy an in-law, not when he has claimed his wife and gone away. Our people say: if you fail to take away a strong man's sword when he is on the ground, will you do it when he gets up...?

No, my daughter. Leave me and my in-law. Hewill bring and bring and bring and I will eat until I am tired. And thanks to the Man Above he does not lack what to bring." (p.80)

This shows that the use of instrumental rationality by Mr. Nanga is to take advantage of the desperate situation of Edna. Mr. Nanga uses his money and power to achieve his goal of being polygamous and using Edna's father as a tool for Mr. Nanga. It can be seen from excerpt 4 above, how Mr. Nanga always sends daily needs for Edna's family which makes Edna's father even more convinced to marry Edna with Mr. Nanga.

The fourth instrument rationality occurs when Mr. Nanga tried to bribe Odili during the election campaign, at which time Odili was in opposition to Mr. Nanga. Mr. Nanga again uses his power as a corrupt ruler to try to give Odili scholarships to study abroad and considerable money, this is done as Mr. Nanga so that Odili would stop his actions against Mr. Nanga as the opposition in the election later. This can be seen from the words of Odili's father who was telling Odili.

Excerpt 5:

"... In spite of your behaviour Chief Nanga has continued to struggle for you and has now brought you the scholarship to your house. His kindness surprises me; I couldn't do it myself. On top of that he has brought you two hundred and fifty pounds if you will sign this paper..." (p.103).

However, Odili did not want to accept the offer from Mr. Nanga, as can be seen from the quotation below, Odili is not afraid to fight Mr. Nanga in the election later. Odili explained that not everyone could accept bribes, even though Odili knew where the money came from.

Excerpt 6:

"Do you want an answer? It is NO in capital letters! You think everyone can be bought with a few dirty pounds. You're making a sad mistake. I will fight you along the road and in the bush, even if you buy the entire C.P.C. I can see you are trying to cover your fear..." (p.104).

According to him the money was "dirty pounds" which here refers to the money that Mr. Nanga is the proceeds of corruption in the government. Mr. Nanga tries to terrorize the Odili family by imposing high taxes on the Odili family. Because of the high taxes given by Mr. Nanga, Odili's father could not afford to pay the tax. Instead, Mr. Nanga gives a deal to Odili's father's family.

Excerpt 7:

When I came back with my newspapers the next day, I was told that Councillor "Couple" had come to see my father with a promise that if he signed a certain document his recent tax levy would be refunded to him. The document merely sought to dissociate him from his son's lunatic activities; it also said that the so-called launching of C.P.C. in his premises was done without his knowledge and consent and concluded by affirming his implicit confidence in our great and God-fearing leader, Chief Nanga. (p.119).

This action is of course a deal that Mr. Nanga to stop Odili from running in the upcoming elections. The agreement is in the form of signing a document that allows Odili not to participate in the next election but his family is safe from high taxes. And of course, Odili won't accept this deal, because it goes against Odili's goal which is new era of cleanliness in the politics of our country.

The next act of Instrumental rationality is the extreme act of Mr. Nanga to stop Odili. Known Mr. Nanga commits attempted murder and slander on Odili. This is the last resort Mr. Nanga so that Odili does not participate in the campaign and the election later. When Odili accidentally saw how Mr. Nanga, at that very moment Mr. Nanga knew of his presence and chased Odili, until when Odili was intercepted and overthrown by Mr. Nanga. By the

time he woke up from his unconscious, Odili was already in the hospital surrounded by police who accused Odili of trying to kill Mr. Nanga with a firearm found in his car.

Excerpt 8:

But I kept at him until he said yes, I had been under arrest for being found in possession of dangerous weapons.

"Found, where? Who found me?"

"In your car. They said five matchets were found in your car and two double-barrelled guns. Anyway, they have now withdrawn the case." (p.124).

From the quotation above, it can also be seen that the extreme actions taken by Mr. Nanga not only happened to Odili but his comrade in arms, Max. On the same night that Odili fainted, Max - his friend who had helped in Odili's campaign - was killed in Abaga.

Excerpt 9:

That same night Max was killed in Abaga but I didn't hear of it either, until two days after; and then I wept all day that day, and the pressure inside my head returned and I hoped I would die, but the doctor put me to sleep. (p.125).

However, Odili only received the news two days after the incident. Mr. Action Nanga here is an awful act. To achieve his goal, Mr. Nanga is willing to carry out non-humanist actions by taking the lives of people who are not in line with his ideology.

The next known rationality is when Odili learns that the letter he sent to Edna never reached Edna. But the letter reached Mr. Nanga first before he threw it away, and it was unknown to Odili beforehand. Mr. Nanga hijacks the letter by reading what Odili wrote to Edna. With the letter, Mr. Nanga was able to find out what Odili's next move for the election would be and then use that information to fight back against Odili. Edna knew this until this story reached Odili's ears:

Excerpt 10:

"... It must be one of those the postmaster handed over to him."

"Postmaster? I don't understand."

"Oh, you didn't hear? The postmaster and the man are like this." She dovetailed her fingers. "He was passing all my letters to him."

"No! What a beast!"

"Have you ever seen a thing like that? It was only God that saved me from his hands." (p.128).

From Edna's story, Odili was angry with what Mr. Nanga did. Because this is one of Mr. Nanga's instrumental rational to win the election through dirty ways. That is, by hijacking Odili's letter and taking information through it so that he can fight back against Odili. In the quotation above, Edna also initially did not know what Mr. Nanga, but in the end, Edna gave up on telling Mr. Nanga, seen from Edna said "It was only God that saved me from his hands."

Instrumental Rationality does not happen to Mr. Nanga only, but Odili also performs acts of instrumental rationality for his personal interests. The interest is to marry Edna using money from his party. After the coup occurred in his country, Odili's party was

dissolved by the military, leaving some money left. After Odili recovers from the hospital, Odili marries Edna and takes her party money for the cost of the wedding. Odili's assumption was that the money was no longer used, knowing that the military had banned and dissolved parties from holding elections. This can be seen from Odili's explanation:

Excerpt 11:

I had already decided privately to borrow the money from C.P.C. funds still in my hands. They were not likely to be needed soon, especially as the military regime had just abolished all political parties in the country and announced they would remain abolished "until the situation became stabilized once again". They had at the same time announced the impending trial of all public servants who had enriched themselves by defrauding the state. The figure involved was said to be in the order of fifteen million pounds (p.129).

It can be seen from Odili's explanation above that he brought the party money of fifteen million pounds which he would later use to marry Edna. The role of money here is as a tool in Odili's instrumental rationality. Seeing that what Odili did was not far from what Mr. Nanga, which is taking what is not ours. Odili's actions were inappropriate because the money belonged to the party and not all of the money in the party belonged to Odili.

Traditional Action

Traditional actions are based on things that have been done for generations. This action refers to "a long-standing practice which is the original reason for the practice or action" (Faruk, 2017). In this traditional action, individual actions are shaped by a concern for maximizing efficiency such as instrumental rational action, or ethical principles such as value rational action, but by obedience that does not reflect established routines. It can also be said that this action is related to tradition.

The first traditional action was explained by Odili that his friend could not be on his side if he wanted to fight Mr. Nanga because of the similarities in their area of origin. Odili previously also explained that he was on a different side to Mr. Nanga then he imagined who could be on his side. It turned out that no one at the school where Odili taught could be on his side.

Excerpt 12:

But the teachers in that school were all dead from the neck up. My friend and colleague Andrew Kadibe found it impossible to side with me because he and the Minister came from the same village. Primitive loyalty, I call it (p.6).

All the teachers at the school where Odili teaches are too obedient to a government run by someone like Mr. Nanga. Not even his friend and colleague Andrew Kadibe would be on his side, for the reason he still lives in the same city as Mr. Nanga. That's why Odili calls that reason "Primitive Loyalty".

The next traditional action is Odili's explanation of the myth and is still believed by the people in his village to this day. At this moment, Odili explains that his father is a polygamist, and Odili is the son of his second wife. Unfortunately, Odili's mother died while giving birth to him. In the village of Odili, there is a myth that a child who is born safe while the mother dies will be called a child who brings bad luck or a child who does not bring good

luck. Even the community considers the child born to be a bad child. This can be seen when Odili tells this.

Excerpt 13:

My mother had been his second wife, but she had died in her first childbirth. This meant in the minds of my people that I was an unlucky child, if not a downright wicked and evil one. (p.24).

From the quotation below, the myth about the baby is still remembered by Odili as an adult. Even Odili understands some proverbs like the quotation above, where spilled water is likened to a dead baby, while a broken pot is a dead mother. Therefore, according to the people in the village, it is better for a baby who dies because it can still be replaced, than a mother who dies due to childbirth. This can be observed when there is a mother whose baby does not survive, the community tries to tell the mother to dry her tears.

The third traditional action can be seen from Odili's explanation of the hand signal that has existed for a long time in his community. At that time, Mr. Nanga misunderstood the hand signal, because several people he met did such things, so he told Odili. Odili explained that this hand signal is intended for someone as a sign of great honor and respect.

Excerpt 14:

"Did you say she was shaking her fist?" I asked. "In that case you got her meaning all wrong. Shaking the fist in our society is a sign of great honour and respect; it means that you attribute power to the person or object." (p.44).

The hand signal is "shaking the fist" which according to Odili, if someone gets the hand signal, then that person has power for the person who gave the hand signal. That way, some people who greeted Mr. Nanga with the hand signal, showed his respect to Mr. Nanga who has power and power.

Value Rational Action (Wert Rational)

Value rational action is based on an individual action that is considered good, right and is expected to be realized. This action also involves the strategic selection of means capable of effectively achieving one's goals. But the act of value rationality is pursued as an end in itself, not to achieve a hidden goal. These actions also "always involve 'orders' or 'demands' that force the individual to do the 'right' thing to do" (Faruk, 2017).

The rationality of values is first noticed when Odili explains why he prefers to be a teacher rather than a government worker. Most people in the country who have finished college will work in the government by driving a car, and have a free house from the government.

Excerpt 15:

For a person like me who simply couldn't stoop to lick any Big Man's boots it created a big problem. In fact, one reason why, I took this teaching job in a bush, private school instead of a smart civil service job in the city with car, free housing, etc., was to give myself a certain amount of autonomy. (p.15).

From the quotation above, Odili prefers to be a teacher in his village because Odili knows how government officials commit a lot of corruption and curry favor with each other

for promotion. This was also definitely contrary to the ideology of Odili who wanted autonomy or distance himself from the government at that time.

The second value rationality can be seen when Odili sees how luxurious Mr. Nanga and grateful for himself that he is not in the position of men like Mr. Nanga who has luxury while many people are starving outside his house. Odili said that Mr. Nanga who used to be in poverty and is now very rich can be persuaded back if he remembers his past. This was said by Odili when he visited Mr. Nanga.

Excerpt 16:

And maybe I should have thanked God that I wasn't. We ignore man's basic nature if we say, as some critics do, that because a man like Nanga had risen overnight from poverty and insignificance to his present opulence, he could be persuaded without much trouble to give it up again and return to his original state (p.32).

In the quote above, Odili says that he ignores human nature. Which basically humans like wealth and possessions more. Value rationality can also be seen when Odili refuses bribes from Mr. Nanga who told him to stop participating in the next election. Odili emphatically said that "... I would have thought it was better to start our new party clean, with a different kind of philosophy." (Achebe, 2013). Because of the philosophy and principles that Odili had to build his party, Odili's morale was shaped. This was proven when Mr. Nanga tries to bribe Odili with money. However, Odili refused Mr. Nanga firmly. And consider that the actions of Mr. Nanga are out of bounds.

Excerpt 17:

"Do you want an answer? It is NO in capital letters! You think everyone can be bought with a few dirty pounds. You're making a sad mistake. I will fight you along the road and in the bush, even if you buy the entire C.P.C. I can see you are trying to cover your fear. ..." (p.104).

The arrival from Mr. Nanga to bribe Odili is against the philosophy of the Odili party. Of course, Odili's response was to refuse the money, he wanted to continue his participation in the next election. Because according to him, his party is the only hope for people's safety from a corrupt government.

Another value rationality can be seen when Odili explains that the community did not take part in the decline of the government. Odili also did not blame the public for the military coup that took place. What actually happened was that there were large crowds of demonstrators and soldiers shedding blood during the election, to the point that the condition could not be handled. And there is no public reason for that happening. This is expressed by Odili through his explanation:

Excerpt 18:

No, the people had nothing to do with the fall of our government. What happened was simply that unruly mobs and private armies having tasted blood and power during the election had got out of hand and ruined their masters and employers. And they had no public reason whatever for doing it. Let's make no mistake about that (p.126).

From Odili's explanation above, it can be said that Odili did not blame the people for the decline in government. Odili also has the moral value of not blaming anyone for his actions. Because it would be contradictory if Odili blamed the community while his aim in running the election was to bring down Mr. Nanga and help people who are entangled in the chain of corruption that occurs in their country.

Affectual Action

This individual action is based on emotions or feelings. It could be said, "an impulsive act or display of uncontrolled emotions to weigh calculated means for certain purposes" (Faruk, 2017).

The first act of affection can be found when Odili cries reading the news about Mr. Nanga from a newspaper. In the newspaper written praise for Mr. Nanga which became a controversy according to Odili. Which Odili knew for himself that Mr. Nanga shouldn't have deserved such credit, knowing his reputation at the time in the government.

Excerpt 19:

In short, the Hansard boys wrote a completely new speech suitable to the boastful villain the ex-minister had become. For instance, they made him say he was "a brilliant economist whose reputation was universally acclaimed in Europe". When I read this, I was in tears—and I don't cry all that easily (p.5).

From the quotation above, it can be seen that Odili actually doesn't cry easily. But by the time he read the newspaper he was crying for some reason that Odili didn't believe what he had seen that Mr. Nanga was praised as a brilliant economist whose reputation was universally acclaimed in Europe, knowing that in the government of Mr. Nanga has committed many acts of corruption that have resulted in his people suffering and rampant poverty.

Another affective rationality can be seen when Odili is angry with Mr. Nanga finds out that Elsie – the woman Odili likes – has slept with Mr. Nanga at his house. At this moment, Odili's anger was at its peak, at first Odili only hated Mr. Nanga because he is a corrupt in the government, now personally Odili is hostile to Mr. Nanga. This is evidenced by Odili's dialogue and explanation, Odili angrily says

Excerpt 20:

"Don't touch me!" I eased my shoulders away like one avoiding a leper's touch. He immediately recoiled; his smile hardened on his face and I was happy." (p.63).

Not only angry, Odili also carried his personal revenge against other aspects related to the government led by Mr. Nanga. Odili combines personal anger because his lover has cheated on him with Mr. Nanga and anger over Mr. Nanga's corrupt leadership who causes his people to fall. Odili's anger made him scorn Mr. Nanga by saying:

Excerpt 21:

"What a country!", "You call yourself Minister of Culture. God help us." Odili continued explain "And I spat; not a full spit but a token, albeit unmistakable, one." (p.63).

From the quotation it can be seen that Odili is angry and fed up with Mr. Nanga. This is where the conflict between Odili and Mr. Nanga started, after Odili insulted Mr. Nanga, he

left Mr. Nanga to meet with Max – Odili's school friend- to discuss the formation of the party so that he can take part in the next election and drop Mr. Nanga from his position.

The next affective rationality is when Edna argues with Odili which makes Odili angry. According to Edna, the world of women is only limited to marrying a man, and this seems to be the goal of women. Edna naturally said that because at that time, women were only involved in passive work for development and employment policies, while those who filled in finance, training and technology were directed at men. Because at that time, men were still considered as the only ones who had to support the family and become the backbone for the family (Aguinaga, Lang, Mokrani, & Santillana, 2013). Of course, Odili was angry with Edna for her words about "That is the world of women." (Achebe, 2013). Also, Odili refuted the argument by asking Edna.

Excerpt 22:

"Rubbish! An educated girl like you saying a thing like that! Are you a Muslim or something?" (p.87).

Odili regretted that Edna married Mr. Nanga, while Edna is an educated girl, where Edna can take the opportunity to work and earn money from the job. Nor should Edna marry an old man like Mr. Nanga, because Edna's age is the same as Mr. Nanga and still too young to marry.

The rationality of affection can also be seen when Odili is angry with Max because he has received bribes from Mr. Nanga. According to Odili, the party he had just formed with Max had to be "clean" with a different philosophy from the previous parties.

Excerpt 23:

Not that it mattered; I would still have refused if it had been ten thousand. The real point surely was that Max's action had jeopardized our moral position, our ability to inspire that kind of terror which I had seen so clearly in Nanga's eyes despite all his grandiloquent bluff, and which in the end was our society's only hope of salvation. (p.113).

From the two quotations above, it can be seen the reason for Odili's anger towards Max when he received a bribe from Mr. Nanga. The first is that Max has ignored the philosophy of his party, and the second is that Max's actions have jeopardized his political moral position which, according to Odili, his political party is the hope for saving society and helping people from the terror of poverty.

The fifth rationality of affection can be seen when Odili feels flattered when he receives a letter from Edna – the woman Mr. Nanga, but Odili also likes it. Odili got the letter after he sent a letter to Edna first. Like someone who gets a love letter, Odili is very happy to receive the letter. This can be seen from when Odili speculated that Edna had sent a letter to Odili out of concern and also Odili had read the letter several times in several places in his house.

Excerpt 24:

It was dated yesterday. She must have been expecting me to mention it, or perhaps she was too concerned about my safety. I read it again standing up, then sitting down and finally lying on the bed, flat on my back. (p.97).

How Odili also pays attention to every little detail of his letter also makes it classified as affective rational. Starting from placing a dot to what made him fixate on the phrase "Sweet Dreams".

Excerpt 25:

Anyway, there were small compensations dotted here and there in the main body of the letter and I was prepared to place considerable weight on "sweet dreams". Altogether I felt a little encouraged to launch my offensive against Chief Nanga. (p.98)

From the quotation above, it can be assumed that Odili really likes Edna. This can be seen from how Odili noticed the last two words of the letter which read "Sweet Dreams". These two words meant a lot to Odili, because they could motivate Odili to drop Mr. Nanga during the election later. Moreover, it can be seen from Odili's direct words that say, "I wanted Edna now (if not all along) ..." (Achebe, 2013) which shows that Odili has a romantic interest in Edna. Some of this evidence has become evidence that Odili's action is a rational act of affection.

The rationality of the sixth affective can be seen from the anger of Odili's father who did not agree with Odili's actions against Mr. Nanga. According to him, Odili had humiliated himself in front of Mr. Nanga. Odili's father also deeply regrets Odili's actions, where Odili, who previously slept, ate and lived at Mr. Nanga's house, but now it seems as Odili betrayed Mr. Nanga. Odili's father's anger was not merely anger for no reason, but Odili's father was an employee in the government, which with Odili's actions, Odili's father's reputation and name could be bad in the eyes of the government. The anger and argument between Odili's father and Odili's father can be seen in the dialogue:

Excerpt 26:

How could you go to his house asking for his help and eating his food and then spitting in his face? ... Let me finish. You did not tell me any of these things—that you abused him in public and left his house to plot his downfall ... I said let me finish! It does not surprise me that you slunk back and said nothing about it to me. Not that you ever say anything to me. Why should you? Do I know book? Am I not of the Old Testament? ... Let me finish. In spite of your behavior Chief Nanga has continued to struggle for you and has now brought you the scholarship to your house. His kindness surprises me; I couldn't do it myself. On top of that he has brought you two hundred and fifty pounds if you will sign this paper. ... He held up a piece of paper (p.103).

From the quotation above, it can be seen that Odili's father tried to explain to Odili that what he had done was wrong. But Odili still denied the accusations from his father. This can be seen when Odili's father always says "Let me finish!" which shows that Odili's father's arguments are always refuted by Odili. Odili actually wanted to say what really happened, but because Odili's father had already expressed his anger at that time an argument broke out in front of Mr. Odili. Nanga, Odili chose to remain silent.

CONCLUSION & SUGGESTION

Some of the social actions taken by Odili as far as has been discussed above are value rationality and affection. This proves that Odili's moral value is higher to achieve his goals than using more efficient instruments that are counter-humanist such as instrumental

rationality. Odili's morale was formed to help the people and demote Mr. Nanga. Although Odili's goal of helping his people was stopped due to a coup by the military during elections in his country. Odili's social actions related to Edna are reflected in the novel, and it can be said that Odili's third goal is to be with Edna. Several social actions such as affective rationality and instrumental rationality lead Odili to Edna. Affective rationality acts as how Odili can express his emotions and feelings to Edna. Meanwhile, instrumental rationality acts as an efficient way for Odili to be with Edna, which is not allowed to do so.

Meanwhile, Mr. Nanga is more dominant in performing acts of instrumental rationality to achieve his goals. Therefore, he is willing to do anything to achieve his goals, even though instrumental rationality does not find the end of the road to victory. Instrumental rationality that emphasizes efficiency and effectiveness in its use, can be said to be non-humanist. Using instruments such as money, acts of violence, and humans by Mr. Nanga, it is not allowed to do so. The act of using the instrument, will only produce results that are not commensurate with the effort. In the end he was arrested by the military during a military coup in his country. Mr. Nanga was forced to step down by the army who staged a coup against the government and its corrupt government officials.

Another thing that other researchers need to consider if they want to use this novel as an object is, in this novel there are quite a lot of languages that seem to be Nigerian. Therefore, if the next researcher can't understand the Nigerian language, at least they can understand the narrative of the story, so that the researcher stays in the storyline. Further researchers can use psychoanalysis as a theoretical basis as a basis for research. Because there are many actions between the two main characters that can be analyzed using psychological theory. And maybe it can also become a new study with the theme of sociology which is analyzed using literary psychology theory.

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