

**SOCIAL ACTIONS OF THE MAIN CHARACTERS IN  
CHINUA ACHEBE'S *A MAN OF THE PEOPLE***

**THESIS**

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**DEPARTMENT OF ENGLISH LITERATURE  
FACULTY OF HUMANITIES  
UNIVERSITAS ISLAM NEGERI MAULANA MALIK  
IBRAHIM MALANG  
2022**

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**THESIS**

Presented to

Universitas Islam Negeri Maulana Malik Ibrahim Malang  
in Partial Fulfillment of the Requirements for the Degree of *Sarjana Sastra* (S.S.)

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2022**

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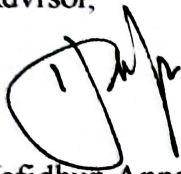
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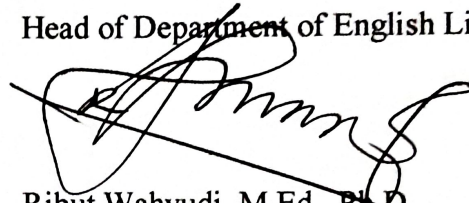
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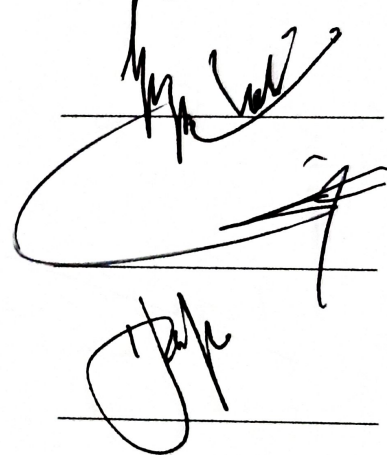
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## **MOTTO**

“You only live once, try to do your best to get ridho Allah S.W.T. and seize the moment. Be a person who can change the world better”.

## **DEDICATION**

I am glad to dedicate this research to:

All intellectuals who seek righteousness in the avenues of hope for the prosperity  
of the people.

All the people who love the researcher, especially my parents who've been giving  
their time to raise me as a person who will make them always proud.

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The last but not least, I want to join this trend, I want to thank me. I want to thank me for believing in me, I want to thank me for doing this hardwork, I want to thank me for having no days off, I want to thank me for never quit, I want to thank me for always being a giver and try to give more than I receive, I want to thank me for trying more right than wrong, I want to thank me for just being me all the time.

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Moh. Doan Andika Pratama

## ABSTRACT

Pratama, M. D. Andika. (2022). *Social Actions of The Main Characters In Chinua Achebe's A Man Of The People*. Undergraduate Thesis (*Skripsi*). Department of English Literature, Faculty of Humanities, Universitas Islam Negeri Maulana Malik Ibrahim Malang.

Advisor: Hafidhun Annas, M.Hum.

Keywords: Sociology, Sociology of Max Weber, Social Actions

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The purpose of this study is to describe the social action form of the main characters in the novel *A Man Of The People* according to Max Weber's Social Action Theory and how they achieve their goal based on the social action theory. This research is important because this novel can open a new understanding of social action theory in a political perspective through the two main characters that have different political goals based on their social actions as individuals. The theory that will be used in this research is Max Weber's social action, social action is a conceptual benchmark for examining differences and similarities, as well as causal relationships, between social processes (Damsar, 2010, p. 35) which is focused on the main characters. The approach used is a sociological approach that focuses on literary works. Because the phenomenon of social action that occurs in society is often poured into literary works (Damono, 2004, p. 12). The method of this research is literary criticism. The research data is 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. Data collection is done by viewing and recording methods to get results and then proceed with discussion. The results obtained from this study are the social action of the main characters in the novel *A Man Of The People*: Max Weber's sociological study, that the four types of social action can be found in the main characters in this novel and how they achieve their own purpose based on their social actions. In the Rational-Instrumental action, Mr. Nanga did this 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. And for the affective action, Odili took 6 actions. 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 like Mr. Nanga did. But Odili's goals were not fully fulfilled because his country was overthrown by the Military and his party was dismissed.

## مستخلص البحث

براتاما , م. د. انديكا. (2022). الشخصية الرئيسية العمل الإجتماعي في تشينوا أتشيبي رجل الشعب.  
البحث الجامعي. قسم الأدب الإنجليزي, كلية العلوم الإنسانية, جامعة مولانا مالك إبراهيم الإسلامية  
الحكومية مالانج.

المشرف : حفيظ الناس, الماجستير

الكلمات المفتاحية: علم الاجتماع, علم اجتماع ماكس ووبر, العمل الإجتماعي.

العرض من هذه الدراسة هو وصف أشكال العمل الإجتماعي للشخصيات الرئيسية في رواية رجل من الناس وفقا لنظرية العمل الإجتماعي لمكس ووبر و كيف يحققون أهدافهم بناء على نظرية الفعل الإجتماعي. هذا البحث مهم لأن هذه الرواية يمكن أن تفتح فهما جديدا لنظرية الفعل الإجتماعي من خلال منظور سياسي. كيف يكون للشخصيتين الرئيسيتين أهداف سياسية مختلفة بناء على أفعالهما الإجتماعية كأفراد. النظرية التي سيتم استخدامها في هذا البحث هي نظرية ماكس ووبر للفعل الإجتماعي العمل الاجتماعي هو معيار مفاهيمي لفحص الاختلافات والتشابهات ، وكذلك العلاقات السببية ، بين العمليات الاجتماعية (دامسار ، و التي تركز على الشخصية الرئيسية. النهج المستخدم هو نهج اجتماعي يركز على الأعمال الأدبية. لأن 2010 ، ص 35) ظهرت الفعلة الإجتماعي التي تحدث في المجتمع غالبا ما تصب في الأعمال الأدبية ( دامونو , 2004 , ص 12). طريقة البحث هذه هي النقد الأدبي. تكون بيانات البحث في شكل مقتطفات من المحتويات المقدمة من خلال المحادثة و السرد كواقع اجتماعي و تصوير للأفعال الاجتماعية التي تقوم بها الشخصية الرئيسية في الرواية. يتم جمع البيانات من خلال طرق العرض و التسجيل للحصول على النتائج ثم يتبعها المناقشة. النتائج التي تم الحصول عليها من هذه الدراسة هي الإجراءات الاجتماعية للشخصيات الرئيسية في رواية رجل من الناس: دراسة ماكس ووبر الاجتماعية , أن الأنواع الأربعة من الأفعال الاجتماعية يمكن العثور عليها في الشخصيات الرئيسية في هذه الرواية و كيفية أهدافها الأهداف الخاصة على أساس أفعالهم الاجتماعية بعض الإجراءات الاجتماعية التي اتخذتها أوديلي هي قيمة العقلانية والمودة في الإجراء العقلاني-الآلي ، أجرى باك نانجا هذا الإجراء سبع مرات ، بينما استخدم أوديلي الحركة الآلية مرة واحدة فقط. في الإجراءات العرفية ، وجد أن هناك ثلاثة أعمال تتعلق بالتقاليد أو الإجراءات التي تم تنفيذها من جيل إلى جيل. في الفعل العقلاني للقيمة ، وجد أن هناك أربعة إجراءات ، تم تنفيذها جميعها بواسطة . هذا يثبت أن القيمة الأخلاقية لأوديلي هي أعلى لتحقيق أهدافه من استخدام بستة أعمال أوديلي وللأفعال العاطفية ، قام أوديلي أوقات أكثر فاعلية مضادة للإنسانية مثل العقلانية الأداة كما فعل السيد نانجا. لكن أهداف أوديلي لم تتحقق بالكامل لأن بلاده أطاح بها الجيش وتم طرد حزبه

## ABSTRAK

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Pembimbing: Hafidhun Annas, M.Hum.

Kata Kunci: Sosiologi, Sosiologi Max Weber, Tindakan Sosial

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Tujuan dari penelitian ini adalah untuk mendeskripsikan bentuk aksi sosial para tokoh utama dalam novel *A Man Of The People* menurut Teori Aksi Sosial Max Weber dan bagaimana mereka mencapai tujuannya berdasarkan teori aksi sosial. Penelitian ini penting dilakukan karena novel ini dapat membuka pemahaman baru tentang teori aksi sosial dalam perspektif politik melalui kedua tokoh utama yang memiliki tujuan politik yang berbeda berdasarkan tindakan sosial mereka sebagai individu. Teori yang akan digunakan dalam penelitian ini adalah teori tindakan sosial Max Weber, tindakan sosial merupakan tolak ukur konseptual untuk menguji perbedaan dan persamaan, serta hubungan sebab akibat, antara proses sosial (Damsar, 2010, hlm. 35) yang difokuskan pada tokoh utama. Pendekatan yang digunakan adalah pendekatan sosiologis yang menitikberatkan pada karya sastra. Karena fenomena aksi sosial yang terjadi di masyarakat sering dituangkan ke dalam karya sastra (Damono, 2004, hlm. 12). Metode penelitian ini adalah kritik sastra. Data penelitian berupa petikan isi yang disajikan melalui percakapan dan narasi sebagai realitas sosial dan penggambaran tindakan sosial yang dilakukan oleh tokoh utama dalam novel. Pengumpulan data dilakukan dengan metode melihat dan merekam untuk mendapatkan hasil kemudian dilanjutkan dengan diskusi. Hasil yang diperoleh dari penelitian ini adalah tindakan sosial tokoh utama dalam novel *A Man Of The People*: kajian sosiologis Max Weber, bahwa keempat jenis Tindakan sosial dapat ditemukan pada karakter utama dalam novel ini dan bagaimana mereka mencapai tujuan mereka sendiri berdasarkan tindakan sosial mereka. Pada aksi Rasional-Instrumental, Pak Nanga melakukan aksi ini sebanyak 7 kali, sedangkan Odili hanya menggunakan aksi instrumental satu kali. Dalam tindakan adat ditemukan ada 3 tindakan yang berkaitan dengan tradisi atau tindakan yang dilakukan secara turun temurun. Pada tindakan rasional nilai ditemukan ada 4 tindakan yang semuanya dilakukan oleh Odili. Dan untuk tindakan afektif, Odili melakukan 6 tindakan. Ini membuktikan bahwa nilai moral Odili lebih tinggi untuk mencapai tujuannya daripada menggunakan instrumen yang lebih efisien yang kontra-humanis seperti rasionalitas instrumental seperti yang dilakukan Pak Nanga. Namun tujuan Odili tidak sepenuhnya terpenuhi karena negaranya digulingkan oleh Militer dan partainya dibubarkan.

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## **CHAPTER I**

### **INTRODUCTION**

This chapter will discuss the background of the study, problems of the study, the significant of the study, scope and limitations, and definition of the key terms,

#### **A. Background of The Study**

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, p. 12). 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, p. 156). 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 and how the main characters which are Mr. Nanga and Odili achieve their purpose based on their social actions 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.

There are several previous studies that researchers used for this research. For the previous study which has the same object as this research, there are several previous studies that analyze the politics in the novel such as the journal entitled "*A Political Analysis of A Man Of The People by Chinua Achebe*" which analyzes the political systematics in the novel. (Kareem, 2017), and "*Political Slogans in Achebe's A Man Of The People*" which analyzes the political slogans used in the

novel (Ezeife & Igwebuike, 2021). Several other research themes, such as the analysis of the leadership of post-African independence leaders in the novel, are found in the journal entitled "*A Critical Analysis of Post-Independence African Leadership in Chinua Achebe's A Man Of The People*" (Dadja-Tiou, 2018), an analytical journal about censorship in novels as a medium of learning for students entitled "*Censorship out Classroom Instruction in: A Case Study of Chinua Achebe's A Man Of The People.*" (Azodo, 2020) The previous studies mentioned above used the same research object as this study, significant differences can be seen from the theories and methods used in this study.

Regarding previous studies related to theory, the researcher uses several journals and theses. These journals and theses will be references for researchers to apply the same theory, namely social action theory, to find out the forms of social action. The first thesis is entitled "*The Social Action of Main Characters on Jessica Shattuck's The Women In The Castle*" (Kusumohastuti, 2020), the second thesis is entitled "*Aksi Sosial Tokoh Utama Novel The Punk karya Gideon Sams: Tinjauan Sosiologi Sastra*" (Hasbi, 2020), next there is a journal entitled "*Aksi Sosial Tokoh Utama Pria dan Wanita dalam Tenggelamnya Kapal Novel Van Der Wijck Karya Hamka: Perspektif Max Weber*" (Muharni, 2017), the fourth is entitled "*Aksi Sosial Husna dalam Novel Lovely Hana Karya Indra Rahmawati Berdasarkan Sudut Pandang Max Weber*" (Basid & Niswah, 2018), next journal entitled "*Aksi Sosial Tokoh Raden Mas Said dalam Novel Sri Hadid Jojo Perspektif Sambernyawa Max Weber*" (Pancari & Renggani, 2021), the last of which is a journal entitled "*Aksi Sosial Tokoh Utama dalam Novel Kerumunan Terakhir Okky Madasari.*" (Triani,

Zulfahita & Jamelda, 2018). Previous studies that have been mentioned above use the same research theory and analysis to find the forms of social action by main characters, significant differences can be seen from the objects used in this study and the second problem of the study.

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. How the two main characters have different political goals based on their social actions as individuals.

### **B. The Problems of The Study**

From the explanation of the background of the study above, the researcher formulates several problems of the study, including:

1. What are the forms of the social action performed by Mr. Nanga and Odili in Chinua Achebe's *A Man Of The People*?
2. How did Mr. Nanga and Odili use their social actions to achieve their purpose in Chinua Achebe's *A Man Of The People*?

### **C. Significance of The Study**

The researcher hopes that this study will contribute and give information to the audience about the study of the novel "*A Man Of The People*" by Chinua Achebe to receive a better understanding of the social action of the individual.

#### **D. Scope and Limitation**

To avoid leaving the topic of discussion, the researcher must have scope and limitations. The researcher focuses on analyzing the social actions carried out by the main characters which refer to Max Weber's which relates to social phenomena in society.

#### **E. Definition of Key Terms**

**Social Action** : Human actions that can affect other individuals in society and have a specific purpose.

**Politic** : All affairs and actions regarding the government of the country or against other countries.

**Politician** : People who are in politics.

## **CHAPTER II**

### **REVIEW OF RELATED LITERATURE**

This chapter will describe the literature relevant to Social Action research and sociological approaches. Starting with the definition of Sociology of Literature which is divided into three, namely Sociology of The Author, Sociology of Literary Work, and Sociology of The Reader. Then there is an explanation of Social Action theory by Max Weber which is divided into four namely Instrumental Rational Action, Value Rational Action, Traditional Action, and Affective action.

#### **A. Sociology of Literature**

In the world of literature, sociology has a connection with life, which mostly consists of social reality. How sociology is a part of literature, can be seen from the many literary works that raise the theme of life, both imitating nature and the subjective world of humans. Wellek and Warren (2014) once revealed that literature is a social institution that uses the medium of language, in which traditional techniques such as symbolism or mantra are social, this is because literature is a convention and norm of society. In primitive society, we cannot know the difference between poetry which is ritual, magic, work, or play. (p. 98). From this it can be seen that literature and sociology have the same relationship regarding traditions, conventions, symbols, myths, types of literature, and norms that exist in society.

Because literary works have a relationship with people's lives and at the same time are able to have an influence on society, society greatly determines the value of literary works that live in an era. Regarding this, society needs a tool to

examine how people's lives are raised in literary works and how relevant it is to the real social conditions at that time. The tool that is the biggest role in conducting social research can be called sociological studies, sociological studies aim to receive a complete picture of the relationship between authors, literary works, and society. The Sociology of Literature approach that is currently being carried out focuses its attention on the documentary aspect of literature which is based on the idea that literature is a mirror of its era. Meanwhile, writers themselves are members of society who are bound by certain social statuses and are influenced by the social environment that shapes and raises them (Ma'ruf & Nugahani, 2017, p. 136).

Sociology of Literature comes from the innovation of the structuralism approach which is considered to have ignored the relevance of society as the origin of literary works. The sociology of literature approach assumes that literature must function the same as other aspects of culture. Literature and society as an inseparable part of the system as a whole, therefore literature must be returned to the community owner. Also in the Sociology of Literature, literary works are seen as socio-cultural documents that record the socio-cultural reality of a society at a certain time (Ma'ruf & Nugahani, 2017, p. 133).

The impact that will be generated in society regarding the study of sociology of literature will be able to provide new understanding and new sources of insight for each of these communities. Because literature actually displays a picture of life, and life itself is a social reality that includes relationships between communities, between communities and individuals, between humans, and between events that occur in a person's mind (Lowenthal, 2020). Also, the sociology of literature

research opens up insight to see the history of the social conditions of society at the time the literary work was written

Sociology as an approach to literary works that can consider and view literary works from social aspects can be divided into three relationships which are descriptive:

### **1. Sociology of The Author**

Sociology of the author is concerned with the social position of society and has something to do with the people who will read the author's writings, including social factors that can affect the author as an individual in addition to influencing the content of his literary work (Ma 'ruf & Nugahani, 2017, p. 135). In literary works, its creation depends on how the author intervenes in the work he makes, such as the thoughts of the author of a literary work that form a reality. One that can shape this reality is the author's sociological study which includes; social status, social ideology, social background, social position, target audience, literary livelihood (economic basis for literary production), and professionalism in writing. One of Ian Watt's classification about sociology of author's is the author's social context related to the social position of writers and the social influences surrounding the creation of literary works. In this case, research needs to pay attention to: (a) how the author gets his livelihood, (b) the extent to which the author considers his job as a profession, and (c) what society the author is aiming at. For example, Sir Arthur Conan Doyle, who is known as the author of the famous Sherlock Holmes, a mystery genre novel. In his new work entitled "Hound of The Baskervilles", he



wants to create a new nuance, namely in the horror genre which will later be at the horror-loving community.

## **2. Sociology of Literary Work**

Sociology of literary work is a sociological study that examines literary works in relation to social problems that live in society. The focus of attention from the sociology of literature is on the content of literary works, goals, and other things that are implied in the literary work itself on social problems (Wellek & Warren, 2014, p. 101). There are many literary works that examine literature that have a social theme, and one of them is a short story entitled “Two Friends” by Guy de Maupassant which tells the story of two friends who lived during the Franco-Prussian war, the background of this story is the social condition of the author at that time who was in wartime, and this story became one of his opposition to the war that harmed many people.

## **3. Sociology of The Reader**

Sociology of the reader is one of the sociological studies of literature that focuses on the relationship between literary works and readers. The areas of study include readership problems and the social impact of literary works, as well as the extent to which literary works are determined or dependent on social backgrounds, changes and social developments (Wellek and Warren, 2014, p. 105). In addition, it also examines the social function of literature examining to what extent literary values are related to social values. For example, the works of Umar Kayam and Ahmad Tohari which tend to be realism, conventional, talk about socio-cultural

issues, have a wider public, almost part of the Indonesian readers can enjoy their works.

As with scientists from other fields, sociology has a fundamental paradigm for sociologists. Previously, Ritzer in 1989 had defined a paradigm as fundamental for scientists about what is the subject matter that should be studied by a branch of science (Ritzer & Stepnisky, 2017 p. 12). Therefore, the paradigm of the fundamental issues in one branch of science according to the concentration of certain scientists. Ritzer also mentions that there are at least three major paradigms in sociology that each have their own uniqueness. These paradigms are:

a. Social Fact Paradigm

The concept of social facts is closely related to the name of Emile Durkheim in his work entitled *The Rule Of Sociological Method*. The definition of social fact according to Durkheim is something that is outside the individual and is coercive against him. Durkheim also distinguishes two social facts, namely material entities (material entities), namely goods or something that actually exists, and non-material entities (non-material entities), namely goods or things that are considered to exist. Then, Durkheim also distinguishes two basic types of social facts, namely: Social Structure and Social Institutions. There are two theories of these two basic types, the first is the theory of structural functionalism in which various structures and institutions in society are seen as a balanced relationship. Meanwhile, according to conflict theory, people are at different levels and in conditions of conflict with each other that occurs as a result of the use of coercion by the ruling group so that social balance can occur (Rudyansjah, 2015).

#### b. Social Definition Paradigm

The understanding of humans as people who actively create their own social life, also directs attention to how humans interpret their own social life or how they form real social life that is the point of view of the social definition paradigm (Susanto, 2016, p. 104). Research on this paradigm is much interested in social processes that flow from social definition by individuals. To be able to draw conclusions about most of the invisible intrasubjective and intersubjective that is stated by the actor, is a very important task for a researcher with a social definition paradigm. An example of this paradigm is the birth of Social Action theory by Max Weber who is interested in the subjective meaning that individuals give to what they do. In addition to social action theory, there are also two other theories that fall within the scope of the social definition paradigm, namely interactionism theory and phenomenological theory. Symbolic interactionism theory assumes that there is a thought process that bridges between stimulus and response, this is the difference between adherents of the social facts paradigm who assumes that automatic reactions come from outside themselves. While the phenomenological theory emphasizes the relationship between the reality of the social structure and the actions of actors.

#### c. Social Behavior Paradigm

The social behavior paradigm assumes that the behavior of individuals in the environment causes consequences or changes to subsequent behavior. Researchers and scientists who adhere to this paradigm consider freedom of thought as a metaphysical concept, they are able to make judgments and measurements with

a high degree of accuracy on the effects of changes in actor's behavior caused intentionally through experiments. Human behavior is very important in this paradigm, and all concepts of thought, social structure, and social institutions such as those that have existed in the two previous paradigms, according to this paradigm can distract us from human behavior (Susanto, 2016, p. 108).

As an addition, sociology of literature is research that focuses on human problems. Therefore, literature can also be said as a mirror of society, or considered as a copy of life, it does not mean that the entire structure of society can be described in literary works, only a picture of society's problems in general seen from the point of view of a certain limited environment. Sociology of literature is more likely to have a place in literary research because the sources used as references to find the relationship between problems in literary works and problems with society are easier to obtain.

### **B. Max Weber's Social Action Theory**

Social Action theory was born because Max Weber used the social definition paradigm as the basis for his investigation of thoughts that were subjective and non-subjective from social action and interaction (Susanto, 2016, p. 104). In his investigation, Max Weber suggested using the interpretative-understanding method or it can also be called the *Verstehen* method. By using this method, Max Weber can define social action as the subject matter of interpretive sociology. In short, this theory can be described as a type of behavior that is oriented towards individual behavior with other individuals who have meaning.

According to Weber (1913) the word "sociology" is a science of itself with an interpretive understanding of social action with causal explanations and of its course and consequences. While the word "action" according to Weber is defined as behavior that is invested with meaning, and when the two words are combined into "social action" means action oriented to the behavior of other individuals (Agevall & Swedberg, 2016, p. 313).

By definition, social action theory is an individual action that is directed or has meaning to another individual, or it can be said as an individual action that has an impact on other individuals (Agevall & Swedberg, 2016, p. 313). Max Weber found that social action does not always have a rational dimension, but there are also non-rational actions carried out by people in various aspects (Damsar, 2010, p. 35).

Based on the social action itself, there are several types of individual social action, Weber (1947) classified social action into 4 types, namely instrumental-rational action, value-rational action, traditional action, and affective action. These four types aim to systematize the analysis of the interpretation of meaning, thus Weber clearly demonstrates a multidimensional approach to the problem of action. (Edles & Appelrouth, 2014, p. 156). 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.

## **1. Instrumentally Rational Action (Zweck Rational)**

Instrumental rational action, which is an individual action that is carried out based on conscious considerations and choices based on efforts to achieve goals as efficiently and effectively as possible (Damsar, 2010, p. 35). Therefore, it can be said, to achieve a certain goal and be applied in a situation with a plurality of means and ends where individuals are free to choose their means purely for the sake of efficiency. In instrumental rationality, we make other individuals as tools to achieve our goals, therefore many argue that this rationality is counter-humanist. An example of this rationality is when a businessman enters politics and participates in legislative elections just so that his business will develop more. So, the entrepreneur combines two aspects of life, namely business and politics, which is a very big opportunity compared to just doing business.

## **2. Traditional Rational Action**

Actions of traditional rationality are individual actions based on things that have been passed down from generation to generation, whether they are habits or traditions (Damsar, 2010, p. 35). These actions are carried out without conscious reflection and planning, an individual no longer takes into account the process and goals in advance but they will consider a condition or tradition that has been passed down from generation to generation. An example of this action is when an individual attends a traditional ceremony, or for example, when an individual chooses an English Literature study program because his parents used to choose that study program, or when an individual enters a tribe and finds some things illogically but the tribe still believes in it hereditary.

### **3. Value Rational Action (Wert Rational)**

The action of value rationality is an action that is based on something that is considered good, right and is expected to be realized (Damsar, 2010, p. 35). What is considered in value rationality is the absolute value and the final value for the individual. This type of action can be said to be classified as an act of value rationality if it fulfills three conditions, namely 1) There must be a conscious belief in a value, 2) There must be a plan for the realization of that value, 3) The behavior must be carried out regardless of the prospect of success (Agevall & Swedberg, 2016, p. 313). Examples of this rationality such as an individual telling the truth because it is a good trait in religion, or being a servant of Allah who hopes for heaven in the hereafter is a goal that is oriented towards absolute value and final value.

### **4. Affectual Action**

Affective rationality acts are actions based on emotions or feelings without intellectual reflection or conscious planning (Damsar, 2010, p. 36). These feelings or emotions include feelings of anger, fear, joy, and even love, which occur because they follow rational, logical and ideological considerations. An example of this action is when an individual is going through a phase of falling in love and when he receives a message from the person he likes, he feels happy and jumps for joy. It is not uncommon when an individual who is in love acts irrationally and logically.

## **CHAPTER III**

### **RESEARCH METHODS**

This section contains research design, data sources, data collection, and data analysis.

#### **A. Research Design**

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.

#### **B. Data Source**

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.



### **C. Data Collection**

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.

### **D. Data Analysis**

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 (Zwec 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.

## **CHAPTER IV**

### **FINDINGS AND DISCUSSION**

The following are findings and discussion related to the problem of the research, namely, how the forms of social actions are and how Mr. Nanga and Odili are achieve their purpose based on their social actions.

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.

#### **A. 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.

## 1. 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, p.67).

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).*

The policy certainly received a positive response from the community, which the community called Mr. Nanga with *A Man Of The People*. This was proven when Mr. Nanga was a guest at the school where he used to teach, and the principal praised him through the dialogue that took place between the principal and Odili.

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, p.57). 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, p. 294).

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, p.38). 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. He will 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 to 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 machets 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 rationality 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.

## **2. 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, p.32). 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.

**Excerpt 14:**

*Of course as soon as I grew old enough to understand a few simple proverbs I realized that I should have died and let my mother live. Whenever my people go to console a woman whose baby has died at birth or soon after, they always tell her to dry her eyes because it is better the water is spilled than the pot broken. The idea being that a sound pot can always return to the stream. (p.25)*

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 15:**

*“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.

**3. 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, p.32).

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 16:**

*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 17:**

*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, p.72). 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 is out of bounds.

**Excerpt 18:**

*“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 19:**

*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.

#### **4. Affectual action**

This individual actions 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, p.31).

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. Which Nanga 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 20:**

*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 21:**

*“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 22:**

*“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, p.41). Of course Odili was angry with Edna for her words about “That is the world of women.” (Achebe, 2013, p.87). Also Odili refuted the argument by asking Edna.

**Excerpt 23:**

*“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 24:**

*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 25:**

*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 26:**

*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, p.95) 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 if 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 27:**

*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 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. . . .” 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.

**B. How Mr. Nanga and Odili achieve Their Purpose based on Their Social**

**Actions**

Individual social actions in the context in which they act and accept the goals can be interpreted from how they behave with each other. These actions can

be seen from the two main characters in the novel *A Man Of The People* as discussed in the previous sub-chapter. Mr. Nanga and Odili each have their own way of achieving their goals by using actions that are categorized as social action theory as a tool. The following is a discussion of how social actions can help Mr. Nanga and Odili to achieve his goal.

### **1. Mr. Nanga**

In the novel, Mr. Nanga is a former school teacher who became the most approachable politician in the country. But his position is not in accordance with the actions he did to his people. His country became a place where “leaders who were supposed to fight for the people, became traitors after gaining power, and sacrificed their country for the comfort of the middle class” (Dwivedi, 2008, p.3). He often brings hope and sympathy to his people just to get more votes for the next election. That is his main goal in this novel, which is that if he has been elected in the next election, then he can take public money for his personal project. All social actions that he does will lead to the achievement or failure of his goals.

In the novel, it is explained that Mr. Nanga was an educated person, so he was able to reach his current position. He studied abroad, in a small college in the U.S. and this becomes a criticism for Max. For Mr. Nanga, education is a means to gain more “. . .political power at the expense of the uneducated masses to serve in government” (Neimneh & Abussamen, 2017, p. 22). Some of the mortal benefits that he got while serving in the government, which were obtained by his social actions in achieving his goals.

In this novel there are also some of Mr. Nanga's small goals that are related to his privilege. These small goals will also become a big role for the main goal, like threads that are collected which will later become clothes. These goals are polygamy and self-enrichment. For Mr. Nanga, polygamy is an easy thing to do. With his position and wealth, he could choose a woman who could be his wife, and that woman was Edna. Edna, who needs money for her mother's treatment, is forced to marry Mr. Nanga so that his mother can recover. This can be seen from the contents of Edna's letter to Odili

**Excerpt 28:**

*“Where is he going to find all the money the man has paid on my head? So it is not so much that I want to be called a minister's wife but a matter of can't help.” (p.97).*

It can be seen that his wealth comes from public money which he uses to enrich himself. His wealth can be seen from “. . . our ministers' official residences is that each has seven bedrooms and seven bathrooms, one for every day of the week.” (Achebe, 2013, p.32) This wealth will become his main strength to face Odili and do whatever it takes to win in the next election.

One of the uses of money from the wealth obtained by Mr. Nanga is a project he did to attract the attention of the people by building roads and adding a bus fleet with the intention that residents have easy access to the capital. The purpose behind this development is none other than for the sake of the next election, this is evidenced when Odili said

**Excerpt 29:**

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

This plan was made on the basis of Mr. Nanga, if the road to the capital is complete, then the masses of his supporters in the village can gather to support him. In that way, later he will be re-elected as a minister. This is one of instrumental rationality by Mr. Nanga in achieving his goals, as effectively and efficiently as possible.

Mr. Nanga's opportunity to take advantage of his wealth can also be seen from his social actions. This opportunity was definitely open to him during the campaign. He used instrumental rationality in various ways to win the election. When he finds out that his opponent is Odili, he tries to persuade Odili to stop his actions by giving him some money. The money was given to Odili as a bribe so that Odili would not interfere in his affairs and stop his campaign with Max. Of course this can be categorized as value rationality, which is the act of giving money/brining as a tool or instrument used by Mr. Nanga to achieve his goal of stopping Odili he was re-elected in the next election.

Mr. Nanga's way to stop Odili is not just a bribe, he goes to extremes to achieve his goal. The method used in this novel is still related to instrumental rationality which is discriminatory and degrading, you could say with non-humanist actions. The first, Mr. Nanga discriminated against by giving the Odili family higher taxes. This of course puts pressure on Odili, because behind the tax there are conditions,"if he signed a certain document his recent tax levy would be refunded to him." (Achebe, 2013, p.119). Of course this is nothing but to stop Odili from his main goal. Another action came more extreme, namely the attempted assassination of Odili. As a person in power, this action could have been carried out by Mr. Nanga, especially in a situation where he felt his position was threatened by Odili's

actions. This action could be rational according to Mr. Nanga, because he will use any instrument to achieve his main purpose.

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. Because expectations about how other people and objects in the environment will behave affect instrumental rationale, these expectations are used as requirements or means of achieving the actor's carefully considered, reasonable objectives (Weber, 2019, p. 24). This is what causes Mr. Nanga took actions that –you could say- did not reflect moral values. From the beginning of the novel, Mr. Nanga didn't show how he was using his rationality before Odili explained some of the things Mr. Nanga do. The peak use of Mr. Nanga instrumental rationality can be seen during the conflict. The conflict involved Odili, who was his opponent at the time of the election. Since the goal is to be re-elected in the election, Mr. Nanga uses instrumental rationality to achieve his goals.

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 this novel, Mr. Nanga uses money as a tool to achieve his goals such as building his personal projects using public money, while the money can be used for the benefit of the poor. The use of humans is also a way of Mr. Nanga to achieve his goals, such as convincing people to re-elect him in the election by not lowering the wages of coffee workers but

asking banks to print more money, and donating to the schools he once owned. Acts of violence were also shown by Mr. Nanga as instrumental rationality, by trying heinous things like killing in order to achieve his goals. As Mr. Nanga from the beginning of the story to the end who selfishly wants to take control of the government in order to get the privilege of wealth and polygamy.

Although 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. So far, it can be concluded that the purpose of Mr. Nanga is completely unattainable, both in his goal of serving again as a minister or polygamous by marrying Edna.

## **2. Odili**

Samalu Odili is a young, inexperienced teacher whose idealistic goal is to demote Mr. Nanga and make the people of his country better with his social actions. At the beginning of the novel, we can find out that Odili likes his former teacher who is now a famous politician, Mr. Nanga. Mr. Nanga offered Odili a scholarship to study abroad with the aim of preparing Odili to become a government official. Therefore, Mr. Nanga invited Odili to stay at his house and discuss the matter. After arriving at Mr. Nanga, “Odili's intention to take the scholarship given by Mr. Nanga to him collapsed after seeing the harsh reality he saw” (Neimneh & Abussamen, 2017, p. 23).

When Odili first came to Mr. Nanga, Odili was disappointed in Mr. Nanga. Everything is revealed through the luxury of Mr. Nanga is known to be the result of Mr. Nanga's corruption. This can be seen from the words of Odili



**Excerpt 30:**

*Because the man was a minister bloated by the flatulence of ill-gotten wealth, living in a big mansion built with public money, riding in a Cadillac and watched over by a one-eyed, hired thug. (p.66).*

In his social action related to value rationality, Odili is grateful that he is not in Mr. Nanga who has luxury while many people are starving outside his house. Odili ignores the basic human nature of wanting luxury and possession. It was from this social action that Odili built his desire to stop Mr. Nanga to participate in the next election.

At first it was just a wish without action, because Odili was still not enough to stop Mr. Nanga. It did not last long after Odili saw Mr. Nanga and Elsie –the woman he loves- sleep together. There was a real change in his personality when he stated that he couldn't think of the rapid transformation that happened to his country even himself after he saw what happened, also added to the rationality of affection from Odili in the form of his anger towards Mr. Nanga. Immediately after the incident, Odili left Mr. Nanga goes to his friend Max's house to form a party that aims to uproot and stop Mr. Nanga in the next election.

Together with Max, Odili formed a party that was expected to bring down Mr. Nanga resigned from his position and reconstructed the government so that no one would be harmed. Personal anger and morality – both of which are social actions – became the motivation for him to launch a political campaign against Mr. Nanga. Meanwhile, Max who is more practical than Odili has good relations with British men and accepts a bit of corruption to clear the way for elections by receiving money from abroad. Meanwhile, Odili, who knows this, is afraid that their

morality and symbolism as a “hope of salvation” for the people will be swept away by a petty corruption from Max.

The small corruption incident did not end with receiving money from abroad, but continued with Max receiving bribes from Mr. Nanga. At that time Mr. Nanga comes to Max and Odili with the intention of bribing them to stop their actions to participate in the election. Max and Odili have different resolutions on this matter. The first, Max responded by accepting the bribe but still he continued his participation in the election. Max uses his practical logic again, by accepting the money, according to Max can increase their campaign capital. On the other hand, Odili responded to Mr. Nanga with affective rationality, namely anger. Because according to him, the party he forms must be clean, with a different kind of philosophy. This shows that the rationality of values in Odili is still firm, because Odili knows that his party will become the hope of the people.

All of Odili's attempts to stop Mr. Nanga and make his country better is not in vain. Odili who in the end was able to enlighten people's minds by revealing the reality of Mr. Nanga, told them about public money being misused for personal gain. Even if he has to face some obstacles that can take his life. For example, at the peak of the campaign, Mr. Nanga attempted to assassinate Odili to stop the electoral competition. But Odili managed to survive the attempted assassination of Mr. Nanga, but not with Max who was killed by Mr. Nanga. After Max's death, Odili gave Max the title of hero of the country. This is also a form of value rationality considering that Max has played a major role in efforts to cut the chain of corruption that has existed in his country since independence. Not long after the

incident, the government fell in a military coup that took place. And Odili was finally able to marry Edna – Mr. Nanga- in exchange for his discontinued party.

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. Value rationality in this case wins over instrumental rationality in achieving the goals of the two main characters in this novel. Value rationality, which is actually the action of an individual to another individual, can be said to be an action based on moral values, and this action can be seen from Odili who at the beginning of the novel, the readers were led by Odili's character who was always cynical towards Mr. Nanga, but it turns out that behind his attitude there is a reality that is – you could say – sad and annoying for the people under a government in which there are people who have continued the chain of corruption since the independence era. For this reason, 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 goals were not fully fulfilled because his country was overthrown by the Military and his party was dismissed. But Odili welcomed the coup because corrupt government officials were no longer in control of the country. Although his attempts to take control of the government had to fail because he was no longer able to run his party. At least, Odili's social actions sparked resistance from the people who opposed the government. The resistance is expected to be able to reshape people's thinking to be more concerned with the government system, so as not to

cause a return to the chain of corruption. Military takeovers are not always bad, after all, before the political machine in this novel has been damaged, then people take whatever actions are taken so that the political machine can be repaired and work later.

Odili also used the coup to marry Edna, who was the future wife of Mr. Odili. Nanga. 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. The act of instrumental rationality is when Odili marries Edna with money from his party which makes Odili feel guilty because he indirectly commits corruption, even though it is a small amount. However, corruption is still corruption no matter how small it is, if it is carried out continuously it will be a detrimental behavior for many people.

## CHAPTER V

### CONCLUSION

This chapter presents conclusions in the form of a summary of the research that has been done regarding social action theory and suggestions for researchers who will use the same research object as this research, namely the novel from Chinua Achebe entitled *A Man Of The People*.

#### A. Conclusion

Based on what has been described in the findings and discussion above, the researcher found that 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. Social actions are divided into four forms, namely instrumental-rational action, 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.

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.

## **B. Suggestion**

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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## **CURRICULUM VITAE**



Moh. Doan Andika Pratama was born in Banyuwangi, October 15th 1999. He graduated from MAN 1 Banyuwangi in 2018. He actively participates in activities and organizations on campus such as debate competitions in the Muwadda'ah event, 1st winner in musical competitions, also participates in Banyuwangi regional organizations (FKMB), the English Student Association (HMJ), became the CO in the English Festival, and participated as the committee of the national competition, namely the Maliki English Festival (MEF). He has a keen interest in music, traveling, books and tourism.