

## 1. Introduction: Tradition versus Modernity

In *No Longer At Ease*, the second novel of Chinua Achebe, a Nigerian writer has attempted to explore Nigerian history through fiction. This novel is set at the brink of Nigeria's independence. This novel vividly demonstrates the moral destruction of colonialism on Ibo society and culture. Published in 1960, the year of Nigeria's independence, *No Longer At Ease* is the excellent and the moving book by the world renowned Nigerian writer, Chinua Achebe. Nigerian born characters Obi Okonkwo and Clara migrate to England for higher study. They return to their native land where they face a double cultural situation. The present research is about the study of diasporic character's quest of cultural root and identity. Obi Okonkwo, Clara and William Green leave their country for the betterment of their lives. They settle down in the foreign land, where they face a double cultural situation. The cultural conflict between their native and adopted culture creates an identity crisis. They want to have pure cultural identity. They are between the two cultural aspects.

When *No Longer At Ease* opens, readers come to know that the main character, Obi Okonkwo, is on trial for corruption and bribery. The judge and the audiences wonder how such a promising young man could have made bad choices. Obi, whose mother has recently died and whose engagement to Clara has just ended, feels tears spring to his eyes. The novel then backtracks in time and tells the story of how Obi ended up in such a horrible situation.

We go back to Obi's return to Nigeria from England, where he was receiving an education at a British university. Obi meets Clara on the boat back to Nigeria. They built up a relationship quickly, and by the time Obi has got a job in the civil service, they are in love. Obi's return is marked by elaboration; the Umuofia Progressive Union, which gave him a scholarship (more like a loan) to go to school,

throws a huge party and welcomes him back as their local hero. In fact, the expectation is that Obi's repayment of his debt will allow them to send others to school, and his position in the civil government will place the whole region of Umuofia in a position of power within government. Through Obi, they may be able to get jobs. This expectation is seen as part of helping a member of his extended family, and accepting bribes is understood to be a necessary evil.

But Obi has other plans. He has no desire to play the role of the corrupt civil servant, accepting bribes in order to help others achieve their dreams of getting a scholarship or getting jobs. It is at this point that we begin to see how Obi differentiates himself from his kinsmen. He believes that African cultures will necessarily succumb to the "superior" cultural ideas, values, and systems of Europe and the West. This isolates him from his kinsmen and his family.

Obi begins to pay a monthly sum to the Umuofia Progressive Union to pay back his school loan, and he begins to send his parents a monthly sum of money, as well as pay for his brother's school fees and his mother's hospital fees when she is sick. Soon enough, Obi's finances are stretched beyond their capacity. It's partly that Obi doesn't plan well, but it's also partly that, in addition to meeting all the duties to the Union and to his family, he's expected to live a lifestyle becoming to his social status and government position.

Soon, Obi finds he doesn't have enough money to keep up. First, he buys Clara's engagement ring after she admits that she's osu and so he will never be able to marry her. (It's forbidden in Igbo culture to marry an osu, since the osu class is dedicated to a particular god.) Obi gives Clara an engagement ring and then considers that they are engaged. Then, after he turns down Mr. Mark's offer of money to make sure Mr. Mark's sister Elsie appears before the Scholarship Board (and then turns

down Elsie's offer to sleep with him for the same favor), Obi discovers that he needs forty pounds to pay for his car insurance. He hadn't even realized that there was an annual car insurance fee. So he goes to get a bank loan of fifty pounds. That night, Clara gets mad because he hadn't asked for her help.

The next day, however, Clara sends Obi fifty pounds and tells him to go pay the bank back. He doesn't, thinking perhaps he can make her take it back, knowing she'll insist that he keep it. Obi doesn't really want to give back the loan from Clara. The two make up and go dancing. Sounds like it'll be fine, right? It turns out that luck is just not with Obi. Obi's friend Joseph would say he's challenged his personal god, his *chi*, to a wrestling match, and that's something you should never ever do unless you *want* to lose. While they are dancing, somebody enters their unlocked car and steals Clara's fifty pounds.

So now Obi owes Clara fifty pounds, and he still owes the bank fifty pounds. To top it off, his mother becomes so ill that she has to go to the hospital. Since Obi's parents live on the money Obi sends them, it's obvious who will be responsible for the hospital bill. Also, his father has indicated that there is something "serious" he wants to discuss with Obi. Obi realizes that the news of Clara – and her status as *osu* – has finally reached his parents.

Obi takes a two weeks' leave from his job. The job pays him twenty-five pounds for his leave, and Obi decides to pay for his brother's school fees out of that money, realizing that if he doesn't pay it now when he has the money, he won't have it in a few months when it's due. At home, Obi's parents confront him about his engagement to Clara. Though Obi's parents raised him as Christian, and though they shunned many aspects of Igbo culture up to that point, now his father simply insists he cannot marry Clara. He says that though Christians must give up part of their

indigenous culture and beliefs when they convert, this is not one of those things – it runs too deep in Igbo culture.

The reality is that Clara and her families are taboo. If Obi marries her and has children, what will happen to those children, socially and culturally? Obi may feel that the time is ripe to end certain cultural customs, but he has failed to understand how some traditions are so important to people that they cannot change overnight. Obi may feel isolated from his culture and kinsmen due to his education and his social status, but he is surrounded. He can't escape his culture, the judgments of his people, or their expectations. And worst of all, Obi's mother tells him that if he marries Clara while she is still alive, she will kill herself.

Obi returns to Lagos in a disturbed state of mind. Who wants to be responsible for their mother's suicide? He tells Clara that they must just lay low, but Clara understands what he isn't saying – that his parents will never accept their relationship. She breaks up with him. That's when Obi discovers she's pregnant. So now, he decides that he has to borrow money to pay for an abortion. When Clara is hospitalized due to an infection from the abortion procedure, Obi realizes that he has made a mistake. He sends Clara a letter and begs her to come back to him. But it is too late. Clara returns his letter unopened and she leaves Lagos soon after. Then his mother dies, and Obi sends all the money he can to pay for her funeral, but he stays in Lagos and doesn't go home for her funeral.

With Clara gone, and his mother gone, Obi sinks into a deep depression. He begins to let go of his former convictions. Apparently, it was Clara who kept Obi on the straight and narrow all along. Deeply in debt, with no one to keep him steady, and mourning his mother's death, Obi forsakes all his lofty principles and begins to accept bribes left and right. But he does maintain a certain impression of principles – he

refuses to accept bribes from people who don't have the minimum qualifications to appear before the Scholarship Board. Because he only accepts bribes from people who are going to appear before the Board anyway, he gets a reputation for following through on his bribes.

This novel raises the questions like why do the characters prefer modern way of living than traditional way of living, how does the cultural of migrated land affect the diasporic, why do migrated characters are unable to remain in the concrete cultural identity? Nigerian born characters, Obi Okonkwo and Clara go to England for the higher study. Obi Okonkwo leaves his native country with the money collected by the Umophia Progressive Union. He decides to study English literature instead of law. After he completes his study, he returns to Nigeria where he faces identity crisis. He wants to be free from geographical location and birth; he cannot continue his adopted culture i.e English culture. That's why, he falls in cultural dualism. He neither can adjust into the native Ebo culture nor can adopt English culture in Africa. He is bound to follow the features of both cultures; original and adopted. As a result, his cultural identity is spilt and fragmented.

This research believes that cross cultural exchanges help the immigrant characters to build their cultural identity in the new land. There are co- existence of Ibo and western cultural norms and values. They neither remain in Nigerian culture, nor completely avoid it to the status of English culture. In the culture of Ibo, life is governed by the tradition like older members of large extended family. African cultures affect the progress of assimilating British cultural environment.

This research offers the cultural conflict as the situation of identity crisis of migrated characters Obi Okonkwo, Clara and William Green. Conflicts between traditional and modern values are the process in which two cultures are trying to

merge which seems impossible. When the immigrants merge their native culture with the foreign culture, they form of new kind of hybrid culture. Characters like Obi, Clara and Mr. Green in this novel are affected by the cultural conflict more or less since Nigeria remains colonized under British colonization. This novel presents the colonial situation on the threshold of independence of Nigeria. Migration and colonization are also the process of lack of pure cultural identity which migrated characters are trying to attain through it is unattainable in the age of globalization.

The plot of *No Longer At Ease* exhibits Obi Okonkwo's quest for cultural identity. Obi Okonkwo born in an Ibo cultural family leaves Nigeria to England and lives diasporic life which is also the important feature of modernism. He also comes back to Nigeria after higher study. During his diasporic life in England, he is completely influenced by British notion of freedom and individuality. He falls in love with a girl, Clara who is osu girl and he fails to stand by her when his parents and his friends set themselves against their marriage plans.

As a single man, Obi feels odd from both cultures and faces the problem of identity crisis. The conflict between western culture and African culture values make him realize the family values. Obi impregnates his girl friend Clara, but later she refuses to meet him. The protagonist gets a job in the civil service. However, in his new role, he finds the way of government seems to be corrupted. Obi manages to resist the bribes that are offered to him, but when he falls in love with unsuitable girl- to the disapproval of his parents – he sinks further into emotional and financial problems. The lure of easy money becomes harder task for Obi.

In Nigeria, Obi feels lonely, isolated and weak character. Obi's father has four daughters and Obi is only the son of his family. Like his grandfather, Obi tries to prove his manhood by dominating women. Ibo society is also the male dominated

society. Clara finally breaks off the engagement when Obi fails to accept his responsibility towards her. The ancestors' norms and values influence him and he finds himself as a fragmented personality. He can adopt neither Ibo culture, nor western English culture. This realization raises questions in his present life, he attempts to find out, "who is he?" and "where he belongs to?" The relation between past and present makes his identity fragmented as he respects past and cannot return to it as a highly educated man.

Obi, with the help of fragmented and contradictory stories, comes to know the colonial history of Nigeria. Obi finds out that Nigeria is in the process of decolonization, but most of the top of government posts are occupied by the colonial masters or the Europeans. Obi is the son of Isaac Okonkwo, who repudiates his father's ancestral traditional and converts to the colonizer's religion. A recent graduate of British university, Obi no longer practices Christianity. His passion is education, achievement, and moral rectitude. Obi wants to clean up Nigeria and as he tells his friend Christopher, he knows how it should be done: "The civil workers are corrupt because of these so called experienced men at the top," said Obi (15).

Obi is in between two different cultures. He doesn't like to take bribe but the context made him to take bribe. In one hand, he is a learned man who has experienced modern civilization and scientific knowledge, on the other hand he returns to his Ibo culture. This is the contrast between traditional culture and modern culture.

In many ways Obi is more like the colonizers than his countrymen. Having spent four years in an abroad, he sees his country with new eyes, and finds it shabby. He will not allow the tribal council, his father, or ancient custom to dictate his behavior. He is independent and will make his own decision about education, money and whom to marry. His western learning tends to isolate him from his family and

friends. The members of the Umuofia Progressive Union do not understand his clothing, his speaking style, his taste in food, and especially his inflexibility (narrow-mindedness) when they object to his fiancée. His parents are hurt that he shows readily leaves ancient traditions. His boss likes Africans. It is clash of culture between new generation and old generation.

The story of the novel moves from the trial of Obi Okonkwo who takes bribes to supplement his income. He has high ideals, but fails to these ideals, and eventually accepts bribes, gets caught and is taken to the court. The main reason for Obi's downfall is his behavior towards Clara who has been trained as a nurse in England. He starts relationship with her on their way to Nigeria, not realizing that she is an *osu*—someone whose life is dedicated to the god. Despite his progressing view, Obi is still in the thrash of tradition when Clara declares herself as an *osu*. He fails to stand by her when the whole of his relatives and friends set themselves against their marriage plans. The protagonist of this novel, Obi is dominated by Mr. Green – a colonial administrator from England in Africa.

Obi is in – between the two different cultures. On the one hand, he is learned person, who has experienced modern civilization and scientific knowledge, on the other hand, he returns to his past Ibo culture. It is diasporic reality; he is in the constraints of diasporic world, entangled in the claim of past and present, he has hybrid identity. He is totally guided by the modern norms and values. He is in between two cultures; modern English culture and traditional Ibo culture.

*No Longer At Ease* has drawn the attention of many critics since its publication in 1960. The criticisms given to the novel are different according to different theoretical perspectives of different critics. A critic, Simon Gikandi regards



African American literature as a distinct phenomenon that does not correspond with English literature. He argues:

Achebe is the main who invented African literature because he was able to show in the structure of language of his first novel that the future of African writing did not lie in simple limitation of European form but in the fusion of such forms with oral tradition. Achebe is the conscious of African literature because he has consistently insisted on the power of story tellers to appeal to morality and humanity of their reader and to give life favor meaning (67).

Here the conflict between traditional norms and values and modern norms and values can be easily seen. The novelist shows the tension between the modern way of living and the traditional way of living. The characters like Obi, Clara and other minor characters want to live in modern world. But the parents of Obi prefer traditional way of living. Achebe exposes the bitter reality of African society in which so-called civilized European culture that dominates the norms and values of native society.

Achebe published his novel entitled *No Longer At Ease* in 1960 depicting the cultural scenario and its downfall. The novel projects cultural conflict of post independence era. In this regard, Thomas Biyi Bandel reflects the cultural dilemma of African American people: The major conflict of *No Longer At Ease* is the fact that Obi Okonkwo, the protagonist of the novel, is caught between two worlds: that of a traditional African and that of changing new world that live amidst two cultures: the English and African. A young man is caught in between traditions and the ways of the west in his homeland, towards the end of a colonial region; he is entrapped in the dialectic of differences and identity (94).

Achebe has played the role of novelist teacher through this writing about the real problems of Ibo society in this novel. The only method is writing about past to

make it aware. To spread his message, this novel must help to know about the native land and the native people. Now the world has become like a village and many people living in different corners of the world are in contact that is curious to know about native cultural heritage. As a result, Africans will know the existence of Africans culture and its values. The native people should understand the values in their lives and societies. So Achebe is known as a good social teacher.

*No Longer At Ease*, a classic novel of African literature has received a number of criticism from different critics. This book has been analyzed and evaluated from multiple perspectives such as: national, political, colonial and post- colonial parameters. Umelo Ojinmah presents the situation: “That fact that he went to England to study and has returned puts him in a peculiar position, one in which he will have to face the issue of a man torn between his own country and what he has learned in the hands of those who have colonized his country” (102).

Here the reader can notice the conflict between traditional norms and values and modern norms and values. The novelist shows the tension between the modern way of living and the traditional way of living. The characters like Obi, Clara and other minor characters want to live in modern world. But the parents of Obi prefer traditional way of living.

Achebe exposes the bitter reality of African society in which so-called civilized European culture that dominates the norms and values of native society. In the same way, Simon Gikandi clarifies that *No Longer At Ease* takes up a question of the exact authority of the custom and what spaces sustain it, given the challenging posed by the forces of colonialism, which is seeking the societies’ space with the autonomous culture.

Some critics have studied the novel as a tragedy, all about tragic flaw of protagonist Obi in term of assimilation of change in the society. In this regard, Olu Obafemi asserts his ideas that Obi is caught between the two extreme of culture, some in the in-between, where territory is being forged and where will follow in the post colonial world. Ibo culture, an autonomous realm of cultural heritage, occupies some false elements as well. For instance, human sacrifice and punishment regarding of ritual practice are some appropriate illustrations of cultural violence.

Though the society had changed certain rules, in term of maintaining peace and order, theory and practical contradicts that leads to consistency of violence with the Ibo cultural world. David Hoegebery claims:

Obi, therefore, returns back to Lagos and tell Clara has transpired. Clara becomes angry and breaks off the engagement, afterwards hitting at the face and thought she is pregnant. It is at this point when Obi arranges abortion. He does not have the money and needs to borrow it. Complication arises out of the operation, and Clara is hospitalized, after which refuses to see Obi (71).

Obi was born in hybrid family background in which parents had converted into Christianity from Ibo culture and religion. Obi locates in the portion of in-betweenness where he celebrates native cultural norms and values. He does not deny modernization. The chief editor of magazine says that Obi is an idealistic man. He sinks into emotional and financial tension due to the lure of money. It shows that a man lost in materialistic world.

Likewise, as a researcher, I find the conflict between traditional norms and values and modern norms and values. The novelist shows the tension between the modern way of living and the traditional way of living. The characters like Obi, Clara and other minor characters want to live in modern world. But the parents of Obi prefer

traditional way of living. Achebe exposes the bitter reality of African society in which so-called civilized European culture that dominates the norms and values of native society. Chinua Achebe was born in hybrid family background in which parents had converted into the Christianity from Ibo culture and religion. Achebe locates in the portion of in-betweenness where he celebrates native cultural norms and values. He does not deny modernization. The Chief of Editor of The Times Magazine says that Obi Okonkwo is an idealistic man. He sinks into emotional and financial turmoil due to the rule of easy money. It shows a man lost in cultural limbo. Nigeria is entering a new age of disillusionment under colonialism. He argues that Obi Okonkwo is an idealistic young man who thanks to the privileges of an education in Britain, now returned to Nigeria for a job in the civil service. However, in his new role, he finds that the way of government seems to be backhanders and corruption. Obi manages to resist the bribes that are offered to him, but when he falls in love with unsuitable girl- to the disapproval of his parents- he sinks further into emotional and financial turmoil. The lure of easy money becomes harder to refuse, and Obi is caught in a trap from where he cannot escape.

Showing a man lost in cultural limbo and Nigerian entering a new age of disillusionment, *No Longer At Ease* concludes Achebe's remarkable achievement categorizing three generations of an African community under the impact of colonialism, the first two volumes of which are *Things Fall Apart* and *Arrow of God*. Though the text has been analyzed through various perspectives, none of the critics have studied about the purposed topic. Though these critics have analyzed the novel through various perspectives, there exists a strong need to carry out research from the perspective of traditional norms and values versus modernity norms and values. The

present research attempts to carry out the research on the theoretical perspective from Achebe's Colonialist Criticism and Macaulay's Minute on Indian Education.

Obi Okonkwo had been steeling himself for three or four weeks against this moment. And when he walked into the dock that morning he thought he was fully prepared. He wore a smart palm-beach suit and appeared unruffled and indifferent. It is the problem of locomotion. And Obi had remained completely unmoved.

Mercifully he had recently lost his mother, and Clara had gone out of his life.

The central character Obi Okonkwo is the son of Issac Okonkwo, who repudiated his father's ancestral traditions and converted to the colonists' religion. A recent graduate of a British University, Obi no longer practices Christianity. His passion is for education, achievement, and moral behavior. Obi wants to clean up Nigeria and, as he tells his friend Christopher, he knows how it should be done: "The civil service is corrupt because of these so-called experienced men at the top," said Obi. "You don't believe in experience? You think that a chap straight from university should be made a permanent secretary?"

"I didn't say straight from the university, but even that would be better than filling our top posts with old men who have no intellectual foundations to support their experience."

"What about the Land Officer jailed last year? He is straight from the university (49)."

Obi desires the freedom and individuality and he avoids the traditional norms and values and adopts western materialistic culture. He forgets his father's prey, his mother's devotion towards religion. He left his own girlfriend, Clara and his family, his friends and member of the union.

Here, the protagonist Obi is caught red handed taking the bribe. It was a planning but Obi could not understand the situation. The conflict between physical and mental tension can be easily seen in Obi. The plan of a girl to cheat and insult him in front of other colleagues has played the worst role in the life of Obi. Here we can find the conflict between traditional values and modern values:

“He is an exception,” said Obi. “But take one of these old men. He probably left school thirty years ago in Standard Six. He has worked steadily to the top through bribery an ordeal by bribery. To him the bribe is natural. He gave it and he expects it. Our people say that if you pay homage to the man on top, others will pay homage to you when it is your turn to be on top. Well, that is what the old men say (32).”

Obi is in-between the two different cultures. He desires the freedom and individuality and he avoids the traditional norms and values and adopts western materialistic culture. He forgets his father’s prey, his mother’s devotion towards religion. He left his own girlfriend, Clara and his family, his friends and member of the union.

Here the conflict between traditional norms and values and modern norms and values can be easily seen. The novelist shows the tension between the modern way of living and the traditional way of living. The characters like Obi, Clara and other minor characters want to live in modern world. But the parents of Obi prefer traditional way of living. Achebe exposes the bitter reality of African society in which so-called civilized European culture that dominates the norms and values of native society.

Obi determines not to take the bribe but he is forced to do so because the circumstances make him do so. The luxurious life style, girl friend, travelling, and other expenses make him do so. He cannot manage his family members as well as his own life style from the money which he gets as a salary from the government. Here Achebe shows the total contrast between modern life and traditional life. The life

which old people are spending and the life which young people are spending are totally different.

At first everything seems to be going his way. His Western education has qualified him for one of the coveted “European posts” – a senior-level government job usually reserved for white people. He lives in one of the better districts of Lagos. He has a car, a driver, a houseboy, and a woman he loves. But Obi no longer belongs to anywhere. Obi Okonkwo leaves Nigeria to England and spends diasporic life. He also comes back to Nigeria after higher study. During his diasporic life in England, he is completely influenced by British notion of freedom and individuality. He falls in love with a girl, Clara who is osu and he fails to stand by her when his parents and his friends set themselves against their marriage plans. In many ways he is more like the colonizers than his countrymen. Having spent four years abroad, he sees his country with new eyes and it looks shabby. “What do the young men say, if I may ask? To most of them bribery is no problem. They come straight to the top without bribing anyone. It’s not that they’re necessarily better than others; it is simply that they can afford to be virtuous. Even that kind of virtue can become a habit” (8).

The novel exhibits Obi Okonkwo’s search for cultural identity. Obi Okonkwo was born in Ibo cultural family. Obi Okonkwo leaves Nigeria to England and leaves diasporic life. He also comes back to Nigeria after higher study. During his diasporic life in England, he is completely influenced by British notion of freedom and individuality. He falls in love with a girl, Clara who is osu girl and he fails to stand by her when his parents and his friends set themselves against their marriage plans.

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she refuses to meet him. The protagonist gets a job in the civil service. However, in his new role, he finds that the way of government seems to be corrupted. Obi manages to resist the bribes that are offered to him, but when he falls in love with unsuitable girl- to the disapproval of his parents- he sinks further into emotional and financial problem. The lure of easy money becomes harder task for Obi. In Nigeria, Obi feels himself to be isolated and weak character. Obi's father has four daughters and Obi is only son of Obi's family.

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Achebe has played the role of novelist teacher through this writing about the real problems of Ibo society in this novel. The only method is writing about past to make it aware. To spread his message, this novel must help to know about the native land and the native people.

Now the world has become like a village and many people living in different corners of the world are in contact that is curious to know about native cultural heritages.

As a result, Africans will know the existences of African culture and its values. The native people should understand the values in their lives and society. So Achebe is known as a good social teacher. This classic novel of African literature, has received a number of criticisms from different critics. This book has been analyzed and evaluated from multiple perspectives such as: national, political, colonial and postcolonial parameters. Umelo Ojinmah presents the situation: “The fact that he went to England to study and has returned puts him in a peculiar position, one in which he will have to face the issues of a man torn between his own country and what he has learned in the hands of those who have colonized his country” (23).

Here, as a researcher, I can notice the conflict between traditional norms and values and modern norms and values. The novelist shows the tension between the modern way of living and the traditional way of living. The characters like Obi, Clara and other minor characters want to live in modern world. But the parents of Obi prefer traditional way of living. Achebe exposes the bitter reality of African society in which so-called civilized European culture that dominates the norms and values of native society. In the same way, Simon Gikandi clarifies, *No Longer At Ease* takes up the question of the exact authority of custom and what spaces sustain it, given the challenge posed by the forces of colonialism, which is seeking the society’s space with the autonomous culture.

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some in the in-between, where territory is being forged and where other will follow in the post-colonial world.

Ibo culture, an autonomous realm of cultural heritage, occupies some false elements as well. For instance, human sacrifice and punishment regarding of ritual practice are some appropriate illustrations of cultural violence. Through the society had changed certain rules, in terms of maintaining peace and order, theory and practices contradicts that leads to consistency of violence with the Ibo cultural world. David Hoegebery, one of the critics says:

Obi, therefore, returns back to Lagos and tell Clara has transpired. Clara becomes angry and breaks off the engagement, afterwards hinting at the face thought he is present. It is at this point when Obi arranges abortion. He does not have the money and needs to burrow it. Complication arises out of the operation, and Clara is hospitalized, after which she refuses to see Obi (71).

Obi's inner feelings and works are tensions because of two realities; he goes to the pain of identity crisis. Here, conflict between traditional norms and values and modern norms and values occur. The novelist shows the tension between the modern way of living and the traditional way of living.

The characters like Obi, Clara and other minor characters want to live in modern world. But the parents of Obi prefer traditional way of living. Achebe exposes the bitter reality of African society in which so-called civilized European culture that dominates the norms and values of native society. Chinua Achebe was born in hybrid family background in which parents has converted in to Christianity from Ibo culture and religion. Achebe locates in the portion of in-betweenness where he celebrates native cultural norms and values. He does not deny modernization.

The chief of editor of *The Times Magazine* says that Obi Okonkwo is an idealistic man. He sinks into emotional and financial problem due to the lure of easy money. It shows a man lost in cultural midpoint. Nigeria is entering into disillusionment under colonialism. Obi Okonkwo is an idealistic young man who thanks to the privileges of an education in Britain, has now returned to Nigeria for a job in the civil service. However, in his new role, he finds that the way of government seems to be backhanders and corruption. Obi manages to resist the bribes that are offered to him, but when he falls in love with unsuitable girl-to the disapproval of his parents- he sinks further into emotional and financial problem. The lure of easy money becomes harder to refuse, and Obi becomes caught in trap he cannot escape.

Showing a man lost in cultural limbo, and Nigerian entering a new age of disillusionment, *No Longer At Ease* concludes Achebe's remarkable impact on the generation of an African community under the impact of colonialism, the first two volumes of which are *Things Fall Apart* and *Arrow of God*.

Though the text has been analyzed through various perspectives, none of the critics has studied about the purposed topic. Through these critics have analyzed the novel through various perspectives, there exist a strong need to carry out research from the perspective of hybridized subjectivity of immigrant people. It will be new way of reading the text for its better understanding.

This novel depicts the conflict between traditional values and modern values in Nigerian society which was first colonized by the British at the end of the nineteenth century. The protagonist Obi Okonkwo, a young man who returns home to Nigeria, after his studies in England finds that he has to balance his career ambitions, with the expectations of his family and tribe mates.

Through Obi's experience, the author explores the tensions in post colonial Nigeria, more especially the clash between modernity and traditional values. Borrowing the ideas from Chinua Achebe's "Colonialist Criticism", Thomas Babington Macaulay's "Minute on Education" (1835), and the compiled text of the Third Semester "Modernist Studies" this research assumes to carry out a survey of the tension between traditional Igbo culture and modern western values. Also this project aims to find elements which point out the Achebe's reinforcement of the difference between Africans and European ways.

*No Longer At Ease* explores the effects of modern urban environment which is contrasted with the ideas of rural customs and traditions. This novel can be seen as a display of the conflict as well as necessity between the traditional values and modern values. *No Longer At Ease* traces the long term impact of British colonialism in West Africa, which shows the social and economic dilemmas still existing and facing by modern people like Obi Okonkwo, Clara throughout the novel. The tension between traditional norms and values and modern values and its direct effect on the people of Umuofia can easily be seen in this novel. The main objective of this research is to assert the native cultural and traditional values in Nigerian society.

"I know my native; they are delighted with the way things are. It's only these half educated ruffians who don't even know their own people ...". He further writes "Colonialist Criticism is not always as crude as this, but the exaggerated grossness of a particular example may sometimes prove useful in studying the anatomy of the species..."

We now come to the gist of the matter. We have a fund to be employed as Government shall direct for the intellectual improvement of the people of this country. The simple question is what the most useful way of employing it is?" (37).

When Obi returns to Nigeria, he does not care about the traditional norms and values of his native society. He only pays attention towards his personal development and career rather than his family and society. The native culture such as communal harmony, placing society above self, respect for the old people as well as culture and tradition is very essential in Ibo culture which Obi lacks.

This novel traces the long –term impact of British colonialism in West Africa, dramatizes social and economic dilemmas still facing modern Africa and has helped lay a vital part of the language for important works of African literature that have followed. The book opens with the trial of Obi Okonkwo, referred to as Obi throughout the novel, who is accused of having accepted a twenty pound bribe. Then it jumps back in time to provide an account of how Obi ended up in that position. Thus we find out that he had been the recipient of a scholarship to study in England and that, following his return he took a job as a civil servant. Obi had a radical position against corruption and firmly believed in the young generation. A detail to be noticed is that the protagonist Obi, is the son of Issac Okonkwo. This novel shows different events like, Obi's romantic relationship, the death of his mother and a poor management of resources all transform Obi and lead to his accepting bribes to survive in the world he lived in.

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## 2. **Disinterestedness and Nothingness of the Protagonists Obi and Clara**

This novel opens with the trial of Michael Okonkwo, referred to as Obi Okonkwo throughout the novel, who is accused of having accepted a twenty pound bribe. Relevant to the building of a nation and its traces Obi's course of life as he fails to fulfill his own vision of personal and government integrity. Thus, Achebe presents us a number of forces allied against the building of a future strong nation. In particular these forces undermine a sense of humanity and unity, as in the narrow factionalism to which one pompous speaker pays tribute at a UPU meeting.

For three or four weeks Obi Okonkwo had been steeling himself against this moment. And when he walked into the dock that morning he thought he was fully prepared. He wore a smart palm-beach suit and appeared unruffled and indifferent. The proceeding seemed to be of little interest to him. Except for one brief moment at the very beginning when one of the counsel had got into trouble with the judge (1). The writer starts the novel with the entry of the protagonist Obi Okonkwo in front of Mr. Justice William Galloway, the Judge of Lagos and the Southern Cameroons, as a corrupted officer. He lowers his head like a charging ram and looks over his gold-rimmed spectacles at the lawyer.

A question arises; why is Obi standing in front of the Judge? Every town and village struggles at this momentous epoch in our political evolution to possess that of which it can say: This is mine. In Nigeria the government was 'they'. It had nothing to do with you or me. It was an alien institution and people's business was to get as much from it as they could without getting into trouble.

This selfish outlook clearly overlaps with the acceptance and practice of official corruption that the novel explores. From the very beginning that is in the opening scene alone we are told that civil servants frequently pay bribes to obtain a

doctor's certificates of illness for the day so that they might leave work and hear the verdict in Obi's bribery trial. The writer shows that the problem lies not entirely in corrupt practices but in the wide social acceptances of corruption.

In the novel official corruption is the main sign of the dissolution that is tied to the modern urban environment. Contrasted with the idea of urban decadence and volatility is the idea of rural piety and stability. The conflict tradition versus modernity also translates as the conflict between rural values and urban ones. Among the attraction of the city depicted in the novel are sophistication and variety, sexual freedom, and the availability of glamorous consumer items. The musical and erotic scene of the Lagos nightclub scene is vividly evoked in the novel.

*No Longer at Ease* also considers the seductiveness and the psychological and moral effects of desiring and acquiring expensive consumer items. Achebe views these matters from multiple angles. Obi's evening with Clara and friends at a Lagos nightclub, the author evokes a vital beauty in the atmosphere, especially in the high life music and dancing; this scene of real and potential erotic license, in which dance partners are interchangeable, is then followed shortly by Obi's nearly sexual encounter with Nora, a young teacher from Ireland. This is the first token of his fragile loyalty to Clara.

Prior to these events and almost immediately after he is appointed to his government post, Obi acquires a new Morris Oxford automobile, which becomes a focal point of Achebe's questioning of the materialism and uneven economic development that are associated with an urban, capitalist economy. Obi really cannot afford this car and its many related expenses (he even hires) but he considers neither delaying its acquisition nor selling it when his debt takes on alarming proportions. In this and other respects he finds himself in the position of so many people in customer

cultures: unable to live without debts despite the fact that he had made so much money.

This imbalance symbolized by Obi's car, is regarded as unhealthy for the future independent nation, which requires unity rather than leaders who use its wealth and formal education only to set themselves apart from the rest of the people. All this is suggested when someone waiting in a long line to see a doctor yells at Obi a telling rebuke in Pidgin for forcing himself ahead of the others: "You tink because Government give your car you fit do what you like? You see all of we de wait here and you just go in.... Foolish man. He tink say because him got car so derefore he can do as he like. Beast of no nation! (17)".

Obi reminds the reader of the immense gap existing between the few rich people and the multitude of the poor. This gap is highlighted in the second chapter when the writer juxtaposes the slum area in Lagos, where there is poverty but also a rich social mosaic, with the city's luxurious Ikoyi district.

Obi lives in the building in that district. In order to emphasize further the improper quality of urban hierarchy, it is later revealed that whereas he, a highly successful African in the senior civil service, lives in this building, all its other occupants are only "unimportant Europeans on the lower rungs of the service." Achebe questions the social exclusiveness signified by Ikoyi by likening it to "a graveyard" while characterizing the Lagos mainland, which includes the slums, as 'a bazaar'. However the author cannot be accused of glamorizing the lives of the poor in the city, as an evident in his description of the slum. "wide-open storm drain from which came a strong smell of rotting flesh from the remains of a dog which had no doubt been run over by a taxi" and its "night- soilman... trailing clouds of putrefaction" ( 47).

Further, at the end of the scene set in a Lagos nightclub, the writer presents the realities of urban blight and again of social division in relation to Obi's car. When returning to it after dancing, Obi and Clara find that the fifty pound in cash that was temporarily in the glove box has been stolen by the "half clad little urchins" whom they encountered when they parked the car earlier that evening. One child sought, perhaps on behalf of his group, a three pence tip for looking after the car but in principle Obi never gave anything to these juvenile delinquents page. The connection between Obi's car and the poverty of the children is not arbitrary. Rather it may be read as one of the novel's cautionary notes concerning freedom and prosperity: these cannot be enjoyed for long, either by the individual or the nation, if the poor are ignored.

Since its publication in 1960, Achebe's *No Longer at Ease* has been analyzed by a number of critics. Adana Campu (Bulletin of the Transilvania University of Brasov) in "Tradition versus Modernity in Chinua Achebe's *No Longer at Ease*" argues that this novel aims to find the elements which point out the Achebe's reinforcement of the difference between African and European ways. The novel explores the decadence of modern urban environment which is contrasted with the idea of rural piety and stability." She argues that Achebe in this novel comes up with the notion of colonialism. In the thematic level the characters, who are from traditional Ibo life are suffering because of the modern urban environment. Not only in thematic level but also in structural level there is the politics of colonial legacy where Achebe traces the long term impact of British colonialism in West Africa (Nigeria), dramatizes social and economic dilemmas still facing modern Africa.

Seyed Mohammad Mrarandi and Reyhane Sadat Shadpour from Tehran University, Tehran in “Education as an Ideological Instrument: A postcolonial Reading of Chinua Achebe’s *No Longer at Ease* states that:

“This paper is an attempt to reveal how education, as an ideological instrument, was used in colonizing African people in the light of Chinua Achebe’s *No Longer at Ease*. Colonialists have always used subtle and indirect ways to colonize nations before and after independence ... he has tried to depict the relationship between European education system and the corruption of the African people through this system (7).

The characters of *No Longer at Ease* are in the in-betweens of colonial and post colonial period. Not only in colonial period, colonialists have always used subtle and indirect ways to colonized nations before and after independence; one of these ideology. Education, as one of the most powerful ideological instruments, has been used in controlling nations and changing them into people who accept the rules of colonialists quite willingly.

Moreover M.R. Masubele from Department of African Languages, University of South Africa Pretoria , in “A Critical Analysis of Domestication in Makhambeni’s Translation of Chinua Achebe’s novel *No Longer at Ease* (1960) states that“Through translation the target reader is exposed to other cultures. Translators, therefore, have to use the target language to convey the source text message to the target reader... this article seeks to examine how Makhambeni uses Venuti’s domestication as a translation strategy, with the purpose of rewriting the original to conform to function instituted by the receiving system.”

In the novel *No Longer at Ease* M. R. Masubeli tries to study the gap between source language and culture language. Language is a medium through which the

source (original) text message is conveyed into the target language (receiving language). Thus, language and translation are inseparable. Likewise Bernardo Ferrara in her research paper the struggle for National Identity: Cultural and Ethnic Conflicts in Achebe's *Things Fall Apart* and *No Longer at Ease* evokes that; "By colonizing Nigeria in the early 1900s, the British ruled over a vast ethnicity diverse population. Their presence set about cultural and political changes which were decisive to determine Nigeria's future. In his novels *Things Fall Apart* (1958) and *No Longer at Ease* (1960) Chinua Achebe, one of the greatest Nigerian writers, show us the struggle present in a colonized Nigeria... this article points out and discusses the characters' struggle for national identity throughout these novels, comparing and contrasting the period and society in which each characters lives as well as their dismay.

In the same manner, in Quest Journals (University of Nigeria, Nsukka) Amechi Nicholas Akwanya in "*No Longer at Ease, The Crippled Dancer and the Labour of Sisypus*" argues that "Chinua Achebe's *No Longer at Ease* and T. Obinkaram Echewa's *The Crippled Dancer* are two different narratives from the point of view of their orientations. *No Longer at Ease* is the story of defeat and a fall from respectability to infamy, while *The Crippled Dancer* narrates the success story of a child overcoming odds connected to birth and upbringing on the one hand and hostility from the rich and powerful on the other." Through this journal, he shows the lives of the protagonists, fruitless.

### 3. Traditional values versus Modern values

Achebe is not unjust though as he admits to the merits of the city. It is through the work the city offers to migrants from Obi's home district of Umuofia that they are able to collect enough money to establish the scholarship that provides him with an education in England- an education that they believe will benefit them (especially if Obi becomes a lawyer) as well as Obi. The city is the source of other, government-sponsored university scholarship (including ones to England), and the benefits of such an education and of university education in general are undeniable: "It was rather sheer hypocrisy to ask if a scholarship was as important as all that or if university education was worth it. Every Nigerian knew the answer. It was yes. A university degree was the philosopher's stone" (105).

There are so few university scholarships as compared to the demand that men and women are willing to resort to monetary bribery, and some women offer their bodies, to obtain them. From this angle one problem with urban modernity in Africa is not the economic and educational opportunities themselves, but rather the scarcity of such opportunities. Such scarcity makes it rather likely that a person on Obi's position will fall into debt. Despite having found a relatively well-paid job in Lagos he is still bound by strong kinship affiliations, so the fewer the number of well-paid positions, the greater the portion of his income will go to family members.

One should also note the novel's descriptions of women wanting to obtain a scholarship by offering themselves to Obi who was in the position of helping them. It is another way of presenting the city as the site of immorality and decadence while the rural countryside is regarded as the site of virtues. An obvious contrast in this respect is offered by the singing. The only music in the city that the author depicts is that of the Imperial nightclub. The licentious nature of that music is reflected in its

suggestive lyrics and in the rather lewd dancing it inspires. On the contrary, in *Igwego*, when Obi leaves for England the Christian community members sing religious songs, while when he returns a group of non-Christian women perform a song teaching a moral lesson – the need to cherish the members of one’s family and place them before material wealth.

He that has a brother must hold him to his heart,

For a kinsman cannot be brought in the market,

Neither is a brother brought with money.....

He who has brothers

Has more riches than buy (129).

The simple virtues associated with the countryside and the people there are highlighted by the singing of both Christian and non Christian songs. Another contrast between the city and the country is presented by the scenes with the pillowcases.

When he is about twenty-one, Obi visits Lagos, for the first time, travelling the 500 miles from *Igwego*, his rural Igbo village in Umuofia, the city in order to take a plane to England for nearly four years of study. Through the protagonist Obi, the author explores the tensions in post-colonial Nigeria, more especially the clash between modernity and traditional values. He presents such characters to show the evil impact of the modernization like corruption, bribe, psycho fancy, mistreatment in the Nigerian society. The novel depicts the traditional values in Nigerian society. It depicts the modernism and its impact upon the characters to run their further life. Moreover, this research assumes to carry out a survey of the tension between traditional Igbo culture and modern western values.

Although this research shows the tension between traditional Igbo culture and modern western cultures in the Nigerian society, it doesn’t offer the solution to



prevent the effect of colonization. This research does not offer the board study of the assertion of the natives of the Nigerian society. Likewise it does not address the issues like Diasporas, mimicry, hybridity and etc. Given the nature of research, time and resources, this study neither provides the reason behind the evil purpose of Nigerian government nor offers an analysis of Achebe's relationship with the then government of Nigeria.

This novel makes a significant contribution in different aspects. First of all, this research brings out the negative impact of western values upon the life of the people. Secondly, it offers an evil nature of all kinds of mistreatment of the lower class natives by the upper class natives who are the psycho fancy of the colonizers. Thirdly, it shows how miserable the life will be if anybody has to suffer a lot by the action happened in the past. Lastly, it is also useful for those who want to study the conflict between traditional values and modernism and its effect in Nigerian society.

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Mercedes Bengoechea and Gema S. Castillo Garcia (Universidad de Alcala) in *Journal of English Studies*, II (2000) 19-34 in "The Semantics of Solidarity and

Brotherhood in Chinua Achebe's *No Longer at Ease*" argues that "We intent to shed new light on the role of Pidgin, one of the languages used by Achebe's characters in *No Longer at Ease*. We suggest that, contrary to what some literary critics have interpreted, Pidgin, far from being the language of triviality ... our analysis discloses a transfer of legitimacy from English to a communally owned Pidgin". Here the professors study about the Ibo language which is the main language used by Achebe's characters.

This novel traces the long –term impact of British colonialism in West Africa, dramatizes social and economic dilemmas still facing modern Africa and has helped lay a vital part of the language for important works of African literature that have followed. The book opens of with the trial of Obi Okonkwo, referred to as Obi throughout the novel, who is accused of having accepted a twenty pound bribe. Then it jumps back in time to provide an account of how Obi ended up in that position. Thus we find out that he had been the recipient of a scholarship to study in England and that, following his return he took a job as a civil servant. Obi had a radical position against corruption and firmly believed in the young generation. A detail to be noticed is that the protagonist Obi, is the son of Issac Okonkwo. This novel shows different events like, Obi's romantic relationship, the death of his mother and a poor management of resources all transform Obi and lead to his accepting bribes to survive in the world he lived in.

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experience, the author explores the tensions in post colonial Nigeria, more especially the clash between modernity and traditional values. This research assumes to carry out a survey of the tension between traditional Igbo culture and modern western values.

The characters like Obi Okonkwo, Clara Okeke and many others are affected by the modern norms and values. The effect of modernism is still everywhere in Nigeria. The more they try to escape from the modern western values, the more their individual life is affected by the corruption, bribe, mistreatment, psycho fancy by the upper class natives.

Through the protagonist Obi, the author explores the tensions in post-colonial Nigeria, more especially the clash between modernity and traditional values. He presents such characters to show the evil impact of the modernization like corruption, bribe, psycho fancy, mistreatment in the Nigerian society. This novel makes a significant contribution in different aspects. First of all, this research brings out the negative impact of western values upon the life of the people. Secondly, it offers an evil nature of all kinds of mistreatment of the lower class natives by the upper class natives who are the psycho fancy of the colonizers. Thirdly, it shows how miserable the life will be if anybody has to suffer a lot by the action happened in the past. Lastly, it is also useful for those who want to study the conflict between traditional values and modernism and its effect in Nigerian society.

#### 4. Conclusion: Adaptation of New cultural identity and its Failure

The novel, *No Longer At Ease* deals with the issue of immigrants' adaptation of new cultural identity. The adaptation is a process to take something, and use it as own. The immigrants Obi Okonkwo and William Green after their migration are unable to remain in their pure identity. They adopt third form of cultural identity in their foreign land. It includes the norms and values of their first and second culture. The third form of cultural identity. When *No Longer At Ease* opens, readers come to know that the main character, Obi Okonkwo, is on trial for corruption and bribery. The judge and the audiences wonder how such a promising young man could have made bad choices. Obi, whose mother has recently died and whose engagement to Clara has just ended, feels tears spring to his eyes. The novel then backtracks in time and tells the story of how Obi ended up in such a horrible situation.

We go back to Obi's return to Nigeria from England, where he was receiving an education at a British university. Obi meets Clara on the boat back to Nigeria. They spark up a relationship quickly, and by the time Obi has gotten a job in the civil service, they are in love. Obi's return is marked by fanfare; the Umuofia Progressive Union, which gave him a scholarship (more like a loan) to go to school, throws a huge party and welcomes him back as their local hero. In fact, the expectation is that Obi's repayment of his debt will allow them to send others to school, and his position in the civil government will place the whole region of Umuofia in a position of power within government. Through Obi, they may be able to get jobs. This expectation is seen as part of helping a member of his extended family, and accepting bribes is understood to be a necessary evil.

But Obi has other plans. He has no desire to play the role of the corrupt civil servant, accepting bribes in order to help others achieve their dreams of getting a

scholarship or getting jobs. It is at this point that we begin to see how Obi differentiates himself from his kinsmen. He believes that African cultures will necessarily succumb to the "superior" cultural ideas, values, and systems of Europe and the West. This isolates him from his kinsmen and his family.

Obi begins to pay a monthly sum to the Umuofia Progressive Union to pay back his school loan, and he begins to send his parents a monthly sum of money, as well as pay for his brother's school fees and his mother's hospital fees when she is sick. Soon enough, Obi's finances are stretched beyond their capacity. It's partly that Obi doesn't plan well, but it's also partly that, in addition to meeting all the duties to the Union and to his family, he's expected to live a lifestyle becoming to his social status and government position.

Soon, Obi finds he doesn't have enough money to keep up. First, he buys Clara's engagement ring after she admits that she's Osu and so he will never be able to marry her. (It's forbidden in Igbo culture to marry an Osu, since the Osu class is dedicated to a particular god.) Obi gives Clara an engagement ring and then considers that they are engaged. Then, after he turns down Mr. Mark's offer of money to make sure Mr. Mark's sister Elsie appears before the Scholarship Board (and then turns down Elsie's offer to sleep with him for the same favor), Obi discovers that he needs forty pounds to pay for his car insurance. He hadn't even realized that there was an annual car insurance fee. So he goes to get a bank loan of fifty pounds. That night, Clara gets mad because he hadn't asked for her help.

The next day, however, Clara sends Obi fifty pounds and tells him to go pay the bank back. He doesn't, thinking perhaps he can make her take it back, knowing she'll insist that he keep it. Obi doesn't really want to give back the loan from Clara. The two make up and go dancing. Sounds like it'll be fine, right? It turns out that luck

is just not with Obi. (Obi's friend Joseph would say he's challenged his personal god, his *chi*, to a wrestling match, and that's something you should never ever do unless you *want* to lose.) While they are dancing, somebody enters their unlocked car and steals Clara's fifty pounds.

So now Obi owes Clara fifty pounds, and he still owes the bank fifty pounds. To top it off, his mother becomes so ill that she has to go to the hospital. Since Obi's parents live on the money Obi sends them, it's obvious who will be responsible for the hospital bill. Also, his father has indicated that there is something "serious" he wants to discuss with Obi. Obi realizes that the news of Clara – and her status as *osu* – has finally reached his parents.

Obi takes a two weeks' leave from his job. The job pays him twenty-five pounds for his leave, and Obi decides to pay for his brother's school fees out of that money, realizing that if he doesn't pay it now when he has the money, he won't have it in a few months when it's due. At home, Obi's parents confront him about his engagement to Clara. Though Obi's parents raised him as Christian, and though they shunned many aspects of Igbo culture up to that point, now his father simply insists he cannot marry Clara. He says that though Christians must give up part of their indigenous culture and beliefs when they convert, this is not one of those things – it runs too deep in Igbo culture.

The reality is that Clara and her families are taboo. If Obi marries her and has children, what will happen to those children, socially and culturally? Obi may feel that the time is ripe to end certain cultural customs, but he has failed to understand how some traditions are so important to people that they cannot change overnight. Obi may feel isolated from his culture and kinsmen due to his education and his social status, but he is surrounded. He can't escape his culture, the judgments of his people,



or their expectations. And worst of all, Obi's mother tells him that if he marries Clara while she is still alive, she will kill herself.

Obi returns to Lagos in an agitated state of mind. Who wants to be responsible for their mother's suicide? He tells Clara that they must just lay low, but Clara understands what he isn't saying – that his parents will never accept their relationship. She breaks up with him. That's when Obi discovers she's pregnant. So now, he decides that he has to borrow money to pay for an abortion. When Clara is hospitalized due to an infection from the abortion procedure, Obi realizes that he has made a mistake. He sends Clara a letter and begs her to come back to him. But it is too late. Clara returns his letter unopened and she leaves Lagos soon after. Then his mother dies, and Obi sends all the money he can to pay for her funeral, but he stays in Lagos and doesn't go home for her funeral.

With Clara gone, and his mother gone, Obi sinks into a deep depression. He begins to let go of his former convictions. Apparently, it was Clara who kept Obi on the straight and narrow all along. Deeply in debt, with no one to keep him steady, and mourning his mother's death, Obi forsakes all his lofty principles and begins to accept bribes left and right. But he does maintain a certain semblance of principles – he refuses to accept bribes from people who don't have the minimum qualifications to appear before the Scholarship Board. Because he only accepts bribes from people who are going to appear before the Board anyway, he gets a reputation for following through on his bribes.

Chinua Achebe's other works also have played significant role in the formation of the post colonial African societies but in my view as a researcher this novel has played the most important role in the reformation of the societies after the colonization. The contrast between the modern societies and the traditional societies

has clearly shown in the novel. It has also made the people conscious about their culture, status, the way of living, society and its importance, family union, love and affection, the bad effects of glamorous life and so on.

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