

## **Imperatives of Political Leadership for National Development with Reference to George Orwell's *Nineteen Eighty Four***

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### **Abstract**

*This study objectifies a critical thorough investigation of Orwell's 1984 for the purpose of unearthing effective political leadership imperatives for national development in global democracies. Unearthing such political leadership imperatives is particularly necessary for the benefit of unstable democracies across the globe, which are expected to harness the findings of the study to realise socio-political stability and bid final goodbye to political instability and its concomitant aftermath of stagnating national development. 1984 is purposively selected for the study because apart from being a purely political novel, it is rich in socio-political ideas and practices associated with natural polities, even as Oceania remains a fictional nation. Moreover, Orwell, the author, is a leading English novelist whose literary canon identifies as a highly competent intellectual with ideas that cannot be neglected, especially his largely realistic political notions. The study anchors on two theoretical paradigms namely Altruistic Strategic Political Leadership and The Contextual Theory of Meaning. The first of the two paradigms provides apt insights into authentic political leadership. The second paradigm anchors the inferences that yield the target imperatives of political leadership capable of enhancing national development in global polities. A most fundamental imperative advanced in the study is exclusive democratic approach to political leadership. Democracy is granted exclusive ratification in the study as the only acceptable political leadership ideology, because it promotes general positive attitude to life and fosters individualism quite unlike totalitarianism as demonstrated in Stalinism, fascism, Nazism and constitutional or absolute monarchy which stifle individualism. Moreover, it is representative, participatory and people-oriented, meaning that in a democracy, power devolves from the people for the people, but entrusted to duly elected political office holders. To be sure of accelerated overall national development, global political leaderships are enjoined in the study to anchor their governments on communo-capitalism, an admixture of capitalism and communalism which is a humane brand of capitalism as opposed to its raw brand which is without human face.*

**Key words:** Imperatives, political leadership, totalitarianism, democracy, national development, *Nineteen Eighty Four*

### **Introduction**

*Nineteen Eighty Four* (1984, henceforth) is a most captivating popular creative work. It is Orwell's most captivating popular fiction, although it appears to be stylistically dry. That it appears to be stylistically dry does not mean that it is actually stylistically dry. It is rather a super rich garden of literary and linguistic styles as has analytically been established by Onyemelukwe (2006). Beyond its sweet stylistic paradox, the reason for its most captivating popular status is its typology coupled with its tactful creative title. Its typology identifies it strictly as a political novel and man being naturally a political animal is always interested in anything political. Its tactful creative title is indicative of the sensitive nature of its broad subject-matter namely the politics of the Soviet Union and that of other extreme right-wing dictatorships by extension such as Fascist Italy under Mussolini and Nazi Germany under Adolf Hitler. Its title is tactfully creative, because as a narrative, it criticises and lampoons the raw despotic government of the then Union of Soviet Socialist Republics (U.S.S.R.) before and as in 1948 the last two digits of which Orwell twists to arrive at *1984* as a title. Orwell considered the twisting necessary for the purpose of self-shielding. He needed to shield himself from the tyranny of Stalin, the then head of the Soviet Union whose tolerance for opposition or criticism was absolutely zero and whose totalitarian dragnets appeared to be ubiquitous.

Stalin's raw totalitarianism is hyperbolically mirrored in the fictional world of Oceania, the geographical setting of *1984*, obviously, to superlatively express Orwell's disgust for totalitarianism. Oceania's raw despotic government under the Big Brother regime is not in doubt. Consequently, Williams (1983:1) asserts that *1984* is about life in a world where no personal freedom exists. Rothbard (1986:4) corroborates Williams' assertion, stating that Orwell's fiction unfolds a party whose job is total exercise of power and it goes about its job with diabolic efficiency and ingenuity. Furthermore, Onyemelukwe (2006:1) observes that Winston Smith (Winston, henceforth) the protagonist of the novel, a man of 39, is disgusted with the world he lives in and is upset with the government of Oceania where Big Brother, a larger-than-life figure, controls the people, absolutely.

The scholarly insights on *1984* as contained in the second paragraph above evince the zero positive value of totalitarianism. In simple language, the insights show clearly that there is nothing good about totalitarianism. Totalitarianism is

completely vicious, and so, absolutely unacceptable, because it is an extreme right-wing political ideology. In the light of this value judgement, one will naturally be agitated regarding what political leadership imperatives for national development in a democracy are there to derive from totalitarianism, since it is synonymous with raw despotism. Such an agitation is valid. Nevertheless, it is common knowledge that honey ‘flows out of the stings of the bee.’ In other words, every adversity embeds viable seeds which can yield the treasures of life. Again, as a native Nigerian (Igbo) saying asserts, every misfortune is a teacher. These axioms incorporate the notion that, as vicious as totalitarianism is in Oceania as a fictional polity, a critical thorough investigation of *1984* will surely reveal significant useful political leadership imperatives for national development in global democracies, especially those of the second and third worlds. This hypothesis will analytically be most likely found to be valid in this study, because totalitarianism as a huge misfortune is certainly a most effective teacher. Democracy is discursively important in this study, because as analytically demonstrated by Onyemelukwe, Ogbechie and Ekechi (2014) it is the only acceptable political leadership ideology.

In view of the foregoing argument, this study objectifies a critical thorough investigation of Orwell’s *1984* for the purpose of unearthing invaluable political leadership imperatives for national development in global democracies. As already hinted, unearthing such political leadership imperatives is particularly necessary for the benefit of unstable democracies across the globe which are expected to harness the findings of the study to realise socio-political stability and bid final goodbye to political instability and its concomitant aftermath of stagnation of national development.

*1984* is purposively selected for the study, because apart from being purely a political novel, it is rich in socio-political ideas and practices associated with natural polities, even as Oceania remains a fictional nation. Moreover, Orwell, the author, is a leading English novelist whose literary canon identifies as a highly competent intellectual with ideas that cannot be neglected, especially his political notions which are very largely realistic. Before setting out to investigate *1984* in the analysis section for the political leadership imperatives targeted in this study, the next section of the study will first concisely clarify totalitarianism as a key concept in it. Thereafter, the theoretical paradigm on which the study anchors will be elaborately expounded in the following section.

### **Conceptual Clarification: Totalitarianism**

Totalitarianism, a political term as literarily expounded in *1984*, is obviously synonymous with autocracy, despotism, dictatorship, authoritarianism and absolutism. Outside *1984* it has the same meaning as expressed in the foregoing synonyms. Hence, in modern political perspective, totalitarianism is reflective of what obtains in a one-party state. In such a state the single ruling party is completely and totally in charge of both government and governance. In other words, the party leadership is supreme and personified in the chairman of the party. The party chairman, therefore, operates as an absolute monarch. An absolute monarch tolerates no opposition, and so, has no opposition. Thus, in principle, the party chairman controls party affairs, only but in practice he heads both the party and the government. This means that the physical head of government is his puppet. Nevertheless, in *1984* the office of the head of government and that of the party leader (chairman) are in the hand of one man: Big Brother. Hence, the government of Oceania is a raw totalitarian one. This makes Big Brother an absolute monarch, indeed. Consequently, he is the head of state both in name and in fact (Appadorai, 1975: 131).

Therefore, totalitarianism as a system of government is monarchical in nature and it does not matter whether or not the government of the state in question and party leadership are in the hand of one man. The sole object of a totalitarian government is absolute control just as obtains in a fascist state – the absolute control of whoever, whenever, wherever and however, i.e., complete emasculation of individualism. Hence, in Mussolini's expressive phrase the concept of a totalitarian state echoes 'all within the state, none outside the state (Appadorai, 1975: 463).

Totalitarianism as a system of government contrasts sharply with democracy and constitutional monarchy. In both, the substance of power is with the people (Appadorai, 1975: 131-132). This explication is aptly mirrored in Ogunna et al's (1988:77) assertion that:

Totalitarianism is applied to political systems characterised by absolute and total control of government and society through the application of instruments of modern technology and mass communication for the purpose of realising a single positively formulated goal of the state as identified by the leaders

Fascist Italy under Mussolini and Nazi Germany under Adolf Hitler, as well as the Soviet Union under Stalin, are examples of totalitarian states. As such, all of them have one common denominator: authoritarianism. Consequently, authority was exercised in each of them for the sake of the community, but was not derived from the community. Hence, one-party system characterised all of them and to consolidate their hold on power there was in each a combination in one person of the head of the party and head of the government (Appadorai, 1975: 476-477). In its raw form, totalitarianism, as evident in Nazi Germany under Hitler, accords no fundamental rights to individuals. Individuals merely have fundamental duties. In the words of Dr. Goebbels, its elaborate organisation essentially targets the uniform moulding of the will in the direction of national socialism to put down all independent rights, criticisms or oppositions (Appadorai, 1975: 470).

### **Theoretical Paradigms**

This study anchors on two theoretical paradigms: Altruistic Strategic Political Leadership and The Contextual Theory of Meaning. The first of the two paradigms, sourced from Onyemelukwe, Ogbechie and Ekechi (2014:88-89), provides apt insights into authentic political leadership. The second paradigm is transplanted from Onyemelukwe, Ogunnaike and Alo (2013:72-73) to anchor the inferences that will yield the target imperatives of political leadership capable of enhancing national development in global polities.

### **Altruistic Strategic Political Leadership**

An interesting definition of a leader by Maxwell (2014) states that a leader is one who knows the way, shows the way and goes the way. This definition can be segmented into two aspects: the cognitive and the pragmatic. The cognitive aspect of it comprises ‘... who knows the way’ and ‘... who shows the way,’ while the pragmatic aspect comprises ‘... who goes the way.’ So segmented, it becomes apparent that Maxwell credits intellectuality cum responsibility to a leader. Intellectuality refers to being knowledgeable; while responsibility means being ever ready to demonstrate exemplary leadership. Simply stated, the three segments of the definition in focus jointly assert that a leader should not only be an executive legislator, but also a champion of his/her legislations. In other words, it is imperatively expected of a political leader to always be the first to do that which he/she says ought to be done. In legal parlance, a leader must at all times and in all situations be subject to the rule of law. Hence, his utterances and actions must always be strictly guided by the statutes, policies, principles, maxims, rules, regulations and bye-laws put in place or co-opted by his/her leadership. In a popular metaphorical term, a political leader must never be a sacred cow and must

never harbour a sacred cow. For avoidance of doubt, it is hereby observed that the cognitive personality of a political leader as already expounded takes for granted the notion that such a leader should and must be a man or woman with clear-cut visions (foresights) and missions (specific goals).

The foregoing analytical reflection on the definition of a political leader certainly provides a useful insight about what is political leadership, namely, ideational and pragmatic acts of deciding, directing and championing beneficial lines of action for the led. This definition indicates that the baseline of leadership is the impulsion and expulsion of uncommon creative positive ideas just as it incubates painstaking sacrificial service to the led. Consequently, Odumegwu-Ojukwu (1989: 180) asserts that:

Service to a people is not a profession. It is a vocation and a leader must make a lot of sacrifices for it. A leader does not complain when things are not going too well since that is one of the occupational hazards. A leader must not try to cushion himself against the future by amassing wealth. Though the temptation is great, there is nothing more counter-productive in leadership than corruption. A leader, apart from constantly reassuring his people, must always make himself acceptable to everyone. To do this, he has to be above board in all his dealings.

One clear deduction from Odumegwu-Ojukwu's cogitation above is that leadership must be self-less. Self-less leadership translates to altruistic leadership and is the fundamental theoretical thrust of this exposition. To ensure altruistic leadership, 'the burden of leadership' must be thrust upon self-less leaders. Hence, selflessness is the sole determinant of who should be a leader rather than age, social class, sex, socio-economic status, religious affiliation and/or educational qualification. Nothing in the last quashed factor ratifies 'visionlessness' (ignorance or zero sense of direction) as a political leadership personality trait. This assertion is pertinent in view of the self-evident truth that educational qualification does not necessarily equate intellectuality or cognitive ability which bestows visionary capacity to a leader as incorporated in the hypothetical definition above. Nevertheless, it is not denied in this study that formal education, if effective, enhances cognitive ability, and is therefore, an asset to a political leader.

Just like educational qualities, political leadership qualities are expected to be effective. To be effective, such leadership must be strategic. Strategic political leadership is futuristic, anticipatory or proactive. For strategic political leadership to be in place, the leaders must foresee their leadership tasks well ahead of time and plan methodically for their result-oriented execution. This assertion means that strategic leadership in this regard entails strategic leadership planning with no loss of focus on immediate leadership imperatives. Note that strategic political leadership is sharply at variance with conventional political leadership which focuses solely on day-to-day leadership responsibilities. Ewedemi (2011:9-54) contains deeper insights on strategic institutional leadership which can rightly be appropriated for effective political leadership.

The following concise reference to Akpenyi and Onyemelukwe (2012:7) captures the working notion of political leadership in this study. The duo relies on Ohiwerei (2008) to conceptualise the essentials of this leadership type as reproduced below:

It is already pointed out that effective political leadership is a key determinant of national development. Effective leadership demands that servant-leaders be entrusted with positions of responsibility in the polity. Servant-leaders are those who see leadership as service and not as a means of corrupt self-enrichment. Such leaders must be result-oriented and continually be:

- (a) committed to moral (legal) excellence
- (b) committed to effective service delivery
- (c) committed to national economic growth
- (d) committed to giving: giving the society instead of doing otherwise.

– Maxwell's leadership postulations as cited by Ohiwerei (2008).

If in accordance with Maxwell's postulation (a), the political leaders of a nation must possess sound moral scruples, their education must embody impeccable moral instructions, which should constantly be refreshed by effective annual retreats.

Observe that the foregoing Akpenyi and Onyemelukwe's notion of political leadership is in tandem with Odumegwu-Ojukwu's notion of national leadership which is also anchored on servant-leadership:

A true national leader must be a servant to all and not servant to some but lord to others. He must not only rise above sectional interest but must be seen to have done so. In the new dispensation, ethnicity will be counter-productive and certainly not viable as a ladder to political power . . . . (ibid: 181).

By and large, taking together, the authorities cited in this theoretical permutation in addition to countless unreferenced ones, it is clear that leadership, if authentic, is conceptually altruistic and strategic, hence the compassionate call herein on political leaders and potential ones across the globe to make it a reality.

### **The Contextual Theory of Meaning**

The contextual theory of meaning is reputed to be the most reliable among other semantic theories such as the inferential, conceptual, componential and definitions theories of meaning.

The contextual theory of meaning is first credited to Malinowski (1923) an anthropologist and subsequently to Firth (1957), a linguist. The former conceptualizes meaning to be a function of two contextual variables: the contexts of culture and situations. To the latter, meaning is a complex of contextual relations appropriate to all levels of linguistic descriptions. He identifies these contextual relations to subsist among three variables:

- (a) The participants: persons and personalities
- (b) The actions of the participants: verbal and non-verbal actions.
- (c) The effects of the verbal actions, equivalent to the perlocutionary effects of J.L. Austin's (1962) speech act theory.

Relying on the notions of contextual impact on meaning, linguists have delineated two broad varieties of context: linguistic and non-linguistic contexts. The former derives from Firth's second contextual variable above, while the latter embeds Malinowski's contexts of situations and culture. Saeed (2003), Palmer (1981) and Alo (2004) note that contextual theory of meaning serves the purpose of unearthing underlying or implicit meanings, which this study aims at in order to generate political leadership imperatives pertinent to national development across nations.



### **An Analytical Panorama on Political Leadership in the World of 1984**

Obviously, political leadership in the world of *1984* is driven by totalitarianism as a political leadership ideology. The world of *1984* is synonymous with Oceania as a natural but fictional polity whose government and governance are unfolded in the literary text. The government and governance of Oceania are in the hand of Big Brother, the mythical Head of State of the totalitarian nation, most ably personified in O'Brien, the visible human head of government of the nation. In the light of the totalitarian posture of the Big Brother regime, *1984*, as already stated in the introductory section, is all about life in a world completely and totally devoid of personal freedom. Hence, broadly captured, Big Brother's singular aim and objective is constantly the obliteration of individualism in Oceania as well as the abrogation of truth.

Consequently, the Ministry of Truth and the Ministry of Love appear to be the only ministries in the government of Oceania, being indeterminately popular. The popularity of these two ministries in the Big Brother regime is indeed overwhelming despite their bitter paradoxical functions in the regime, because they constitute the unmistakable operational soul of the regime. Precisely, the two ministries, most contrary to the noble semantics of their names, are the oppressive tools exploited steadily by Oceanian government officials led by O'Brien to unleash unimaginable tortures including psychological captivity on both real and perceived enemies of government. For avoidance of doubt, enemies of government refer to those citizens of Oceania such as Winston and Julia identified as dissidents by government officials for holding righteous views which interrogate government's suppressive and segregative legislation.

Williams' (ND) accounts of the Ministry of Truth and Winston's office routines provide apt insights into the workings of the Big Brother regime. About the Ministry of Truth, he asserts as follows:

The Ministry of Truth is a place where history and facts – significant and insignificant – are re-written to reflect the party's utopian beliefs. They thoroughly destroy the records of the past. They print up new up-to-date editions of newspapers and books and they know corrected versions will be replaced by other re-corrected ones. Their goal is to make people forget everything – facts, words, dead people and the names of places.

Williams' account of Winston's office routines is as reproduced hereunder:

Winston Smith and his fellows at the Ministry of Truth spend their days re-writing the past. Most of the materials they were dealing with have no connection with anything in the real world, not even the kind of connection that is contained in a direct lie . . . . People guilty of crimes are erased from having ever existed . . .

Williams' two accounts above show, very clearly that in reality the Ministry of Truth is synonymous with the Ministry of Propaganda or the Ministry of Deception. Inversely, the Ministry of Love is a reciprocation of the Ministry of Torture. Hence, the Ministry of Truth functions to constantly obliterate the truth to pave the way for falsehood or untruths in Orwell's New Speak parlance just as the Ministry of Love functions to unleash indescribable inhuman torture on government enemies for the purpose of transforming them into friends of government. In view of this deduction, totalitarianism in relation to Oceanian government is sharply reciprocative of raw communism, nay, crude collectivism or inconceivable statism.

As a means of mind captivation, totalitarianism as demonstrated in the government of Oceania is so nauseatingly regimenting that Big Brother's interest extends to the family. Hence, in Oceania:

The family had become in effect an extension of the thought police device by means of which everyone could be surrounded night and day by informants who know him, intimately (p. 118).

The nature of Big Brother's interest in the family is clearly indicative of the fate of the individual in his regime as in real dictatorships. As intra-textually unfolded in *1984* the pragmatics of this assertion portrays the individual in Oceania to be a pawn, nay, a helpless puppet or a delicious prey to government. In New Speak language those who are preys are 'vaporised' within a twinkle of an eye to transport them to the great beyond. Consequently, the only guarantee for safety in Oceania and other raw dictatorships for the individual is unquestioning submission to government's oppressive rule. In fact, recalling Mussolini's expressive phrase on totalitarian states which echoes 'all within the state, none outside the state,' the individual is safest being part of the government and/or any of its autocratic agencies. Further recalling the words of Dr. Goebbels, the

elaborate organisation of a totalitarian state essentially targets the uniform moulding of the will in the direction of national socialism to put down all independent rights, criticisms or oppositions.

The scholarly reiterations in the paragraph immediately before this obviously underscore the fact that dictators, such as Big Brother, fear opposition and has zero tolerance for opposition. Nevertheless, they are never without opposition, because by its very nature dictatorship triggers opposition. It triggers opposition, naturally, because as Wole Soyinka has postulated, ‘the man dies in him who keeps silent in the face of tyranny.’ In other words, in every totalitarian state, there are men who refuse to die, and so, refuse to keep silent in the face of its oppressive disposition. The Big Brother regime is no exception to this rule. Consequently, like every other dictatorship, the regime sleeps with its two eyes open as it constantly battles to annihilate oppositions.

Big Brother’s constant battle with oppositions anchors on these strategic pillars: propaganda, managed by the Ministry of Truth, phony wars and torture chambers, managed by the Ministry of Love. Others are thoughtpolice and telescreens, its state security and monitoring outfits supported with spies and hidden microphones. With all of these, government tele-guides sex and love life of individuals as well as entire family life, very strictly. In other words, government is virtually solely preoccupied with absolute emasculation of individualism. Nevertheless, as dedicated as Big Brother is in this regard, individualism is still not completely emasculated. This assertion explains the endless torture and vaporisation that characterise the Big Brother regime. The paradox of it all is that while government is busy fighting to suppress external dissidents, some of its top ranking and medially ranked officials are practically but secretly interrogating its dictatorship. For instance, Julia discloses to Winston, her latest lover, that her first and several subsequent sex experience was with top-ranking inner party members who double as very senior government officials aged sixty and above, whereas Julia was initially just sixteen. Moreover, Julia’s love affair with Winston is a foremost illegality in Oceania even as both of them are civil servants working at the Ministry of Truth.

The last paragraph before this discloses that non-marital sex with or without love is a crime in Oceania. Besides non-marital sex, Oceanian crime list includes thoughtcrime, marriage without license, desiring and having more than two children, reading history books except children history book, recounting history, political association, buying and keeping antiquities such as the coral bought by

Winston from Mr. Carrington, a thoughtpolice. It is emphatically criminal to read the history book written by Goldstein, the unrepentant legendary enemy of Big Brother. The book is titled, *The Theory and Practice of Oligarchical Collectivism* (pp.163-185), and so, a Juvenalian (hostile) criticism of Big Brother's raw totalitarian regime. By contrast, the book reflects Winston's political ideologies and philosophies of life. Consequently, he is attracted to read it and he actually reads it. As he reads the book, he keeps a diary of its key points. The key points translate to his notions of ideal political leadership which are sharply opposed to Big Brother's own totalitarian leadership ideology. By virtue of his diary keeping, Winston commits a thought crime.

Winston's offences, so far, are thought crime, reading Goldstein's critical book, his love affair with Julia as well as buying and keeping coral. His case is aggravated by his determined desire to eventually marry Julia without license. He intends marrying without license, because it takes two years to obtain a marriage license which he is not ready to invest. For all of these criminalities, he makes himself government's target enemy together with Julia on account of their marriage-bound love affair. Surely, two of them deserve vaporisation or capital punishment for their marriage-bound love affair. Their supposed imminent capital punishment discountenances the penalties for his other three offences which could be any one or more of the following: detention with or without torture, 'rehabilitation', exile and life imprisonment. To capture him with Julia, government under O'Brien's visible leadership spends seven years, monitoring both of them by means of thought police, telescreens and hidden microphones. Specifically, government used Mr. Carrington who disguised as Winston's friend to arrest them for unimaginable torture designed to rehabilitate and divorce them for life. For avoidance of doubt, to rehabilitate them is to force the obnoxious political ideology of oligarchical collectivism down their conscious and subconscious minds. Given the indescribable torture they were subjected to in Room 101 and some other room, Winston and Julia had no option than to denounce and renounce each other, succumbing to the ideological dictates of the Big Brother regime.

In the light of the intra-textual expositions in this panorama before here, it is a self-evident truth that the individual is completely and totally powerless in a totalitarian polity. Consequent upon this deduction, propaganda and coercion are indispensable strategic pillars of every dictatorship. The machinery of propaganda serves to ensure that no news or information against government interest is ever made public. It is also in place to obliterate the truth at all times and places or at

best to dish out half-truths to the citizenry. The magical power of propaganda, in Williams' words, is such that it is the great cognitive triumph of totalitarianism. Hence, the government in power cannot be accused of lying any longer since it has succeeded in abrogating the very idea of truth. This assertion accounts for Oceania's never-ending spurious war with Eurasia and Eastasia fought in shifting alliances which serves to justify Big Brother's eternal total exercise of power. Discriminatory standard of living is also an identity mark of totalitarian states as observed from the Big Brother regime. This observation explains Julia's distinction between real and victory sugar in one of her interactions with Winston. Real sugar refers to super high quality sugar reserved for top and middle class government functionaries and their allies, while victory sugar describes very low quality sugar reserved for Oceanian commoners. Again, while the commoners or proletariat live in squalor, elevated government officials and their allies live in opulence.

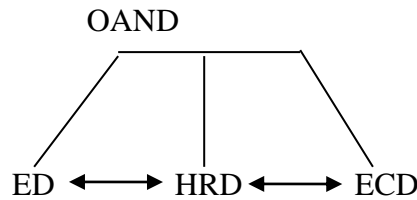
#### **Authentic Political Leadership Imperatives as Deducible from the Big Brother Regime in 1984**

The section before this is an overview of political leadership in the Big Brother regime of Oceania as a natural but fictional polity unfolded in 1984. Relying on the overview, this section proceeds to articulate authentic political leadership imperatives capable of enhancing national development across nations, especially in the second and third worlds. Emphasis is on second and third world nations, because national development is far from its peak in them. This assertion explains why they are not counted among developed nations of the world.

Succinctly defined, national development refers to an all-round development of a nation. The development of a nation, as asserted by Akpenyi and Onyemelukwe (2012), is indisputably a multi-faceted concept. It is so multi-faceted that it is hardly exhaustible in both explicatory and practical terms. Hence, with reference to the concept, a discourse can focus on scientific and technological development, economic development, infrastructural development and human resources development among several other facets.

Among the enumerated aspects of national development, human resources development is most pivotal. It anchors on economic and educational development even as it elevates the two aspects. That is, every other facet of national development depends, strictly, on the development of a nation's human resources, economy and educational system. Therefore, these three facets of national development constitute an indispensable tripod upon which every other

one rests. Economic, educational and human resources development are indispensable, being inseparable from one another as they remain constantly bound together in a symbiotic ‘tripodal’ relationship. In this tripodal relationship, human resources development is the pillar as shown below in Figure 1:



**Fig.1: Specifying broad aspects of national development**

**Key**

- HRD: Human Resources Development
- ED: Educational Development
- ECD: Economic Development
- OAND: Other Aspects of National Development

**Source:** Akpenyi and Onyemelukwe (2012)

As evident in Figure 1, HRD is so much the foundation of national development that to some international corporate authorities like the UNO, World Bank and Transparency International, as reflected in Fashola (2012:34-36) and Ujah (2011:35-36), national development is determined only in terms of human development indices (HDI). Hence, to these authorities, developed nations are those, whose HDI are favourable or very favourable in terms of life expectancy, mean years of schooling, expected years (duration) of schooling, gross national income per capita, corruption perception and ease of doing business indices. See Akpenyi and Onyemelukwe (2012) for more insights on national development.

The foregoing scholarly exposition on national development highlights three elements of the concept: human resources, economy and educational system. Given the indispensable place of these national development parameters, it follows that for a country to attain national development, it must have the right politics in place. In other words, political leadership in that country must be firmly anchored on impeccable imperatives of political leadership. As deducible from Orwell’s projection of the Big Brother regime in *1984*, the foremost political leadership imperative is the entrenchment of democracy, unbridled democracy as a political leadership ideology. This imperative is indisputable in view of Orwell’s

projection of the Big Brother regime as a mockery of totalitarianism, which to him and other great minds, is an absurd political leadership ideology as also demonstrated in his *Animal Farm* in relation to Manor and Animal Farms as unnatural but naturalised polities. Orwell's projection of these polities as such in line with his political philosophy translates to a dethronement of totalitarianism, obviously in favour of democracy as noted by Onyemelukwe, Ogbechie and Ekechi (2014) who insist that democracy must not be bridled, because bridled democracy is synonymous with totalitarianism, being a false or pseudo-democracy.

A corollary imperative, as also deduced by the trio of Onyemelukwe, Ogbechie and Ekechi, is to espouse capitalism as the socio-economic ideological catalyst for democracy even as Orwell pragmatically espouses socialism in 1984 as in *Animal Farm*. Capitalism is recommended to anchor democracy, because it guarantees inclusive socio-economic growth quite unlike socialism and communism. Inclusive socio-economic growth carries the citizenry along for maximal standard of living quite unlike non-inclusive growth which yields geometric gross domestic product with zero impact on standard of living. Moreover, global human experience in the political world indicates that capitalist nations are higher up the ladder in terms of human development indices (national development) than socialist and communist ones. It must, however, be emphasised here that the capitalism recommended here must not be the raw type which is without human face. It is rather capitalism with human face tagged 'communo-capitalism' by Onyemelukwe (2016). Communo-capitalism is the variant of capitalism that espouses communalism. Onyemelukwe, Ogbechie and Ekechi (2014:95) assert that communalism refers to sharing material resources with the less privileged for the purpose of adding value to their life.

Next in importance regarding the focus of this section is altruistic strategic political leadership. As expounded in the theoretical paradigm and as seen in the Big Brother regime this imperative demands that political leaders be selfless and proactive in the discharge of their duties. This demand means that political leaders are expected to be God-fearing leaders or servant-leaders. Altruistic strategic political leadership is a highly favoured imperative, because it guarantees effective political leadership which is people-centred. One can argue here that the Big Brother regime is not people-oriented, but leader-centred. The argument is valid, but it is equally valid to argue that the regime is most effective in relation to its selfish goals. The point here is, therefore, that political leaders across nations should adapt the regime's secret of effective leadership for selfless (popular)

rather than for selfish purposes. The regime's secret is nothing but ceaseless strategizing. In other words the regime was constantly proactive or futuristic without ever neglecting immediate leadership goals. The regime's proactive outlook underpins its unprecedented security cum intelligence outfit. This assertion explains its seemingly incredible seven-year timeline for intelligence gathering against Winston and Julia which easily facilitated their arrest and rehabilitation when their time was up. In the light of the foregoing elucidations, altruistic strategic political leadership imperative is bound to yield unparalleled democratic advantages, especially in the crime world, for accelerated national development.

Security is, indeed, of paramount importance in the Big Brother Regime. Consequently, it is dutifully structured to be uncommonly sophisticated. Howbeit, it is so structured strictly for the purpose of self-preservation as for the purpose of teleguiding the citizenry. Its second purpose, particularly, signifies an abuse of it. Nevertheless, the abuse does not in any way fault the notional wisdom behind it which is to protect government as well as the citizenry. For this reason, sophisticated security apparatus is a political leadership imperative. Security in this context connects intelligence gathering as evident in the Big Brother regime. Doubtlessly, sophisticated intelligence ensures effective crime detection and control. Moreover, it is a self-evident truth that national development is unimaginable in the absence of security.

Another deductive political leadership imperative tied to security is zero tolerance for torture. Hence, contrary to the warped mentality of O'Brien and his lieutenants in this regard, no country's security organisation must celebrate torture. Security operatives must, therefore, task themselves and one another by means of constant brainstorming regarding how to secure confessional statements from suspects. Besides, who says the accused cannot be convincingly convicted without a confessional statement?

Propaganda, as already stated before here, is a strategic pillar of the Big Brother regime. This assertion connects the deceptive character of the regime, meaning that the regime was never sincere to the citizenry. Contrary to government's notion about this character, it actually rendered the regime a laughing stock to the populace, since nobody believed them anymore at a stage as intra-textually glaring, even when they occasionally told the truth. The regime had to become notionally worthless to the people, because it lied to them about everything – the economy, unreal on-going wars, crime rate and crime management. In view of



this expensive identity implication of the regime's propaganda machinery, political leaders around the world should and must always be sincere to the people in all situations. Consequently, global political leadership must be infallibly ideological in democratic terms, because democracy is the only acceptable political leadership ideology as established by Onyemelukwe (2014) and countless other scholars before and after him. Democracy is rightly considered to be the only acceptable political leadership ideology, because by nature it is populist oriented with political power devolving from the people for the people. The pragmatics of this political fact is that democracy is representative and participatory, without ever being leader-centred, even as it does not marginalise the leader.

It is also a major character of the Big Brother regime to assault people's privacy including their love life, hence, its unfailing use of telescreens and hidden microphones. If palpable national development must be part of a nation's achievement, the citizenry must be free enough to contribute their quota. The law of natural justice demands that people's privacy be respected. Consequently, a situation where monitoring gadgets are deployed to assault people's privacy, even in toilets and bedrooms, as applicable to the government of Oceania in the name of totalitarianism is a gross aberration that must not be associated with modern political leadership. In other words, global political leaderships must permit individualism in so far as individualism is responsible. This imperative further underpins the dogged position of this study on democracy as the only acceptable political leadership ideology, since it naturally respects responsible individualism just as it promotes general positive attitude to life.

Responsible individualism which incorporates general positive attitude to life connotes personal discipline which in turn embeds personal dignity an aggregate of which translates to enviable positive national identity. For this reason of attitudinal national development, political leadership across nations should liaise with credible and established religious authorities to mount regular enlightenment campaigns aimed at instilling personal discipline in the led. If these campaigns are effectively mounted, it will surely achieve its objective to pave way for physical national development. For avoidance of doubt, the task of instilling personal discipline in the led means persuading them to strictly guard themselves against premarital and extramarital sex, marital incontinence, abortion, profuse child bearing, child and forced marriage, polygamy, stealing and every other kind of criminality and general misconduct. In the light of this explication, every democracy should and must establish a vibrant effective national orientation

agency. Establishing and sustaining such an agency means tackling corruption in its broadest definitive sense as opposed to fighting it in its narrowest sense restricted strictly to graft. It must be stated here that nothing in this paragraph interrogates the legitimacy of anti-graft agencies such as Nigeria's Independent Corrupt Practices Commission (ICPC) and Economic and Financial Crimes Commission (EFCC) in so far as they are not witch-hunting tools for the government in power.

Another tall negative identity mark of the Big Brother regime is zero tolerance for opposition in line with its totalitarian political leadership ideology. This assertion is a most unfortunate reality in the regime, being its bitter paradox, since totalitarianism triggers opposition, naturally. It must be pointed out, at this juncture, that zero tolerance for opposition stifles progress, generally. Consequently, global political leadership must be tolerant of opposing views as long as they are not seditious. Being tolerant of opposing views is a political leadership imperative, because if opposing views are properly galvanised, they constitute the stepping stones for overall national advancement.

To ensure responsible individualism and beneficial opposing views, effective quality-driven educational system must strictly be regarded as another political leadership imperative by global political leaderships. Lack of such educational system is one of the most unfortunate missing ribs in the Big Brother regime and it is obviously a deliberate deficiency embraced by the regime, supposedly, to enable it to easily emasculate individualism and divergent political associations by extension. As rightly corroborated by Onyemelukwe, Ogunnaike and Ekechi (2014), the truth, however, is that both political leaders and the led need sound formal education rooted strongly in character training. Quality-driven formal education must incorporate character training, because character is everything as adduced by Onyemelukwe and Oriaku (2015:18). While political leaders need such formal education for beneficial political visions and missions, the led require it for enlightened followership. Another logic in favour of the imperative in this paragraph which is in connection with the conceptualisation of national development in this study is that to develop human resources which is impossible without quality-driven formal education is to guarantee real overall national development, human resources development being the bedrock of national development.

As asserted by the trio of Onyemelukwe, Ogunnaike and Ekechi, enlightened followership monitors leadership by regularly demanding account of stewardship

from leaders, holding them in high esteem, without ever hero-worshipping them. Moreover, enlightened followership does not seek solace in socio-political revolution in the event of political oppression such as unleashed by Big Brother in Oceania and by Mr. Jones and Napoleon's dictatorships in Manor and Animal Farms. Enlightened followership does not embrace revolution, knowing that it is no real solution to political oppression and that it can fail. Where it succeeds as in Manor Farm, a worse dictatorship is automatically enthroned and where it fails as in the Big Brother regime the revolutionists are sure to be roasted alive. What enlightened followership rather does in a democracy is to vocally agitate for and insist on change of government through the ballot paper. In a dictatorship, enlightened followership fights from outside the polity through its trusted delegates who must seek and secure international coalition to dethrone the despot in power and replace his government with a democracy. The insights provided on enlightened followership here are imperative for the led in every polity and serve to discourage a single individual's attempt to revolt against a despot in power. In view of this final submission on enlightened followership, Winston's singular attempt to rebel against Big Brother, which is an exercise in futility, is nothing but a grossly misconceived suicide mission.

### **Conclusion**

Having analytically focused on the Big Brother regime in Oceania as a natural but fictional polity unfolded in Orwell's *1984*, this study has advanced several political leadership imperatives capable of guaranteeing real attitudinal and physical national development across countries, especially in the second and third worlds which are most in need of national development much unlike the first world. In conjunction with the dictates of the contextual theory of meaning and those of the notion of Altruistic Strategic Political Leadership, the theoretical paradigms anchoring the study, the imperatives stem from the pragmatic deductions arising from a critical investigation of the regime's totalitarian political leadership in Oceania.

A most fundamental imperative advanced in the study is exclusive democratic approach to political leadership. Democracy is granted exclusive ratification in the study as the only acceptable political leadership ideology, because it promotes general positive attitude to life and fosters individualism quite unlike totalitarianism as demonstrated in Stalinism, fascism, Nazism and constitutional or absolute monarchy. Moreover, it is representative, participatory and people-oriented, meaning that in a democracy, power devolves from the people for the people, but entrusted to duly elected political office holders. To be sure of

accelerated overall national development, global political leaderships are enjoined in the study to anchor their governments on communo-capitalism, an admixture of capitalism and communalism which is a humane brand of capitalism as opposed to its raw brand which is without human face.

The foregoing foremost political leadership imperatives in conjunction with all others in the study are advanced, because they are tested and trusted imperatives bound to yield effective altruistic strategic political leadership in global polities for uncommon national development.

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