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**VISION**

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## INDIA OF MY DREAMS – SWASTH, SAMPANN, RESILIENT WOMEN

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### ABSTRACT

*In this 75<sup>th</sup> year of independence, while we are celebrating, “Azadi Ka Amrit Mahotsv”, and envisaging -A Swasth, Sampann and Resilient Bharat- I strongly believe that we cannot build a strong India on the backs of weak, morbid, illiterate and subservient daughters, sisters, mothers and wives. We all grew up reading or listening to the old saying*

*- Yatr naryastu pujiyante, ramante tatr devta’.*

*But, I do not think that women in any age would have ever aspired that they were worshipped. All that they would have wanted is an equal respectable place in society. They would have wished that they should be heard and understood. Even today the concept of ‘Gender Equality’ may seem very happening in rich urban, elite, educated circles, clubs, seminars, conferences, meetings etc. but reality is that in most pockets of BHARAT, this is only a dream that can be seen in your sleep, which disappears as you wake up to harsh realities of the society around you. This paper tries to bring forth various mental and physical issues being faced by women constituting almost half of India’s population. This paper will attempt to identify the individual and social consequences of the neglect that this half has been subject to. This paper reinforces the need to look beyond data compilation jugglery and take corrective steps at ground level that will for sure bring a quantitative and qualitative change in the lives of women around us and make this world a more beautiful place to live.*

**KEYWORDS:** *Women, Equality, Respectable, Society, Education, Health, Returns.*

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### INTRODUCTION

There are basically two types of societies Matriarchal and Patriarchal. The term matriarchal denotes a form of social organization in which a woman is the head and holds the main power positions in roles of political leadership, social prestige, moral authority, and control of the property. In other words, in a matriarchal society, the power lies with women. The word matriarchy comes from the Greek words matēr (mother) and archein (to rule). Matriarchy is the opposite of patriarchy, where men hold all the powerful positions in society. Patriarchy is a social system in which men hold primary power, and dominate in their roles as political, moral, religious superiors, enjoying special privilege and control of the property. They also hold power in the domain of the family, as fatherly figures. Patriarchy is far more common in societies than the matriarchy. Sadly, the norms of patriarchy have been normalised through social institutions.<sup>1</sup> To achieve gender equality, we need to break gender-based mindsets as every child deserves to reach her or his full potential.

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It is also important to know that non-patriarchies are not essentially matriarchies. Absolute matriarchies were and are extremely rare. The concept of matriarchy is seen in the legends of the Amazonian women, the Cham of central Vietnam, the Germanic tribe of the Sitonians, and stories of the queen-priestess of Minoan Crete. But there is no conclusive evidence to prove their existence. Examples of absolute matriarchal societies are almost non-existent. Many anthropologists classify the Mosuo tribe of China as a matriarchal society. But this is a matrilineal society that does have some characteristics of a matriarchal society. The main difference between matrilineal and matriarchal is that matrilineal denotes a society where, women act as the head of the household, they make business decisions, and the property is passed down through the female line kinship. Furthermore, matrilineality is more common in societies than the matriarchy.<sup>2</sup> Historically the place of women in Indian society can be understood from the fact that, the ancient culture along Indus River in northwest India was based on matriarchy until it was invaded by, patriarchal ,Indo European Aryans. Even today Matrilineal societies are found in some parts of India. Khasi, Garo etc. are found in, Southern coast of Brahmaputra. Nair caste is prominent in the state of Kerala. In Southern India Region, Irula, Pulayana, Kadar etc. societies are seen.<sup>3</sup>

## Objectives of the Study

1. To understand the historical as well as present perspective of the place of women in society.
2. To restate the exemplary contribution of some selective representatives of their clan of womenhood
3. To through a light on the issues being faced by women.
4. To highlight the benefits of investing in women capital.

## Research Methodology

The study is mainly descriptive in nature. The data is mainly collected from secondary sources like research papers, book of references, case studies, magazines, internet websites, journals etc. This study is a reflection of experiences and happenings as observed by the author. It is a work of subjective and objective evaluation of the realities preset in the socio economic setup around us.

In a male dominated Indian society, condition of women had remained miserable but there have been examples of great male thinkers, social reformers like Swami Vivekanand, Maharishi Dayanand Saraswati, Raja Ram Mohan Roy, who have raised their voice against gender discrimination and stood in support of the rights of the women. Great Saint Kabir wrote

**Nari ninda na karo, nari rattan ki khaan,**

**Nari se nar hot hai, Dhruv Prahlad saman.**

A women is creator of LIFE. Indian women have always been an epitome of beauty, strength, and intelligence. Today, the success of Indian women across various walks of life has proven that they have earned this reputation very deservingly .One of their major contribution to the Indian society has been the active participation of some very dedicated and focussed women.The women activists have played a remarkable role in fighting many social evils and have been looked upon with hope. As we are closing near 8<sup>th</sup> March, the International Women's Day, I

would like to mention the names of eight such women who have shown exemplary courage and gone beyond the limits to prove that nothing is impossible for them.

Lakshmi Sehgal took active participation in Rani Jhansi Regiment and became a member of Azad Hind Fauz. She worked for the victims of Bhopal Gas Tragedy. She was also active in Swadeshi Movement of Mahatma Gandhi. Durgabai Deshmukh of Andhra Pradesh worked for the education and upliftment of women in society. She was the founder of family courts which are still proving a big support to the women in distress. Sarojini Naidu played a very important role in educating women about their rights and thought them to raise their voice against the bad practices of society. She worked with Mahatma Gandhi in South Africa. She was very active in freedom movement and was appointed as chairperson of Indian National Congress Convention at Kanpur. She became first woman to have this pride.<sup>4</sup> Kadambini Ganguli was the first women in South Asia to have a degree in Medicine. She was the first women who was invited to address the Indian National Congress Convention. She worked for the upliftment of women workers working in coal mines. Bhikha Ji Kama, is known for her love and devotion for country. She was the symbol of inspiration. She invoked people to fight for freedom and swaraj. She died serving victims of plague. Sucheta Kriplani was first women Chief Minister in India. She was imprisoned for her participation in freedom movement. Rani Chennama of Belgam in Karnataka was unparalleled in her horse riding, archery and fencing skills. She died bravely fighting against British Army. This list is endless but will remain incomplete without mentioning the name of Savitri Bai Phule, known as the first woman educationist and social reformer. She was mocked and thrashed for raising her voice against the orthodox mindset of the so called patrons of society. Her contribution in the field of education of girls and Dalit women, widow remarriage, untouchability etc. will be remembered forever.<sup>5</sup>

Today women have left their mark in every field they are working closely with their male co workers be it land, air or water. Women play an important role in all stages of life of their family and society. Despite fulfilling all their roles proficiently, they seem to be standing far behind men. In a male dominated society they are always judged for their abilities.. Despite the government running many awareness programs, the life of a woman has become much more complicated than that of a man. If we compare the condition of women today with the condition of mythological society, then it is clearly visible that there has been some improvement in the situation. Women have started working. Contributing towards household expenses. In many areas, women have overtaken men. Day by day girls are making such records on which not only the family or society but the whole country is feeling proud.

The women work for the betterment of others by tying themselves in different relationships all their lives. we have seen women in different forms like sister, mother, wife, daughter etc A woman gives birth to a child and fulfils all her responsibilities towards that child for the rest of her life. She does not ask for anything in return and fulfils her role with patience and without reasoning. In urban areas, the situation is not so bad, but in rural areas, the condition of women is worrisome. The condition of women has become pathetic due to lack of proper education system.

### **The hurdles on the way**

**Discrimination:** women everywhere are faced with discrimination. Be it their parents house, in laws house, society or male co-workers, they are the first ones to looked upto if it is the question of duties ,but when it comes to rights they are pushed to the farthest corners of their habitat. Their natural instinctive and physical tenderness is used to adjudge them as weaker sex.

**Fragmented opportunities:** women are either denied or given fragmented opportunities when it comes to decision making in household matters especially economic matters. Even today, in most parts of the country ,crucial decisions of their life like, when to get married, to bear or not to bear children, no of children they should give birth to, going for outings, opting for jobs, pursuing their passion etc are all taken by males of the house, ironically sometimes younger than them.

**Access to complete education is denied:** though Gross Enrolment Ratio has improved in the last years from 19% (2015-16) to 24.1%(2019-20), yet the school dropout rate in past years has been higher than the boys. The reason is simple, boys are always preferred over girls so when it comes to saving on education expenses , girls are made to sit at home and learn the household chores .according to NFHS -5(2019-21), marriages and chores at home are the key factors for girls drop out of school. Out of 21,800 girlswho dropped out of school before 2019-20 school year,almost 13 % did so as they were required for household chores 7% were married off even though child marriage is illegal in India.<sup>6</sup>

**Good and balanced diet is not a necessity:** when it comes to food and nutrition girls and women in the house are again the last choice. It is always the boys and men of the house who are served fresh food, fruits and milk. Even in 21<sup>st</sup> century women are not allowed or perhaps are not tuned to sit and eat along with men, not to talk of eating ahead of them. They feed on the residue. The result is malnutrition and morbidity.

**Insufficient and veiled political representation:** on political front a lot is said and done to protect the reserved rights/seats for women but in maximum cases their reservation is actually enjoyed by their male family members and they become puppets in their hands. They are denied any decision making and use their abilities

**Gender pay gaps:** Imputed value of hundreds of activities of women, which otherwise have a market value remains out of calculation of domestic and hence State income, so the question of any payment is out of consideration. The women are not paid equally even for equal amount of work especially in unorganised sectors. Not only this they face workplace harassment and exploitation.

**Role of women against women:** It is ironically sad that role of women in dragging down women cannot be ignored. It is women in the house that instill or develop an understanding in younger girls of the house that unequal treatment is the norm and most of the time they themselves are instrumental in giving unfair and unequal treatment to the younger women in family.

**Physical abuse and violence:** Any verbal or physical abuse by men is an accepted reality in our society. If women retaliate they are labelled as outspoken or even outcast. If they try to report they are blamed for tarnishing the image of family.

## Repercussions

### Lamhon ki khataon se, sadiyon ne saza payi.

We may try to list backwash effects of neglect and discrimination being faced by women, but can hardly estimate the real and subjective outcomes of this. Poor health indicators and increasing morbidity, anxiety, suicidal tendencies, forced failures, lack of confidence, broken family system are some of the repercussions that have taken a toll on lives, carriers and dignity

of many deserving and talented women who were denied equal level playing and were pushed to dark failures.

### **Path to Gender inclusiveness**

Gender inclusiveness and improvement in the political, social, economic and health status of women is very important to achieve the target of sustainable development and long term success of population programmes. For this we need to focus on the following areas

**Change in mindset:** the most important task is changing the mindset rooted in our belief system. On a hopeful note the results of a recent study by Pew Research Centre have shown that most States prefer to improve women's safety by teaching boys respect over teaching girls to behave.(PRC).<sup>7</sup>

**Equal opportunities:** Governments should establish mechanisms to accelerate women's equal participation and equitable representation at all levels of the political process and public life in each community and society and enable women to articulate their concerns and needs and ensure the full and equal participation of women in decision-making processes in all spheres of life. Governments and civil society should take actions to eliminate attitudes and practices that discriminate against and subordinate girls and women and that reinforce gender inequality

**More stringent laws:** Governments should take every possible action to remove all gender gaps and inequalities pertaining to women's livelihoods and participation in the labour market through the creation of employment with secure incomes, which has been shown to advance women's empowerment and enhance their reproductive health. Legislation ensuring equal pay for equal work or for work of equal value should be instituted and enforced

**Shared space to be more sensitive towards their needs:** No doubt mixed participation and partnership of both men and women at all types of workplaces needs to be increased, but more important is care, respect and sensitivity towards women, in the behaviour of men co workers.

### **Investing in health and education of women:**

Equality of access to and attainment of educational qualifications is necessary if more women are to become agents of change. Literacy of women is an important key to improving health, nutrition and education in the family and to empowering women to participate in decision-making in society. Investing in health of women and girls will generate not only individual but also social returns. Healthy women tend to contribute more towards their family responsibilities and become more productive and competitive at their workplace. Healthy women will give birth to healthy children that will make a healthy nation. Educated and healthy women are more aware towards environment. Improving the status of women through investing in education and health, also enhances their decision-making capacity at all levels in all spheres of life, especially in the area of sexuality and reproduction. This, in turn, is essential for the long- term success of population programmes. Our population and development programmes will be more effective when steps have simultaneously been taken to improve the status of women.<sup>(8)(9)</sup>

### **Challenges**

**No equality in reality:** the biggest challenge is that we are ready to talk, to discuss, to write about giving equal space to women but not in our lives, this is acceptable as far as it is for others. When it comes to our own house then we would love to see, humble, submissive, kitchen queens, for whom saying no is not an option.

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**Guilt perspective:** The most disturbing and dangerous fact recorded on the basis of informal, indirect, subjective interactions (as most women are likely to twist facts if they are questioned directly and they come to know that their answers would be used as factsheets ),with many known women was, the guilt perspective deep seeded in their behaviour. On many occasions when they were ill, or tired. or short of time, and wanted to be helped by their husband, they were in reality not comfortable and had a feeling of guilt as if they were expecting something immoral. Be it the father, brother or husband the women/girls grew up listening to the one liners by their mothers, grandmothers, sisters, that keep echoing even in our subconscious mind.....

**Arre tu kyun uth gaya,  
Tu kya kar raha hai rasoi mein,  
Tu kyun bartan utha raha hai,  
Tu rahne de ye tera kaam nahi hai.**

The imprints of such directives are dark and deep and will take a lot of time and effort before we are able to erase these

### **The Hope**

India is a home to richest traditions and cultures of human civilization. We have been worshipping the idea, the image of ARDHNARISHWAR, but we failed to assimilate the symbolic message that is imbibed in our traditions, that the two sexes are complimentary and together they form the most beautiful, compassionate, powerful and indestructible entity. We need to commit ourselves to promoting full respect for human dignity and to achieving equality and equity between women and men, and to recognizing and enhancing the participation and leadership roles of women in political, civil, economic, social and cultural life and in development.

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## OWNERSHIP STRUCTURE AND QUALITATIVE INFORMATION DISCLOSURES IN NIGERIAN QUOTED COMPANIES

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### ABSTRACT

*This study investigates ownership structure and qualitative information disclosures in Nigerian quoted companies. This study is a longitudinal in nature covering time frame of five years (2014 to 2020). A total of 169 companies quoted on Nigerian Exchange Group constituted the population, while 119 companies formed the sample size. It employed content analysis of the sampled companies and historical data were obtained from annual financial statements and reports. Data collected were analysed using descriptive statistics, correlations matrix and panel least square regression. This study found that ownership concentration and foreign ownership have significant and positive relationship with qualitative information disclosure among quoted companies in Nigeria; government and institutional ownership have non-significant but positive relationship with qualitative information disclosure; while managerial ownership has no significant and negatively related with qualitative information disclosure among quoted companies in Nigeria. Therefore it is recommended that various ownership in the firm should encourage qualitative information disclosure among quoted companies in Nigeria for the interest of stakeholders.*

**KEYWORDS:** *Qualitative Information Disclosure, Ownership Structure, Management, Stakeholders, And Governance.*

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### INTRODUCTION

Every organization's management, whether it is private or public, small or big, non-profitable or profitable, is looking for means to convince owners, investors, customers, suppliers, creditors, regulators and the public at large about their work. They are trying to work in a way that makes all those stakeholders or users appreciate them. This is because restoration of public confidence or trust by way of disclosures in annual accounts has become one of the main agendas among today's management of business organisations. Aflack and Douglas (2007) note that corporate annual report shows disclosing behavior of firm and means of improving perceptions among stakeholders in terms of accountability and integrity. Information disclosure principles in accounting require that corporate organisations reports show the most useful amount of

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information that not to be misleading for the interest of owners and other stakeholders. Relevant information disclosures in corporate annual accounts and reports are important strategies in enhancement firm's capability in realizing capital at the possible minimum cost (Healy & Palepu, 2001). Nevertheless, the forces that have caused an increase in the demand for information disclosure in the capital market stem from the information asymmetry and agency conflicts existing between shareholders and management (Mahfoudh, 2017). The solution to agency conflicts lies in the function of the board of directors and the ownership structure of the firm. Disclosures in annual reports are made up of qualitative information which is non-financial information and quantitative information which is financial information in nature. Qualitative information disclosure in annual reports can take the form of mandatory or voluntary disclosures. Mandatory information disclosure is guided by laws and rules while voluntary disclosure aspect is concerned with discretionally disclosure of information by the firm to owners and other users of annual report. Since the law has taken care of qualitative information disclosure in terms of mandatory, this study examines voluntary aspect of qualitative information disclosure.

Great deals of voluntary qualitative information like corporate governance information, intellectual capital information, corporate risks and social and environmental information are not being adequately disclosed in companies' yearly reports (Binh, 2012). These have become worrisome situations to various ownership structure of companies like institutional, ownership concentration, government, foreign and others users (like customers, suppliers, employees, competitors, activists, government policy makers, host communities, public) of companies' annual reports that needed voluntary qualitative information for decision making (Chen, 2015). Different types of ownership structure affect the agency problem differently, so it is important to have an understanding of the efficiency of alternative forms of ownership to demonstrate the nature of the agency problem and to determine the costs associated with it and how firms' qualitative information disclosures might be affected by it (Anisa&llam, 2018).

Moreover, the effect of the ownership structure on qualitative disclosure is an ongoing debate in the accounting literature in developing countries like Nigeria (Adebisi&Olowookere, 2016; Ohonba, 2017). Most studies on ownership structure from Nigeria were in relation to Firm's financial performance. For instance Adebisi and Olowookere (2016) examined ownership structure and financial reporting quality, while Ohonba (2017) investigated determinants of qualitative information disclosure among quoted firms in Nigeria, but the study captured ownership structure as one of independent variables proxied with director's shareholdings. To the best of the researcher's knowledge, there is no study from Nigeria that examined ownership structure substituted with variables like ownership concentration, managerial ownership, institutional ownership, government ownership and foreign ownership in relation to qualitative information disclosure in annual reports in Nigeria. Hence, there lies a gap in knowledge in this regards which this study desires to contribute. Owing to the back drop of the statement of problems, the following questions are asked;

1. What is the influence of managerial ownership on qualitative information disclosure?
2. What is the effect of ownership concentration on qualitative information disclosure?
3. What is the influence of institutional ownership on qualitative information disclosure?
4. What is the effect of foreign ownership on qualitative information disclosure?
5. What is the influence of state ownership on qualitative information disclosure?

## 2. Concept of Qualitative Information Disclosure

Corporate qualitative information disclosure is viewed in various ways by different authors. Adesina, Ikhu-Omoregbe and Olaleye (2015) state that disclosure has to do with transferring and presenting economic information, whether financial or nonfinancial for the interest of users to make decision. Financial Accounting Standard Board (FASB) (2000) states that qualitative information disclosure in the firm's annual report reveals information outside the statements of income and financial positions which are not unambiguously important in accounting rules and standards. Information disclosures in annual report consist of mandatory disclosure and voluntary (Hassan, Romilly, Giorgioni & Power, 2009; Uyar, 2011; Ta-Quang, 2012). Mandatory information disclosure is purely on the country's regulatory authorities (Security and Exchange Commission, Corporate Affairs Commission, International Financial Reporting Standard). Whereas voluntary information disclosures are based on the discretion of the firm in terms non-financial information, disclosed over and above the obligatory criteria of the firm by authorities (Barako, 2007). Association of Investment Management Research (AIMR, 1992) notes that qualitative information disclosure in the corporate report is the right means to transmit message to owners about firm's improvement and advancement. Institutional owners require qualitative information disclosed in annual report to assess long-term capability of managements in running the firm effectively and efficiently.

Due to market failures, imperfection and fears of competitive disadvantages, the government would establish rules and regulations that can enable companies disclose certain qualitative information (Vives, 2007; Bos, Coebergh, & Olden 2008). In effect, qualitative information disclosure relates to information other than financials in companies yearly reports on behalf of owners and other stakeholders. Companies' yearly reports are medium for communicating both quantitative and qualitative information to stakeholders, investors, owners and other users (Al-Shammari, 2008). Ta Quang (2012) states that qualitative information disclosure can either be compulsory or mandatory which are based on laws of regulatory bodies like professional organizations or government authorities. However, Mohamad, Salleh, Ismail, and Chek (2014) note that qualitative information disclosure has been disaggregated into corporate social responsibility disclosure, corporate risk disclosure, corporate governance disclosure and intangible assets disclosure. This implies that every aspect of corporate social responsibility disclosure, corporate risk disclosure, corporate governance disclosure and intangible assets disclosure are applied in order to achieve qualitative information disclosure.

## 3. Ownership Structure

Ownership structure is seen in different ways by academicians and practitioners in business, accounting and finance. Ownership structure is seen as the classes or group of owners that exercise control over activities of a firm. Demstz and Lehn (1983) define ownership structure as the fraction of shares owned by a firm's most significant shareholders, with much attention given to the fraction owned by the five largest shareholders. Demstz and Lehn (1985) also see ownership structure as the fraction of shares owned by firm's management, which include shares owned by members of the corporate board, chief executive officer (CEO) and top management. Pavel and Alexander (2001) viewed Ownership structure as the composition of percentage of voting shares in the hands of the top three shareholders without drawing distinction between state-controlled holdings and percentage of voting shares in the hands of the top three private investors. Wang (2003) view ownership structure as the combination of three different groups of

ownership namely; managers, control group and institutional investors. Alipour and Amjadi (2011) define ownership structure as the composition of the biggest five shareholders, which includes a combination of institutional shareholders, individual and managerial shareholders. Shah, Safdar and Mohammad (2011) see ownership structure as the percentage of shares held by Directors. Wang (2003) view ownership structure of a company to entails combination of three major different groups namely; control, managerial and institutional groups. Sahut and Gharbi (2010) also viewed it to be combination of ownership concentration, managerial ownership and institutional ownership. Alipour and Amjadi (2011) defined ownership structure to be composition of five biggest shareholders, like a combination of institutions that owned shares in a firm (institutional ownership), individuals and manager shareholdings (ownership). Kamran, Sehrish, Saleem, Yasir, and Shehzad, (2012) define ownership structure as the composition of managerial ownership and concentrated ownership. However, the basic composition of ownership structure studied by this work is a combination of state, managerial, institutional, and foreign and ownership concentration.

## **4. Review of Theory**

### **4.1 Agency Theory**

This theory was first illustrated in the eighteen century by Adam Smith and later initiated from the work of Adolf Augustus Berle and Gardiner Coit Means with main emphasis on agent and principal relationship in early 1932 (Berle& Means,1932). The agency theory was explored by Ross (1973), while first detailed description and presentation was by Jensen and Meckling in 1976. The argument of the theory was that separation of ownership from control is the main genesis of the principal-agent problem. Jensen and Meckling (1976) noted that agency relationship is a contract between the principal who employs services another person (the agent) on his behalf. Shareholders (institutional, ownership concentration, government, foreign, etc) always expect the managers (agents) act in their interest (Clarke, 2004). The case is different, agents may act of personal interest and not interest of the shareholders or the owners.

With agency theory, managers who prepare annual reports can voluntary disclose qualitative information which can be of benefits for decision making. Meanwhile, managers of companies their personal interest supersede that of shareholders (Padilla, 2002). Effective information disclosure can lessen agency costs and deal with problems associated with the separation of owners and control of the firm (Cormier, Ledoux&Magan, 2011). The objective of corporate qualitative information disclosure and corporate governance are structured out in order to encourage management and shareholders to make meaningful decisions or management to make equivalent decision suppose be taken by owners themselves like investment that will maximize shareholder's wealth (Shleifer&Vishny, 1997). Agency problem can be lessening by the qualitative information disclosure because it encourages goal congruence (Conyon&Schwalbach, 2000). Qualitative information disclosures in corporate annual reports are considered as strategy to promote monitoring so as to lessen information asymmetry and agency problems. Mulili and Wong (2011) noted that conflict can arise when managers choose to manage the firm for personal gain and not disclosing some relevant information voluntarily.

The demand for more information from the agents by the principals arises as a result of separation of ownership of companies' resources from those who control it (Hassan *et al*, 2009). However, this demand may not be met as agency problems remains on the increase. This has spurred many studies to investigate what spurs the agency problems in a company and hence,

affect corporate disclosures. It is believed that qualitative information disclosure in annual report can go a long way in lessening the agency problem.

### Methodology

This study employed ex-post facto type of research. It is a longitudinal study covering a time period of five years from 2017 to 2022. Companies quoted on the Nigeria Exchange Group were used for this study. The rationale for choice of quoted companies was to establish whether quoted firms disclose qualitative information (voluntary or mandatory) in the annual financial statements for the interest of owners. This study used content analysis and panel data approach

The population of this study of firms quoted on the Nigerian Exchange Group as at 31<sup>st</sup> December 2022. A total of one hundred and sixty-nine (169) companies constituted the population of this study. While a total of one hundred and nineteen companies quoted on the Nigerian Stock Exchange constitute the sample size. The sample size is derived from Burley's formula propounded and popularized by Yamane (1967) for the determination of sample size in a finite population, stated as:

$$n = \frac{N}{1+N(e)^2}$$

Where:

n = sample size;

N = population size (finite population);

e = desired level of significance, (in this case is 5%).

$$n = \frac{169}{1+169(0.05)^2} = 118.80 = 119 \text{ quoted firms.}$$

The study employed secondary source of data collection. Historical data was obtained from the financial statements and accounts of sampled firms. Qualitative information disclosure data was obtained from Chairman's statement, and other non -financial Information by means of check list.

### 3.1 Model Specification

The study adapted the model specified by Mahfoudh, (2017)), which is specified as:

$$VDS_{it} = \beta_0 + \beta_1 MOWN_{it} + \beta_2 FMB_{it} + \beta_3 GOWN_{it} + \beta_5 SIZE_{it} + \beta_4 LEV_{it} + \beta_6 ROA_{it} + \varepsilon \quad (Eq1)$$

Where:

VDS= Voluntary disclosures measured as "Total number of points awarded for VDS, strategic, non-financial and financial information (Coding one "1" if the company disclose and Zero "0" otherwise). The disclosure index score is obtained by totaling all items with a score of "1" and expressed it as a percentage of total maximum score 20"

MOWN= Managerial ownership measured as the proportion of ordinary shares held by the CEO and executive directors (dividing the directors shares on total shared issued and fully paid)

FMB=Family member on the board measured as Ratio of number of outstanding common shares held by Family member on the board to the number of total number of outstanding common shares.”

GOWN= Level of the government ownership, measured by the percentage of the shares owned by the government to the total outstanding shares.”

SIZE= Firm size measured as Log of Total assets

LEV= Leverage of company measured as the ratio of total debt to the equity value of the firm

ROA= Return on asset measured as “Profitability as measured by return on assets that is net income divided by sum assets.

However, for the purpose of this study, our models are specified in implicit form as:

$$CSED=f(OC, GO, MO, IO, FO, FSIZE, IND).....(2)$$

While the explicit model is given as:

$$CSED_{it}=\beta_0 + \beta_1 OC_{it} + \beta_2 GO_{it} + \beta_3 MO_{it} + \beta_4 IO_{it} + \beta_5 FO_{it} + \beta_6 FSIZE_{it} + \beta_7 IND_{it} + \mu \dots (3)$$

CSR= Corporate Social Environmental Disclosure

$\beta_0$  =Constant or intercept

$\beta_1$ , to  $\beta_5$  = Coefficients or parameters of the proposed estimates

it = Where “ i” for firm and “t” for time

OC= Ownership concentration

GO= Government ownership

MO= Managerial ownership

IO= Institutional ownership

FSIZE= Firm Size

IND = Industry Type

Data collected are analysing using descriptive and inferential statistics. The descriptive statistics employed in this study consists of mean, and standard deviation and Jacque-Bera test.And the inferential statistics include Pearson correlations analysis and Panel Least Square Regression.

#### 4. Data Presentation

**TABLE 1: DESCRIPTIVE STATISTICS**

	QID	OC	SO	MO	FO	OI	INDTY	FSIZE
<b>Mean</b>	0.160696	10.04202	6937358	25.49788	0.304348	5.017391	0.750000	7.180870
<b>Median</b>	0.180000	9.000000	69.67000	26.05000	0.000000	5.000000	0.000000	7.040000
<b>Maximum</b>	0.800000	20.56000	84.29400	30.19000	1.000000	6.000000	1.000000	9.640000
<b>Minimum</b>	0.000000	5.020000	61.27518	13.31000	0.000000	4.000000	0.000000	6.893761
<b>Std. Dev.</b>	0.093642	6.058239	11.76958	2.865084	0.460531	0.762613	0.490325	1.149994
<b>Skewness</b>	1.779278	7.236039	-1.930604	0.674313	0.850420	-0.029172	0.408248	-1.676998
<b>Kurtosis</b>	2.71028	2.57285	12.49853	3.222902	1.723214	1.722888	1.166667	14.61109



<b>Jarque-Bera</b>	2.021086	1.193245	25.18765	4.476558	108.3645	39.15793	96.49884	3499.515
<b>Probability</b>	0.5278352	0.672080	0.000000	0.082615	0.000000	0.000000	0.000000	0.000000

Source: Authors Computation 2023 (E-Views 8.0)

The result of the descriptive statistics as revealed in Table 4.1 showed qualitative information disclosure (QID) mean of 0.160696 units which is greater than standard deviation of 0.0936 unit, signified that the sampled companies on the average disclosed more voluntary information in their annual financial reports. Ownership concentration (OC) with a value of 0.100420 units showed that on average over 10% were controlled by majority shareholders. State ownership (SO) with mean value of 0.0693735 indicated that about 7% were government shareholding in various sampled firms. Managerial ownership (MO) with mean value of 25.49788 showed that about 25% were shares held by insiders or executives. Foreign ownership (FO) with a mean value of 0.030435 indicated that 3% were shares held by foreigners among the sampled companies. Institutional ownership (IO) with mean value of 5.017391, showed that Over 5% shares were held by different organisations in the sampled companies. Industry type with mean value of 0.75000units indicated that about 75% Of the sampled companies were non-financial sector. Firm size with mean value of 7.18087 units indicated that the sampled companies’ assets are running in billionaires of naira.

**4.1 Histogram Normality Test**

The result of the histogram normality test revealed a mean Jarque-Bera test of 2.934300 and associated probability value of 0.230582 (about 23% which is higher than 5% significance level). The result of the normality test revealed a standard normal distribution of the data for the purpose of regression. The mean positive kurtosis of 2.219545 revealed an average right caved curve shape of less than 3 suggested bench mark which signifies a leptokurtic kurtosis. . The mean positive skewness of 0.046470 means a rightward skewed regression variable as depicted in the histogram normality test above. The average standard deviation of 0.080422 shows that the deviation from the mean of the regression variables is relatively small, which is indicative of the quality of the regression data. Hence, we proceed to correlations matrix to examine associations among variables.

**TABLE 2: CORRELATION MATRIX**

Variables	QID	OC	GO	MO	FO	IO	INDTY	FSIZE
<b>QID</b>	1.0000							
<b>OC</b>	0.3946	1.0000						
<b>GO</b>	0.1616	-0.4322	1.0000					
<b>MO</b>	- 0.2609	0.0567	0.1389	1.0000				
<b>FO</b>	0.0923	0.0185	-0.0033	0.1911	1.0000			
<b>IO</b>	0.0147	-0.0116	0.06315	0.0246	-0.0481	1.0000		
<b>INDTY</b>	0.1085	-0.008483	0.0867	0.4938	0.0415	-0.0186	1.0000	
<b>FSIZE</b>	-0.0656	-0.3086	0.4854	0.3458	0.1072	0.031846	0.252610	1.0000

Source: Researchers Computation 2023

The correlation coefficients in Table 4.2 revealed correlation coefficients between the dependent variable of qualitative information disclosure (QID)and the independent variable were positive such that when qualitative information disclosure (QID) is at unit value, ownership concentration

stood at (OC,  $r=0.3946$ ); state ownership (SO,  $r=0.1616$ ); foreign ownership (FO,  $r=0.0923$ ) and institutional ownership (IO,  $r=0.0147$ ). Similarly, when qualitative information disclosure (QID) is at a unit value of 1, managerial ownership and firm size were at negative values of (MO,  $r=-0.0923$ ) and (FSIZE,  $r=-0.0656$ ). It is deduced that the highest correlation coefficient value is between qualitative information disclosure (QID) and ownership concentration with a correlation coefficient of 0.3946. The correlation coefficients are relatively small, which is indicative of the absence of the problem of multicollinearity in the regression variables since none of the variables has a value greater than 0.90 as suggested by Meyers, Gamst and Guarino (2006). Hence we proceed further to test of variance inflation factor in table 4.3 to check further problem of multicollinearity in the variables of regression.

**TABLE 3: TEST OF VARIANCE INFLATION FACTOR**

Variable	VIF
OC	1.197105
SO	1.113598
MO	1.073142
FO	1.099123
IO	1.016660
INDTY	1.363229
FSIZE	1.371893
C	NA

**Source:** *Researchers Computation 2023 (E-Views 8)*

The variance inflation factor revealed a relatively low centered variance inflation factors such that ownership concentration (OC) indicates value of 1.1971, state ownership (SO) is 1.1136; managerial ownership (MO) is 1.0731; foreign ownership (FO) is 1.0991; institutional ownership (IO) is 1.0167; industry type is 1.3632, while firm size indicates 1.3719. The results of the variance inflation factor indicate absence of multicollinearity in the regression variables. The result of the variance inflation factor further strengthened the result of the correlation coefficients in Table 4.2 which is indicative of the absence of multicollinearity in the regression variables since none of the values is at threshold 10 or exceeded 10 units (Hair, Black, Babin & Anderson, 2010).

**TABLE 4: HETEROSKEDASTICITY TEST: BREUSCH-PAGAN-GODFREY**

F-statistic	1.635798	Prob. F(7,106)	0.1332
Obs*R-squared	11.11418	Prob. Chi-Square(7)	0.1337
Scaled explained SS	5.859320	Prob. Chi-Square(7)	0.5563

**Source:** *Researcher's Computation (2022)*

The test of heteroskedasticity was conducted using the Breusch-Pagan-Godfrey test. The test reported F-statistic of 1.635798 and a significant probability value of 0.1332. The result of the test could not reject the null hypothesis of homoskedastic residuals. Hence, the alternate hypothesis of homoskedastic residuals was rejected. The presence of heteroskedastic residuals did not however vitiate the validity of the regression results, implying that there is no evidence for the presence of serial correlation.

**TABLE 5: RAMSEY RESET TEST**

	Value	Probability
t-statistic	2.224611	0.0282
F-statistic	4.948895	0.0282
Likelihood ratio	5.250306	0.0219

Source: Researcher's Computation (E-View 8) 2019)

Ramsey reset test of model specification was adopted to test the accuracy of the regression model. The result of the test reported a t-statistic of 2.224611 and a significant probability value of 0.0282. The result of the test sustained the null hypothesis of the specified model. Hence, the alternate hypothesis of a well specified model was not accepted. It is obvious that there is no apparent non-linearity in the regression equation and we therefore concluded that the linear model is appropriate. Hence, we proceed to examine analyses of regression.

#### 4.2 Analyses of Regression Results

**TABLE 6: THE RESULTS OF THE REGRESSION ANALYSES (DEPENDENT VARIABLE=QID)**

VARIABLE	POOLED Coefficient t-stat (PV)	RANDOM EFFECT Coefficient t-stat (PV)	FIXED EFFECT Coefficient t-stat (PV)
C	0.193494 <b>3.985129</b> (0.0001)***	0.085116 <b>2.169864</b> (0.0360)**	0.086418 <b>2.041965</b> (0.0418)**
OC	0.000636 <b>0.590187</b> (0.5552)	0.004866 <b>6.871943</b> (0.0000)***	0.004124 <b>4.579891</b> (0.0000)***
SO	0.000274 <b>0.951671</b> (0.3415)	0.000140 <b>0.422953</b> (0.6725)	8.13E-05 <b>0.229910</b> (0.8183)
MO	-0.000789 <b>-1.811203</b> (0.0675)*	-0.001559 <b>-1.312382</b> (0.1899)	-0.001571 <b>-1.212709</b> (0.2259)
FO	0.030003 <b>5.115701</b> (0.0000)***	0.047411 <b>3.402106</b> (0.000)***	0.071616 <b>2.338024</b> (0.0179)**
IO	0.007903 <b>2.046343</b> (0.0410)**	7.64E-05 <b>0.018143</b> (0.9855)	7.57E-05 <b>0.016705</b> (0.9867)
INDTY	-0.075729 <b>-9.343838</b> (0.0000)***	-0.007372 <b>-0.638984</b> (0.5231)	-0.049354 <b>-1.457735</b> (0.1456)
FSIZE	0.008275	-0.201571	-0.003442

	<b>2.482012</b> <b>(0.0132)***</b>	<b>-2.127780</b> <b>(0.0240)**</b>	<b>-0.484413</b> <b>(0.6283)</b>
R-squared	0.690655	0.639025	0.664214
Adjusted R-squared	0.684275	0.628396	0.648183
F-statistic	29.88327	13.07939	6.708411
Prob(F-statistic)	0.000000	0.000000	0.000000
Durbin-Watson stat	2.019334	1.973987	2.062707
Hausman		0.6518	Nter

**Source:** Researchers Computation (E-Views 8.0) 2022. (\*\*1%, \*\*5% and \*10% level)

The pooled regression results which indicate coefficient of determination (R-square= $R^2$ ) of 0.690655 with qualitative information disclosure (QID), implied that about 69% of the systematic variations in dependent variable [qualitative information disclosure (QID)] were accounted by the independent variables, while about 31% were accounted by error term. After adjusting the degree of freedom, adjusted coefficient of determination (adjusted R-squared  $\bar{R}^2$ ) value of 0.684275, signifies that about 68% of the changes in the dependent variable [qualitative information disclosure (QID)] were accounted for by the explanatory variables of ownership concentration (OC), state ownership (SO), managerial ownership (MO), foreign ownership (FO) and institutional ownership (IO), and control variables of industry type and firm size, while the remaining 32% were captured by stochastic disturbances. The F-statistic of 29.88327 and the associated probability value of 0.000000 show a significant linear relationship between the dependent variable and the explanatory variables. The explanatory variables were all positive, with the exception of managerial ownership and industry type which were negative. The variables were statistically significant at 1%, 5% and 10% significance level respectively, apart from government ownership (GO) that was statistically insignificant.

**4.3 Random Effect Model:** The random effect model which has coefficient of determination (R-square= $R^2$ ) value of 0.639025 with qualitative information disclosure (QID), showed that about 64% of the variations in qualitative information disclosure (QID) were explained by the independent variables, while about 36% were captured by error term. The adjusted R-squared  $\bar{R}^2$  value of 0.628396 with qualitative information disclosure, revealed that about 63% of the systematic variation in the dependent variable was accounted for by the explanatory and control variables, while 37% were unaccounted for, hence explained by error term. The F-statistic of 13.07939 and the associated probability value of 0.000000 showed that there exist a significant linear relationship between the dependent and the explanatory variables. On the basis of respectively variable, ownership concentration (OC), foreign ownership and firm size were statistically significant at 5% level. The result of the Hausman test with a probability value of 0.6518 showed preference for the random effect model.

### 4.3 Discussion of Findings

#### 1. Relationship between ownership concentration and qualitative information disclosure

Ownership concentration was found to be statistically significant, suggesting that significant influence on qualitative information disclosure. It also showed a significant positive relationship with qualitative information disclosure, which is in tandem with our apriori expectation, such

that an increase in ownership concentration can bring about corresponding increase of 0.004866 unit with qualitative information disclosure. The implication is that ownership concentration is a critical factor enhancing qualitative information disclosure. The result is in line with Mahfoudh (2017) found that ownership concentration influence the level of information disclosed.

## **2. Relationship between state ownership and qualitative information disclosure**

State ownership was reported to be statistically insignificant, suggesting that it has no significant effect on qualitative information disclosure. The result implied that state ownership is a weak enhancing factor of qualitative information disclosure. However, the result indicated that state ownership has positive relation with qualitative information disclosure, which is in line with our *Apriori* expectation. Such that a unit increase state ownership by 0.00140 unit could bring about corresponding increase with qualitative information disclosure in annual report and accounts of companies in Nigeria. The finding is consistent with Qu (2011), showed that government ownership has a way of influence qualitative information disclosure. Elmans (2012) found that there exists positive relationship with state ownership and voluntary information disclosures in annual reports.

## **3. Relationship between Managerial Ownership and Qualitative Information Disclosure**

The explanatory variable of managerial ownership was found to be statistically insignificant, suggesting that it has no significant influence on qualitative information disclosure. This by implication indicated that managerial ownership is a weak influencing factor of qualitative information disclosure. The result also showed a negative relationship with qualitative information disclosure, which is in alignment with our *Apriori* expectation, thereby suggesting that an increase in managerial ownership could bring about -0.001559 unit decrease in qualitative information disclosure in annual report of firm. By implication, managerial will want to hoard, such that managers would not want to disclose some information to shareholders and other stakeholders because of personal gain. This agency theory has showed that information asymmetry behaviour of managerial create agency problem between managers and owners. The finding concurs to Rouf and Harun (2011) who showed that the extent of higher management of ownership structure negatively affect corporate voluntary disclosures.

## **4. Relationship between Foreign Ownership and Qualitative Information Disclosure**

The independent variable of foreign ownership (FO) was found to have significant influence on qualitative information disclosure. Its positive coefficient value of 0.047411 in the random effect column in Table 4.6 supports the apriori expectation, signifying that a unit increase in foreign ownership can bring about corresponding increase in qualitative information disclosure. This suggests that foreign ownership has positive relationship with qualitative information disclosure. By implication, presence of foreigners' interests in Nigerian firms is a critical factor towards enhancement of qualitative information disclosure in Nigeria. The finding corroborated with Hieu, and Lan (2015), revealed that foreign ownership is statistically significant and positively related with qualitative information disclosure

## **5. Relationship between Institutional Ownership and Qualitative Information Disclosure**

Finally, it is observed that institutional ownership has no significant influence on qualitative information disclosure. This signified that institutional ownership is a weak enhancing factor of qualitative information disclosure. The Institutional ownership showed positive coefficient value of 7.64E-05, which indicated that a unit increase in institutional ownership can bring about the

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same increase in qualitative information disclosure. The result supported a priori expectation and consistent with Khodadadi et al. (2010), indicated that institutional ownership has significant relationship with level of voluntary information disclosure.

## 5. Conclusion and Recommendations

Qualitative information disclosures in the annual reports are very important to stakeholders for taking fundamental decisions. Agency theory has proved that there are bound to be problems because of information asymmetry between principal who is owner and agent who manages the firm. Again when information are hindered, various stakeholders especially the owners will not have access to such relevant published information for decision making. Having analysed the results of this study, it found that ownership concentration and foreign ownership have significant influence and positive relationship with qualitative information disclosure in annual reports of firms in Nigeria. State and institutional ownership revealed to have no significant effect, but have positive relationship with qualitative information disclosure in annual reports and accounts of firms in Nigeria. While, the study established that managerial ownership has no significant influence and negatively related with qualitative information disclosure in annual accounts and reports of firms in Nigeria. From the outcomes, ownership concentration and foreign ownership are critical factors determining qualitative information disclosure, while government, institutional and managerial ownership are weak factors enhancing qualitative information disclosure in Nigeria. It is therefore concluded that ownership structure is either negatively or positively related with qualitative information disclosure in annual reports in Nigeria. The study put forward the following policy recommendations:

1. The proportion of shares to ownership concentration group should be more since they are critical for qualitative information disclosure. Categories of individuals that fall within the ownership concentration should be included in the board of firms and have a say in the decision of the firm.
2. The state or government should be involved in ownership or have shares in most organisations like multinational and some indigenous firms. Also, presence of government should be noticed in the board of some firms in order to aid proper monitoring and control towards disclosure of information in the annual reports.
3. Institutions should own shares in different companies and institutions board members should be appointed into the board of companies so as to promote disclosures.
4. Foreigners should be allowed to own shares in different firms and be incorporated into the board of firms in Nigeria. The presence of foreigners in the board of firms because of their ideology can help strengthen ideas that can further promote information disclosure in annual reports in Nigeria.
5. Managers should allow to certain proportion of shares of firms and as well, managers should ensure both qualitative and quantitative information are disclosed in annual reports of firms for the interest of shareholders.

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## ORIGIN, GEOLOGY, LITHOLOGY AND RELIEF OF THE ARAL SEA

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### ABSTRACT

*The article presents ideas about the formation of the Aral Sea and the stages of relief manifestations formation. According to the researchers, in the second half of the Pleistocene and in the Holocene, these large rivers, after filling their beds with the listed sediments, turned to the island sediment, forming the Aral Sea. According to this, at the beginning of the Holocene period, the Aral Sea was shallow, since most of the Amu Darya water went into Sarykamysh Lake and fell into the Uzboy. However, since that period, the current channel of the Amu Darya and the coastal delta of the Aral Sea began to form. This process began more than 2500 years ago. The Amu Darya waters over the next hundreds of years steadily took off from their waters towards the Aral Sea.*

**KEYWORDS:** *Amu Darya River, Aral Sea, Geology, Lithology, Climate, Relief, Geological Periods.*

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### INTRODUCTION

As a result of the negative impact of human activity on nature in the context of global climate change, the significant changes in the environment take place. Climate changes in the form of various natural disasters are felt at all latitudes of the land. As a result, the areas covered by natural forest are reduced, desertification and swamps are formed, the atmosphere, water and lithosphere are polluted. The change in the state of the natural environment under human influence, the strong impact on living and inanimate components has generated local, regional and universal environmental problems. In particular, as a result of such impacts, the "Problem of the Aral Sea" has arisen, which is considered the threat of the environmental crisis in our region [1].

Since the 1960s of the last century, the level of the Aral Sea has undergone the intensive reduction, its depths have fallen by 22 meters, the water area has decreased by more than 4 times, the volume of water has decreased up to 10 times, the salt content in the water has reached 188-280 g/l, sometimes up to 300 g/l (2022). The area of the dried bottom amounted to about 3.5-4.0 million hectares, which makes it a source of distribution of dust, sand-salt aerosols to the adjacent areas. Here, up to 80-100 million tons of dust rises into the atmosphere annually [1].

**Objective of the research.** Study of soil formation, geological and lithological structure and relief forms of the drained areas of the Aral Sea bottom.

## **Location and Methods of Research**

The regions the Aral Sea free from water are considered to be the place of research. The research methods include the "Instructions for conducting the soil survey and drawing up soil maps for maintaining the state land cadastre" [2] (2013), "All-Union instructions for soil surveys and drawing up large-scale soil maps of land use" [3] (1973), "Soil mapping" [4] (1959) published in our republic, as well as comparative-geochemical, geographical, laboratory-analytical and mathematical-statistical methods of data analysis [5].

## **Research Results and their Discussion**

With the drying of the Aral Sea, the process of soil formation began. For example, soil formation is associated with its geological, lithological structure and relief. The direction of these processes is directly related to the climatic conditions of deserts. The plain zones of our republic are located in the Turanian lowland and lie on the surface of the post-glacial plications platform. The emergence of the platform was caused by the long-term impact of denudation and tectonic movements of the Earth. Under the Turanian lowland, the indigenous bedrock of the Paleozoic era is constantly under the splits in which 50-80 m sediments of the Ordovician and Silurian systems are found. By the Devonian period, most of the territory was occupied by the sea basin, from some places the mountains in the form of islands were visible. In the Paleozoic era, large areas were uplifted and lowered relief, alternating with the sea, and then with land. At the Alpine stage, the relief forms originated in the Turanian lowland. At the end of the Mesozoic and the beginning of the Cenozoic era, the entire territory of Uzbekistan was covered by sea waters, and during this period an intensive deposition process took place in the relief. This sea left behind basins 1-2 m thick. These deposits led to some leveling of the relief of previous eras. With the beginning of the Alpine folding (the end of the Paleogene period), the process of relief formation accelerated due to the retreat of the sea. Rivers and lakes formed at the Oligocene stage of the Paleogene period also played the important role in the formation of the relief. In addition, residual lakes and erosion-denudation processes played the key role in the formation of the land relief [6].

The Quaternary period is characterized by the beginning of new tectonic forces on the Uzbekistan plains. By this period, the Amu Darya, Syr Darya and Zarafshan rivers were formed, and they pumped their waters into the Caspian Sea, but not into the Aral Sea, since the Aral Sea did not exist during this period. Some researchers point out that the Syr Darya and Zarafshan, the ancient Amu Darya, flowed towards the Caspian Sea. In the second half of the Pleistocene and in the Holocene, these large rivers, after filling their beds with sediments, turned to the Aral sediment, forming the Aral Sea. In the eastern parts of the drained bottom of the Aral Sea,

studies have been conducted to create saxaul forests. According to Z.B.Novitsky, the Aral Sea appeared 3,500 years ago [7].

The Central Asian plains arose mainly in the Quaternary period. The formation of relief on the surface of Quaternary sediments was carried out by derived factors and geomorphological processes as well as the climate change. The Amu Darya filled its channel with its sediments and turned north towards the Aral Sea called Akchadarya. It did not become the permanent drainage into the Aral Sea, even 10-13 thousand years ago, in the " Khvalynskiy period", passing through the Khorezm lakes, it fills the Sarykamysh and Asakaovdon marshes, resulting in the formation of the Novy (New) Uzboy River, and also pumps its waters into the Caspian Sea. At the beginning of the Holocene period, the Aral Sea was shallow, since most of the water of the Amu Darya went to Sarykamysh and Uzboy. However, as a result of the accumulation of sediments brought by the river, the new channel flowed out of the lowland between the Akchadarya River and the old Sarykamysh delta, into which the waters penetrated from the southwest of the island. From this period, the current channel of the Amu Darya and the delta along the Aral Sea begins to form. This process began more than 2500 years ago. But in the middle there were periods when the Amu Darya waters flowed towards the Caspian Sea (through the Uzboy), but over the next hundreds of years the Amu Darya constantly brought its waters towards the Aral Sea [8].

### **Lithology Structure and Relief**

The geological and lithological structure of the dried bottom of the Aral Sea is characterized by its diverse stratification. The surroundings of Tokmak Heights and Uzunkayir Cape, near the Muynak town, are currently covered with (Aeolian) sandy deposits. Deposits of earlier bays, such as Azhiboy, Muynak and Sarbas at the bottom, where the waters of the sea recede, are characterized by the layered arrangement of sand, loam and clay (Size).



**Size. The dry bottom of the Aral Sea. 2022**

The complex lithological and geomorphological structure is composed of the brought marine alluvial rocks of Guzak, Urdabai and Okkala. Their mechanical composition is also found mixed

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with various sediments, but the Amudarya avandelt is distinguished by its mechanical composition, the predominance of light loams. The Amu Darya current brought silty rocks in large quantities and sandstones in smaller quantities. Over the years, the Amu Darya flowed into the Aral Sea, dividing into several tributaries, for example: the old tributaries of Kuvonishzharma, Kegeyli, Churtambai, Erkindare, Kazakhdare, Kukhnyadare and modern tributaries of the Amu Darya of a later period are included. Since these tributaries flow, changing the channel, due to the fact that the channel in its course is filled with unconsolidated rocks, hills (shafts) and interstitial sediments (lowlands) have formed along the channel. As a result, it was noted in the studies that in the previous part of the delta it was overlain by a layered alternation of various rocks.

Since the 1960s, as a result of periodic opening of retreated sections of seawater and turning them into land, large particles settle in the former riverbeds under the influence of a large flow of water and a relatively small amount of dust (0.01-0.001 mm) and partially silt (0.01 mm) is deposited. There are pure sandy deposits in these riverbeds, and the sand in them is 95%. According to F.Khakimova, larger sands are found consisting of pulverized and clay particles, with sand particles accounting for 35-65%, dust - 30-60%, and silt - 7-8% [9;10]. The thickness of these channel rocks on average exceeds 30 meters.

When studying the soils of the drained bottom of the Aral Sea in field studies, alternation of the occurrence of rocks brought from the river was sometimes noticed, i.e. such a situation was noted in the southern regions of the Amu Darya adjacent to its former "living" delta. But, as the river moves away from its confluence with the sea inland, sedimentary and loamy rocks in the form of sands and clay rocks were deposited in the upper layers. It is believed that this situation is typical mainly for the north-western and northern side of the sea.

In the parts of the sea that are free of water, sand dunes are covered with 0.5-3.0 meters thick clay-sand brought rocks. Currently, it has been observed that the main distributed parts of sand dunes are distributed in the eastern parts of the seabed, but these sand dunes are shifting towards the receding part of the water, i.e. to the central and western parts. It was noted that in different parts of the Aral the brought rocks have different thicknesses, the gypsum and stony soils are common over large areas. Most typically, these rocks are located in the central regions of the sea. Small islands, now extinct, are mostly leveled on the surface as a result of erosion. On Renaissance Island, considered one of the largest islands, in addition to sandy soils, the formation of brown loams was observed, under which saline rocks of the Neogene period were deposited. Summing up, we can say that the dried bedrock of the Aral Sea as a result of long-term tectonic and denudation movements of epochs in the past consisted of a complex of geological rocks, such as the adjacent Ustyurt plateau [11; 12].

During the field expedition, it was noted the characteristic relief structure of the bottom on which the Aral Sea dried up, and that its bottom consists of several lowlands and sand hills. In the relief of the seabed there are characteristic manifestations, its conditions associated with salt marshes and settlements, i.e. the formation of residual salt marshes in low-lying areas of the relief, swollen salt marshes on tectonic shafts is noted. Also in the formation of the seabed relief, in addition to the former Amu Darya delta, in the southern parts, relief forms in the form of a "new delta" are noticeable, i.e. the former "living" form, as if continuing in the form of the Amu Darya delta. But these new orthographic manifestations are distinguished by several landscapes and lithological structures.

The forms of the seabed relief, manifested in its various areas, manifest themselves in different ways, i.e. the relief of the islands on the northern side (Vozrozhdenie) consists of the "former" high sand dunes and land. The eastern part includes the same appearance as the earlier "islands of the archipelago" in its relief due to erosion-leveling caused by winds, but the accumulation of sand dunes under the action of Aeolian winds led to the formation of sand dunes. As a result, sand dumps and hills were formed. These relief forms began to form earlier as a result of the seawater reliction, and it was noted that automorphic soils and xerophytic vegetation managed to form, albeit rarely, in the soil landscape of this area. The reason is that the phases (stages) of sea water reliction began primarily in the southeastern parts, which led to the formation of Aeolian sandstones, as well as xerophytic and halophytic vegetation in these parts. The predominance of dry (arid) climate in the south-eastern part continued mainly in the areas open for waters [13;14].

In general, the relief structure of the Aral Sea bottom has not yet been fully disclosed by any researcher, and the study of the relief in its various areas requires special research. But in our field studies, some types of terrain were mapped. As a result, the topography of the western part of the seabed, which is currently drained, as well as the relief structure were studied. According to this, the parts of the sea subsiding and exposing the waters towards Ustyurt, i.e. on the sides of the ledge, are the hills on the eastern side, and the areas near the ledge consist of low sediments. But studies have noted the presence of various elevations, gravelly hills (shafts) towards the center, i.e. to the middle part of the sea. As we move north from the Muynak town, the heights change, and newly formed sand dunes in the form of sand dunes are found in places, which, as it was found, are the sand dunes that move under the influence of winds, as a result of which part of their surface is not covered with any vegetation. In addition, scattered sands can be found in many areas around them. Another type of relief is a raised structure in the form of shafts of gypsum (limestone), stony and gravel formations at a great distance, extending from Renaissance Island towards the ancient islands of Konstantin and Lazarev [15;16]. Currently, these gypsum rocks are mined and used in road construction works, and quarries have been formed in their place.

It can be **concluded** that the tops of sand dunes, to a lesser extent covered with psammophytic and halophytic vegetation, under the influence of north-westerly and westerly winds cause further movement of sands, streams of salt dust particles, resulting in "temporary" new relief manifestations, intensively occurring in previously exposed seabed areas.

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**SYSTEMATIC REVIEW LITERATURE ON THE EFFECTIVENESS OF THE MEDICINAL SUBSTANCES FOR TARGETED TREATMENT OF THE RENAL CELL CANCER**

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**ABSTRACT**

*Nowadays, malignant tumors are the second leading cause of death all over the world. Among malignant tumors of the kidney, renal cell cancer accounts for 90%. According to statistic information, stage 2 and 3 of the kidney cancer is more common among patients with this disease. Every year, 403.3 thousand new cases of kidney cancer are revealed in the world and this index is 2-3% of all epithelial malignant tumors.*

**KEYWORDS:** *Arterial Hypertension, Systematic Analyzing The Clinical Literature, Medicinal Substances.*

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**INTRODUCTION**

According to the analyzing the structure of oncological diseases in the Republic of Uzbekistan in 2019, it took the 10th place, i.e. this disease was registered in 781 patients [1-5]. The incidence in men is 1.5 times higher than in women, and the disease is observed mainly in elderly patients, especially in patients aged 60-70 years. This disease occurs because of smoking, obesity, arterial hypertension [3,10].

**The aim of the Research.** To determine the efficacy of sorafenib and pazopanib as the first line of therapeutical methods and axitinib and sunitinib as the second line of therapeutical methods in the targeted treatment of stages 3 and 4 of the renal cell cancer by conducting a systematic analyzing the clinical literature.

**Methods and Techniques.** During the research, there has been realized the PubMed database using keywords such as renal cell cancer, targeted therapy, sorafenib and pazopanib, axitinib and sunitinib on the systematic searching the clinical literature.

**Received Results.** There has been reflected in the prism diagram of the graphical representation of the interactions the effectiveness of sorafenib and pazopanib in the first treatment line of stages 3 and 4 of the renal cell cancer, analyzed in a systematic review of the data obtained from the clinical search analysis. During the search, there have been totally identified 79 citations, and

one citation was relatively relevant. The remaining citations were not selected because they did not meet the selected criteria, they have no both interventions and they have comments and manuscripts about the research. When the full text of the selected articles was studied, the first-line targeted therapy sorafenib and pazopanib medicinal substances were included into the content of the systematic treatment rather than alone. To comment our research, there has been selected the retrospective research of Miller (1) from the United States [6], which was conducted in 2016. During the research, there have been examined two groups of patients and there has been tested and confirmed the suitability of the first treatment line.

There have been selected medicinal substances and their doses for the second treatment line, and there have been determined the day discontinuation of the first treatment line and treatment days with modified therapy.

There has been derived the effectiveness of the preparations axitinib and sorafenib in the second treatment line of stages 3 and 4 of the renal cell cancer from the clinical search analysis, a graphical representation of the interactions, analyzed in the systematic review is reflected in the prism diagram. During the search, there have been totally identified 96 citations, and three citations were relatively relevant. The remaining citations were not selected because they did not meet the selected criteria, they have no both interventions and they have comments and manuscripts about the research.

Sergio Bracar (1) showed the effectiveness of axitinib medicinal substance in the second treatment line of the renal cell cancer, i.e. there was no metastasis to bones and liver in selected patients. There has been determined that the survival rate among selected groups was high [7].

Satoshi Tamada (1) showed that survival rate is high when cytokine medicinal substances are replaced with molecular purposeful medicinal substances (targets) in the treatment of the kidney cancer. In other words, tyrosinekinase inhibitors (TKIs) have been determined to be superior to inhibitors mTOR in linear therapy [8].

According to Hideaki Miyake researches (1), there has been shown the tolerance (patience) to additional diseases occurring in patients and the improvement of the patients' life quality. An important aspect of these researches is that the sensitivity of the selected 124 Japanese patients to the toxicity of the purposeful medicinal substances (targets) was higher than in Western patients [9].

## CONCLUSIONS

According to the results of the research, there has been confirmed the compliance with the US Oncology Association guidelines for systematic treatment of the renal cell cancer. Oral treatment has been found to require a longer duration and a higher level of observations than injection therapy. In general, most patients had high stability during the first treatment line. Because of the high effectiveness of the Pazopanib medicinal substance, it was included into the category 1, while sorafenib and axitinib were included into the category 2 as the most recommended medicinal substances for patients. Everolimus medicinal substance has been found not to be recommended in the first treatment line.

Axitinib has been found to be effective in the systematic treatment for the second treatment line of stages 3 and 4 of the renal cell cancer. There has been established that the main indicator in selected patients is the high survival rate of these patients.



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**DETERMINATION OF THE ELEMENTAL AND AMINO ACID  
COMPOSITION OF THE DIURETIC DRUG “EKUSTIM”**

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**ABSTRACT**

*The purpose of these studies is to determine the elemental and amino acid composition of the diuretic drug “Ekustim” dry extract obtained from a mixture of 8 medicinal plants: false amber grass, woolly willow grass, horsetail grass, creeping anchor grass, yarrow flowers, cucumber seeds, corn stigmas and licorice roots. Quantitative determination of macro - and microelements was carried out by inductively coupled plasma mass spectrometry (ICP-MS), and determination of amino acid composition by high-performance liquid chromatography (HPLC).*

*The data obtained indicate that of the detected trace elements, K, Mg, Ca, Fe, Na, P and Al are contained in the largest amount, which is essential when creating a diuretic drug, and the concentrations of heavy metals and arsenic in the analyzed preparation did not exceed the regulated limit according to the requirements of WHO and GF XIV.*

**KEYWORDS:** *Dry Extract, Biologically Active Substances, Amino Acid Composition, Elemental Composition, HPLC, ICP-MS, Macro- And Microelements.*

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**INTRODUCTION**

Currently, herbal medicines occupy an important place in medical practice, since they have a wide range of biological effects, which allows them to be used for the prevention and treatment of many diseases. The use of medicinal plants, especially in collections, simultaneously with treatment gives the body additionally various natural substances (vitamins, chemical elements, etc.). Medicinal plants can be used prophylactically for a long time without fear of any complications, which cannot be said about synthetic drugs.

As can be seen from observations, the diuretic properties of plants eliminate stagnation of urine, enhance urination without irritation of the renal epithelium. In addition, it was found that at the same time the work of the gastrointestinal tract and sweat glands improves, the metabolism, both mineral and acid-base, is normalized, salts and small concretions from the kidneys and bladder are removed.

Medicinal plants of diuretic action have various biologically active substances, affect various systems and by various mechanisms. To ensure a more complete and rapid therapeutic effect, it

is advisable to use several herbal components at the same time. This problem is successfully solved with the help of such dosage forms as herbal preparations.

The review considers aspects of active phytopreparations, their mechanisms and concomitant pharmacological properties of medicinal plants and preparations based on them. Along with the positive effects of herbal remedies, there are some residual effects on kidney function of some phyto preparations [1].

Today, diuretics are mostly synthetic and have a number of side effects. Therefore, it is extremely important to develop drugs with a diuretic effect from local medicinal plants. Amino acids and chemical elements play an important role for all physiological processes occurring in the human body [2-3]. The constancy of their composition is one of the most important and mandatory conditions for them [4]. In this regard, it is of interest, used in folk medicine for a wide range of diseases [5-6] of normal functioning and development of the body. Amino acids and individual chemical elements not only have a certain pharmacological effect themselves, but can also show synergism with respect to a number of substances, therefore, combined drugs with multifunctional properties can be obtained from plants. A deviation in the composition of amino acids and elements in the body leads to a deterioration in the state of health [7]. One of the possibilities of timely correction of violations of elemental and amino acid homeostasis in the human body is the use of medicinal plants.

Currently, numerous medicinal collections are known that have already found application in official medicine, such as: Brusniver, Bekvorin, Herbafol, diuretic collection No. 2, urological or diuretic collection, tutukon (Great Britain), phytolysin, canephron (CanephronumN) - a combined drug.

Taking into account the rich resources of medicinal plants growing in the Republic of Uzbekistan and have long been used in folk medicine as diuretics, the development and introduction into medical practice of new effective import-substituting diuretic drugs based on raw materials of local medicinal plants seems very relevant.

On the basis of the conducted research, a combined diuretic drug was created in UzKFITI, consisting of a mixture of dry extracts of the following 8 medicinal plants: false amber grass, woolly willow grass, horsetail grass, creeping anchor grass, yarrow grass, cucumber seeds, columns with corn stigmas and licorice roots. This composition was given the conditional name "Ekustim". The drug "Ekustim" is protected by the patent of the Republic of Uzbekistan IAP [8-16].

The purpose of this work is to study the amino acid and mineral composition of the drug "Ekustim".

## **The Experimental Part**

To obtain a dry extract of the drug "Ekustim", vegetable raw materials were crushed and sieved through a sieve for leaves and herbs up to a size of 7 mm, for tubers, roots - up to a size of 5 mm, for fruits up to a size of 0.5 mm.

Dry extract of the drug "Ekustim" was obtained by triple extraction of a mixture of crushed raw materials with hot water ( $t = 70-80\text{ }^{\circ}\text{C}$ ) in a ratio of 1:30 (first extraction), 1:15 (second extraction), 1:7 (third extraction). The duration of extraction is 2.5 hours. The obtained aqueous extracts were combined and concentrated by distilling water at a temperature of  $70\text{ }^{\circ}\text{C}$  under

vacuum. The resulting thick extract was dried in a vacuum drying cabinet at a temperature of 60 °C to a constant weight.

In order to study the chemical composition, a study was conducted to study the elemental composition of the dry extract “Ekustim”. The study was performed on an inductively coupled plasma mass spectrometer (ICP-MS). In the analysis, an argon inductively coupled plasma was used as an ion source.

To determine the elemental composition, a quadrupole mass spectrometer with inductively coupled plasma manufactured by Agilent Technologies 7700 was used. A system for decomposing samples consisting of 36 or 54 cells of the type Hot Block (Environmental Express) or Digi Black (Lab Tech). Electric cookers with a closed spiral and adjustable power according to GOST 14919-83 or other heating means providing a heating temperature of at least 200 °C. Teflon cups with lids with a capacity of 40 cm<sup>3</sup>. Polyethylene bags with a capacity of 22 cm<sup>3</sup>. Polyethylene tubes with a capacity of 15 cm<sup>3</sup> and 50 cm<sup>3</sup>. Single-channel mechanical dispensers for 100 µL; from 200 µL to 1000 µL; from 1 mL to 5 mL manufactured by “FinBio” Finland. Standard samples of the composition (CO) corresponding to UZDST 8.004:2004 with certified component contents established with a certification error insignificant in comparison with the error of the methodology.

Nitric acid manufactured by “Merck”, Germany, cat. No. 1.00452.2500 (Nitric Acid 65% GR, ISO); Hydrochloric acid manufactured by Merck, Germany, cat. No. 1.00317.1000 (Hydrochloric Acid fuming 37 %); Chloric acid manufactured by “Merck”, Germany, cat. No. 1.00518.1000 (Perchloric Acid GR for analysis); hydrofluoric acid manufactured by “Merck”, Germany, cat. No. 1.00338.500 (Hydrofluoric Acid 40%, GR for analysis); Paper filters, disinfected “Blue ribbon” with a diameter of 9 cm; High purity argon gas according to GOST 10157-79.

Mass spectrometric determination of the content of elements in the samples is carried out with the following parameters of the mass spectrometer: Generator output power (W) 1500; Type of sprayer angle. Plasma-forming flow rate Ar (L/min) 13; Auxiliary flow rate Ar (L/min) 0.7; Flow rate Ar in the atomizer (L/min) 0.5; Mass registration area (AU) from 5 to 242; Number of scans 100. Permissible relative standard deviations of measurement results calculated with a confidence probability of 0.95.

Isolation of free amino acids. Precipitation of proteins and peptides of aqueous extract in centrifuge cups. To do this, 1 ml (exact volume) of 20% trichloroacetic acid was added to 1 ml of the test sample. After 10 min, the precipitate was separated by centrifugation at 8000 rpm for 15 min. After separating 0.1 ml of the infusion fluid, it was dried lyophilically.

**Analysis of HPLC of FTC-derived amino acids.** Synthesis of FTC (phenylthiocarbomoyl) derivatives of free amino acids was carried out by the method of Steven A., Cohen Daviel.

Identification of FTC amino acids is carried out on an Agilent Technologies 1200 chromatograph on a column 75x4.6 mm Discovery HS C18. Solution A: 0,14M CH<sub>3</sub>COONa + 0,05 % TЭA pH 6,4, B:CH<sub>3</sub>CN. Flow rate 1.2 ml/min, absorption of 269 nm. Gradient % Evergreen / min: 1-6 % / 0-2. 5 min; 6-30 % / 2.51-40 min; 30-60 %/40.1-45 min; 60-60 %/45.1-50 min; 60-0 % /50.1-55 min.

## Discussion of the results

Table 1 shows the data of the elemental analysis of the dry extract “Ekustim”.

The analysis showed that the identified elements by the degree of reduction of their quantitative content can be represented as the following series: Ca = K = Na = Mg = Fe > Al = P > S = Mn > Se > Zn = Cu = Cr = Ni > B > Co = Mo = Pb = Rb = Ga = As = Sn = V > Ag = Cd = Li = Be = Au. The table shows that the composition of the dry extract “Ekustim” contains macronutrients Na, K, Mg, Ca, Fe, the amount of which is up to 50 mg / kg, which is important to the human body. The analyses showed the presence of 20 mg/kg of phosphorus in the extract, a high content of such important elements as calcium, potassium, sodium, magnesium, iron, phosphorus, etc., which is a direct proof of the high pharmacological activity of the analyzed drug.

As you know, potassium and magnesium together with other elements such as calcium, sodium, phosphorus, fluorine, sulfur, oxygen, make up more than 90% of the ionic composition of the human body. The lack of potassium and magnesium leads to disruption of the cardiovascular and central nervous systems [17, 18, 19]. The AI content reaches up to 20 micrograms/kg. The substance also contains trace elements: the presence of Mn (10 mcg / kg) enhances water, gas and mineral metabolism, the presence of Se (3 mcg / kg) increases the immune properties of the body and protects vitamins and lipids of biological membranes from destruction. Copper (1 mcg/kg) participates in metabolic processes and chromium (1 mcg/kg) helps glucose assimilation. At the same time, the substance contains heavy metals in the amount of up to 0.1 micrograms / kg in acceptable doses.

**TABLE 1. THE ELEMENTAL COMPOSITION OF THE DRY EXTRACT “EKUSTIM”**

№	Element	The value of indicators, kg/kg	№	Element	The value of indicators, mcg/ kg
1.	Na	50	14	Zn	1,0
2.	K	50	15	B	0,2
3.	Mg	50	16	Mo	0,1
4.	Ca	50	17	Sn	0,1
5.	Fe	50	18	Rb	0,1
6.	P	20	19	Sr	0,1
7.	Al	20	20	Y	0,1
8.	Mn	10	21	Pb	0,1
9.	S	10	22	Sb	0,1
10.	Se	3,0	23	Be	0,05
11.	Cr	1.0	24	Li	0,05
12.	Cu	1.0	25	Au	0,05
13.	Ni	1.0	26	Ag	0,05

Chromatographic analysis of amino acids (Table 2) shows that the drug “Ekustim” contains essential amino acids, such as valine, threonine, isoleucine, leucine, phenylalanine, histidine, lysine and arginine, which determines the usefulness of the protein and its nutritional significance, as well as medicinal properties in the medical aspect. The record holder in the composition of the dry extract “Ekustim” is tryptophan 18.74% (5,907,104 mg/g). Since the body does not produce tryptophan, the presence of this amino acid is necessary for the supply in the body.

**TABLE 2. AMINO ACID COMPOSITION OF DRY EXTRACT “EKUSTIM”**

Name of amino acids	Extract, mg/g	Amino acid content, %
Aspartic acid	1,163366	3,69
Tryptophan	5,907104	18,74
Glutamic acid	0,669704	2,12
Serin	0,477143	1,51
Glycine	1,252706	3,97
Asparagine	1,266225	4.01
Glutamine	0,313966	0,99
Cysteine	0,671733	2,13
Threonine	0,594292	1,88
Arginine	0,582381	1,84
Alanin	4,098862	13,00
Proline	4,875216	15,47
Tyrosine	3,831587	12,15
Valin	0,888256	2,81
Methionine	1,901173	6,03
Isoleucine	0,729351	2,31
Leucine	0,757149	2,40
Histidine	0,442055	1,40
Phenylalanine	0,419260	1,33
Lysine HCl	0,670048	2,12
<b>Total:</b>	<b>31,51158</b>	<b>100,00</b>

It is interesting to note that 15.47% (4.875216 mg/g) of proline is observed in the composition of the drug, which is very important for improving the immunity of the body, for improving the general condition of the kidneys and liver. In addition, proline promotes the restoration of damaged tissues and promotes wound healing. The preparation contains alanine 13.00% (4.098863 mg/g), which is necessary to improve the overall condition of the body.

The presence of tyrosine in the substance in an amount of 12.15% (3.831587 mg/g) helps the body to adapt and improves the condition of the blood. The composition also contains 6.03% methionine (1.901173 mg/g), which plays an important role in liver infiltration. The remaining amino acids in the composition of the drug are found to be up to 2%, which also play an important role for the body.

## CONCLUSIONS

Thus, based on the conducted studies, it was found that 20 amino acids and 12 elements were found in the composition of the drug “Ekustim” and it can be considered as a means of correcting the imbalance of amino acids and elements in the body.

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**A STUDY OF “INTELLECTUAL AND LITERARY CONTRIBUTION OF MAHATMA JYOTIBA PHULE”**

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**ABSTRACT**

*Mahatma Jyotirao or JyotibaPhule is considered a central figure of the movement for social change in Modern India. He was originally from Maharashtra – a state with great cultural heritage and also the land of social thinkers and reformers. Along with social reform, the intellectual and literary contribution of JyotibaPhule was also invaluable. In this research paper, a humble attempt has been made to see the intellectual and literary contribution of Mahatma JyotibaPhule.*

*Mahatma JyotibaPhule had written many books and play like- TrityaRatanNatak', 'PawadaChhatarpatiShivajika', 'Ishara', 'Gulamgiri', 'ShetkaryachaAsud', 'SarvajnikSatyaDharm' etc. It is important to note that he liked to write about public interest in public language only So, most of his compositions are in Jan Bali - Marathi. The literature composed by Jyotiba Phule explains deeply the Indians socio-cultural, religions and economic conditions. as well as social evils of his time. Besides this, through his literature, he has shown the problems and exploitation of neglected lower class. Mahatma Phule has also condemned the bigotry and evils of the then society through his literature.*

**KEYWORDS:** *Satyashodaksamaj, Gulamgiri, Ishara, Renaissance, Marathi Powada, Trityaratan.*

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**INTRODUCTION**

The 19<sup>th</sup> century holds its own special historical importance in the socio cultural history of India. This century is considered as "Era of Indian Renaissance".<sup>1</sup> In this century, on one side a new intellectual class influenced by western education was originating and on the other hand many social-religions reformers were also born. Especially the name of Mahatma<sup>2</sup>JyotibaPhule is notable among these thinkers and reformers, who tried to bring awareness against social religious oppression. Along with social reform, the intellectual and literary contribution of Mahatma Phule was also relevant.

If we look at the family background of JyotibaPhule, It is known that he was born in 1827 AD in Satara district of Maharashtra. He belonged to the 'Mali caste'. His mother's name was Chimnabai and father's name. Govind Ram phule.<sup>3</sup> From childhood, Jyotiba was of sharp intellect with the passage of time, he became famous as a social reformer as well as a thinker and writer. It is important to mention that JyotibaPhule thought was somewhat different from other reformers of the 19th century.<sup>4</sup> In this Connection scholar L.G. Meshram Vimal Kirti writes that,

"JyotibaPhule started his work and thinking by criticizing the orthodox religions class and then launched a massive public awareness against it."<sup>5</sup>

It is known from the available sources that the spirit of social reform and social thinking arose inside JyotibaPhule when some such surprising incident happened to him, which forced him to contemplate that the majority of the people of the country were facing injustice in the name of caste and religion.

JyotibaPhule himself faced humiliation by some influential people of the contemporary society.<sup>6</sup> That is why he was forced to think rationally that a child is classified as Brahmin and Shudra as soon as he is born, while he does not know anything about the world. What kind of justice this one who does not know anything, is declared a Brahmin, Shudra, Christian, Muslim etc. without his consent. Then JyotibaPhule logically felt that social Slavery is more dangerous than imperial slavery.<sup>7</sup> And casteism is the enemy of unity and cultured life. In this way, the spirit of a reformer and progressive thinker had blossomed inside JyotibaPhule.

JyotibaPhule is not only considered a central figure of the movement for change in modern India but we also found his Contribution towards literary and intellectual area was also invaluable. He had written many books.

The first literary work of Mahatma JyotibaPhule is the Play "TritiyaRatan". This Play was written in 1855 in Marathi language.<sup>8</sup> After that Jyotiba continued to write upto 1890 A.D. In this work, JyotibaPhule has tried to show how the priestly class cleverly takes advantage of the ignorance of the lower class castes like "Mali and Kunbi". Besides this, he also tried to highlight the importance of education for both men and women.

The second important creation of JyotibaPhule is "PawadaChatalpatiShivaji Raja Bhosle ka".<sup>9</sup> In this, he has shown the heroic story and struggle of Maratha ChatarpatiShivaji. It has eight parts. And it is written in simple Marathi language. Another important literary work of JyotibaPhule is "BrahmanancheKasab" which also depicts the oppression of the lower class by the dominant priestly class. In this work Mahatma phule has also suggested to the then British government that why it is necessary to educate the neglected class.

The most important literary creation of JyotibaPhule is "Gulamgiri",<sup>10</sup> which is published in 1873 A.D. It is known from the available sources that some ten years before this, the American civil war had been fought, leading to the end of slavery in America. Mahatma Jyotiba dedicated his book to all those Americans who had fought to free slaves; thus establishing link between the conditions of the lower castes in India and the black slaves in America. Mahatma Phule believes that here in India, the Condition of Shudras was worse. But at the same time he also says that due to the coming of the British in this Country there has been a lot of change in the condition of the Shudras. Although the Shudra people are slowly getting free from the slavery of the influential section, however, still on this the British government has adopted an irresponsible approach in making the Shudra educated and aware. Similarly, JyotibaPhule in his another literary work 'Ishara' has pointed out to the innocent lower class people to avoid the conspiracies of the clever priestly class.

It is important to mention here that in 1873 A.D. JyotibaPhule had established the Satyashodak Samaj<sup>11</sup> (a truth seeking society). It espoused a mission of education and increased social rights and political access for under privileged groups, focusing especially on Women & Shudras in Maharashtra. From literary point of view, Mahatma phule another literary creation

‘SarvajanicSatyadharmā’ is also important. This work has been written for the welfare of Mankind. In this, the issues of sin and virtue, women’s conditions, Penance-rituals, and caste discrimination have been depicted through questions and answers. It is important to mention that the cover page of this book has been started with the words – “SatyamevJayate”. Through this work, JyotibaPhule wanted to spread the message that the true religion is that which is for the betterment of the society and humanity. And the religion which is not in the wellbeing of the society that religion not true. So, Mahatma phule tests the truth only on the basis of social interest. It is important to note here that "GopalHariDeshmukh", another social reformer of 19th century, had similar revolutionary ideas in the matter of religion. He also used to say that “If the religion does not sanction social reform, it should be changed”. Similarly JyotibaPhule in his another literary work – Ishara has pointed out to the innocent lower class people to avoid the conspiracies of the clever priesting class.<sup>12</sup>

From Literary Point of view JyotibaPhule another work 'ShetkanyacaAsud' (The whipcord of the cultivators), which was published in 1881 A.D., is also very important.<sup>13</sup> In this work, he has accurately depicted the condition of the farmers in the then society. It gives us information that at that time the position of peasantry was not good. Although the peasants class had been neglected and exploited since ancient times, but in the 19th century the condition of the farmers worsened. In this context, JyotibaPhule writes, “It is definitely visible that the condition of ignorant, illiterate and native farmers in India is worse than the peasants of other Countries. Mahatma Phule gives some religious and some administrative reasons for the poor condition of the farmers especially due to the dominance of the conservative section in the society and also due to the luxurious attitude of the British government employees, the farmers were exploited.<sup>14</sup> Not only this, JyotibaPhule raises the question that why till today the peasants remained so ignorant and why they continued to be exploited. In response to this, he says that the main reason for this was that this class did not receive education. At that time very few people used to get education, due to which the dominant class used to exploit them and they used to behave like ignorant people. That's why Jyotiba has repeatedly highlighted the importance of education. Mahatma Phule also writes in the preface of this work that in the–

"Lack of education led to lack of wisdom,  
Lack of wisdom led to lack of morals,  
Lack of morals led to lack of progress,  
Lack of progress led to lack of money,  
Lack of money led to oppression of lower castes,  
Lack of education led to such castes trophe.<sup>15</sup>

Not only this, JyotibaPhule also considered education very important for the upliftment of women. And along with his wife Savitri Phule,<sup>16</sup> he also tried for women's education, so that their position in the society become stronger and better.

In this work, JyotibaPhule also explains that neither the dominant section of the society nor the British officials paid any attention to the sufferings of the farmers. Mahatma Phule also describes the circumstances of how the Portuguese used to convert the lower class peasant to Christianity. These peasants adopted Christianity because they were oppressed and more exploited in their

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society. Besides this, JyotibaPhule has also depicted the hard work of the farmers as well as many of their problems like the farmers had to face a lot of natural calamities in those days. Especially due to epidemics and famines, the oxen of the farmers used to die in those days and they also used to crave for food. Their condition kept getting worse and worse and they did not get help from anywhere. It is important to mention that even in medieval period farmers had to face similar difficulties and miserable conditions during famines.<sup>17</sup> Persian and indigenous sources confirm this. Even in that period they did not get state aid and the same in this period as well. In this concern, Mahatma Phule had also appealed to the people of Maharashtra to help the people suffering from famines through a prayer letter.<sup>18</sup> In such situation, JyotibaPhule suggests that at least in those days the British Government should take a soft stand toward the farmers and also educate their children.

Apart from this, Mahatma Phule has also composed some poetical work. Among these 'AkhandKavya' poetic composition is remarkable.<sup>19</sup> Through this, he has also condemned social evils and bigotry.

No doubt, the Intellectual and literary contribution of JyotibaPhule was remarkable. The literature composed by JyotibaPhule explains very deeply the Indian socio-cultural, economy and religious conditions of his time. Through his literature, Mahatma Phule has also shown the underprivileged class problems and their exploitation very well.

Overall, Mahatma Phule's social and literary contribution was invaluable. Pandit J.L. Nehru also once rightly said about JyotibaPhule's rational approach that – "the era in which Mahatma Phule fought fiercely for the removal of untouchability, bigotry and for women's education, was very difficult period." It was impossible to get help from anywhere for such works. As the farmers and labourers progress in the Indian democracy, in the same way the charisma of Mahatma Phule will emerge more and more in History. Another important thing is that through this literature, Mahatma Phule has also notified the logical solution of these problems - Like he has repeatedly highlighted the importance of education through his literature and declared that exploitation can be avoided only by taking education. Last but not least, JyotibaPhule has also attacked the bigotry and evils of the then society through his literature.

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## NETWORK TRAFFIC FILTERING METHODS FOR ENSURING INFORMATION SECURITY

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### ABSTRACT

*This article provides a brief overview of network traffic filtering methods. These methods help us closely manage the processes in the network. These methods mainly control the ingress and egress of traffic. It identifies illegal activities, harmful situations and certain types of dangers and eliminates them.*

**KEYWORDS:** *Network, Filter, Methods, Illegal Activities, Malicious Programs, Internet, Traffic, Firewall.*

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### INTRODUCTION

Today, new technology is introduced in the world almost every day. The development of technologies, in turn, opens the way to various illegal activities in network traffic. In information security, network technologies are developing, and the methods of detecting illegal activities in it are also increasing. Due to this, the types of attacks are increasing. In order to eliminate such attacks, each port is scanned and the information in it is filtered, the necessary information is received, the information that is unfamiliar to us is checked and then it is performed. In order to preserve the integrity of information, first of all, it is necessary to protect the paths leading to this information. These paths can go through the network, through employees and from different parties. In order to protect against attacks coming from the network, it is necessary to pass incoming data through filters. If we receive an unknown package, it is advisable to check this file and eliminate its dangerous aspects and use it.

### Main Part

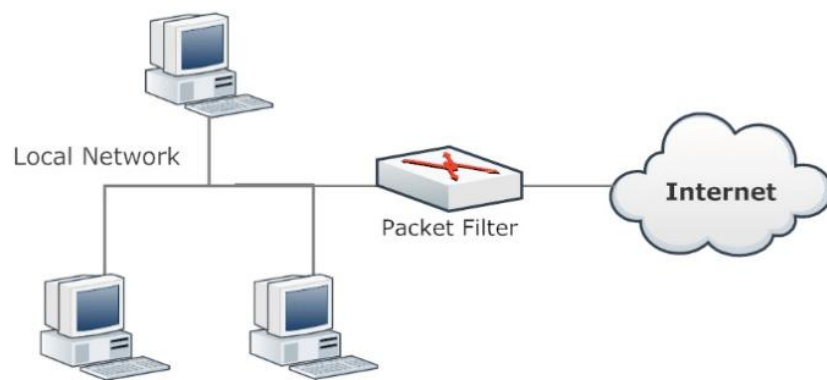
Network traffic filtering is the process of monitoring and restricting the flow of data through a network. This is usually done to protect the network from malicious activity, but it can also be used to control the flow of certain types of traffic. It is an important component of a comprehensive security strategy. Network traffic filtering is usually done through a combination

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of hardware and software. A hardware component is usually a device or router configured to inspect and block traffic based on predefined criteria. For example, a firewall can be configured to block traffic from certain malicious or suspicious sources, or to block traffic that contains certain keywords. A software component is usually a set of rules or policies that specify which traffic should be allowed through and which should be blocked.

There are several different ways to filter network traffic:

1. **Packet Filtering:** In this method, packets are filtered based on predefined criteria such as source IP address, destination IP address, port numbers and protocol type. Packet filtering is relatively simple and effective, but can be difficult to manage on larger networks. Filtering is a network security technology that examines incoming and outgoing network packets and allows or denies them based on a user-defined set of rules. Packet filtering is designed to help protect your network from malicious traffic, such as malware and other malware. Packet filtering is typically used to protect internal networks from external attacks and external networks from internal threats. Packet filtering is usually done by firewalls, but it can also be done by routers, Layer 2 switches, and other network equipment.

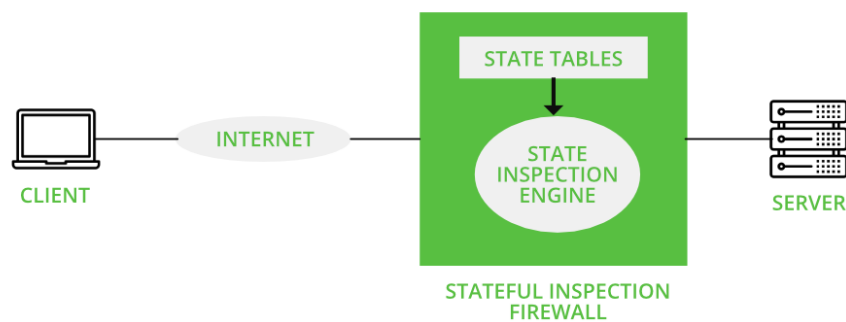


**Figure 1. Packet filtering**

2. **Stateful Inspection:** This method adds an extra layer of security to filter packets by examining the packet context (connection state) and determining the appropriate action. This makes it harder for malicious actors to bypass the packet filter. Stateful inspection is a type of packet filtering used in firewalls. It is also known as dynamic packet filtering, dynamic state inspection, dynamic packet state inspection, or dynamic state inspection. State inspection is the process of analyzing packets sent over a network. It examines each packet based on its characteristics, including source and destination addresses, port numbers, sequence numbers, and TCP flags, as well as its content. The firewall compares the packet data to an internal database of connection states. Based on this comparison, the firewall can decide whether or not to allow the packet. The

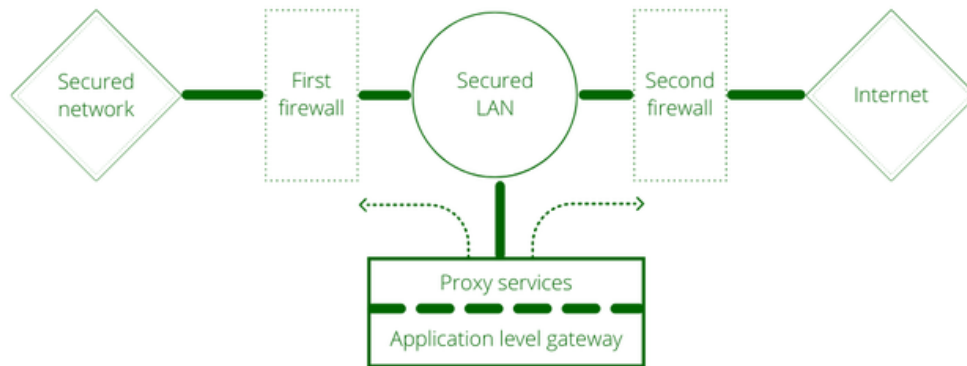


advantage of stateful inspection is that it allows firewalls to be more flexible and efficient than traditional firewalls. In traditional firewalls, all packets, regardless of their content or origin, must be inspected against a predefined list of rules. With stateful inspection, the firewall can recognize already established connections and automatically allow packets by matching source and destination addresses, ports, and other connection information. This allows the firewall to be more selective and effective because it can distinguish between legitimate and malicious connections.



**Figure 2. Stateful Inspection**

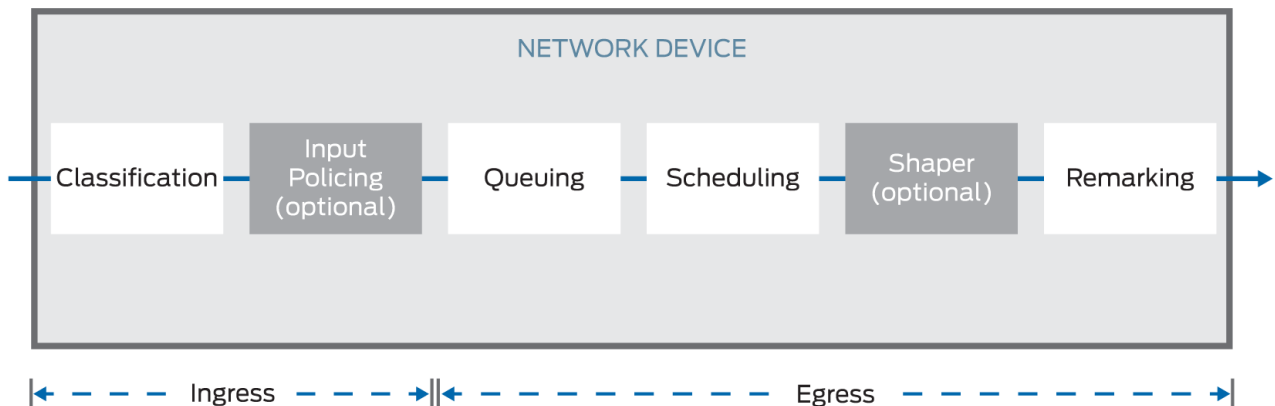
3. Application Layer Filtering: This technique examines the application layer of network traffic to determine if the content is malicious or not. It is more advanced than packet filtering and can be used to detect and block malicious traffic such as viruses and malware. Application layer filtering is a technique used to regulate network traffic by restricting access to certain applications based on a set of rules. It is used to enforce security policies between hosts on a network and is typically used to block or allow traffic to or from certain applications or protocols. Application layer filtering can be used to prevent malicious or illegal activity, such as blocking malicious applications, monitoring network traffic for suspicious activity, and preventing users from accessing certain websites.



**Figure 3. Application layer filtering**

4. QoS Filtering: Quality of Service (QoS) filtering is used to ensure that certain types of traffic, such as voice and video, are prioritized over others. This helps deliver high-priority traffic quickly and reliably. QoS filtering is a type of network filtering technology used to allocate resources to different types of network traffic in order to improve user experience and prevent congestion. This type of filtering is used to prioritize certain types of traffic, such as real-time traffic, or to limit less important traffic. QoS filtering can be implemented by network operators in their routers and other network devices.

By applying specific rules and parameters to their networks, operators can ensure that important traffic is prioritized, while less important traffic is throttled or blocked. This type of filtering can also be used to block or limit the rate of malicious traffic.



## Figure 4. QoS filtering

No one method is perfect for all scenarios, and the most effective network security solution usually involves a combination of several methods. For example, packet filtering and stateful inspection can be used together to provide a comprehensive and robust defense.

## CONCLUSION

In conclusion, the above methods will help us to control the processes in the network, to analyze suspicious files and to neutralize the files that are placed by various filters. Especially if these filters are used together, the effect will be very high.

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## PRINCIPLE OF "XUSH DAR DAM" AND ISSUES OF KNOWING

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### ABSTRACT

*The article presents a philosophical analysis of the epistemological aspects of "Khushdar dam", the central dogma of Naqshbandi way. It highlights the influence of this principle on mental and intuitive knowledge based on sources.*

**KEYWORDS:** *Awareness, Peace, Alertness, Awareness, Awareness, Understanding, Vibration, Positive And Negative Forces, Knowledge Of Pharosat, Knowledge Of Botin.*

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### INTRODUCTION

Knowledgeable people are valued in the development of society. The more people with decent level of intelligence, understanding and farosat in society, the more harmony, unity, tranquility and peace of mind will dominate. This gives an opportunity to live in well-being in society.

Tasavvuf plays a big role in learning human perfectly. The 11 rashhas - words of wisdom of teaching of tasavvuf Naqshbandiya founded by Bahauddin Naqshband have a strong positive impact on the perfection of human comprehensively.

It is demanded to spend every moment consciously, awake in principle of "Xush dar dam". This principle has two sided effect on process of knowing of human - mental and intuitive. "Xush dar dam", the principle of being aware of every moment, is described in the sources as rashha - a drop of life-giving water, or qudsiy - pure, divine word. Blessed teacher of Seven Pirs of Bukhara Sharif Yusuf Hamadoni taught the principle of "Xush dar dam" to the founder of teaching of Xojagon, famous with name Xojai Jahon, Xoja Abdulxoliq Gijduvoni. Abdulxoliq Gijduvani introduced this word of wisdom of his teacher as a principle to the teaching of Xojagon, which he founded. Bahauddin Naqshband introduced this principle to the teaching of Naqshbandiya, which he founded, as the first and most important of 11 principles [4-10,13].

The essence of this principle is explained in the book "Rashahot". "Xush dar dam" is every breath that comes from inside, and it is needed, and if it is with peace and awareness and carelessness does not find a way to it [12,32]. It turns out that rashha "Xush dar dam" helps a person to be out of the condition of carelessness. Carelessness is the biggest vice in human, it is one of the qualities of nafs of ammora [3,19-41]. Carelessness in dictionary has meanings as

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"unawareness", "being in condition of sleeping", "inattention". A person who is in condition of carelessness forgets the meaning and essence, the purpose of his life, the reason of coming to this world, his original mission and live by their nafs. Whereas, real person should be aware, alert and should not waste every breath he takes. Therefore in Naqshbandiya protection of breath is the most important issue.

The pir and murshid of the team of teaching of Naqshbandiya in Herat Hazrat Mavloni Saduddin Qoshgariy q.s. said: "Xush dar dam", that is doing intiqol, transferring from one breath to another breath, must not be with carelessness, should be with enjoyment and each breath should not be without Haq subhanahu and should not be careless" [12,32]. From this point of view it is obvious that the main attention is on taking each breath with awareness and vigilance.

Hazrat Bahauddin Naqshband described principle of "Xush dar dam" as following: "On this way the basis of the work should be based on breath, so that rather than thinking about past and future, this time should be occupied with most important work. Do not let the breath go to waste. And should strive in the attack and duxul of his breath and protection of middle of un-nafasayn, so that will not go in and out with carelessness"[12,32]. From these words it can be known that Bahauddin Naqshband emphasizes that there is a connection between the essence of "Xush dar dam" and how to spend this moment. His poetic opinion about this is given in the source:

Ey monda zi bahri ilm bar sohili ayn,  
Dar bahr farogat astu bar sohil shayn.  
Bardor safi nazar zi mavji kavnayn,  
Ogoh zi bahr bosh bayn an- nafasayn[12,32].

Meaning:

Hey person who stands on the beach with open eyes for purpose  
of learning,

There is pleasure in the sea and evil on the shore.

Take your views from the waves of two worlds,

Be aware of the sea even between breaths.

Bahauddin Naqshband is comparing principle of "Xush dar dam" with the process of learning. It is said that while acquiring knowledge, a person should have all his attention on acquiring knowledge and not stray from the original purpose. Distraction of thought from the real goal, paying attention to unnecessary things is condemned, and it is emphasized that each breath, even the time between breaths should be spent with awareness and vigilance.

Great poet and statesman Alisher Navai has written about this in the second part "Farhad and Shirin" of his work "Xamsa" as following:

Erursen shoh – agar ogohsen sen,  
Agar ogohsen sen– shohsen sen[2,718].

This notion of the poet means that vigilance is a vital principle for leaning and reaching perfection. Alisher Navai understands a broad meaning as awareness, being knowledgeable while talking about vigilance. He pays attention to the fact that a person should think about the

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hereafter and do meritorious deeds, control his nafs, and be aware of the state of the people. Alisher Navoiy said that a person who is aware of knowledge and wisdom can find perfection at the level of king. According to him, a person should understand truthfulness and correctness of any kinds of news or information. If a person can understand news fast and correctly, can save society from catastrophe and disaster.

A person who is alert and aware at every moment, will be out of the condition of carelessness and enter the area of observation.

An alert person concentrates all his consciousness, intellect, memory and imagination to look at the zohir. This conscious breath of it helps to understand the meaning of situations, botin by looking at zohir, content depending on the form. As a result of this principle a person will have science of farosat formed.

Secondly, as a result of "Xush dar dam" practice, when a person breathes consciously, along with the oxygen in the air particles, the surrounding vibration energies enter his soul. A person will understand the essence of this energy that entered his soul. For instance, first teacher of Bahauddin Naqshband Muhammad Boboi Samosiy predicted by scent his birth and that he will become a great person [1,31-35]. This indicates that energy that entered through his breath has an effect on the process of person's knowing. So, the human nose is not only a means of smelling, but it also helps to perceive the vibrations of the world and to know it.

The human nose is not only a part of our body that serves to sense the smell, but also connects a person with the whole world as one of the means of breathing. The vibration of the whole world enter the soul of a person in the process of breathing and creates unique emotions [11]. Positive energy of vibrations in human botin creates happiness, joy, pleasure, while negative energy creates sadness. The person who can read his botin, understand, acknowledge will have science of farosat. This kind of person will be enlightened, will have great knowledge and will be valued in society.

In conclusion, the following can be noted:

1. The principle of "Xush dar dam" helps a human to form mental cognition. Each breath taken with alertness, awareness affects a person's concentration and orientation to main goal.
2. This principle indicates that the human nose is not only an organ of smell, but also a means of breathing, which helps to bring the vibrations of the whole universe into being. As a result of vibrations some feelings appear in botin.
3. As a result of understanding and acknowledging botin science of farosat appears. A person with farosat is valued in society.

In summary, the principle of "Xush dar dam" is a practice that helps to effectively organize the process of mental and intuitive knowing.

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## MINOR GAMES IN THE TRAINING SYSTEM OF YOUNG HANDBALL PLAYERS

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### ABSTRACT

*This article discusses the method of using minor games in the process of technical training at the initial stage of training.*

**KEYWORDS:** *Handball, Minor Games, Training Process, Initial Stage, Control, Coordination, Movement, Talents.*

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### INTRODUCTION, LITERATURE REVIEW AND DISCUSSION

In handball, a large number of means and methods for training athletes have been developed and proposed. However, it is minor games that are one of the main aids when working with handball players.

Minor games have a rather long history of existence and occupy a certain place in human life. Their effectiveness and expediency of application is confirmed by modern practice and has scientific and theoretical justifications. Since, in addition to solving the general problems of physical education, minor games allow solving special problems of education and training [1].

The construction of the educational and training process in handball has its own specifics in the use of minor games, suggesting their use in several directions.

Firstly, minor games in combination with control tests allow us to solve the problem of selecting beginners, since the individual characteristics of those involved are most clearly and naturally manifested in the game method [2].

Observing the behavior of those involved in the game, you can evaluate:

- Manifestation of initiative and perseverance;
- Attitude towards opponents in the game;
- Attitude towards teammates;
- Attitude towards own mistakes;
- Discipline, exactingness;
- Attitude towards victory, defeat.

Only in the game can we recognize the child as a versatile personality. Sometimes the most withdrawn, not sociable child reveals his talents only during the game, and as a result, he becomes an effective player.

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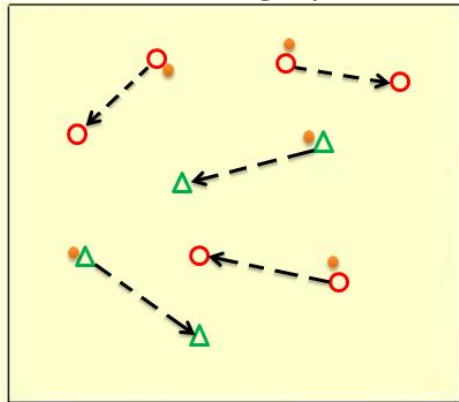
With the help of minor games, the tasks of creating progressively more complex game situations for the development of special physical qualities and mastering the technical and tactical arsenal are solved.

The systematic use of minor games in primary school age allows you to increase and expand the motor fund of those involved, which is a good basis for mastering the proper sports technique. However, the choice and planning of minor games in the structure of the training session must be carried out taking into account the positive transfer of skills. For example, games involving throwing the ball at distance and at the target will have a positive effect on the effectiveness of ball passes. At an older age, minor games are associated with tasks solved at individual stages and periods of training and contribute to a positive transfer of training and mitigation of emotional stress, psychological “stagnation” that occurs due to a significant increase in the volume of physical activity intensity during training. However, depending on the age of those involved, and on the tasks of the educational and training process, the percentage of the use of minor games in relation to other means changes. The use of minor games at the initial stage of preparation is especially important [3].

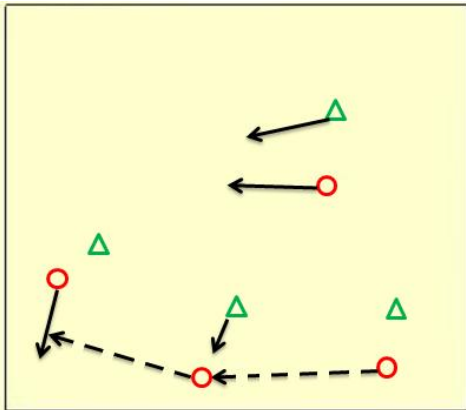
In addition to the special tasks of the training process, minor games solve health problems, having a general beneficial effect on the growth of young athletes, on the formation of correct posture, on the development of large body muscles, and on the development of the cardiovascular system. The necessary physical qualities are developed. Mastering the technique of handball, young athletes in difficult games improve coordination of movements, strengthen control over emotions, which contributes to the development of endurance, discipline in actions, and tact in relation to partners in the game.

## Minor games:

### Games related to agility of movement:

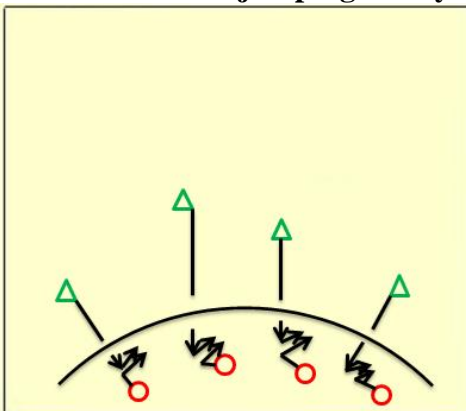


**“Playing Together”.** Players are divided into teams of 2 people. Each team has the ball and now they have to pass the ball to each other. In addition to running into an empty area to receive the ball, teams must attempt to grab or knock the other team's ball away. The game has a three step rule and a time rule.

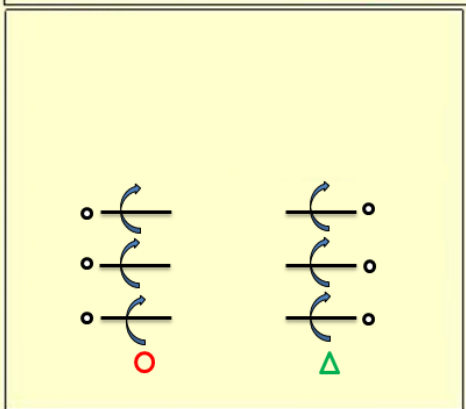


**“The game of catching the opponent”.**The team is divided into 2 groups. Now it is necessary to pass the ball to the teammate who is in the most comfortable and open position. Opponents must try to touch the player in possession before passing the ball. If the ball is caught by the opponents, or touched by a player with the ball, the opponents score a point and then have possession of the ball.

**Games related to jumping ability:**

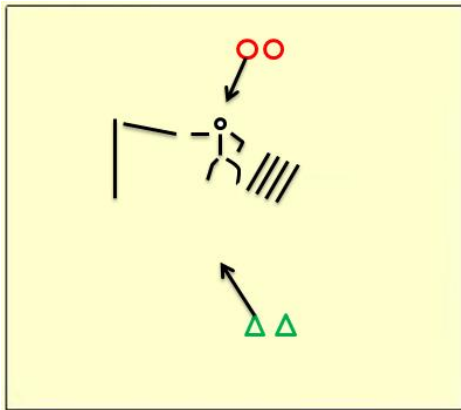


**“Attack of Roosters”.** There are two teams (four to six players each) in the goalie area. One in attack, the other in defense. After the signal, both teams start jumping on one leg only. The task of the attackers is to push the opponents out of the zone.

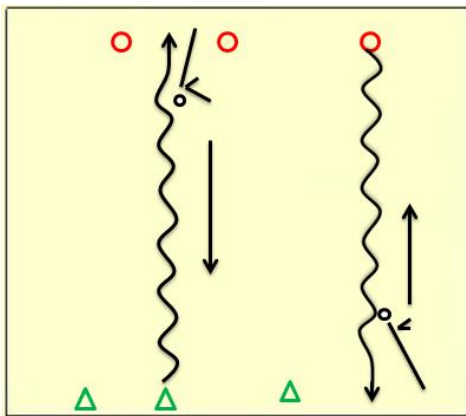


**“Jumps”.** Players are divided into teams. They lie facing the ground at a fixed distance around the circle. According to the signal, the captains of the team stand up and jump over the lying handball players of their team. Jumping over all the players, they take the starting position. Then the next player continues the exercise. The team whose players complete all the jumps the fastest wins.

**Games related to foot strength:**

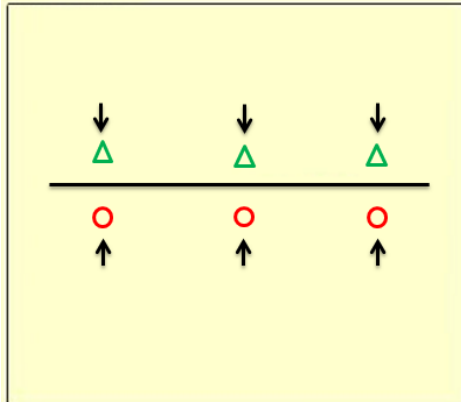


**“Who is stronger”**. Two elastic bands are attached to the wall or pole of the gym. Both ends of the rubber bands should be free. A series of lines with numbers are drawn on the field. The further the line is from the gymnastic wall, the bigger the number. For example, 2 m - 6 points, 2 m 10 cm - 7 points, etc. Teams line up in two lines in front of their checkpoint. At the signal, the first players run to the wall and, holding the ends of the rubber band with each hand, move away from the wall, try to pull the rubber band and step to the farthest mark with their feet. After that, the player returns to his column and the next player does the task.

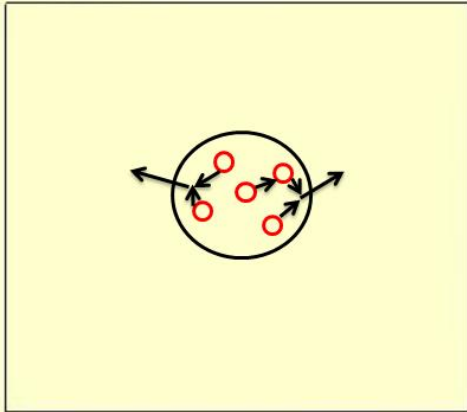


**“Rabbits and Walruses”**. On opposite sides of the field, behind the "home" lines, two teams face each other. Players sit on their feet with their hands on their knees. At the signal, all players jump forward (like "rabbits") and try to quickly cross the opposite "home" line. The first team to reach the new "home" (complete the jump) wins the game. Backwards, players use their hands and feet to support the floor (like "walruses").

**Games related to strength of hand:**



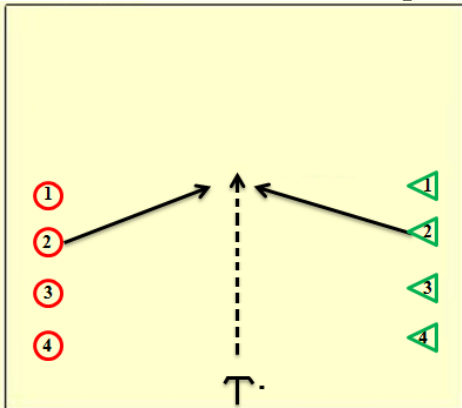
**“The ball is behind the wall”**. Teams face each other in front of the middle line of the field: behind each team there are three stuffed balls at a distance of 2 m. Holding hands (hugging around the waist) and putting their shoulders (chest) on the opposing players, both teams (with the coach's signal) try to push the opponent towards his balls. The game stops when one of the players touches the ball. The ball is out of play. The team that loses all three balls loses.



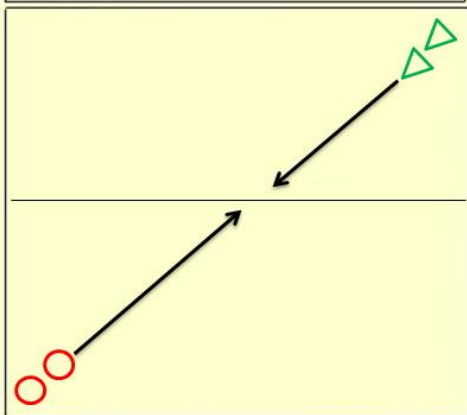
**“Fighting in circles”**.A circle with a diameter of 3 m is drawn. With a signal, a fight begins: everyone tries to push the other out of the circle. Whoever manages to do this can push the next player, the struggling couple, to continue the fight. The one who pushes the most players out of the circle is the winner.

**Variation:** There can be an odd number of players in a round. You can push with only one arm, squat, only with shoulders, etc.

**Games related to movement speed:**

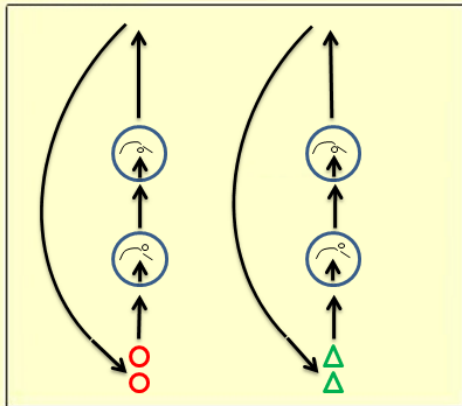


**“Running after the ball”**.The coach stands between two teams with the ball in his hand. Players of both teams are given conditional numbers and are placed in order. The coach throws the ball forward and calls the number. Both players of the teams with this number try to get the ball first. The player who gets the ball first scores a point for his team. The team with the most points wins the game.

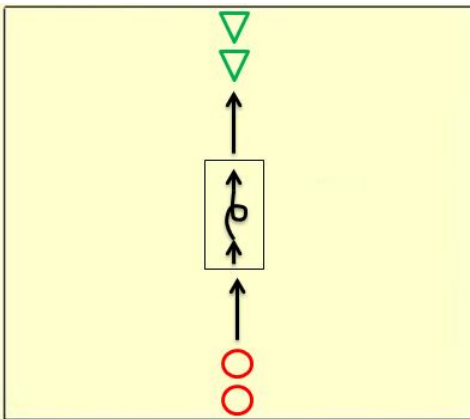


**“Who is faster”**.The two teams are facing each other in different corners of the field. At the coach's signal, the first players of each team run towards each other along the center line. The first player to arrive earns one point for their team. Then the next pair of players continues the game, and so on. The team that manages to score the most points in the game wins.

**Games related to flexibility:**

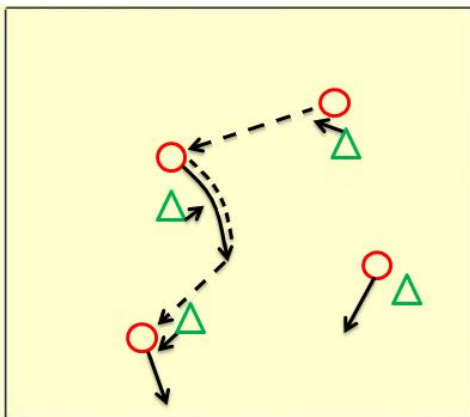


**“Bridge and Mouse”**. The players of the two teams stand one by one at the starting line. A circle with a diameter of 1 meter is drawn in front of them 5 and 10 steps away. At the signal, the first numbers run forward, and when they reach the first circle, stand in the "bridge" position. Then the second player runs forward. He crawls under the bridge and runs to the far circle, where he assumes a crouched resting position. Player number one now runs to the far circle and passes between the lion's arms and legs. After that, both players hold hands and run towards their team. The next pair of players repeats the actions of the previous players. After each pair completes the task twice, the relay ends.

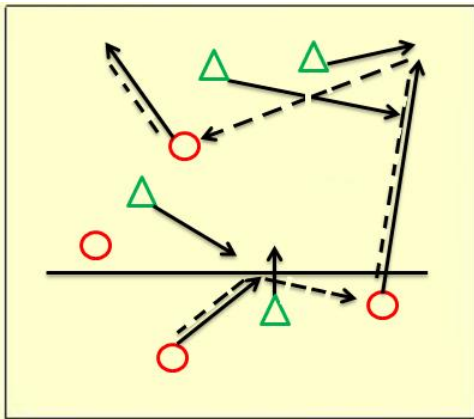


**“Ups and downs”**. Participants stand in opposite or parallel columns. One or two gymnastic mats lie in front of the players. The player who runs forward, on the signal, makes a jump in a ball and goes to the end of the opposite column. Look - the player standing in the opposite column performed the same exercise. During the return run, players turn their backs to the mats, take a sitting position, and perform a head roll, then run toward their own line.

**Games related to Endurance:**

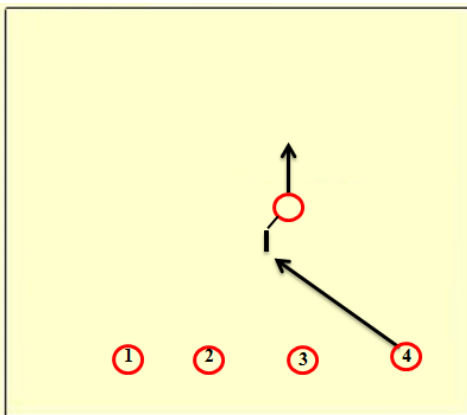


**“Get the ball down”**. The game is played according to handball rules, but with a spare ball. Two teams play on a handball or volleyball court. The surface line marks the landing spot of the ball. The task of each team is to land the ball in the opponent's zone. The team with the longest possession of the ball (carrying the ball) wins. 30s incentive for each ground ball. It will be added. A team that fails to put the ball on the ground even once cannot be declared the winner of the game.

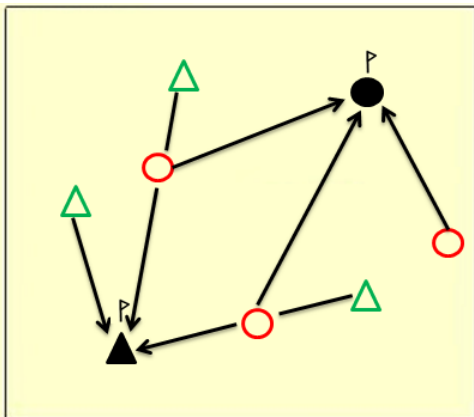


**“Rugby – football”**. Two teams of seven to nine players are played for two halves. In the first half, they try to take the ball outside the surface line of the field (toward the opponent). The ball may be passed from player to player in any manner, but backward passes are prohibited. If the ball hits a player of the opposing team, the ball is taken to the opposing team and the game is played from there. In the second half, the spare ball acts as a soccer ball, which must be put into the goal of the opposing team. The team with the most goals or ground balls in total wins. The duration of the periods is determined by the coach.

**Games related to coordination:**



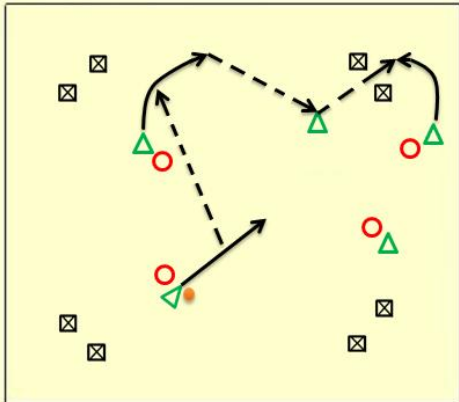
**“Grab the stick”**. Players stand in a circle 3-4 steps away from the starter. The beginner holds a gymnastic stick vertically on the floor (he presses it with the palm of his hand from above). All players have a sequence number, including the starter, who called which number: he himself ran back. The called player must let the stick fall and catch it. If he fails to do so, he goes to the starter's place, and the starter takes his place. If it succeeds, the previous host remains in place. A player can face, back, or side to the center of the circle. The player who doesn't start even once is the winner.



**“To their flags”**. Players are divided into groups and walk in a circle in different areas of the field. In the center of each circle stands the leader holding a flag with his hand raised (Flags are of different colors). At the first signal, all players, except those holding the flag, spread out on the court, at the second signal, sit down and close their eyes, facing the starter. Coach "everyone to their flags!" With the command, the players open their eyes, look for their flags and run in that direction and line up in front of the flag.

**Action games using technical elements:**

**Games related to catching and passing the ball:**



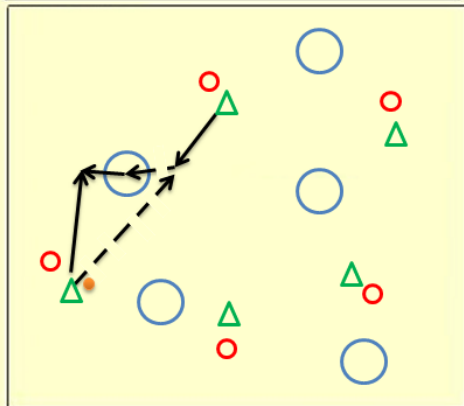
**“Hitting the ball between the chips”.** Badminton court is available for this game.

Several gates are placed on the court, each made of 2 tiles.

A goal is scored when the ball is passed to a teammate between the chips and caught by the teammate.

If an opponent touches the ball before it is caught, no score is awarded even if the team is still in possession of the ball.

The game continues until a team scores, for example, 10 times.



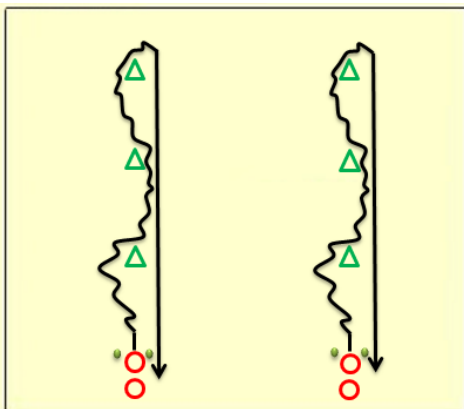
**“Flying Ball”.** Badminton court is available for this game. 5-6 gymnastic rings are spread across the court.

Players are divided into 2 teams. A goal is scored when the ball is passed to a teammate through the hoop and caught by a teammate.

If an opponent touches the ball before it is caught, no score is awarded even if the team is still in possession of the ball.

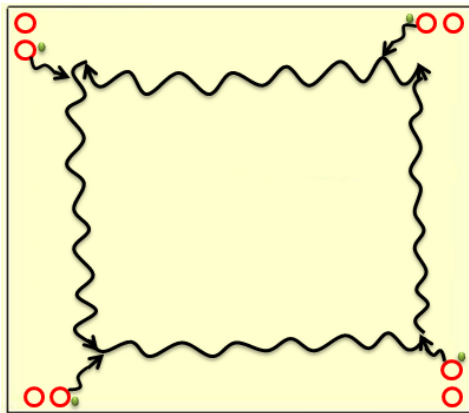
The game continues until a team scores, for example, 10 times.

**Games related to dribbling:**



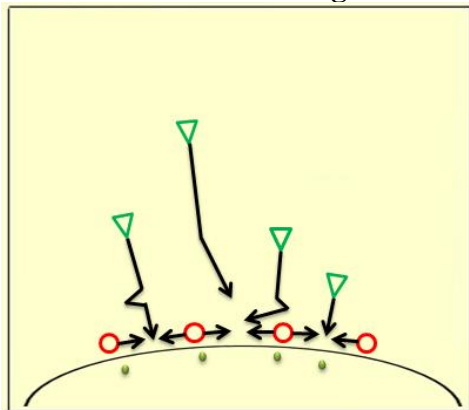
**“Take the ball and throw”.**The teams start from the goalkeeper's field. The captains of the teams will start the competition. At the coach's signal, they carry two balls at the same time - a handball (scattered on the field) and a soccer ball (on their feet). Running distance is marked by bars and it forms a broken line. After crossing the finish line, players take both balls and pass the ball to the next player on their team. The first team to finish carrying the ball is the winner.

Variation: the game can be complicated by various obstacles at a distance, where it is necessary to perform appropriate exercises (gymnastics mat - jumps (forward and back), gymnastic donkey - jumps, leg jumps, gymnastic bench - jumps, etc.).

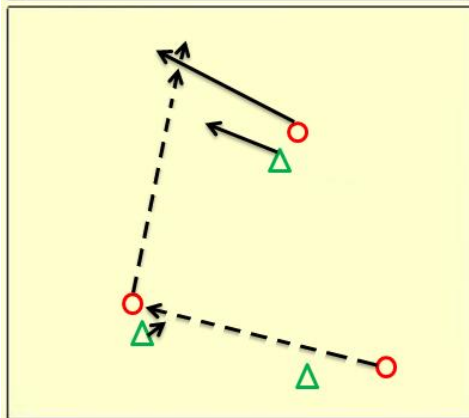


**“Race of players carrying the ball”.** Players are divided into four teams, each of them occupies one of the corners of the field and is lined up in columns. The first players will have the ball. At the signal, the ball is carried to the right along the touchline. Each player carrying the ball tries to catch the player in front during the circle, for which his team is awarded 1 point. Corners can be filled with bollards or filler balls to prevent players from crossing corners. Upon reaching his team, the player passes the ball to the next digital player, who immediately enters the game. The game will be finished based on the sum of the most points scored by the teams.

**Games related to feinting:**



**“Break into the zone”.** One team - the defenders (six to eight people) - is positioned along the line of the goalkeeper's area with several balls. The other team - the attackers - is placed on the playing field. The striker's task is to enter the goalkeeper's area and shoot the ball out of there. Attackers change positions, move quickly, set up blocks, use deceptive moves and try to enter the zone to receive balls. A player who enters the zone can only take one ball from there and then go back. Teams regularly switch roles. The team with the most balls wins.



**“Get the ball into the zone”.** The game is timed on the handball court. The team is divided into two. The ball is only allowed to pass (except carry the ball). If a player without the ball touches an opponent, the ball is forfeited. A point is awarded to the team that managed to place the ball behind the end line or in a certain place in the goalkeeper's area.

The health value of handball is exceptionally high. The primary influence is on the functional state of the central nervous system. The possibilities of other functional systems of the body are expanding, and especially the cardiovascular system, during the game, positive changes occur in the musculoskeletal system, bone tissue is strengthened, and muscle strength increases.

Researchers of play activity emphasize its unique opportunities not only for the physical, but also for the moral education of children, especially for the development of cognitive interests, the development of will and character, the formation of the ability to navigate in the surrounding



reality, and the development of a sense of collectivism. The game process ensures the development of the educational potential of the individual, his individuality, creative attitude to activity.

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**THE IJAW IN THE 21ST CENTURY: EXPERIENCES FROM THE HISTORIC PAST AND IMPERATIVES FOR BAYELSA STATE**

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**ABSTRACT**

*The Ijaw people are the aboriginal to the Niger Delta, having lived and grown with the Delta for between eight to ten thousand years. In the course of their existence from ancient to modern times, they have evolved sophisticated economic, socio-cultural and political institutions by which they have existed and prospered in the often-inclement geographical conditions of their homeland in the Niger Delta. The sophistication of the Ijaw civilization and the lessons that its most homogeneous modern state yet, being the State of Bayelsa in Nigeria, could derive, is the thrust of this treatise.*

**KEYWORDS:** *Ijaw, 21st Century, Bayelsa State.*

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**INTRODUCTION**

Located in the Niger Delta in south-southern Nigeria, the existence of the Ijaw as a people goes back in time to antiquity and their collective origin seems shrouded in mystery, leading to the postulation of various theories that would appear to have different levels of credibility. But what is very certain nevertheless, is that the Ijaw have had a historic past of significant experiences and strides in various endeavours, from which they and indeed their neighbours and the foreign world, might derive several lessons that constitute imperatives for action by them in the twenty-first century. This treatise is therefore poised to unravel the Ijaw as an ethnic nationality, by attempting an exposition of the Ijaw identity, origins and experiences from ancient times to the 21st century. It attempts to unveil the historic experiences that have defined the Ijaw challenges, resilience and achievements throughout their existence, from which the modern geopolitical entity of Bayelsa State, Nigeria, for instance, was created and from which inspiration for profitable action at present and in the foreseeable future may be drawn.

**Ijaw Origin, Environment, Culture, Politics and Economy**

The Ijaw do not have a recollection of any place of origin outside their collective abode – the Niger Delta, but theories of Benin, Ife, Guinea Highlands, Jewish, autochthonous or extra-terrestrial origins have been hypothesised by historians, anthropologists, linguists and others (Okorobia, 2009). The Emeritus Professor of History – E.J. Alagoa, opines, that the Ijaw migration into the Niger Delta and consequent separation from their mainland neighbours, the Igbo, Edo and Yoruba, might have taken place as long as five thousand years ago. The Delta

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itself, he notes, is geologically, about ten thousand years old, having been formed by sediments brought down by the River Niger as it flows from its source in the Guinea Highlands, into Atlantic Ocean (Alagoa, 1972).

Leveraging on the submissions of historical linguistics, the English Anthropologist – Professor Robin Horton – who became naturalised as a Kalabari (Ijaw) indigene, attempts two narratives of the possible origin of the Ijaw. First, he states that Proto-Ijoid-speakers (various Ijaw people), travelled down the River Niger and entered the Niger Delta through its highest point in the Central Delta. And second, he postulated that Proto-Ijoid-speakers entered the Delta through the far eastern creeks (Derefaka and Orugbani, 2009).

The foregoing submissions taken into cognizance, other scholars have through the years, as we had noted above, propounded theories about the antiquity of the Ijaw. While some scholars have propounded a theory of Judo-Christian origin likening the name Ijaw to the ancient Palestinian city of Ijon cited in I Kings 15:20; 2 Kings 15:29; 2 Chronicles 16:4, others have speculated that the Ijaw came from habitations in northern Nigeria, and yet others, that the Ijaw migrated from Ife, Benin or from the hinterland of the Delta. Virtually all these theories have been criticized for lack of cogent evidences (Okorobia, 2009). Generally, however, what virtually all the Ijaw can remember in the twentieth and twenty-first centuries, are migrations within the Niger Delta itself and across its various zones. This does not however obliterate the submission that the Ijaw entered the Niger Delta, as stated earlier, through the River Niger about five millennia ago.

About internal migrations within the Niger Delta, and specifically in the Eastern Niger Delta (that is the area of contemporary Rivers State), the Ibani (Bonny) are known to have migrated from the town of Okoloba, not far from the town of Seibokorogha (which has been anglicised as Sabagreia), in the Central Niger Delta (in the modern Kolokuma/Opokuma Local Government Area of Bayelsa State, Nigeria). This accounts for why the Kingdom of Grand Bonny is identified as Okoloba by its people and their neighbours. That is just as the Kalabari in the Eastern Niger Delta (contemporary Rivers State), tell of their migration from Elem Kalabari on the Rio Real (Royal River or River Bonny), to found the three cities of Bakana in 1880, Abonema in 1882 and Buguma in 1884. Also, the Okochiri people in Okrika trace their origins to Amassoma in the Central Delta (in contemporary Bayelsa State), where several forests Agadababou, Isomoboue.t.c., in the area known as the Wilberforce Island, are evident ancient centers of dispersion of the Ijaw from the Central to the Eastern and Western Delta respectively. Likewise, the towns of Bomoundi in the Central Delta (in the modern Yenagoa Local Government Area of Bayelsa State), is the established place of origin of Bomadi in the Western Delta (in contemporary Delta State). In a similar antecedent, the town of Tombia in the Eastern Delta (Rivers State), was founded by indigenous migrants from Tombia town in the Yenagoa Local Government Area of Bayelsa State, Nigeria (Alagoa, 1972).

From the foregoing narrative, it is manifest that the Ijaw are clearly aborigines of the Niger Delta which however is also home to other groups of non-Ijaw origins, that speak languages and dialects very distinct from Ijaw. A number of such groups speak languages that have been severally classified by Professor Kay Williamson (the English Ijaw-naturalised lady) as Central Delta or Ogbia, Edoid, Delta-cross and Igboid groups of languages (Ndimele and Williamson, 1999).

The Ijoid language group is divided into two principal divisions which are the Ijo and the Defaka branches. The Ijo branch comprises the East and West Ijo clusters of dialects, while the Defaka,

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also identified as Afakani is spoken by a small village in Nkoro and IwomaNkoro in the Opobo/Nkoro Local Government Area of Rivers State. The East Ijo dialect cluster consist of Nembe and Akaha (Akassa) in Bayelsa State; and Wakirike (Okrika), Kalabari, Ibani (Bonny), Bille, and Nkoro in Rivers State. The West Ijo dialect cluster consist of the Izon, and the Inland Ijaw comprising Biseni, Akita (Okordia) and Oruma people. Of these, the Izon is the largest, not only of its group, but of the entire Ijo language speakers. Professor Williamson identified twenty-four dialects of Izon, spoken across four states where the Ijaw people are aborigines. From Bayelsa State in the Central Niger Delta, through Delta, Edo and Ondo States in the Western Niger Delta, Izon is spoken by the Bumo, Eastern Tarakiri, Aguobiri, Oporoma, Oiyakiri, Ikibiri (southern Ijaw cluster), Korokosei, Bassan, Ondewari, Ikibiri (north-western Ijaw cluster), Ogboin, Kabou, Western Tarakiri, Kumbo, Mein, Tuomo, Operemo, Ekpetiama, Kolokuma, Gbanrain, Iduwini, Oporoza, Ogulagha and Arogbo clans and towns (Ozo-mekuri and Williamson, 1999).

Expectedly, through the ages, the Ijaw have had contact and robust intergroup relations with themselves and with their neighbours across the Niger Delta and at its fringes. Examples are at the Eastern fringe, the Igboid-speaking Ikwerre, Etche, Ogba, the Ndoki (now being believed to be of ancient Ijaw origin), the Igbo people, and other groups such as the Ogoni, Ibibio and the Ibeno peoples (the latter being also of Ijo ancestry). At the Western Niger Delta fringes are the Yoruboid group being the Itsekiri, Ilaje and Yoruba people. There are also the Edoid or Benin speakers comprising the Urhobo, Esan, Owan and other Edoid people. And finally, there are the western Igbo people of Ukwani and Anioma sub-ethnic nationalities (Ozo-mekuri and Williamson, 1999).

## **Traditional Sociocultural, Political and Economic Systems**

The traditional social and cultural system of the Ijaw has reached levels of global sophistication and recognition from ancient to modern times. A typical Ijaw society is structured around the nuclear family made up of a man, his wife and children. Several nuclear families constitute the extended family, which is classified into Houses (wari). Several Houses in turn constitute the compound (polo), several of which constitute the town or kingdom.

Ijaw cosmology according to scholars, opines that there is a supreme being, the creator of the universe who is perceived from the idea of the conceptional and procreational abilities of the womenfolk and is thus viewed as a mother rather than a father. The supreme being – God – then is designated severally as Ayeba (she who could procreate and could kill), Woyingi (our mother), Tamarau (she who creates). (Okaba and Appah, 1999). The Ijaw belief system also holds that there are two main orders of existence being the Tominiamakiri or TomikiriorKiri-akpo– the physical and material world that could be seen, heard and felt by the senses, and Temeanga, Teme-Akpo or Temekirthe spiritual world which embraces the supernatural aspects of existence made up of the spirits of the sky – Suoteme, the water – Beniotuor Oru, and the bush – Bouotu. And there is the Egbesu and other deities, with the Egbesu believed to be the deity of war effective in protecting its adherents from knife cuts and bullets (Alagoa et al., 2009).

Ijaw sociological beliefs speak of the rites of passage of human beings from birth through puberty, to adulthood, old age and death. And each of these stages have their respective but varying ceremonies of initiation across Ijawland. Regarding the Ijaw worldview, they take a serious outlook to life, and extol the virtues of industry, honesty, and unity. The Ijaw are generally happy and face the challenges of life with ardent determination, diligence and

resilience, accounting as many would agree, for their ability to survive the inclement weather and difficult terrain of the Niger Delta for many millennia.

In course of their long existence, the Ijaw crafted an array of drums, percussive and other musical instruments, invented the theaters of play, poetry, music, dance and drama, typified by masquerade display and other aquatic or terrestrial theatrical performances on land and on water. The Ijaw also created a rich array of carved, sculpted, printed or decorative art forms that typify their peculiar deltaic environment, historical experiences and worldview (Anderson, 1999). In modern times, a record number of very talented authors, artists and artistes have emerged from the Ijaw ethnic nationality. Through the years from old times, the Ijaw have invented cuisines and textiles that are unique to the ethnic identity (Derefaka, 1999).

From ancient times, long before the advent of foreigners from Europe and other parts of the world, the Ijaw, as is well recorded, had evolved sophisticated traditional administrative systems by which they governed themselves and organised society (Alagoa, 1971). The original Ijaw administrative structure was gerontocratic, wherein the ruler of any town or village was the oldest man. That model of leadership would however give way to leadership by descent, and later, by social and economic status. The fundamental administrative unit was the Ibe or clan, with its structure basically the same with only minimal differences from the western to the central and eastern parts of the Niger Delta. Within each clan (Ibe), the singular institution of central control was the cult of a national god (Ibe-nana oru), whose high priest was the Pere. The Pere then was the only one wielding authority over the clan. It was his prerogative to determine the date of the annual festival of the national god (Ibe-nana oruolali), which he presides over. The Pere was therefore a priest-king, albeit without administrative or political authority. His authority was basically religious, although in the twentieth century, the seat of the Pere has been changed into a political leadership in which the Pere is king over the entire clan.

Albeit, exceptions existed with the Mein clan which had the Mein Okosowei (Mein elder), being the eldest son of their founding ancestor, the Apoi clan that had the kalashuweand the Arogbo clan – the Agadagba, all of whom had significant administrative authority over their respective clans. Besides, these leading functionaries were other important officials in the traditional organisational system. They were the deputy-president, messenger, town-crier, hangman and others.

Generally, because the authority of the Pere was non-political, each village of the respective clans was autonomous administratively. As such, an elaborate political and administrative organisation at the village level evolved and engendered a kind of democracy peculiar to the Niger Delta Ijaw civilisation. At the village level, the main administrative authority was the Amagula which was the village or town assembly. It was presided over by the oldest man in the village called the Amaokosowei (town elder), but executive leadership was vested in a younger man, Ogulasowei (the spokesman), chosen by the village assembly. And there was the priest of the village's deity, the Orukariowei, who was the village equivalent of the Pere and carried out the religious duties of the village just as the Pere does at the clan level.

On the eastern flank of the Delta, are states identified and designated city-states, each of which are approximately as large as the clan (Ibe) of the central and western Delta. Thus, the Bonny, Kalabari, Nembe and Okrika city-states are each known as Ibeor clan. Accordingly, as in the western and central delta, the people of each clan feel that they belong together but, in this instance, not only by a common descent, which is either very weak or absent in these states, but

by a common language that they speak or by common institutions to which they belong. But even the criteria of a common language and culture tended to fade with time. This became the situation as state institutions developed and their territorial influence increased, and they began to include people of different languages and cultures. What then bound them together in the face of the challenges and changes impeding their cohesiveness? It was severally, the cult of a national god and the spiritual kinship of the village god to the national deity, whose shrine is sited at the metropolitan city, being the capital of the city-state; its totem imprinted on what became the state's flag; and its drum-praise poem which became the anthem of the city-state. They also evolved the idea of the Amakiri (God of the settled earth) and the Amatemesuo (the spirit of the city), as a historical and unifying being.

Prior to their development of the state institutions mentioned above, the eastern Ijaw clans had the same basic village structure as the western and central Ijaw clans. People of the same descent were constituted into the Wari (House), which in turn made up the Polo (Compound or Ward). But the difference in the administrative structure of the eastern delta village administrative system from the system of the western and central delta village administration was the rejection of age as the criteria for who becomes the head or president of the Village Assembly. The president of the Village Assembly becomes, no longer the oldest man (the Amaokosowei), but the Amanyanabo (owner of the town). The Amanyanabo is chosen based on his descent from the ancestor of his particular Wari or Polo that is believed to have discovered and first settled the village location which would gradually assume the status of a town. The Amanyanabo then was an elementary form of monarchy even though he was more of a ritual head like the Pere of the western and central Ijaw clans. This was the state of the administration until the advent of the Atlantic trade which led to increased wealth and power of the early Amayanabo.

The Amayanabo represented the people in their trade transactions with the Europeans (Beke), who paid him comey and other duties so that their persons and trade interests could be protected. The authority of the Amayanabowas also enhanced by the fact that the other leaders in the community, being the heads of the new type of House (Wari), looked up to him to introduce them to the European traders who could give them goods on credit through him. The result of all these was rapid economic growth that led to the founding of more villages and towns that enhanced the emergence of the city-states of Bonny, Nembe, Kalabari, Okrika and Opobo, whose metropolises or capitals became centers of people, wealth and power. The Amayanabo and Chiefs of the Eastern Delta also devised the means of enculturating new entrants into their respective Chieftaincy Houses (Wari) that constituted the kingdom. They did so through such elite societies as sekiapu in Nembe, ekine in Kalabari and Okrika and Ogbokoroma in Bonny.

The position of the Pere of the western delta and the Amayanabo of the eastern delta, have found expressions in other parts of the Niger Delta where some clans have become part of the Ijaw Ethnic Nationality by longstanding association. Thus, there are the Ibenanaowei of the central delta clans; the Amayanabo of Akassa Clan, the Obhanoban of Ogbia Kingdom, and the Ibenibe and Obenibe of the Epie and Atissa kingdoms respectively. From ancient times, the kings and chiefs have been assisted in the discharge of their duties by elders, youths and women, where and however necessary, with each category of people playing specific traditional roles.

The Traditional economy of the Ijaw typifies the three mercantile features of production, distribution and the provision of services. The productive economy of the people features farming of various agricultural produce such as cocoyam, yams, plantain, cassava, banana and

coconuts, etc. It also features fishing, hunting, lumbering, palm oil making, and the manufacturing of several amenities such as canoes, paddles, nets, traps, baskets, etc., that are utilised for sustenance and for exchange (Orugbani, 2009).

The distributive economy features trading in the various products and items that are produced or manufactured within and outside the community. Trading takes the form of intra-community trade within individual towns and villages; inter-community trade which takes place between two or more short-distanced neighboring towns or villages at a chosen market location; and internal long-distance trade between places such as Yenagoa, Brass, Sagbama, etc, in the central Ijawland for instance, and far away towns or cities like Lagos, Calabar, Onitsha, Aboh, Lokoja etc.; as well as overseas trade, which was carried on between the Ijaw people and the Europeans that came to the shores of the coastal parts of Ijawland such as Bonny, Brass, Escravos, and other places.

The service-based economy is characterized by people who make a living by providing services. Such services include traditional birth attendance, tailoring, hair plaiting, body and bone massaging, building, carpentry, among others, that have complemented the main occupations of the people for many centuries.

In the mid-20th century, crude oil, which would eventually become the major revenue earner of the Federal Republic of Nigeria was discovered in Ijawland in 1956. Since then, the exploration and exploitation that followed, have had serious consequences. Although, the crude oil-driven economy has led to the growth of towns and cities, and to the prosperity of Nigeria and its citizens especially in the boom years of the 1970s, several scholars have opined that the crude oil-driven economy has had adverse effects on the original occupations of the Ijaw people through the years. Such traditional occupations which had been mentioned earlier, have for the most part, been unable to keep up with the crude-oil induced high standards of living. This antecedent has led to a widespread change in the choice of economic engagements with most people in virtually every part of Ijawland transiting from traditional occupations to more modern economic enterprises in privately owned firms and in government establishments so as to sustain themselves more effectively (Orugbani, 2009).

Besides the foregoing impact, the effect of crude oil exploration on the Ijaw people as on other peoples of oil producing areas is phenomenal. The crude oil economy has been riddled with incidences of environmental degradation, agitations and conflicts, which various succeeding governments have made frantic efforts to address without much success (Orugbani, 2009).

## **Ijaw Aptitudes in the Ancient Era**

It is evident that the earliest period of Ijaw existence, which we shall herein classify as the ancient era or the earliest period thousands of years before the colonial era and after, dating back to between five to ten thousand years ago, marked the primordial phase of the Ijaw civilization. Thus, it goes without saying that even in that era of their earliest existence, the Ijaw were ingenious and creative, and achieved appreciable strides from which we might learn some lessons of value. First, they mastered the Niger Delta environment, that had become their home by nature's endowment, and also became very acquainted with its astronomy as an aspect of its geography. Second, they evolved sophisticated arts and crafts which they bequeathed continuously to their descendants through education by observation over several millennia, and

third, they invented ingenious means of production and distribution of produce and services by which they sustained themselves from the earliest period of their evolution.

Accordingly, Ijaw history and anthropology reveal that the highest point of Ijaw achievement in the era of their ancient evolution in the Niger Delta, was their aptitude at adapting to the largely inclement geographical conditions of the Delta especially in those primitive days, and their ability to evolve villages and subsequently towns which they called Ama (Alagoa, 1971). A consequence of their adaptability to the environment, was their abilities at astronomy which was manifested in their aptitude at reading the moon and the stars, by which they knew the movement of the river in relation to the solar system, and depicted the seasons especially as it related to the times and tides suitable or unsuitable for certain kinds of fishes, fishing and other economic and social activities (Sikoki and Otobotekere, 1999).

The nature of the houses that the early Ijaw built, and the vehicles, vessels and other implements that they crafted and employed for daily utility and sustenance from their earliest past, down through the ages, were also fit for purpose and adequate for their survival. The ingenious crafting of the houses with thatch roof and mud walls in the creeks, and thatch roof and thatch walls in coastal areas, made them suitable to shield the Ijaw from the weather conditions of the deltaic environment (Alagoa, 1995). These and more to be highlighted, mark a significant step towards the Ijaw advancement from the wandering hunter-gatherer stage of their existence to the sedentary fishing and farming village era of their evolution.

Necessitated by the need to commute from one location to the other in search of better fishing, hunting and farming grounds, the Ijaw became more advanced and developed interactive relations with their immediate and short-distance neighbours. That advancement meant that they mastered the art of carving canoes (the vehicle of the delta), from large trees such as the mahogany, abura, black afara, etc, and places like Egwema, Liama and Beletiemma on the Cape Formosa in the Eastern Delta became known for their expertise as centers for canoe carving (Alagoa, 1995). The Ijaw also perfected the art of carving different sizes of paddles to propel the canoes. The carving and usage of the canoe has several examples, but one of the earliest recorded usage dates back to the priest-king – Onyo, one of the earliest rulers of the original moieties of the Nembe people of the wider Ijaw hegemony, who lived and reigned in the 14th century AD. He owned and used a small canoe to navigate the creeks swiftly in conducting his daily routines (Alagoa, 1978). Another recording of the early usage of the canoe was of TuburuEiye, the great 19th century warrior of Agbere extraction in the Western Delta, who possessed a canoe that he used for his various solo expeditions of conquest and trade. Some of his weapons and tools, but not his canoe, survive till the twenty-first century (Olali, 2022).

Indeed, the various types and sizes of canoes produced by the Ijaw clearly buttresses the fact of the antiquity of the vehicle and how skillful they have been in crafting and utilizing it. Canoe carving evolved from the crudest form to the highest level of sophistication. From earliest times, the survival instincts of the Ijaw led to their crafting of the fishing canoe which would later serve their transportation needs. Further advancement led to the carving of larger canoes, that sometimes had a roof extending to half or its entire length, in order to contain and protect wares from the elements of the weather. Later, the canoe became adapted for festival purposes, used in conveying participants to various festivals such as wrestling or the annual convergence in veneration of respective national or local deities. The ritual canoe which is usually a miniature vessel laden or stuffed with assorted items as offerings to a particular deity or deities, placed



either on land or on the stream or river was crafted. And as interactions with neighboring peoples increased and skirmishes ensued, the war-canoes were constructed as large boats meant to carry between thirty to fifty or more persons to battle. The war-canoes of King Koko of Nembe which he used for his war against the British, survives till date and is preserved ashore at the Opupogu (an ancient waterfront in Ogbolomabiri, Nembe) (Charles, 2012). Since the twentieth century however, the war-canoes have been converted into vessels for festivals such as boat regatta displays. Other more modern uses of the canoes are for sports such as sailing, paddling and rowing for competition or cheer leisure.

Indeed, the Ijaw were so proficient at crafting the canoes that an entire clan in the Western Delta which became a center for canoe carving became known as Arogbo (derived from aruogbo—canoe forest). The oral traditions of the Arogbo explain their name as having been derived from the early canoe-building industry located there, certainly due to the availability of large trees from each of which a canoe was carved (Alagoa, 2012).

Besides canoes, the early Ijaw civilization boasts a record number of inventions in vessels, such as baskets and various fishing methods and gears. Of basketry, they made the Ogbani, originally adapted from the Igbo. It is the basket with a wooden base, used in carrying wares over long distances, and the basis of the Nembe-Ijaw proverb “Ogbanipurabotibidedere,” a wise saying that implies the English saying – “Uneasy lies the head that bears the crown.” (Olali, 2008). There is also the Opoli which is an ingenious indigenous refrigerator of sort, that is used submerged beneath the water surface in preserving fishes and crustaceans during fishing activities; the Ekelu utilised in measuring foodstuff for consumption and exchange; and the Ikpu used for storing cloths, clothing and other small wardrobe items (Olali, 2008). Regarding fishing gears, the Ijaw of this early eras invented the wounding gears such as spears and machetes, and various types of traps by which they fished for subsistence and primary exchange.

Closest to basketry is the invention of Ijaw threads and textiles. They derived their threads from plants and wore loin and shoulder cloths made of the raffia palm and similar products derived from the delta (Olali, 2012). Certain Ijaw towns like Ogu in the Okrika kingdom of the Eastern Delta were also inventive of pottery of which perhaps the most important product was the Ebe—the refrigerated waterpot which also serves as a musical instrument (Derefaka and Okoroafor, 2009). Made from mud, its roundish slightly spherical structure enabled the circulation of air within the pot that generates a very cooling effect (without iciness), on the water stored in it for drinking even in the heat of the dry season which is usually hot and humid.

In effect, the primeval Ijaw people of the original era possessed aptitudes of excellence even in those early days. No wonder, they invented the canoe and paddle by which they commuted between places, and other tools and implements by which they eked a living from their environment.

## **Ijaw Activities in the Era of Foreign Adventures**

The mid-15th century (1450 onwards), marked the period in which foreigners – from western Europe – first set foot on Ijawland through the Atlantic Ocean on whose shores and hinterland the Ijaw have lived from ancient times. The objective of the Portuguese was to trade and to spread Christianity. The contact that the Ijaw had with the Portuguese became their first contact with foreign peoples across the ocean (Alagoa, 1977). By the time of the Portuguese contact however, the Ijaw had already attained some level of sophistication from being subsistence

fishing and farming villages especially in the central delta, to evolving trading centers in the eastern and western delta where communities were involved in the internal short and long-distance trade with their immediate and distant neighbours respectively, and had become primary centers of commerce and wealth.

The Portuguese explorer, captain and cartographer Duarte Pacheco Pereira who visited the Ijaw kingdom of Bonny in 1506, when the Atlantic trade between the European adventurers and the Ijaw was still at its primary stages, noted the activity of the Ijaw on the Bonny River designated the Rio Real by the Portuguese. Pareira who called the coastal Ijaw people of Bonny and others who dwell between the Escravos River and the Rio Real or River Bonny the name – Jos (Ijaw), noted that the people were manufacturers of salt which they traded in exchange with their hinterland neighbours, which was certainly the Igbos. In Pareira's words about the trading expedition of the Bonny, "travelling a hundred leagues or more up river, bringing yams in large quantities, which, in this district, was very good and nourishing; they also bring many slaves, cows, goats and sheep." (Alagoa, 1977). Consequently, the Bonny traders sold the produce they brought down the coast from the hinterland to the Portuguese in exchange for copper bracelets, which were more valuable than brass. The Portuguese then were fascinated at the extent of trade between the Bonny and their hinterland neighbours, as well as the largeness of the trading canoes some of which could hold up to eighty men according to Pereira, and were the largest in the Ethiopian Guinea.

At the Brass River, which the Portuguese called the Rio Bento, the Nembe traded in different sizes of canoes with their hinterland neighbours and later, at the arrival of European adventurers, with the Portuguese in the 15th Century, the Dutch in the 16th and 17th centuries and the British and the French in the 18th and 19th centuries. The same applies to the Kalabari, Okrika and Opobo (Ijaw) people. Of course, Jean Barbot, the French commercial agent on French slave-trading voyages to West Africa from 1678 to 1679 and from 1681 to 1682, described in his writing, the trading canoes that he saw in use by the Elem Kalabari in the 17th century. He noted that the traders armed themselves with javelins and shields for self-defence, and their canoes had twenty paddlers and were capable of conveying seventy to eighty warriors. The canoe then was primarily for trading, but also came to serve as a vehicle for defence and aggression.

With the progress of time, the facilitation of trade by the canoe amongst other factors, led to the phenomenal growth of the Nembe, Kalabari, Okrika, Bonny and later Opobo town, into centers of increased commerce, wealth and industry that became designated as city-states by the foremost Nigerian historian Kenneth Dike. The main produce of trade during this era at the Brass coast and all over the Niger Delta Ijaw territory and beyond was palm oil and kernel. The palm oil was needed to grease the machines of England and western Europe following the Industrial Revolution of 1750 onwards in which machines became the dominant instrument in the production process. The intensity of the trade transactions at the Brass Coast indeed became the basis for the name 'Brass' itself, which was actually derived from Brasin, "leave it"; implying the word the Brass traders told their European counterparts when they couldn't reach a compromise in pricing (Alagoa, 1964).

The Brass traders just as their Bonny, Kalabari and Okrika brothers of the Eastern Ijaw stock, traded their wares of fish, prawns and salt with their hinterland neighbours, mainly the Ijaw of the central and western Niger Delta for agricultural produce of which palm oil and kernel were the most valued and exchanged for European goods at the Brass coast. The trade partnerships

and markets up the Orashi River and other rivers in the Eastern Delta, up the River Nun and its smaller tributaries and creeks such as the Ekole, Epie, Tailor and Kolo Creeks in the Central Delta, and the Forcados, Escravos and Warri Rivers in the Western Delta, were plied by the merchant states and princes of all parts of Ijawland.

Accordingly, the trade between the various Ijaw states with their hinterland neighbours and their European partners increased the wealth, power and influence of the kings and princes of the Ijaw states of Nembe, Bonny, Kalabari, Okrika and Opobo. The overseas trade with the European trading partners also led to the evolution of centers of commerce in the hinterland rivers such as, but not limited to Ekpetiama, Yenagoa, Amassomaetc in the Central Delta, Twon-Brass, Akassa, Degema, Ahoada, in the Eastern Delta, Bomoundi, Burutu, Ughelli, Warri, etc. in the Western Delta.

At the time, the merchant princes of Ijawland wielded so much influence and authority in conducting the trade. When the supercargoes (the European trading ships) arrived either the Bonny or Brass coast, they anchored and must not commence trading until the king arrives on board the ship to declare the trade open. The Ijaw kings were so powerful in the trade that they charged duties called comey from the European merchants or supercargoes. They also collected and gave goods on trust from, and to the European merchants, for themselves and their trading chiefs and princes who served as their agents. Amongst such kings and merchant princes were King William DappaPepple of Bonny; King Josiah Constantine Ockiya of Ogbolomabiri, Nembe; King Koko of Ogbolomabiri, Nembe; King Duguruyai of Bassambiri, Nembe; Chief Christopher Iwowari of Bassambiri, Nembe; King Abbi Amachree of Kalabari (1863 - 1900); King Ibanichuka of Okrika (1876 - 1896); King Young Inikeiroari Briggs of Abonema (died 1905); King Willie Braide of Bakana; King Jaja of Opobo (Ijaw by acculturation; reigned 1821 - 1891); King AmanraOdo of Kaiama (1826-1900), King Kpadigha of Tarakiri (1839 - 1919), Chief EiyeTuburu of Agbere (circa 1850), Chief BekederemoOgein of Kiagbodo (18th and 19th centuries), etc. The life and activities of some of these merchant princes requires some elaboration.

The epitaph of King Josiah Constantine Ockiya of Nembesummarises his life and the activities, which were of course significant, that he embarked on as a merchant and king of his people. It reads: "Sacred to the Memory of His Highness Josiah Constantine Ockiya, King of the Brass Peoples. He invited the gospel into the (Brass) Country in 1868. The country prospered and trade flourished during his reign from 1863 until his death on Dec. 13th 1879. Requiescat in Pace (Bayelsa State Government, 2013).

King Koko of Ogbolomabiri, Nembe and his fellow kings and chiefs of Nembe and the entire Ijawland traded with the inland neighbours of his kingdom and with the British and became wealthy. In 1895, he and his trading partners and sympathisers declared war on the British monarch and trade interests by attacking the Royal Niger Company depot at Akassa. The war was declared due to the attempt of the company to usurp the trade in the Niger Delta hinterland, over which he was the major merchant and main middleman. All the overtures of King Koko and his neighbouring chiefs and people for a peaceful settlement of the observed highhanded trade strategies and practices of the company were rebuffed by the Royal Niger Company, thus the raid of its depot was for him the last resort. King Koko's expedition led to the abrogation of the charter of the Royal Niger Company by the British government, the establishment of the Southern Nigeria Protectorate in 1900, which was amalgamated with the Colony and

Protectorate of Lagos in 1906, that was in turn amalgamated with the Protectorate of Northern Nigeria in 1914 to give rise to the nation of Nigeria. It was therefore the quest for a solution to the protestation of King Koko in the era of the Atlantic trade that gave rise to Nigeria, successful as it has been, with many attendant challenges as is the situation with many nations across the world.

King Jaja of Opobo (reigned 1870 - 1891), was a foremost merchant Prince of Ijawland in the Eastern Niger Delta. Originally a slave boy who became fully acculturated into the Bonny Kingdom of his masters, he, by dint of enterprise, became head of the Opubo Annie Pepple Chieftaincy House of Bonny. King Jaja would after a civil war between his House and the Fubara Manilla Pepple Chieftaincy House, depart Bonny to eventually found the town and city-state of Opobo in 1870. The epitaph on the monument erected to his memory at the main entry point at the waterfront in Opobo town aptly describes the pedigree of King Jaja as a true Ijaw statesman and nationalist. It reads “Erected in the memory of King Jaja of Opobo: Born 1821; Died 1891: He was head of the Opubo House when the civil war broke out in Bonny in 1869. And in order to terminate once and for all, the continued family jealousies which he felt were detrimental to the people, he and his chiefs, friends and connections of the Opubo House left Bonny and founded the town of Opobo on 25th December, 1870. From that time till his death, the history of Opobo was his. His wise rule was evidenced in the opening up of markets to trade and commerce, and to him was due the important position taken up by Opobo in the group of Oil Rivers. This statue was erected by his European friends, his relations, chiefs and connections.” (Jaja, 1821 – 1891).

King AmanraOdo (d. 1926) of Kaiama in the Northern Ijawland, Central Niger Delta, was a great merchant King who was very instrumental to the promotion of peace, prosperity and progress of Northern Ijawland. In his book *The History Ijo (Ijaw) and Her Neighbouring Tribes...* Simon KoromoweriOwonaro highlights some significant events on the River Nun in the nineteenth century. He narrated that King AmaranOdo rescued the British explorer John Lander who was captured by some men namely Kile, Lokote, Teinkorogha, Perewari, Indoni and Bolou from Odi, by paying some ransom to the men. For doing so, the British rewarded King Amaran with an annual allowance of twenty cases of gin, which was later changed to twelve dollars annually, and was paid by Mr. Snuggy, one of the British pioneer workers on the Niger. In another instance, a native warrior of Igbedi, Bebekala captured two women from Aboh and sold them to MessrsJikie and Odon of Sampou. King OsainEneta, the then king of Sampou reported the incident to the British officials Messrs Gunny and Welson. The British officials reported to King Amaran who secured the release of one of the women. But when the other person refused to release the woman he had purchased, the British attacked and destroyed Sampou (Owonaro, 1948 and 2006).

In the Western Delta, Chief BekederemoOgein was a wealthy Ijaw merchant-prince, a direct sixth generation descendant of Mein, founder of the Mein clan. He owned a steam ship and built what has been described as an expensive palace. In his day, he was reckoned to have been an advocate of fair trading in defence of small-time traders on the River Forcados and records hold that he fought many battles in his advocacy for equity and justice especially in favour of the poor in society. He was a promoter of both traditional home-grown and Western European education as evidenced in the large number of his children that he sent to school. His eldest son Chief FuluduBekederemo became very industrious and famous in trade and politics and was in attendance at the 1941 Western Nigeria Chiefs Conference. Chief BekederemoOgein was the

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great grandfather of Chief Edwin Kiagbodo Clark, Professor John Pepper Clark and their other illustrious siblings.

Certainly, the period of the European adventure in Ijawland, as in virtually all parts of Africa, which lasted for about four hundred and fifty years, was an era of enormous challenges just as it was an era of tremendous aptitudes and strides of achievements by the Ijaw. From the arrival of the first Europeans – the Portuguese – in about 1450, to the coming of the British in the 18th century, to the establishment of colonial rule at the beginning of the 20th century, the Ijaw thrived in resilience and determination. Although entire towns were destroyed and peoples displaced during the slave trade, the trade, especially in the era of the succeeding agricultural produce trade dubbed the “legitimate trade,” also led to increased population and wealth in different parts of Ijawland and occasioned the migrations of entire towns and states from the more exposed coastal areas, to more hidden and certainly, more secured inland locations.

For instance, King Willie Braide of the Kalabari state of Bakana led his people from Elem Kalabari (old Kalabari) on the Rio Real (the River Bonny), to found the new town of Bakana in 1880. King EkineBobmanuel, Chief Young Briggs, Chief AkpanaGeorgewill, and Chief Kaladokubo Standfast Jack, left the same location with their people and founded Abonema in 1882, and King Abbi Amakiri did likewise and established Buguma in 1884. Similarly, King Jaja (as he afterwards became), left the Kingdom of Bonny on the Rio Real and went inland to establish the Kingdom of Opobo in 1870 ((Jaja, 1821 – 1891).

Thus, the formation of viable and evidently civilized and complex states and state institutions and the sustenance of the resultant states was certainly the most significant activity of the Ijaw in the early, middle and late era of European adventure in Ijawland. However, also very indispensably significant is the fact that it was during this era that the first five university graduates in Ijawland graduated. They were Herbert Jumbo from Bonny who graduated as an external candidate from Liverpool College, University of London, England in 1856; John Jumbo, also from Bonny. He graduated from Durham University, England in 1878; and Robert Abrakassa-Igbeta from Nembe, who got his degree from the Isle of Man, England, in 1888; Josiah DikiboAkidiyeBatubo from Buguma, Kalabari, graduated from Colwyn Bay, Wales, in 1909, and Isaac Williams Osika from Okrika graduated as an external candidate from Durham University in 1923 (Fioforiet al., 2009).

## **Ijaw Activisms in the Era of British Dominance**

Although the Ijaw had evolved state institutions that attained appreciable levels of sophistication before the British advent in the 18th and 19th centuries, it is a known fact of history that by 1900 they, as other peoples of contemporary Nigeria and West Africa, had been subjugated. And that was through crafty persuasion or conquest, in what the historian Professor J.U.J. Asiegbu has summarized clearly in his seminal book entitled *Nigeria and Her British Invaders* (Asiegbu, 1984). From the Nineteenth century, the British made carefully orchestrated efforts to change the pattern of commercial engagement. By the exploratory activity of Richard and John Lander, the British had come to the realization that the River Niger flows east through the length of Nigeria into the Atlantic Ocean through the Niger Delta, the home of the Ijaw. To gain access to the resources and trade in the interior and to eventually control it therefore, the British systematically gave up the slave trade, an initiative that was enhanced by the conditions enabled by the Industrial Revolution. Upon that, they began to persuade the trading states of Ijawland to sign treaties of protection from other European powers and neighboring interlopers and attackers who

preyed on the trade. But such treaties were actually intended to subvert the sovereignty of the traditional Ijaw states (Alagoa, 1999).

Subsequently, from the 1880s, they started changing the terms of trade by establishing Courts of Equity with laws promulgated by themselves in displacement of local law enforcement. These new strategies led to several wars of resistance consequent upon which several Ijaw kings were deported by the British to foreign lands. The British subterfuge also led to the destruction of various communities and subsequently, to the establishment of colonial government between the end of the nineteenth century and the beginning of the twentieth.

But even in this era of British incursions, the Ijaw people were not mere onlookers or docile weaklings willing to be subdued. Having been active on the international scene of trade and politics, and having played host to various Europeans dating back to hundreds of years, the Ijaw were quite civilised and well aware of the motives of the British. But they were actually constrained by the existing conditions and dynamics of the trade with which they had become so intertwined with, and were actually no match with the British in capital, men, technology, arms and ammunitions. Notwithstanding however, the Ijaw states and towns still put-up fierce resistance to the British attempt to stop the slave trade (which had become one of the fulcrums upon which the economy of the Niger Delta rested at the time), as well as the attempt to usurp the trade through the Royal Niger Company, and to undermine the Ijaw economic and political independence. Accordingly, when the Niger company's conditions of trade and administration became too stringent and strangulating, the various Ijaw kings resisted it at different times.

King William DappaPepple of Bonny opposed the British by continuing the trade in slaves and was deported to England, but later released and restored to his throne after he converted to Christianity and vouched to cooperate with the British in the course of the abolition. King Jaja of Opobo founded the Kingdom of Opobo in response to the rivalry and disputes arising from the dynamics of the trade local and international trade within the Bonny Kingdom and beyond. Several years after ascending the throne of Opobo, he was deported and died in exile. Similarly, King Ibanichuka of Okrika was taken into custody by the British and died in the process (Ogan, 1999).

In 1860 and again in 1867, the people of the vicinity of the Rivers Nun/Forcados confluence town of Agbere (in Bayelsa State) revolted against the British government and its Royal Niger Company for sending steamers up the River Nun, which was their traditional trading territory. The Agbere boldly challenged the British to a duel in what has only recently been tagged by this writer as "the Agbere/British War. Consequently, Agbere was bombarded twice, but it remains a fact of history as scholars would agree, that they had made a statement that they could not be taken for weaklings. In 1895, King Koko of Nembe and his trading partners stood-up to the British by attacking and rendering the deport of the Royal Niger Company at Akassa inoperable. That attack eventually led to the abrogation of the charter of the Royal Niger Company, the abolition of the Niger Coast Protectorate in 1899 and the establishment of the Southern Nigeria Protectorate in 1900 (Alagoa, 1995). The Southern Nigeria Protectorate would, in 1906, be amalgamated with the Colony and Protectorate of Lagos (which had been created in 1861), to become the contemporary Southern Nigeria. Then, in January, 1914, the Southern and Northern Nigeria Protectorates were amalgamated to constitute the Colony and Protectorate of Nigeria. Thus, from the foregoing narrative, it is glaring that the Ijaw people and Bayelsa State to be specific, were significant to the decision that led to the creation of Nigeria.

Beyond this significance, many Ijaw sons and daughters of the colonial era were involved in educational pursuits, indigenous business entrepreneurships and other areas of human endeavor. And it is noticeable from the submissions of scholars that it was in this era that the Ijaw began to produce their pioneer medical doctors, legal practitioners and other professionals.

### **Ijaw Actualization in the Era Towards Nigeria's Independence**

Available oral and written literature reveal that the Ijaw began to constitute themselves into modern organizations geared towards the establishment of a common identity a generation before, and in the immediate years leading to Nigeria's independence from Britain. The move towards forging a common Ijaw identity was organized for five or perhaps more reasons. First, was the actualization of a unified front of all the Ijaw peoples across Nigeria and the world, second, to utilize that united front to ensure full Ijaw representation and participation in the emerging political process in Nigeria, third, to ensure the advancement of Ijawland in human and environmental capital development towards a prosperous future, fourth, to agitate for an all-Ijaw state or states within the greater Nigerian geopolitical sphere, and as a consequence of the latter, to ensure greater powers in the control, utilization and distribution of the resources found in Ijawland.

The original attempts of the forging of associations that brought Ijaw people together in the emerging Nigerian urban and semi-urban centers especially in the modern era of the twentieth century, a few decades before Nigeria's independence, was primarily to organize themselves culturally for kinship purposes and to render assistance to one another in times of need. This was actually vital since the Ijaw constituted a minority ethnic group in most of the emerging townships generally far away from the homeland. Ijaw groups constituted themselves to town unions and subsequently to regional and later into all-Ijaw unions in the developing cities of Lagos, Ibadan, Warri, Burutu, Port Harcourt, Aba, Enugu, Kano, Kaduna, and in the Diaspora – on the West Coast and other parts of Africa, in London, the United States of America, etc.

The first recorded significant All-Ijaw conference towards Ijaw self-actualization and move towards greater recognition and identity through state creation in pre-independence modern Nigeria was in 1942 at Bomadi. The objective was to demand the separation of the Ijaw from the Owerri Province, and to create a separate province for all the Ijaw people in the geographical areas that constituted the erstwhile Niger Coast Protectorate. Next was the All-Ijaw Conference at Onitsha in 1944. It demanded the creation of Rivers State and commissioned a delegation to meet with the colonial governor of Nigeria, Sir John Macpherson, to discuss the Ijaw question. These meetings were certainly the immediate factors that led to the creation of the Rivers Province from Owerri Province in 1947. Then in 1949, the Ijaw Union was formed and its convocation led to the presentation of a memorandum towards the creation of a separate homogenous region composed of the Ijaw geographical areas of Nigeria. The Ijaw Union met again in 1952 and demanded an Ijaw state that would unify the Ijaw living to the east and west of the River Niger.

By 1953, the Rivers State Congress had been formed and met the Premier of the Eastern Region and demanded the creation of Rivers State. That stride was repeated in 1956 with the formation and meeting of the Rivers Chiefs and Peoples Conference which sent a delegation to London to meet the Secretary of State for the colonies to demand for the creation of Rivers State. Between 1957/58, the Rivers Chiefs and Peoples Conference presented a memorandum for the creation of Rivers State at the pre-independence Constitutional Conference at the Lancaster House

Conference, London, and at the Willink's Commission hearings on Minority Rights on the Niger Delta and other peoples. Subsequently in 1964, following to Nigeria's independence in 1960 and her becoming a Republic in 1963, the Ijaw State Union carried on its quest for an Ijaw state by visiting President Nnamdi Azikiwe, and Prime Minister Abubakar Tafawa Belewa, for a constitutional review geared towards the creation of Rivers State.

All the above efforts at a definitive Ijaw national identity and self-actualisation during the two decades leading to Nigeria's independence were carried out by an evidently outstanding corp of Ijaw sons in their twenties and thirties. Amongst them were, in no particular order, Chief Harold Dappa-Biriye (from Bonny, Eastern Ijaw), Chief E.P. Okoya (Ekpetiama, Northern Ijaw), HRM King Francis OsamadeAlagoa (Ogbolomabiri, Eastern Ijaw), HRM King Benjamin Wari (Bassambiri, Eastern Ijaw), Barr. S.N. Dikibo (Okrika, Eastern Ijaw), Chief (AIG Retd.) P.H.E. Brisibe (Ojobo, Western Ijaw), Chief MelfordObieneOkilo (Ogbia/Nembe, Eastern Ijaw), Chief NinetryIzonbodo (Agbere, Western Ijaw), Chief Lawrence ReigbuduNabena (Aduku, Western Ijaw), Chief P.A. George Weikezi (Western Ijaw), Chief Wenike Briggs (Kalabari, Eastern Ijaw), Chief Nicholas Abo Frank-Opigo (Angiama, Southern Ijaw), Dr. I.J.M. Fiberesima (Okrika, Eastern Ijaw), Barr. R.P.G. Okara (Ekpetiama, Northern Ijaw), Chief G.B.C. Otoko (Andoni, Eastern Ijaw), etc.

Sequel to all the foregoing strides towards Ijaw emancipation, cohesion, self-actualization and greater powers in the control, utilization and distribution of the resources found in their land, the struggles and meetings of the Ijaw through the personalities listed above and others not mentioned, paid off in the actualization of Nigeria's independence and more so in the post-independence era as shall be highlighted below.

## Ijaw Achievements in the Post-Independence Era

The post-independence era in Nigeria was one of tremendous achievements for the Ijaw Ethnic Nationality. Perhaps the most significant and historic of the achievements of this era is the incident that has been severally dubbed "The Twelve-Day Revolution," or "Creek Revolution" by scholars. On the 23rd February, 1966, Isaac Jasper AdakaBoro and his companions – Samuel Owonaru and Nottingham Dick embarked on an epic mission in defiance of the Nigerian state typified by two governments viz: The Government of the Eastern Region and the Federal Government of Nigeria. The agitation was primarily motivated by the need for the development of the Niger Delta, the home of the Ijaw, and to give its people greater inclusion in the affairs of the region. The Ijaw and their neighbours, it was obvious, were clearly oppressed by the dominant tribe, the Igbo, who had more population and occupied the top political offices in the Eastern Region of Nigeria at the time. Isaac Boro thus declared the Niger Delta Republic. For him, there was no reason why the Niger Delta where crude oil has been discovered in commercial quantity in 1956 and has begun yielding revenue for the government, should be underdeveloped and deprived of the most basic social amenities such as hospitals, schools and other facilities and its people wallowing in abject poverty (Boro, 1982).

Besides the Isaac Boro epic revolution, the post-independent era in Nigeria was quite eventful. The era saw the outbreak of the Nigerian Civil War, the strength and resilience of the Ijaw in that war in which majority of Ijaw people supported the one-Nigeria mantra, and welcomed the creation of Rivers State on the 29th of May, 1967. Rivers State was a fitting reward for all Ijaw people, but a great commendation to the personalities listed earlier, Chief Dappa-Biriye and others, that had led the struggle for the creation of its precursor, the Rivers Province in 1947. It



was also a dream realized for Isaac Boro himself, who had led the armed revolution, though he had fought for a larger Niger Delta-wide republic.

Although, the Ijaw had to share Rivers State with its non-Ijaw mostly upland neighbors, and were still distant from their kith and kin in the Western Delta, the creation of Rivers State represented a major stride in the Ijaw efforts towards self-actualization and greater inclusion within the Nigerian geopolitical space.

In all, while it is true that Ijaw people have had several social organizations and meetings at home in Nigeria and in the diaspora through the ages, it is a glaring fact of history, that there was no world-wide Ijaw organization that unified all Ijaw people globally with a universal acceptance from all the subgroups before the founding of the Ijaw National Congress (INC) in 1991 (A Brief History of the Ijaw National Congress, 2006). Prior to the founding of the INC, there had been several Ijaw organizations. Among the early Ijaw organizations some of which we had mentioned earlier were, the Ijaw Rivers Peoples League (1942), All Ijaw Conference (1944), Ijaw Union (1949), Rivers State Congress (1953), Rivers Chiefs and Peoples Conference (1956), Ijaw State Union (1964), the Niger Delta Volunteer Service (1966), and in the diaspora (all still in existence) – the Ijaw Peoples Association, founded in London in 1948 by Lawrence Okorodudu and others; and several community-based Ijaw associations in the United Kingdom; the Ijaw National Congress of Germany, and the Ijaw National Alliance of the Americas (INAA) founded in 1995. The INAA works in close cooperation with the Ijaw Foundation and the apex pan-Ijaw association being the Ijaw National Congress.

The founding of the Ijaw National Congress (INC) in 1991 therefore remains one of the greatest achievements of the Ijaw in the post-independence Nigeria. This is so because not only has the INC been pivotal in unifying the Ijaw Ethnic Nationality, it is only evident that it was very strategic in the creation of the first homogenous Ijaw state in Nigeria – Bayelsa State. Although there exist the acknowledged linguistic and historical differences that sometimes tend to influence certain persons to dispute the homogeneity of Bayelsa State, it remains a proven fact that the INC has been a unifier above all dissension. But there is what shall be herein described as a 21st century Achilles hill, the partisan divide in Nigerian politics lingers. What the Ijaw experience had been around this and other challenges that abound, and what solutions could be proffered as imperatives for Bayelsa State, is what the next segment of this discourse is geared to address.

## **The Ijaw Experience and Imperatives for Bayelsa State in the 21st Century**

As is profound in this treatise, the Ijaw experience of historic challenges and strides has been an ancient one, going back thousands of years from antiquity to the 21st century AD. The thesis of the narrative is the evidence that the Ijaw evolved a civilization in the Niger Delta, despite the difficulties and vicissitudes of their daily existence that has lasted for an admirable six thousand years and more. That culture which has long attained a high altitude of sophistication has imbedded in it, timeless values based on the agelong experience of the people which bequeaths definite imperatives for the Ijaw of the 21st century, and specifically for its only ethnically homogenous state of Bayelsa.

What then are the imperatives that the Ijaw experience bequeaths and demands? First, the Ijaw experience bequeaths a wealthy environment in one of the greatest deltas in the world – the Niger Delta. Home to the Ijaw ethnic nationality for six or more millennia, the Delta is rich in

minerals, flora and fauna, and has been the subject and center for innumerable studies on the environment. The book – The Future of the Niger Delta, holds the articles presented at the History concourse of 2007. Also, the book The Niger Delta Environment as Resource and Reserve, published in 2011, was the outcome of a two-day concourse on the subject of the environment (Alagoa, 2011). Second, the Ijaw experience bequeaths an extensive, virtually endless economic resource base that dates back in time from the very origin of the ethnic nationality, following their entry into the Niger Delta, to the present. The resources held by their land have long been utilized, certainly inexhaustibly, for research, industrial, agricultural and tourism investment or leisure purposes. Third, the Ijaw sojourn in the Niger Delta bequeaths a robust traditional educational system based on the provenly rich history, folktales, proverbs, praise-poems, dance, drama, costumes and cuisines of the Ijaw that have attained international acclaim from the era of the Atlantic trade to the present.

Based on the foregoing therefore, the imperatives for the Ijaw Ethnic Nationality and its only ethnically homogenous Bayelsa State in the 21st Century are as follows:

1. Environment: There is the need to harness the opportunities presented by the Ijaw homestead – the Niger Delta environment and its resources, in minerals, geographical, flora and fauna resources for industrial purposes profitable for investors and indigenes alike. Minerals available in abundance are the well-known crude oil and gas with its entire value chain in exploration, drilling, haulage, waste management, equipment leasing, materials and labor supplies, byproducts manufacturing etc. At present, siting a petroleum waste management facility anywhere in the Delta, but especially in Bayelsa State, would be profitable for investors and the state.

The fact that Brine (seawater or salt-water) was used by the Ijaw in manufacturing salt in ancient times in the Niger Delta has been established earlier in this discourse. That industry still holds enormous prospects today. Bayelsa State has abundant saltwater suitable for the manufacture of sea-salt, known around the world for its richness and health benefits. The earth crust is also rich in silica sand, used in manufacturing glass. Regarding geographical resources, wind and hydro energy sources abound in the Niger Delta coastline and in its waterways. Bayelsa State for instance, has the longest continuous coastline in Nigeria. Wind energy can be harnessed to provide electricity for industrial development.

Of floral resources, the oil palm tree, we had already indicated, has from antiquity, offered and still presents enormous opportunities for local and foreign consumption, transcending domestic and industrial uses. And its cousin the Raffia palm is wealthy source for various important products ranging from wines, to raffia and to grubs beetles suitable for food. Similarly, the Nipa palm which is of course very disturbingly invasive on the mangrove forest, has been utilized in the production of wine, paper and pulp. The Coconut tree has also been of economic significance, due to its having virtually all the properties of a palm tree. The mangrove tree has long been a source of livelihood for the Ijaw of the Eastern Delta saltwater zone. Its excellent timber has long been utilized for building houses privately by individuals, but has recently seen an upsurge in its usage at an industrial scale. Nevertheless, it is still plenteous for harvesting by interested investors, who should also be willing to invest in a replanting programme for every tree fell, so as to avoid depletion made worse by the invasive nipa palm. Other plants that have been cultivated from olden to present times that have commercial value are rice, rubber, cocoa, plantain, bananas, cassava and various spices of which the Grain-of-paradise or Alligator Pepper,

was an international product of trade exported by the Ijaw of the Niger Delta to Britain, Europe and other parts of the world.

Concerning fauna, the imperative is to leverage on the rich animal resources in fishes, shell fishes, crustaceans, mammals, reptiles, birds and insects that are in abundance in the Ijaw homeland, for increased local consumption and export. Bayelsa State has been reckoned as the last sanctuary of the Niger Delta Red colobus monkey Edumanom forest. The present government in Bayelsa State, as is well known, has made very significant strides in attracting investors to invest in the agricultural sector of the state. Nevertheless, it indeed bids the imagination, when in course of their history the Ijaw lost their taste for the vast more delicious meat varieties derived via hunting the animals in their rich forests, for cow meat which has been adjudged much less tasteful and unhealthy. Same situation applies to a lesser extent with fish, arising from the obvious depletion of fish resources in the rivers due to several known factors, and the massive importation of what has been tagged “iced-fish” into Nigeria from the 1980s, and the small to largescale breeding of fishes by individuals and corporate organizations.

2. Economy: Scholars and researchers of various descriptions are generally agreed that one of the major imperatives for progress and peace in the Niger Delta and the states therein is the industrialization of the region. Given the enormous resources we had highlighted above and more, it goes without saying that Ijawland has more than the requisite material resources for its own industrial revolution. And that revolution has to start with each village and town owning its own business or businesses, without having to depend on the government for everything. As it was in Ijawland in ancient times and in the 19th and 20th century, the Ijaw industrial revolution should as a matter of necessity, involve enterprising individuals as entrepreneurs who establish business ventures in agriculture, trading or manufacturing, that would employ their kith and kins and other non-relatives as workers who earn their wages by working the business. Apart from the manufacturing industries, trading opportunities and profits from products, goods and services abound in the traditional markets, and more recently, in established and emerging online platforms. This is why the recent programme launched by the Bayelsa State Government to increase the bandwidth of internet services in the state, and the training and graduation of youths on various computer/internet-related skillsets has been deemed as germane steps towards a prosperous future for youths.

3. Education: A major imperative for the Ijaw in the 21st century is the need to develop its youths towards surpassing the achievements of the Ijaw heroes and heroines in education and intellectual advancement in all relevant fields of endeavor. It is a well-documented fact of ancient and recent history that although the Ijaw have made great strides in all spheres of existence, by producing pioneers in many academic and other fields, several uncanny conditions such as lack of jobs, drug addiction, cultism and violence still exist in Ijawland and its neighboring ethnic nationalities. And the only solution to the vices is massive investment in the education of the youths. But the advocacy on education itself now speaks of education that is pragmatic, purposeful and relevant to the daily realities of life. There are thus huge investment opportunities in technical and vocational education especially as it relates cyber technology; business education transcending three major interests being oil and gas, agriculture and tourism. This model of education should traverse all aspects of the productive and distributive economy in the identified sectors. The Ijaw should also be at the vanguard of promoting political education in order to develop widespread awareness and a healthy political culture in Ijawland. That is for the purpose of getting fully and effectively involved in the political process as contestants or voters.

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And to know how to de-emphasize political affiliations and differences for the unfettered development of the ethnic nationality, and for its advancement when its survival is at stake, especially in relation to external forces and factors.

## CONCLUSION

This essay has been a treatise reminiscent of the experiences and strides of the Ijaw Ethnic Nationality from its ancient roots to contemporary times. The central thesis of the essay is that the Ijaw has had a historic past that was both productive and prosperous, despite the challenges posed by the homeland environment in the Niger Delta and the dynamics of the ancient to modern economic and political engagements. The author advocates three imperatives for the Ijaw, and specifically for Bayelsa State in the 21st Century. His advocacy speaks of the need to harness the endowments of the environment by exploring the evidently rich natural resources for progress. The author expresses the indispensability of initiating an entrepreneurship, community and local government council areas-based Ijaw Industrial Revolution programme if the ethnic nationality must make progress economically. This he says shall reduce the overdependence and pressure on governments at all levels. He also highlights the third imperative as the promotion of technical, business and political education for wealth generation, awareness and general progress.

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**THE SEMANTICS OF PROPOSITION WITHIN ITS ECOSYSTEM: A  
CRITIQUE OF REFERENTIAL REALISM IN SOME PHILOSOPHIES OF  
LANGUAGE**

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**ABSTRACT**

*A study of the semantics of propositions was carried out. The objective of the study was to show the implication of referential realism as a theoretical foundation of some select philosophies of language for the semantics of propositions. The method adopted for the study was content analysis. The schools of philosophy of language studied include nominalism, conceptualism, contextualism, and truth-conditional semantics. In the course of the analysis, it was discovered that referential realism fails to capture the meaning of the proposition. The paper concluded by defining the proposition within its ecosystem as a report on the cognitive activity of the subject, in such a way that the contributions of both the cognitive subject and object were recognized as semantic components.*

**KEYWORDS:** *Semantics, Nominalism, Conceptualism, Contextualism, Truth Conditions And Proposition.*

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**INTRODUCTION**

Hetherington argues that "Knowledge entails truth" (1996, p.7). Ozumba amplifies it by arguing that for knowledge to be knowledge, it must be true (Ozumba, 2001). One may add, otherwise, it is sheer belief. But what is truth? The problem of the meaning of truth constitutes a great theme in the history of epistemology. The concept of truth is derived from truth predicative assertion; it is true. It is one that follows statements or is followed by statements, though sometimes unexpressed. In the following statements, it plays a classifying role by qualifying statements either as true or false in a two-valued logical operation or as true or false or indeterminate in a many-valued logical qualification. In such a role, the truth predicate or concept is the property of the statements that it classifies. It is a property of a statement as well as a property of language. It is not the property of language in general. It is the property of language when used constatively as a belief statement. Belief statements are assertions or propositions. Thus, it is the property of propositions. It is within the context of the proposition that the concept of truth finds meaning. Hence, the search for the meaning of truth in epistemology would properly begin with the search for the meaning of the proposition.

Understood as a property of language, the notion of truth can only be properly defined when language is well understood. The history of philosophy reveals many theories of language, explicitly or implicitly. Explicit theorizing on language became quite popular in the 20<sup>th</sup>

century's analytic philosophical tradition. However, prior to the analytic tradition, it would be incorrect to deny the presence of a philosophy of language in earlier philosophies. The history of philosophy is replete with many theories of meaning. From the nominalism of Plato, through the mediatory theory of the mediaevals, to the contextualism of the last century, the theories of meaning for constative sentences have been anchored on referential realism. But referential realism, as an underpinning theory of the major schools of the philosophy of language, would be shown in this paper to be an incomprehensive semantic framework for the proposition.

Referential realism is itself not a school in the philosophy of language. But it is a theoretical framework that underlies all the philosophies of language selected for this study. Referential realism is the assumption that the meaning of sentences in any language is located in the meanings of individual words that are components of the sentences and that the meaning of such words is totally satisfied by speaker independent domains of existence. Such an assumption excludes reference to the cognitive activity of the subject as a referent for semantics. But it is the thesis of the paper that referential realism is false and that accounts for its ability to provide an adequate semantics of the proposition. The paper has, however, gone ahead to define the proposition as well as provide a semantics that takes into account the cognitive act of the subject as its referent.

The method adopted for the study was content analysis. The theories of language were not randomly selected. They were selected based on their prominence in the history of philosophy. So, it is believed that the selection does not exhaust the major trends in the field but is sufficient for the purpose of the paper. The philosophies of language selected include nominalism, conceptualism, contextualism, and truth-conditional semantics.

## **Nominalist Semantics**

Nominalism as a theory of language is associated with Plato. According to the theory, "the relationship between a word and the thing to which it refers is the relationship of naming" (Udofot, 1998, p.48). Within the context of this theory, the signified is a certain object in the world. "Words, therefore, are names or labels for things" (Udofot, 1998, p.48).

Aristotle falls equally under the naming tradition. Thus, in his analysis of language, Aristotle is careful to state what is signified by single units of language—that is, mainly, single words. Each such unit signifies a substance or a quantity, a quality or a relative or somewhere or when or being in a position or having or doing or being affected. In his category, Aristotle distinguished between substance and its predicaments. The predicative he linguistically divides into two, namely, what could be said of substance and what is present in substance. Thus, Aristotle understood language, especially predicates, as playing two roles, namely; identification and description. In playing these roles, "some predicates identify the nature of a thing, others identify a quality or a quantity, and so on" (Evans, 1987, p.50). Thus, "in their descriptive use, predicates express various features which things possess." (Evans, 1987, p.50). Aristotle's linguistic nominalism is a picture theory.

The nominalist theory of language also had representation in Hume's empiricism. The mental impressions of Hume's subjects were assumed to be exact pictures of reality. This position is argued by Wilfrid Sellars as thus: "... in developing the form of the classical doctrine that the mind knows the world by virtue of containing a 'likeness' of it, Hume assumes, without careful explication, that the 'perception' of the configuration is a configuration of perception" (1972,



p.228). Sellars, who himself is a proponent of the picture theory, argued that Hume's theory, at the core of it, is sound, but becomes problematic when perception is taken as a sensation or image (1972).

Logical atomism was an attempt to overcome the constant sense fluctuations observed in language by Frege. Assuming representational semantics, it became the argument that every statement represents an adequate and fixed picture of the reality of facts in the material world (Stumpf, 1982). The two major proponents of this view were Bertrand Russell and Ludwig Wittgenstein. Russell argued that it is a fact that things in the world have various properties and stand in various relation to each other. Thus, the constituents of the complexity of reality are facts. The analysis of complexity must begin with the analysis of facts. Russell matched the complexity of facts with the complexity of language and argued that the aim of analysis is to be sure that every statement represents an adequate picture of the world. Russell's aim in logical atomism was to tighten language in order to avoid spurious metaphysical speculation. Hence, his ideal was to control the content of language. He thought by so doing, the expressions and meaning of language would stand out clearly. Russell carried this view to the foundations of mathematics. Thus, the logic of relations is an ontological logic.

Russell reduced all of reality to just the facts. Adjectival facts are predicates, and nominal facts are proper names. Language consists in part, then, of words, which in their simplest form refer to a particular thing and its predicate, as for example, "a red rose" (Stumpf, 1982, p.421). The simplest kind of fact, like the one just stated, is an atomic fact. "Propositions that state atomic facts are called atomic propositions" (Stumpf, 1972, p.422).

Apart from atomic propositions, there are equally molecular propositions. A molecular proposition is a truth function of one or more atomic proposition(s). Russell's molecular propositions do not have corresponding molecular facts. They are the union of two or more atomic propositions with the aid of the logical connectives of their component atomic parts. Language, therefore, is constituted of atomic propositions, which can be tested by an empirical method or technique (Stumpf, 1972). Thus, a significant statement is true or false depending on how things are. But the transition from atomic to molecular facts is rather suspect because there are no facts to be referenced as molecular. Besides, there are no referents for logical connectives in that material universe with which to test the truth of molecular propositions.

Wittgenstein's logical atomism differs from Russell's only in verbal formulations. The foundational convictions are similar. Wittgenstein based his theory on the notion of elementary propositions, which are supposed to assert that a simple fact is the case. As Wittgenstein himself would argue, "the simplest kind of proposition, an elementary proposition, asserts the existence of a state of affairs" (Wittgenstein, 1961, p.166). Sellars states that "it is a familiar fact that Wittgenstein restricts his conception of picturing to matter-of-factual statements in the narrow sense" (1972, p.222). Thus, a proposition states how things are. "An elementary proposition consists of names. It is a nexus, a concatenation, of names" (Wittgenstein, 1961, p.167). His view concerning a molecular proposition is similar to that of Russell. Wittgenstein refuses to call it a molecular proposition. He simply calls it a proposition. Thus, he writes: "A proposition is a truth-function of elementary propositions" (Wittgenstein, 1961, p.166). What Wittgenstein had in mind when he was talking about propositions as the statement of the state of affairs could be likened to an observation sentence or protocol sentence of the type, "This table is red." It is some kind of empirical report. They are the constituents of meaningful language. Thus, Wittgenstein,

in his characteristic way, said that he was setting out to demonstrate that philosophical propositions are meaningless. He states this in his own words as follows:

Most of the propositions and questions to be found in philosophical works are not only false but nonsensical. As a result, we cannot provide an answer to such a question but can only establish that it is illogical. Most of the propositions and questions of philosophers arise from our failure to understand the logic of our language (Wittgenstein, 1961, p.165).

It is noteworthy, that the legitimate philosophy proposed by logical atomism is crude empiricism. As such, metaphysics, as such, would be meaningless in logical atomism. The meaning of signs is limited to the empirical state of affairs. Wittgenstein writes as follows:

The correct method in philosophy would really be to say nothing except what can be said. i.e. propositions of natural science-i.e. something that has nothing to do with philosophy-and then, whenever someone else wanted to say something metaphysical, to demonstrate to him that he had failed to give a meaning to certain signs in his propositions. Although it would not be satisfying to the other person – he would not have the feeling that we are teaching him philosophy – this method would be the only correct one. (Wittgenstein, 1961, p.166).

The picture theory has featured in contemporary times in the writings of Wilfred Sellars, especially in his *Truth and Correspondence* (1972). Sellars' articulation of the relationship between language and the world is one of two uniform realms of natural objects; one is linguistic and the other physical (1972). The essence of this relationship is that of "likeness" (Sellars, 1972, p.277). The possibility of the likeness relationship is established by Sellars by virtue of the "Myth of the Super-inscriber" (1972, p.228). The duty of this inscriber is to inscribe, in a wax-like form, and at an incredible rate, all the thoughts of an individual (Sellars, 1972). Sellars' myth of the super-inscriber is actually an explanation of the duties of the intellect. Properly understood, Sellars' position is a form of argument that ideas are the configuration of the Cartesian ego. Thus, Sellars' inscriptions must resemble facts.

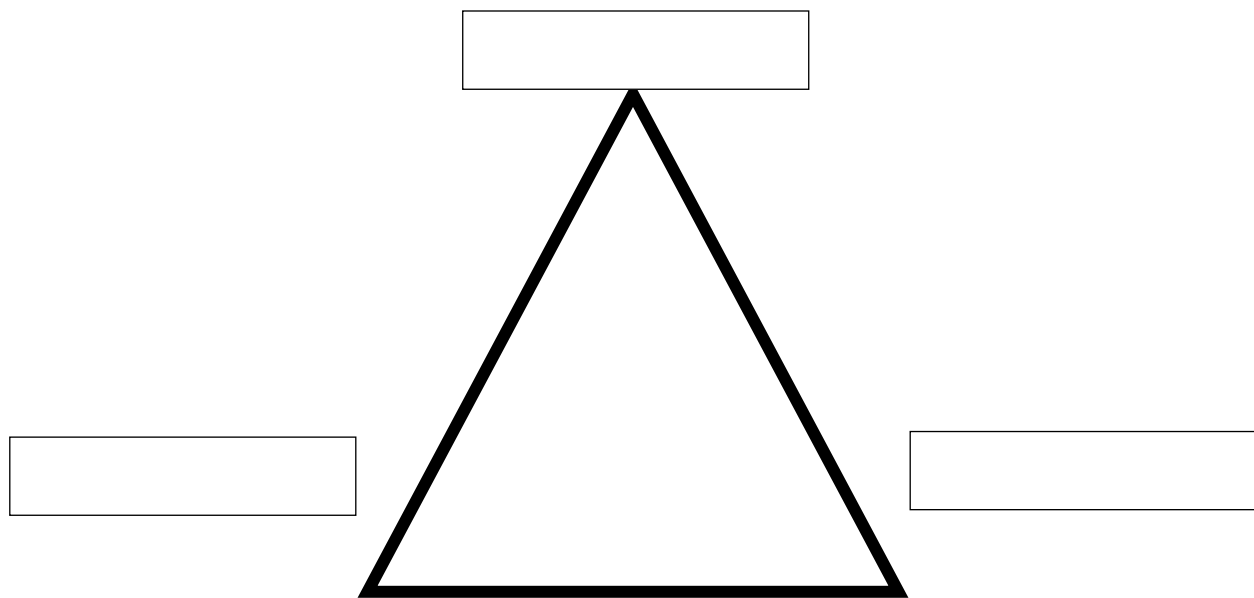
One of the semantic problems of nominalism is its identification of the world with specific words, thus encouraging semantic rigidity. It is also too limited (to constative usage) in its understanding of language in general. Another problem that faces nominalism is the problem of the isolation and discontinuity of words within the proposition. The transition from individual words and their referents in the objective domain to the possibility of a proposition is a transition that nominalism fails to explain. If words independently of the proposition have complete meaning in their referents, why is the proposition necessary? This question is not addressed by nominalism. Besides, nominalist semantics, assuming the validity of referential realism, is hinged on the argument that the meaning of a word is its non-linguistic referent. This assumption is taken too far by nominalist semantics to the bare argument that every word is like a label or a name for some reality. Wittgenstein even went further to claim that 'a proposition is a nexus, a concatenation of names' (1961). This extreme referential realism portends very difficult implications for nominalism. It implies that in a proposition like "All S is P," there are empirical referents for each word in the nexus. But that would be incorrect, because apart from the subject of the proposition, every other component of it is a non-empirical construct of the cognitive subject. Hence, by assuming the validity of extreme referential realism, nominalist semantics is false. The falsehood of nominalism is predicated on granting legitimacy to the error of referential realism, which advocates the exclusivity of external objects as an adequate satisfaction of the

semantics of any given language. Such exclusivity is responsible for the search for the meaning of the proposition in the absolute objective realm without reference to the cognitive agent.

### Conceptualist Semantics

The difference between nominalism and conceptualism in the theory of language is found in the emphasis on names in the former and mental images in the latter. Some nominalist theories, however, possess conceptualist imprints. They are both systems of referential realism. Although the realist referents for the nominalist is not restricted to empirical objects, conceptualists restrict their referents to mental images only.

Nonetheless, conceptualism in the theory of language is a demonstration of triangular semantics, representing the relation between expression, sense or meaning, and reference. This relationship has various verbal representations among conceptualists. For instance, Udofot (1998) notes that "de Saussure uses the concepts of the signifier, the signified, the referred, and the referent. Sapir states them as the acoustic image (word), the mental image, and the object. For Ogden and Richards, they are symbols, thoughts or references, and referents. For this, Ullmann uses the concepts of name, sense, and thing. Frege calls them "expression, sense, and reference" (Pp. 51–53). This work would adopt Frege's triangular representation of meaning for its analysis of conceptualist semantics because of his importance in the philosophy of language. The expression is given in FIG. 1 below:



**FIG. 1: Showing the triangular relationship in conceptual semantics**

Conceptualist semantics is rooted in medieval grammar. Accordingly, Udofot (1998) x-rays that "the medieval grammarians postulated that "vox significant" mediantibusconceptibus" (the word signifies through the medium of concepts)" (p.50). This is to say that the form of the word signifies things by virtue of the concept associated with it in the minds of the speakers of the language (Udofot, 1998). Thus, conceptualism is the theory that the meaning of a word or an expression is the concept associated with it in the mind of the speaker or hearer (Udofot, 1998).

According to de Saussure, in language, the sound image and the concept are both linked to the object by virtue of an associative bond (Udofot, 1998). "Sapir's image theory sees meaning as the image of the thing formed in the mind of the speaker or hearer when he sees a physical form and associates it with a sound image..." (Udofot, 1998, p.50). Compared to de Saussure's sign theory, Sapir's theory understands meaning as a mental picture rather than an idea which is associated with the word (acoustic image) and linked to the object spoken about (Udofot, 1998).

Conceptualist semantics is also identifiable in the theory of Frege. Frege argued that language consists of expression, sense, and reference, as well as functions and objects (Resnik, 1980). A sense, according to Frege, is an objective and abstract entity "we grasp when we understand the word with which it is associated" (Resnik, 1980, p.18).

An argument often leveled against conceptualist semantics is that it is the consequence of asking for the meaning of a word outside the unit of meaning, which is a sentence (Austin, 1972). Austin argues that such questions lead to views concerning generalities. And he calls it "the fallacy of asking about 'nothing-in-particular'." (Austin, 1972, p.133). From the viewpoint of Austin, Frege would have been guiltless, but the problem associated with his work is that, in spite of the recognition of the unit of meaning in sentences, he still "sought meaning in terms" (Resnik, 1980, p.19). In that context, Frege proposed what is today known in the philosophy of language as the context principle. The principle states as follows: "Only in the context of a sentence does a word have meaning." (Davidson, 1972, p.199). But in his analysis of language, Frege investigated the concept of meaning in individual terms and only later in sentences. Consequently, an argument attributed to Frege has it that "a singular term is used to pick out an object; if it succeeds in doing so, then its object is its reference" (Resnik, 1972, p.19). This separation of analysis would ordinarily result in the problem of the possibility of conceptual combination. By acquiescing to the semantics of terms, Frege threw out completely the input of the subject in the meaning of words and the possibility of a proposition. Hence, there are actual difficulties associated with the explanation of the recombination of parts (terms) to give a unit sense, which is not the referent of either of the parts but a sense, a thought, or a proposition. This difficulty is responsible for the definition of propositions as queer entities because of their inability to satisfy referential realism. Put differently, if every term in a proposition has a reference, what is the reference of the proposition itself as a sense constituted by its component parts (terms)? The available option is to posit some putative entities in the mind or in some Platonic world.

The analysis of Frege's position makes the foundations of the problem of conceptualist semantics evident. It shows the implications of tacitly assuming the validity of narrow referential realist semantics, because it is evident that propositions lack real referents within the framework. Due to its tendency towards abstract metaphysics or the metaphysics of the supra-sensible, the realm of meaning of propositions in conceptualist semantics is unknown. Besides, all language is not for constative use only, yet conceptualist semantics is conducted as though declarative sentences are the only sentences in grammar.

## **Contextualist Semantics**

Contextual semantics as well as speech-act semantics share an orientation. They are both founded on the theory that successful semantics is only attainable in the realm of activities. The origin of the former is traceable to an anthropologist, Malinowski, in about the nineteen twenties and thirties during his study of the language of the Trobrian Islands. The latter is traceable to

John Austin in his reaction against conceptualist semantics. According to Malinowski, language should not be turned from its context but seen as used by people for "hunting, fishing, planting, buying, and selling" (Udofot, 1998, p.57). "He decried the language of books as 'a far-fetched derivative function of language' and argues that language was not originally a mirror of reflected thought" (Udofot, 1998, p.57). According to latter contextual and speech-act semanticists, language is a tool that could be used for any kind of work. Such arguments are immediately linked to Wittgenstein and Austin.

In his new stage of philosophical consciousness, Ludwig Wittgenstein considers "the meaning of a word in its use in a language" (Udofot, 1998, p.56). Language is an instrument, and its concepts are instruments. The Wittgenstein of this stage is often identified with the title of the "later Wittgenstein." The latter, Wittgenstein, identifies meaning with use and uses the activity examples to illustrate his point. The new Wittgenstein is seen as repudiating some portions of the doctrine of the *Tractatus* (1961) on the grounds that it was not a result of observation but of pure thought and explanation. Thus, in the new orientation, he argues that the function of language is as varied as the context of use. Hence, meaning is discovered in use. Thus, he assumed that language is a game. But how is this to be known? Wittgenstein says "do not say but look. Do not think but observe" (Stumpf, 1982, p.432). An instance of such a unit of investigation is likened by Wittgenstein to a work example at a construction site: "the boss shouts slab and the worker is seen carrying a slab across the building to the boss" (Wittgenstein, 1993, p.182). From this example, Wittgenstein explains that the meaning of words is found in practical day-to-day usage. So, "language no longer contains one pattern alone, it is as variable as itself. In short, he imagines language to mean "life" (Stumpf, 1982, p.432). The form of life with which language is associated is not intellectualism but the form identified and studied by Malinowski (Udofot, 1998). It is the life of the peasant. For instance, the Austrian peasants, whom Wittgenstein so admired (Gillies, 1993). This love for practical life as a unit of meaning endeared him to Tolstoy's *The Gospel in Brief* (1979), in which there is the following passage:

I turned from the life of our circle, acknowledging that ours is not life but a simulation of life – that the conditions of superfluity in which we live deprive us of the possibility of understanding life, and that in order to understand life I must understand not an exceptional life such as ours, who are parasites on life, but the life of the simple laboring folk – those who make life – and the meaning which they attribute to it (Gillies, 1993, p.161).

The attraction to the practical everyday life that gives meaning to language led to Wittgenstein's corresponding aversion to intellectualism. Be that as it may, an important aspect of Wittgenstein's meaning and use and Austin's speech-act semantics is their instrumentalism of language, which is a departure from copy theory. Words are actually symbols, written or uttered. The use of words is more fundamental in the exercise of language than words themselves. At the mention of a word, the subject does not refer to mental entities either. The mention of a socially recognized word elicits the memory of its immediate past use. Such memories are not classes or concepts. They are pure recollection.

It is this reference to initial ontological permutation that Quine argued for in his *Ontological Relativity and other Essays* (1969). According to Quine, language is specifically a mode of interaction between at least two creatures, a speaker and a hearer. "It pre-supposes an organized group to which these creatures belong, and from where they acquire the habit of speech" (Quine, 1969, p.207). What Quine means here is that language is a social art acquired basically from the

overt behavior of people in relation to speech contexts, socially recognized (Quine, 1969). In any such context, there is the objective pull whereby, within the same linguistic community, people respond in the same way to similar stimulations. This assumption is based on another assumption that the other subject's constitution is similar to ours. Where there is doubt about such stimulation in the face of similar experience, Quine advises that the "principle of charity" be applied (1969, p.46).

Another important factor in Quine's semantics, for the argument put forward here, is the positing of the possibility of this social art. In Quine's argument, "the new and more liberal kind of rational reconstruction is a fictitious history in which we imagine our ancestor introducing those terms by a succession" (1969, p.77). Quine makes these projections as follows:

...begin by picturing us at home in our language, with all its predicates and auxiliary devices. The vocabulary includes "rabbit", "rabbit part", "rabbit stage", "formula", "number", "ox", and "cattle"; also the two-place predicates of identity and difference, and other logical principles. In these terms, we can say, in so many words, that there is a formula and that the number is a rabbit and that a rabbit part, this and that same rabbit, and this and that different parts. In just those words, this network of terms and predicates and auxiliary devices is, in relativity jargon, our frame of reference, or co-ordinate system (1969, p.48).

Although Quine's goal is really epistemological, his linguistic ontological provision for the co-ordinate system is very insightful. It exposes the depth of the new Wittgenstein as a generalized context principle, which marks a shift from Frege's context principle as noted by Davidson (1972). The context principle has reserved the unit of meaning for a particular sentence. But within the generalized context principle, the unit is a particular language.

Despite the accomplishments of contextual semantics in extending the study of semantics to the social context of language use, the new Wittgenstein, like the Wittgenstein of the *Tractatus* (1961), failed to demonstrate an exegetical analysis of the semantics of propositions. What contextualists ended up doing was to state, analogously, that "the meaning of a proposition is the meaning its concepts acquire within the context of use". That did not say any specific thing about a proposition that was not equally valid for interrogatory or imperative sentences. But a proposition is a constative sentence, so its semantic analysis is supposed to be a little different from that of other forms of sentences. Contextual semantics fails to produce that difference. The reason is that, operating within referential realism, it seeks to avoid the consequences of that theoretical framework. By virtue of that avoidance, it ends up avoiding a commitment to a specific exegesis of the semantics of a proposition. Consequently, the specific meaning of the proposition is lost in contextual semantics.

## **Truth Conditional Semantics**

A theory that presupposes the use theory, the sentence as the unit of meaning, the symbol-referent notion and the necessity of recursion is the truth conditional semantics, put forward by Tarski and supported by Davidson. According to this theory, "to know the meaning of a sentence is to know the conditions under which it is true or would be true" (Udofot, 1998, p.76). Tarski is of the opinion that a true statement is one that if it states that the state of affairs is so and so, then the state of affairs is so and so (Udofot, 1998). Thus, Tarski's example that snow is white is true if and only if snow is white. The implication of the expression is that if statements state how

things are, then they are true. The context or condition for truth is the same as the condition for meaning. The value of the truth of the proposition is its unit of significance.

Davidson argues that sentences are the units of truth and meaning. To know the meaning of an unknown sentence in a language is to correlate the sentences with sentences whose truth-value has already been known. This recursive correlation is the entailed presupposition and the force of the implicature of truth conditional semantics, even though Davidsons' analysis of the unknown sentence is problematic.

It is very difficult to ascertain how Tarski and David departed from nominalist semantics. But a careful look at their analysis shows the importation of the concept of linguistic recursion, which has a sociological undertone of contextual semantics. Despite such an undertone, truth-conditional semantics is an advanced version of nominalism. For instance, it is difficult to show how the statement "snow is white' is true if snow is white" is different from the statement 'a proposition says how things are'. Both statements are different expressions of the same idea: nominalist referential realism. Hence, they draw the same implication as nominalist semantics as shown above. But one thing stands out from the above study of contextual and truth conditional semantics; viz, the idea of meaning is still reduced to only the meaning of terms as signs for absolute objective input. There is also the presupposition that once the context grants the terms their meanings, taking into account the recursive grand scheme of language by Quine, then the meaning of the proposition is necessarily established. These ideas and their attendant presuppositions are ill-founded. Even though contextualists incorporated the subject through social context into their analyses, they reduced the relation of meaning to the social meanings of terms alone. This reductionism is made possible because of the limitation of referential realism to terms' semantics. Unfortunately, term semantics is the semantics that considers only the inputs of objective referents, with a total exclusion of subjective activity as a referent for language.

### **Semantics of the Proposition within its Ecosystem**

The concept of semantic ecosystem is rather a curious one in a paper in philosophy of language. But in order to understand the coinage, it will be necessary to discuss the meaning of "ecosystem." An ecosystem could be defined as a single unit of existence formed by the living organisms of a habitat and their surrounding environment. The idea of an ecosystem is hinged on the idea that all living things have their own unique or peculiar environment within which they survive. It is also related to the idea of the balance of the ecosystem. Hence, the removal of one living organism from an ecosystem and the consequent placement of the same in another ecosystem could result in a system imbalance on both ends (Balasubramanian, 2022). The survival and sustenance of a living organism is dependent on its location within its natural habitat.

The take away from the above analysis for semantics is the analogy, which could be drawn from individuals in the natural ecosystem to the natural habitat of linguistic tokens or strings of those tokens in the language ecosystem. For instance, in analyzing the meaning of concepts, it is noteworthy that certain concepts are socially more original in certain types of expression than others. The clause "get up from there" is more original to directives than to informative expressions. The ecosystem of language would, therefore, refer to the socially natural context within which language is used in a certain way. Hence, to seek the meaning of sentences is to do so in relation to such contexts. Once language is taken out of such contexts, it loses its meaning. Here is the achievement of contextualism. But contextualism is open-ended. That is why a

semantic ecosystem becomes necessary. Little is achieved by the statement that the semantics of concepts is properly attained when language is analyzed in relation to its context of use. As a result, there is no definitive theory of the distinct contexts and purposes of constative, imperative, interrogative, and exclamatory sentences. It appears that contextualists assumed without demonstration that their general statement about context-driven semantics applied automatically to different types of sentences. But that assumption is made in error.

What is achieved here, though a form of contextualism, is a more definite form of contextualism. It is the argument, that sentences do not simply receive meaning from social contexts of use but that each type of sentence has its own unique type of context of use. Such uniqueness defines its semantic ecosystem. Hence, to seek the meaning of any sentence is to first determine the type of sentence it is and its unique semantic ecosystem. Once a sentence is removed from its ecosystem and placed within the generality of other sentences for semantic analysis, such an analysis will end up as unsustainable. The bigger problem is that all sentences viewed without any presupposition do not announce the nature of their unique habitat. Hence, the linguist may have to perform research to discover their habitat in order to properly understand the functions of such sentences.

The natural habitat of constative sentences is not what is expressed in referential realism, which is the relational picturing of or reference to some human-independent reality. This wrong placement of constative sentences in relation to their semantic environment by referential realism is responsible for the objective corresponding theory of truth. Referential realist semantics is a form of representational semantics, which is picture theory semantics. It is the view that a person's belief in a thing is consequent upon his mental analogue to the object (Lycan, 1988). The transition from the analogue to the linguistic is the bane of artificial intelligence research. This analogue is a form of Hume's impressionism. Impressionism or representationalism in artificial intelligence has really revealed the limitations of all forms of representational semantics in epistemology. Mental analogues are never languages. But the study of beliefs outside of believing has led epistemologists to think that the linguistic structures of belief are the inner tokens of the mind. This criticism is applicable to the picture theorist Wilfrid Sellars. Sellars argues that "thoughts and occurrent beliefs are internal representing, inner tokenings, utterances... that play certain distinctive representational and behavior-causing roles" (Lycan, 1988, p.7). Picture theories are representational and analogous. But language is actually a tool and has a symbolic essence and an implicative character in its constative use.

The proper semantic ecosystem of propositions or constative systems is that they are reports on the cognitive activities or acts of judgment of the subject. Hence, propositions report the status of knowledge claimed by the subject. Their reference cannot, therefore, be some object external to the human act of experience and judgment. So, the proposition is only meaningful within the context of a knowledge claim.

Knowledge, as argued above, is a particular judgment or the construction of concepts, in which a given object, say, "Socrates", is detected to satisfy a certain standard, say "man". Thus, the statement, 'Socrates is a man', is a knowledge claim, the reference to which is the past. What is referenced in the past is the judgment and not Socrates himself or his property of being a man. Every statement is essentially like that particular statement above, in relation to the cognitive act, refers to the past and is thus reportage. Even the so-called trivial statements of identity are still informative, with respect to the cognitive act. The reason is that the cognitive act takes place in



an immediacy in which the utterance of language is not possible. It was as a result of this that Quine advocated the study of conceptualization, because what is being looked for is in the past. If what is sought for is in the past, then the past would have to be presupposed in semantic analysis. The essence of declarative sentences is that they are reports of judgments that "so and so is such and such." In such reports, the presentation is often in the present continuous tense. But it is important to indicate that what is communicated in constative sentences are reports on judgments. Thus, to investigate the semantics of propositions is to investigate judgments, being conscious of the cognitive operations that go into the judgments that are implied in their words.

Knowledge is the product of this construction of concepts. Apart from the objects, which may have proper names, the concepts refer to the becoming of classes, the being of which could be sighted in their unit of becoming. The act according to which classification is possible (i.e., the detection act) is what the copula refers to. The outcome of the cognitive process called knowledge is a proposition.

A proposition is the overt symbolic expression of a subject's cognitive activity of identification of the existence of a given relation between terms. Hence, the referent of a proposition is not a term or the relation of terms, because there is no objective domain of such a relation to be so referenced but the overt behaviour of identification of the relation of such terms expressed in language. It is simply in this sense that a proposition could be adjudged to be correct or in error. The correctness of the proposition is therefore not the correctness of the syntax of the relation of terms; after all, those terms could equally be so related in a fictitious narrative. But it is the correctness of the activity of identification of the actual existence of a relation between terms expressed in language. Such correctness takes into consideration the cultural usage of language in the face of distinct stimulations and the assumption of the validity of universality of perception. It is the correctness of judgment, evaluated recursively in relation to the linguistic permutations of the speaker's speech community and the universality of the mode of perception, within the subjective assumption that our position in the universe is like those of others.

It is just in the above sense that a proposition is not just referred to as a sentence or a statement, but a judgment, an assertion, or a claim. So, in evaluating a proposition, it is not just a sentence that is evaluated but the cognitive ability of the subject in making correct judgment concerning the actual existence of the relations between terms that is evaluated. This submission defeats any semantics of the proposition that situates its object within a framework of absolute objective referential realism. The reason is that the comprehensive semantics of the proposition cannot be attained with absolute objectivity. For instance, relations, classes, functions, etc., are not external objects to be referenced objectively, but cognitive constructs given only in the observation of the cognitive behaviour of the subject expressed in language. Assuming that the semantics of a proposition can be satisfied solely by analyzing the relationship of language to external reality is therefore incorrect. This is why the proposition is sometimes defined as a strange entity or anything that could be said to be true or false, or simply as what implies and could be implied; another way of saying a proposition is meaningless ontologically but meaningful syntactically.

The importance of language in cognitive science is the easy access it gives to inter-subjective analysis of judgment; otherwise, the latter would have been difficult. Thus, language as used in constative contexts is referential and implicative; implicative in the sense of implying the cognitive behaviour of the speaker. Every sign has to be understood completely in terms of its significance. But it will be erroneous to assume that the significance must always be some

external object, because the fear of finding referents for concepts or general terms and an exaggerated confidence in doing so is responsible for conceptual semantics and Platonism, the practice of absconding from ontology as a referent, and a sojourn in absolute linguisticism as found in Quine (1969). The deviant practice of Quine's semantics would result in representationalism, which promotes an objective correspondence theory of truth, of the type favored by Sellars (Lycan, 1988).

## CONCLUSION

In its referential-implicative essence in a constative context, language does not refer to mentalities or images but to the object and the cognitive behaviour of the subject expressed in it. Words are actually learnt from the overt behavior of people, not imprinted on the mind by objects. The importance of the use theory and its consequent referential view of constative sentences and its onto-linguistic recursion is in its ability to overcome the linguistic autocracy of the object and its consequent autonomy of language, to understand that language belongs to humans. By so doing, the correspondence theory of truth of the kind proposed by Tarski, blended with the recursive definition of the Quinean type, taking into full account the implicative references of constative sentences to objective and cognitive units, will become uncontroversial.

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## UNDERSTANDING CHRIST'S MISSION IN A SOUTH AFRICAN CONTEXT

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### ABSTRACT

*The initial focus of this paper is on the crucial importance of understanding Christ's mission in a South African context. It should be noted that the South African Seventh-day Adventist Church membership of +- 189 000 is worrying and concerning as compared to 1.2 million Seventh-day Adventist Church membership in Zambia and 1 million membership in Zimbabwe respectively. Evangelism apathy in South Africa is clearly a huge challenge, let alone secularism in the 21<sup>st</sup> century setting. Therefore, the Seventh-day Adventist Church problem with regards to slow growth is dual, namely, the misunderstanding of Christ's mission by pastors and the laity and the secular mindset of the most people of South Africa. Based on this problem, relevant interventions and strategies should be sought out, found, and implemented with immediate effect. The main focal point of this paper is to suggest and foster evangelism and mission methods, motivation for all stakeholders' involvement in mission to occur as opposed to the lack of mission drive and vision. Pastors and members should be encouraged to learn the secret of success of both Zambia and Zimbabwe regarding exponential membership growth.*

**Purpose:** *The purpose of this article is to explore the impact of evangelism apathy to the Seventh-day Adventists in South Africa. Developing evangelism skills and strategies for the mission to thrive, and church growth moving forward.*

**Findings:** *An examination focused on recognition of slow South African Adventists growth in urban, peri-urban as well as rural areas is vital. Lack of involvement in both Christ's mission and evangelism should not be taken for granted. Probably, fiscal challenges affecting most conferences which cannot provide salary increments according to the South African Union salary scale, and also failing to employ most young pastors who are still looking and hoping for ministerial jobs may be resolved by the growth of membership.*

**KEYWORDS:** *Mission, Evangelism, Church Growth.*

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### INTRODUCTION

Literature review on various aspects of church growth, mission and evangelism will be considered in this article. The church speaking and involvement on social issues is one of the utmost importance strategy of doing mission in order to positively impact church growth. The following assumptions regarding the mission is hoped to be achieved and the goal of this article, is

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based on both the purpose and findings mentioned in the abstract. “The church is to comprehend as a missionary or missional church, appreciating the church as part of God’s mission to the world, and whose existence and action is primarily determined by God’s mission, *missio Dei*, as part of the God’s task of establishing His reign on earth, (Christ prayed, let your reign come; the kingdom’s has masculine connotations, therefore, reign of God or Christ. Mission is regarded as a task of the members of the local church, and the emphasis is on evangelization as part of mission. In this context it is not seen, in the first place, as sending missionaries to other areas or groups, or even overseas. Evangelization or mission is appreciated against the background of the general Mission Statement of the Adventist Church (internet: Mission Statement of the Seventh-day Adventist Church, 2010/07).

**Mission:** The divine task given to believers to share with the public, which may not know the whole biblical and prophetic truth.

**Evangelism:** An act of evangelizing the nations for the purpose of their salvation by faith through grace. This may be public or personal.

**Church Growth:** Deep understanding of spiritual matters by believers, as well as numerical growth as new converts are won through some form of mission and evangelism.

**Methodology:** The study utilizes the qualitative approach in order to investigate problems pertaining Christ’s mission in South Africa. Literature review, online articles are the foundation of this study, in order to validate information with regards to mission task.

### **The assumption**

With such assumptions in mind, it is believed that the Seventh-day Adventist Church membership situation, in South Africa may improve. The issue of membership is not just numbers, but souls saved by grace and the truth as it is in Jesus and His teachings in the Bible. The main challenge facing the Seventh-day Adventist Church at present is a lack of involvement in mission by its members. This article serves as a catalyst to try and solving this problem. The researcher believes that this setback is not insurmountable and the task of the research is to show how this would be possible. The hypotheses is that evangelism for the church should be appropriate for the mission of Christ to have an impact upon the negative world and to create a positive whole church. Evangelism is to be a continuous effort.

### **Southern Africa Union Conference (SAU) Secretary’s Statistical Report 2022**

Numbers do not lies, now let’s look at the SAU stats report, which gives the picture of Seventh-day Adventist Membership in South Africa.

Code	Churches & Co.	Membership	Baptisms	Profession of faith	Letters received	Deaths	Missing
CAPC	504+116	43,678	64	12	99	54	0
KNSC	190+80	20,050	51	1	30	15	0
TSVC	116+44	21,844	91	0	168	67	0
TORC	382	58,253	21	3	5	4	3

The codes provided means the following conferences, CAPC- Cape Conference, KNSC, KwaZulu-Natal Free State Conference, TSVC- Northern Conference, and TORC-Trans-Orange

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Conference. It must be noted that the out countries outside of South Africa are not included in the statistical report for the limitation of the study pertains only South Africa. These countries are Lesotho Conference, Namibia North Conference, Namibia South Conference, and Swaziland (Eswatini) Conference. The 189, 844 membership includes these countries, meaning that South Africa alone is far below this statistics. So, the South African Union Conference is actually a shame regarding membership, and one is ashamed of even sharing our membership with newcomers and those who are not yet Adventists. A critical question is why such a sluggish growth in South Africa? What is the secret of Zambia, Zimbabwe and other African Countries in the North and West Africa? Kenya, for example has huge church membership, Nairobi Central the last time one checked was +-4000, Lovington SDA Church was +- 2000, and New Life SDA Church membership was 5000 in 2019.

In Kenya, there one pastor per church because of the large membership they have versus numerous church per pastor in South Africa, especially, the black populated conferences. Again, in Kenya, there one Camp meeting per church and this is because, membership is huge enough for each church to run it by themselves. Comparatively speaking South Africa with population over 66 million cannot afford to have such a shameful Adventist membership. Something must be done quickly to change the status quo. Effective mission outreach should be the main area of focus in South Africa in order to embark on Christ's mission as quick as possible. Dynamic witnessing also should resume as early as yesterday. Evangelism should truly involve all members young and old otherwise, no meaningful changes will be realized.

Judging by the number of churches per conference as well as church membership, the following suggestions must be considered by the SAU leadership, each conference administration, and each local church and company too.

1. Our colleges and universities should zoom in to missiological studies, and mission orientation so that pastors from training are infused with evangelism mindset.
2. Pastors in the field should also be alerted to zero in their focus on evangelism.
3. Leadership and administration should ensure that evangelism is a priority.
4. Pastors waiting for employment should be planted in un-penetrated areas so that they may keep busy with soul winning work, with a stipend to keep them going.
5. Global Mission Pioneer Volunteers should also be placed strategically in un-entered areas for a single purpose of spreading the truth we hold so dearly.
6. Each church member should also be self-motivated as much as evangelism strategic plans and slogans are promoted by the Personal Ministries directors.
7. Proper and practical training regarding mission, evangelism, witnessing, healing, restoration, etc., should also be prioritized, including discipleship training of old and new members.
8. In reach programs should be reduced in local churches, and outreach programs be increased. Such that Sabbath afternoons, mission should be done almost every Sabbath. Literature distribution also must be an order of the day. There is power in Adventist literature.
9. Interpretation of books and tracks from English into African languages as it would be indicated later in this study should be a priority. The Adventist Church has not done justice in this regard.

10. Provision of funds for well-planned evangelism outreach should be made available at all levels, be it at Division, Union, Conferences, and in the local churches.
11. Cost effective strategies such as online preaching, and populating ourselves to the communities should take precedent. Cell phone evangelism, such as voice notes, video clips, you tube, etc. must be our area of focus.
12. The Voice of Prophecy Bible Schools should be prioritized in each and every local church. Enrolling the public to Voice of Prophecy may be done in shopping centers, malls, towns and cities, as well as in rural areas. Each Adventist member should always carry VOP enrollment cards in their bags, or cars, and enroll interested people at any given moment.
13. Prison Ministries should also be prioritized.
14. Centers of influence such as health care facilities, rehabilitation centers, pre-schools, primary, high schools, and universities should be established. Currently, recovery plans in South Africa challenges Adventist students and learners who are compelled to attend schools on Sabbaths. This problem could be resolved by refocusing on Adventist Education schooling system, which mixes faith and learning.
15. City-shaped churches in urban context should study plans and strategies to work the cities of South Africa effectively. The element of sending the best out there is the right thing to do. Church planting, new districts should be a priority.
16. Studying the world view of the people, such as knowing the religious mindset of each Christian church, African religionists, and the secular mindset may horn our approach and win more souls for the Lord. How to reach and win Pentecostals? How to reach and win Jehovah's Witnesses? How to reach and win mainline churches? How to reach and win African Traditional adherents? How to reach and win youth? Such questions should be answered by the Seventh-day Adventist scholars, pastors, lay preachers and all church membership.

More strategic plans may be discussed in the future, but for now these 16 suggested ones are sufficient for the limit of this study. This article will be good news if it could reach all stakeholders who may learn a few things from it and add more strategies to effect a positive change in South Africa. The prayer is that Adventists in South African context may catch the vision and embrace the mission as fast as possible. Lack of involvement is observed to be the main problem responsible for the sad state of affairs in our developing country.

One is not too sure whether the SAU statistical report is a true reflection of church membership, in South Africa, and also some improvements may have occurred since the stats were made. However, judging by a number of baptisms, we still have a long way to go. Number of deaths may not be correct, and the missing members may not be adequately reported. The new ASCMS may improve membership reporting and probably it may be accurate. But still, what we have so far is not reflecting effective mission is happening. Thus, there is great need of understanding Christ's mission in urban, peri-urban and rural areas of South Africa. South Africa consists of these three areas and all of them have to be prayed for and the gospel should reach them all.

#### Ministry or mission to the Cities

The messenger of the Lord, Ellen White wrote and counsel extensively regarding this ministry to the cities. Here, the researcher will refer to some of the carefully selected statement, which if

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well understood may assist the Adventist Church in South Africa do justice in ministering to the cities. Such as Johannesburg, Cape Town, Durban, Tshwane, Mbombela, and the rest of the cities in the country.

“Work for Higher Classes Needs Our Best Capacities-We have to present the truth to those in the highways. This work has been neglected. We have a work to do for the higher classes, and this work needs all our capacities. While we are in no case to neglect the poor and destitute, we have neither men nor money for the work among the very lowest classes. We point our workers to a higher grade. All reasons for this I cannot explain now. The fields ripe for the harvest have been spread before me. We must work for the higher class of people. Then we shall have strength and ability with which to carry forward in the lines which God has pointed out.” –White, Ellen G. Letter 164, 1901, p. 2 (Manuscript Releases, vol. 4, pp. 420, 421).

The prophetess, got it right, we have neglected working for the gated communities, as we call them today, in South Africa. Our cities have more church membership than rural areas, but, this is not so because we are winning more souls there, it is simply because, most people have moved from townships, and rural areas, and increased membership in the cities. Also, others are foreigners who come from other African countries. All our capacities and abilities should be employed in the work for the higher class who also need salvation in Christ. The good news is that fields ripe for harvest was shown to her, meaning that only if we can do our part, God will do the rest. Lower classes also need to be worked for, but not to the neglect of the higher classes.

Furthermore, White, denotes to methods, which could be used for all classes, “The gospel invitation is to be given to the rich and the poor, the higher and low, and we must devise means for carrying the truth into places and to all classes of people. The Lord bids us, ‘Go out into the highways and hedges, and compel them to come in, that My house may be filled.’ He says, Begin in the highways; thoroughly work the highways; prepare a company who in unity with you can go forth to do the very work that Christ did in seeking and saving the lost.”- Manuscript 3, 1899 (Medical Ministry, p. 312).

It cannot be said better than this. Working for all classes is the way to go for Christ’s mission to develop and grow far and wide. God’s house has to be filled with souls saved for the kingdom. Beginning in the highways is crucial bearing in mind that most people live in cities today. The Adventist Church must heed to call from God and go to highways and hedges. This being said, the researcher calls for Adventists to read widely about what the Spirit of Prophecy says about ministry and mission to the cities, because that is needed. Modern scholars also have written extensively on urban mission. So reading is invite again so to capacitate ourselves and prepare ourselves for the work at hand. And if after studying, we apply principles, certainly, we shall rejoice at last having faithfully fulfilled the will of God in our space. For instance, Bergquist and Crane write, “Although we would not recognize them as cities now, urban areas emerged on the stage of history from a very early period. There is something intrinsically human about dwelling in proximity to other people. From the fourth chapter of Genesis to the last chapter of Revelation, cities are found everywhere on the pages of the Bible. At first glance, we might think of cities as incubators of iniquity (like Sodom and Gomorrah) or symbolic of concentrated lust for power (like Babylon or Rome). However, a biblical understanding of cities does not leave us in despair but always moves towards a hopeful future.” Bergquist, Linda & Crane, Michael D. City Shaped Churches Planting Churches in the Global Era. Urban Lost Publishers. United States of America. 2018.

Apart from the writings of Ellen White scholars have emphasized the importance of working the city. These two writers have just affirmed this truth. According to them, the Bible records cities from Genesis to Revelation as places of mission and ministry. They are correct, hence, one agrees with them fully. Yes, evil is much in cities, but we are not to despair because, cities have bright future by the grace of God. The gospel shall cover the cities like the water covers the seas. Isaiah and John the Revelator state that the city of God will finally descend from heaven with the redeemed of all ages and forever to dwell in peace on the New Earth. We can safely say that the Bible begins with the first two chapters of Genesis depicting perfect sinless life in Eden and end with the last two chapters of Revelation again painting a beautiful picture of the saints, dwelling with God in person in New Jerusalem. Meaning, therefore that from the third chapter of Genesis to the twentieth chapter of Revelation, Christ mission must go forward to highways and hedges until, Christ says, well done my faithful sons and daughters. Mission context in South Africa dictates that right people for the job are needed, right attitude towards this work of Christ is imperative, and also the right amount of time spent on mission is crucial.

The Effect of Mission in South African setting: The 13th chapter of Seventh-day Adventist Believe, addresses the Remnant and its mission, which entails the following: “The universal church is composed of all who truly believe in Christ, but in the last days, a time of widespread apostasy, a remnant has been called out to keep the commandments of God and the faith of Jesus. The remnant announces the arrival of the judgment hour, proclaims salvation through Christ, and heralds the approach of His second advent. This proclamation is symbolized by the three angels’ messages of Revelation 14; it coincides with the work of judgment in heaven and results in a work of repentance and reform on earth. Every believer is called to have a personal part in this worldwide witness. (Isa. 1:9; 11:11; Jer. 23:3; Dan. 7:9-14; Micah 2:12; 2 Cor. 5:10; 1 Peter 1:16-19; 14:17; 2 Peter 3:10-14; Jude 3, 14; Rev. 12:17; 14:5-12; 18:1-4).” Seventh-day Adventists believe, an exposition of fundamental beliefs of the Seventh-day Adventist Church. Review and Herald Publishing Association. Since 1861/ [www.reviewandherald.com](http://www.reviewandherald.com)

This profound statement resonate well with the focus of this article in that the mission is a direct call of the remnant church to get involved in practical ways. Apparently, the remnant and its mission is given a unique message to warn the world just before the second advent of Christ. The Bible verses referred to here show this unique calling to the remnant church to increase God’s knowledge in South Africa and plant His divine character in the secular community of this beloved country. Certainly, no other Christian denomination preaches such gospel given to the remnant church. Salvation in Christ includes commandments keeping as well as the faith of Jesus. A direct opposition stance towards many Christian churches, which renounce the Ten Commandments of God as if it was abolished on the cross of Calvary, which is a biblical and hermeneutically error.

The effect of mission in South African context is believed to revive the mission and evangelism by all Seventh-day Adventist believers. The previous General Conference slogans or strategies, such as one member one souls, total member involvement, and total Sabbath School involvement are to be kept in mind and put into practice. Evangelism revives not only the recipients, but more so the presenters, who consistently get involved voluntarily and not coerced by any one in anyway. The spirit of evangelizing the world displayed by the Early Church as recorded in the New Testament, especial, the book of Acts demonstrates what needs to be done by the Adventist Church presently. The Former Rain was a secret of success back then, so the Later Rain would prove to be effective in expanding Christ’s mission.



This gospel of the kingdom, according to Jesus will be preached throughout the whole world as a testimony before the second advent of Christ (Matt. 24:14), and this gospel is also known as the everlasting gospel according to (Rev. 14:6-12). The threefold messages must be proclaimed by the Seventh-day Adventists in South Africa in the context of Bible prophecy prophesied by Christ Himself and confirmed by John the Revelator. A call to worship God, the Creator, and the law-giver is seriously lacking in South Africa in so far as the reality is concerned. A Sabbath observant revival is pertained in the first angel's message. One is making a call to all pastors and the laity to embrace this mission and revive the mission as was the case during the early church mission era. A call out of Babylon, which is spiritual confusion is proclaimed in Revelation 14:8 as well as the 18<sup>th</sup> chapter, verses 1-4.

A renewed understanding of Christ's mission and evangelism would ensure that all stakeholders get involved in mission. This task of knowing and making God known is imperative, and not optional. The third angel's message concludes the remnant's work on earth. The church is called out to proclaim and sound the last warning to the dying people of South Africa. It must be noted that the apathy regarding evangelism is detrimental to the remnant church, in that it ceases to be missionary but remain sort of a religious social club. The researcher believes that for the mission to be effective the endowment of the Holy Spirit is required (see Acts 1:4, 8, and Acts chapter 2 in reference to the outpouring of the Holy Spirit upon Christ's followers and disciples in South Africa. Praying for the outpouring of the Holy Spirit has been offered over and over again. Probably, one thing lacks, that to pray in one accord. Theology and practice of unity within the Seventh-day Adventist is missing, and by this study, it is desirable to see it reigning especially within the ministerial fraternity.

**Practical Strategies to effect Church Growth:** A wholistic growth is anticipated in South Africa provided the following is happening: Witnessing, which is proclaiming the gospel to individuals, or a group of people in the community we serve. Preaching, preaching in proclamation of the gospel in congregations, rallies or groups usually by a trained pastor, but it is not limited to pastors only, it includes the laity as well. Teaching, includes encouraging the development of Christian minds and character, proclaiming the mature understanding of, and relationship to God, the gospel and the created universe. Healing, assisting and praying for, the wellbeing of the whole person, and promoting health as a priority. Restoration includes ministering to the poor and oppressed in their emotional and spiritual needs, and correspondingly for renewal and transformed social and economic conditions. In cooperating with Christ in His compassionate work of all-inclusive renewal and restoration. The Seventh - day Adventist Church understanding of restoration is informed by the first two steps in salvation matters. That is in Christ, we are justified by grace through faith, and being like Christ we are sanctified by the same token of faith and grace, and finally, glorified when He comes to take His own to be with Him in glory. That is indeed restoration. Disciples making, which is nurturing the spiritual growth and Christian's development. This matter refers especially to new converts, initiating them to righteous living, and training them for effective witnessing and embolden their responsive obedience to God's will. Ultimately, church growth calls the church to mature in all its mission aspects including spiritual, and numerical.

There is a certain amount of growth in South Africa compared to some decades ago. Once upon a time, the entire KwaZulu-Natal for example, was having one camp meeting due to lack of church membership. However, comparing the population growth, the church grows very sluggishly. Addressing the issues of lethargy, Douglass articulates: "This attitude, which I dare say is fairly

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common among Adventists, (especially those who work in secular sphere), is lamentable. It suggests a deep need for the church to develop a theology of work so that church members who are investment brokers or farmers, agronomists or garbage collectors will see that their particular work is indeed the place God expects them to serve, love and honour Him and to fulfill His mission.” Dauglous, W. Vocation as Mission. Review and Herald Association. United States of America. 1999.

This statement confirms the assumption that mission should be part and parcel of everyday life of believers and that they should witness wherever they are, also in their work situation. On top of this profound statement, White adds that laypersons, men and women alike, as God’s messengers, “...are commissioned to take up every work that Christ did on earth. They are to give themselves to every line of ministry that He carried out.”.... This mission of Christ is the business of all believers to be concerned about the reign of God in the world, which Christ came to initiate. In order to fulfill Christ’s work on earth, the status quo of lethargy, especially of the members needs to change if the church is to take part in a comprehensive way of mission.

### **The Gospel Affects Everything**

The Adventist Church in South African setting needs to fully comprehend the following important concepts: According to Keller, the gospel affects everything,’ that is, a Christian life should be governed by the gospel principles, and certainly, one of them is involvement in the remnant mission. Keller declares: “We have seen that the gospel is not everything, meaning it must be distinguished as an announcement of news, distinct from its results and implications, and that the gospel is not a simple thing, meaning it cannot be packaged in a single standard form. My third contention, that the gospel affects virtually everything...” Keller Timothy. Center Church, Doing Balanced Gospel-Centered Ministry in Your City. Zondervan, Grand Rapids, Michigan, 2012.

One fully agrees with Keller regarding the previous notion that the gospel affects everything, a point of departure rises against the notion that the gospel is not a simple thing and that it is not everything. As far as the researcher is concerned, the gospel is a simply thing in that it may be revealed by grace of God to all who have the capacity of receiving it. Be in simple people who are not much educated and the elite alike. Yes, people’s understanding may differ due to their level of education, but still the gospel is everything in that it affects everything. The gospel affects the belief system of every true believer, and also it affects ethics, and morals. The gospel as the content remains the same while, context as the container takes the shape of the container. One argues that the Adventist pastoral practitioners, as well as every believer should be affected by the gospel such that after the close encounter with it, no one remains the same.

A positive change the gospel brings is the good news for everyone to proclaim to the world in the last days in which we live. With this understanding in mind, Greear adds, “The gospel is not just the diving board; it is the pool.” It is true that not everybody can swim in a pool, but if people are interested they can be taught how to swim and even become experts in swimming. The idea Greear is sharing with his readers, including the researcher is that Christians should know that the gospel is a pool, not just a diving board. It is that simple. And the nest way to learn how to swim is not by standing far or near the pool, but to jump into it. Of course, for starts the shallow waters are safe, but for the expect swimmers even the deep end is not a problem. The idea therefore is that the Adventists in South Africa should be swimming in the gospel for the mission and evangelism to succeed.

### **Experience with the Gospel is mission motif**

Furthermore, Greear says, “Motivation for mission grows out of deep, personal experience with the gospel...The cross of Christ provided Paul with the motive for sacrifice (love of Christ), a measure for his sacrifice (Christ’s death on the cross), and a mission in his sacrifice (seeing people reconciled to God; see 2 Cor. 5:14-21)...The fire to do comes from being soaked in the fuel of what has been done...Everything in the Christian life grows out of the gospel. Thus, the deeper you and your people go in the gospel, the higher you will soar in the mission.” Greear, J.D. *Gaining by Losing, Why the Future Belongs to Churches that Send*. Zondervan. Grand Rapids, Michigan, 2015.

These two authors justify the researcher’s claim that South African can grow missions which would grow the Adventist Church. Local churches, conferences, unions and division have a challenge to focus their attention to gowning the work here in South Africa. Swimming in the gospels serves as a motivation for mission, while all relevant leadership and followership get involved personally in Christ’s mission, which should be clearly known and understood by all. More could be said about the concept of an experience with the gospel as a motive for mission. Here, one argues that maybe the church is wasting time trying to motivate pastors and members to reach out and win souls for Christ. Therefore, one suggests that a paradigm shift occurs and that is allow the gospel itself to motivate the people. Honestly, no one who loves Jesus deep enough have no burden for the lost. Like Paul, the cross of Christ provides motivation for us to sacrifice ourselves and work for Christ as much as we know how.

One agrees with the concept, which says, ‘everything in the Christian life grows out of the gospel.’ Understanding this may be the correct element of eliminating fears, lack of involvement in Christ’s mission and effectively evangelize our beloved country as if our lives depend on it. Therefore, the lethargy, observed over centuries and decades as a stumbling block and impediment to church growth is here dismissed. Another important concept for mission growth is that ‘our God is a ‘sending God.’ If God calls, definitely He sends the called whom He qualifies for mission. According to Kaiser Jr. There is mission in both the New and the Old Testaments. We have argued that Genesis 12: 1-3 is foundational to the missionary vision of the whole Bible and for all the people of God through all the ages. This promise that God would bless ‘all the families of the earth’ is repeated in various forms in Genesis 18:18; 22:18; 26: 4; and 28: 14. The Hebrew phrase for ‘all the families’ is *kolmisphehot*, which is rendered in the Greek translation of the Old Testament in Genesis 12:3 and 28:14 by *pasai bai phulai*, ‘all the tribes.’” Kaiser Jr. *Walter C. Mission in the Old Testament Second Edition, Israel as a Light to the Nations*. Baker Publishing Group. Grand Rapids, Michigan, 2012.

With such a reminder the Adventist Church should focus its mission to all the nations of South Africa, of which it is a light. The concept of the light to the Israelites being the nations extends to the Seventh-day Adventist church in the 21<sup>st</sup> century until the end of the world’s history. Hebrew and Greek phraseologies expressed above means that the Adventist Church is blessed with the true knowledge of God just like Abraham and later the Jews. Such rich blessing is not supposed to stay with us, it must reach all the nations.

### **11 spoken Languages in South Africa**

One argues for narratives approach to mission in South Africa, meaning that reaching the people effectively through story telling demands that we speak the language of the people. Regarding

this matter, Adventists are guilty of become to western to the neglect of their own native languages when it comes to preaching in societies. Evidently, even Pictorial Aids used in public campaigns reflect of western approach and yet images common to the predominant culture are within the reach. Mission dynamics demands balancing the gospel axis, culture axis, and the movement axis. Keller puts it emphatically this way:

1. “The Gospel axis. At one of the axis is legalism, the teaching that exists or the spirit that implies we can save ourselves by how we live. At the other end is antinomianism or, in popular parlance, relativism-the view that it doesn’t matter how we live; that God, if he exists, loves everyone the same...
2. The City axis (which could also be called a Culture axis. We will show that to reach people we must appreciate and adapt to the cultures, but we must also challenge and confront it. This is based on the biblical teaching that all culture have God’s grace and natural revelation in them, yet they are also in rebellious idolatry...
3. The Movement axis. Some churches identify so strongly with their own common cause with other evangelical churches or other institutions to reach a city or work for the common good...” Keller Timothy. Center Church. Doing Balanced Gospel-Centered Ministry in Your City. Zondervan. Grand Rapids. Michigan, 2012.

This scholar got it all right in saying that the three axis should balance in reaching the people in a given context. Be it in urban, peri-urban, and rural areas. Putting our house in order calls for a biblical balance between legalism and relativism, and both extremes have no room in the Adventist Church and its mission. Adaptation to the culture is good in terms of enculturation, but there is always a limit, otherwise, we may adapt to idols of the culture and mess-up pure gospel message as it is in Christ and Scripture. Correcting and confronting cultures need tactful approach otherwise, people may reject the gospel if poorly presented as far as their culture is concerned. Language is the culture, therefore, missionaries must learn the people’s language and present the gospel with cultural setting. This is exemplified by Christ in Scripture, for example, in approaching Nicodimus, He spoke the relevant language, which he could identify with, (See John 3), and in reaching to the woman at the well, He asked for water, and that was relevant to her context (see John 4). Once again narrative approach was a dynamic methodology Christ used in reaching the people in His day and age, we can learn this tact from Him, and He is our perfect example in reaching the people. This quota may conclude by citing that in missiology, two extremes are avoided, that is total rigidity, which some Adventist pastors and lay preacher still employ to the detriment of mission. And other are total fluid, and also mess up with the gospel of Christ.

Addressing cultures spoken in South Africa, the researcher by the name of Alexander, articulates: “The main languages of each province are:

Eastern Cape- isiXhosa (78.8%), Afrikaans (10.6%).

Free State- Sesotho (64.2%), Afrikaans (12.7%)

Gauteng-isiZulu (19.8%), English (13.3), Afrikaans (12.4%).

KwaZulu-Natal- isiZulu (77.8%), English (13.2%).

Limpopo- (Sesotho sa Leboa (52.9%), Xitsonga (175), Tshivenda (16.7%).

Mpumalanga- siSwati (27.7%), isiZulu (24.1%), Xitsonga (10.4%), isiNdebele (10.1%).

Northern Cape-Afrikaans (53.8), Setswana (33.1%).

North West- Setswana (63.4%), isiXhosa (24.7%), English (20.3%).

Western Cape- Afrikaans (49.7%), isiXhosa (24.7%), English (20.3%).

Analyzing the above given demographics, ones sees some serious loopholes in terms of the Adventist Church being very much off the point. Understanding Christ's mission includes understanding the correct approach to each and every people's group. For examples, in KwaZulu-Natal, we have the kingdom of the Zulus, and when we get there, right in the Palace of the King, we speak English and expect the King to address his people in foreign language, when in actual fact he has to promote the culture and the language of his people. Here we have to adapt to the culture or language being mindful of the 77. 8% of the isiZulu being spoken in this province. How could we win the Zulus when speaking English in their backyard? Traditional people wonder what kind of a church is this. What kind of black people are these?

In order to win such traditional people of Zululand, Adventists need to be careful which language they use, one understands the issue of being a merged conference whereby English is the medium of communication, but contextualization is crucial. A white speakers may be fine, and speak very well, but before the Zulu Monarch, and expectation would be the Zulu or African person who would speak the native language may be preferable. This does not mean that English is problematic, but the culture is the issue here. And this is just a typical example of contextualizing the gospel of Christ. So is in all 9 provinces, let the predominant language be a priority for the mission of Christ to succeed. Issues of relevancy is critical. Thus, speaking the language of the people balances the culture axis, and also ensures that the church like Christ is incarnating with the society. Incarnational ministry is a good strategy for reaching the lost with the everlasting gospel of Christ.

In addition to the discussion about language as a culture, Bergquist and Crane elucidate, the following statement: "Advantage of being native to the city include the fact that people trust natives and believe they will plan to be engaged in the new church for the long haul. There is so much population turnover in some cities that long-term residents are cautious about beginning relationships with newcomers." This important matter refers to all people, be it in a city, township or rural areas. Native people nowadays trust their native people more than newcomers. As a church planter the researcher recalls in Tugela Ferry, that native people were reluctant to join the new Seventh-day Adventist Church citing reasons such as, we can't trust this young man because he may leave anytime. One was still young back then, however, one agrees with the notion that church planting may happen frequently, if native people were involved. Like Jesus in Mark 5, He told the former demon possessed missionary not to follow Him, but to go to His home and tell them what the Lord has done for him being merciful, the bottom line therefore is that local members are the ones who could do Christ's work wherever they live.

The researcher's imagination is-how great it will be when local church members visit their neighbors, distribute literature, and tracks, befriend the community by mingling with them during the bad and the good times, such as funerals and weddings. Truly, if the Adventists were visible in the community they serve, guided by the Holy Spirit they can achieve more in terms of finishing the work on earth. We talk about the apocalyptic period in which we live, but, will Jesus really come when billions of people have never heard about Him and His salvation story?

We are quick to say He is coming soon and yet the very condition of His coming is not met, that is this gospel of the kingdom must be preached in the whole world, to all people as a witness and then Jesus will come.

## Recommended strategic plan for Christ's mission to thrive in South Africa

Having discussed many factors that impeded Christ's mission in South African setting and the possible way forward, we now critically look at some recommended strategic plans. Below are these user-friendly strategies, which are believed to be a solution to sluggish growth of Seventh-day Adventism in our beautiful country across all 9 provinces. As indicated by the SAU statistical reports of 2022. The first one is swotanalysis of the church operations as this would help it to be brutally honest in dealing with evangelism lethargy as indicated in this study so far.

Swort analysis is defined as: Strength, weakness, opportunities, risks, and threats.

## Seventh-day Adventist Opportunities to succeed in South Africa

Church structure and organization- The Seventh-day Adventist is well organized church, which if it were serious about succeeding in Christ's mission would bank of this wonderful structure. As far as the Seventh-day Adventist Church Manual, this church is the Church of the Living God. "Scripture uses various expression to describe the church, such as "the church of God." (Acts 20:28). "The body of Christ" (Eph. 4:12, and the church of "the living God" (1 Tim. 3:15). To belong to the church of God is a unique and soul-satisfying privilege. It is God's purpose to gather a people from the far corners of the earth to bind them into one body of Christ, of which He is the living head. All who are children of God in Christ Jesus are members of this body, and in this relationship they may enjoy fellowship with each other, and fellowship also with the Lord." The Seventh-day Adventist Church Manual...2022.

The Seventh-day Adventist Church needs to be reminded of this fact. Knowing this and putting it into practice, would be an amazing strategy for the church to use it as its strength. A sense of belonging is vital, and all members which such a unique privilege, are called for this church to seeks, find and keep new souls, discipling them for Christ's mission in their own setting and areas. The church is not supposed to be a castle church, whereby the culture becomes more important than the mission of Christ. A castle church aims at keeping the tradition at any cost, and this is not welcome in the Adventist Churches. This means that all Seventh-day Adventist congregations are to be community oriented and calling people from all corners to join this wonderful movement. A movement is best described as moving forward to the world with a message of Christ's death, resurrection, mission and His soon coming. The best description of the Church in biblical terms is the body of Christ. The body has different parts, functioning properly for the movement and well-being of the whole person. The head alone has ears, eyes, nose, and brain. All these if properly functional, may keep the body moving or doing anything necessary happening naturally. Applying it to Christ's mission, it calls for all Adventists institutional heads to lead by example in embarking in Christ's mission. Keeping in mind that the true head of the church is Christ Himself. Whose love for the world is so much so that He died for their salvation to be realized on earth (see John 3:16).

The relationship with Christ and one another is the strength of the Church of the living God. The church should have an open door policy, whereby everybody is welcome and is made to feel at home. Local churches needs to overcome all infights, power struggles, and focus on Christ's mission. So are the headquarters of all the conferences and the pastors at large. A theology of

unity is a dynamic strategy, which can strengthen the mission of the remnant church in South Africa. It is sad to admit that, unity is seriously lacking in the Adventist Church, and that professional jealousy among the pastors hinders Christ's mission terribly. While the church has the strength, it has to work hard and smart to uproot all negative energies existing with it today. Praying in one accord is the strength of the church and it would unleash the Holy Spirit to come down and empower us to do our mission, which is Christ's effectively and successfully. In the same Church Manual, we are told that the Church is Christ's supreme regard, meaning that despite being feeble and imperfect, Christ still regards His church so highly. With this the church is good to do forward doing the mission like in the Old and New Testaments times. The having put on the beautiful garment of Christ's righteousness can achieve His mission of earth, particularly in South Africa.

The church being complete in Christ, is "provided with capabilities and blessings, that it may present to the world an image of His own sufficiency, and that His church may be complete in Him." Ibid, 2022, p. 23. The structure of the Seventh-day Adventist beginning from the local church to the General Conference is tailor-made for mission. Each five-year term has a specific mission focus. Unfortunately, beautiful slogans remain as such, never put into practice for the mission of Christ to cover the world like waters cover the sea. The very same church manual says, "Our mission remains unchanged wherever we find ourselves in the world. "The Seventh-day Adventist Church has been organized for the purpose of mission. However, the way in which we fulfill that mission will of necessity take variety of forms due to different cultural and social norms." Ibid, p.26. Obviously one encourages the church to read the church manual in order to understand its mission as stipulated there. Many other literature and articles also need to be read for the sole purpose of equipping the church members to get involved in the mission of Jesus Christ.

Having discussed briefly, the strength of the Seventh-day Adventist Church, which if utilized can make a meaning difference, now we are looking at opportunities, this church may have in South Africa. Understanding native languages, cultures, and the norms are opportunities the church may use to reach to the people of the soil. As argued in this study that local languages should be used, even literature should be made available in the language of the people if we wish to make a significant difference. Toning down of Westernization a bit might be good for the sake of mission. Flexibilities in approach of different peoples and classes is therefore of paramount importance. For example the high class need a different approach from the lower class. Fitting the mission well to the right people at the right time, for the right purpose may prove to be benefitting the work of God. One of the Adventists missiologist, Burrill, R. Rekindling a lost Passion. Hart Research Center. United States of America, 1999, states. "People are not rejecting faith-they crave faith."

In getting involved in mission and through observation one argues that this is true. Of course not all the people crave faith, but as a starting point, we ought to reap the ripe fruits first, while praying for the green ones to get ripe also. However, pastors' and churches need to take note of this opportunity and capitalize on it and win souls while they are craving faith. The danger of non-involvements of the Seventh-day Adventist is that many other gospels, which are not necessarily based on Scripture utilize the opportunities and indoctrinate the people with some falsehood, which becomes hard to uproot with the true biblical message later on. An approach even to those who reject faith has to be developed for the sake of their salvation. One of which would be meeting them at their point of need, such as feeding the poor, clothing the naked,

providing health care services, and schools to the community of South Africa. Spending quality time with those who crave faith is wise. Adventists being wise people would indeed capitalize on such opportunities. Some places in South Africa are more than ready for harvest, but reapers are few. We must pray the Lord of harvest to give us more harvesters who could be sent to around in South African cities, townships and villages.

If and only if, each district pastor is mission oriented and is training, equipping, and sending the members out to the world, a huge positive difference would be seen. Some opportunities are enrolling the public to the Voice of Prophecy local Bible schools, giving out Bible studies to individuals, homes and groups of people. Again if from the local conferences, and union leadership were mission-driven, again that would be golden opportunities to win many souls in South Africa. One have argued somewhere in this study that an experience with the gospel, in which we swim, is able to motivate each and every one of us better that we do the promotions seasonally. One's testimony is evident in this regard. Not one motivated the researcher in his youth to love evangelism and evangelize the local communities. The love of God constrained him back than prior to becoming a pastor and even now, he is still zealous for mission, and he does a lot of training of members and sending them out for mission of Christ.

### **Adventist Weaknesses to mission of Christ**

Evangelism apathy is real in South Africa, and this is counterproductive in mission. None-involvement resulting from such an unfortunate situation is therefore inevitable. The church has lost its first love for mission, which was there during the early stages of its existence on earth. Our pioneers worked hard to grow Adventism in the world, but where is that spirit today? It is dead. In order to change this weakness in mission, the church has to be reminded of how this church was born, grew and become a world-wide organization that it is today. "Adventism was born as a dynamic, mission centered movement. Passion for sharing the message reigned in the minds and hearts of the early pioneers. They labored until bone weary-they sacrificed health and possession in an attempt to reach the world with the saving news of Jesus Christ...Mission drove them! Mission motivated them! Mission was the flame that burned within them...Adventists in modern days have to ignite the fire and the zeal of the pioneers, to be mission motivated and – driven." Burrill, R. *Revolution in the Church: Unleashing the Awesome Power of the Lay Ministry*. Hart Research Center. United States of America. 1993.

It cannot be said better than this. Burrill's challenging statement does not only speak to the laity, but to pastors as well. The good news is that our laity has some awesome power, which if unleashed can accomplish much. Looking back to how mission drove our early pioneers, should motivate modern Adventists to do more, for the time is running fast and the world is not warned according to the biblical and Spirit of Prophecy prophecies. Laboring for the world is our call today, and in so doing, Christ's mission will reach every corner in South Africa. Again, the way to beat weakness in mission is to pray that the mission should drive all pastors and lay people to play their part. Souls that are won today are not many as they should, reason being that we still do the hit and run method of reaching the world, we are not staying long in a given area like the apostles of old (see Acts 18:11, 18).

Apart from laziness regarding outreach programmes, lies ignorance of some basic biblical doctrines. Those who do not participate in mission fail to store in mind what we believe or teach. If they do soon it fades because it is unused. Certainly, the mind becomes sharp by a good use of it in mission. Even if giving moral support to those who preach, teach and evangelize, might



sharpen the knowledge of such basic doctrines such as the sanctuary service on earth and in heaven, prophecies of Daniel and Revelation also. It is a serious weakness for any Adventist not to share a word or book or enroll people to Voice of Prophecy for the whole weeks. Let alone the whole life. Again, modern day Adventists are lazy to read the Bible and live by its principles, today, some Adventists are confused by the world since they are not deeply rooted into the pure teachings of the Bible. Even on Facebook, arguments made there are a shame to the pure gospel that should purify the minds. Most of precious time is wasted watching television movies, no quality prayer time in the families, and social media also has stolen the minds of the Adventists nowadays. Tracing our roots would remind us of what drove our pioneers to do God's work under some difficult times at times. They sacrificed all for the sake of mission, and this has to be revived today.

### **Risk Factors and Treats to the Adventist Mission**

Due to the serious lack of biblical faith in South Africa, the risk is that secularism is really advancing such that ancestor veneration is now equated to spirituality. According to the Bible teaching on the state of the dead, dead people are unconscious until the first or second resurrections. But most people, even the most learned one now worship and praise their dead ancestors as if they are living somewhere. And are able to communicate with the living. This risk may be viewed as an external one, but for the Adventist mission to thrive, Adventists ought be very clear about the state of the dead, and be able to teach the public and other Christians also about it. The following texts, if studied correctly help us and the community we serve full understand what happened when we die. (Job 19:25-27; Ps. 146:3, 4; Eccl. 9:5, 6, 10; Isa. 25:8, 9; Dan. 12:2, 13; John 5:28, 29; 11:11-14; Rom. 6:23; 1 Cor. 15:51-54; Col. 3:4; 1 Thess. 4:13-17; 1 Tim. 6:15; Rev. 20:1-10). The Adventist Church has to formulate a well-crafted strategy around spiritualism since we live during the end of the time crisis. Our mission is threatened by such false teaching of the existence of the dead, such that some of the Adventists members suffer demonic attacks from time to time. The church has to be fully equipped as to how to pray for the demoniacs in South Africa as it is on the increase in some parts.

Another serious risk in South Africa, is syncretism, a mixture of Christian faith and ancestor worship. This one is overwhelmingly affecting most Christian Churches. It threatens Adventist mission because it provides an alternatives for people to choose. Once people have this option, Adventism is no longer attractive to them. The world needs to know that "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). This Jesus alone saves all nations, (see 1 Peter 2:9; Titus 2:14; Acts 15:14). Like James Simson, who once said, "My greatest discovery was that I am a sinner, but that Jesus a is a great Saviour." Richards. H.M. S. The Promises of God. Review and Herald Publishing Association. United States of America, 2003. Simpson is correct in his discovery of who he was and who Jesus was to him. With such understanding in mind we obtain freedom from sin, its power and its results. Solomon also admonishes us, In all your ways acknowledge him, and he shall direct your paths"(Prov. 3:5, 6). Richards's arguments carries weight, which encourages us to trust only in God, and not in anything else. If God is not in all our ways, He is not in our ways at all. In little things, as well as the large, we are privileged to acknowledge God. He is interested in us 24 hours a day, 60 minutes of the hour, and 60 seconds of the minute. He is watching over our life's journey, from the first uncertain step of babyhood to the last uncertain step of old age." Ibid. p. 30.

In spite of the risks and threats to our mission, there is hope on the horizon. Our God is with us all both night and day. His vested interest in us satisfies us with Him alone. No syncretism, nor ancestor veneration, Christ is all to us, and this mission must go throughout the whole country of South Africa.

## CONCLUSION

The matter concludes by reemphasizing the importance of Christ's mission in South Africa. It has been argued that this mission is at risk due to syncretism, and ancestor veneration as an outward challenge to the mission affecting negatively, the Adventists mission, however, throughout the article, the arguments indicate that within the church itself, there are certain problems which the church under discussion needs to resolve, such as none-involvement in Christ's mission as well as the general lethargy to evangelism in all its forms. It is believed that a renewed understanding of the remnant mission may transform the Seventh-day Adventist Church in South Africa into a dynamic missionary movement. A call to all headquarters of the conferences and the Union, includes all pastors, and lay preachers to take this mission upon themselves and in so doing, the mission will go forward. Striking the cultural balance also is argued that it informs the Adventist mission in South African setting. The findings show that Christ's mission is doable only if it is better understood, and applied accordingly. Let Jesus reign in South Africa for the sake of the gospel. Mission is motivated by looking back at our early pioneers, as well as the progress made so far, and yet there is still a long way to go. May God bless our beloved country.

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