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Kolanut and Symbolismic Universe: Towards the Creation and Constitution of Igbo Science and Arts

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Abstract

The versatility of the Igbo kola nut (*cola acuminata* - Oji Igbo) perhaps till date exudes universal symbolismic appeal which is unrivaled throughout the Igbo socio-religious cosmology. In many respects, considering that the contributions of many civilizations as can still be found in many ways in today's evolutionary science and art were products of peoples' life and culture; the Igbo kola nut perhaps portends an untapped potential capable of influencing and inventing her own science and arts. Against this backdrop, this study explored the cosmology of the communion of the Igbo kola nut as a valuable symbolismic substance towards the creation and constitution of the Igbo science and arts. The study considered the associated cultural embedded values in the communion of the Igbo kola nut as true of a distinct science and of an evolutionary art. Its (Oji Igbo) universal symbolismic appeal especially in understanding the interrelatedness of physical, psychological and spiritual principles that govern the material and the immaterial world can help man's daily communal living and adaptation to his prevailing physical and spiritual environment. If further exploited to the fullest, the communion of Oji Igbo can engineer indigenous science and art capable of utilizing its humanistic essence to restore value to a fast degenerating evolution of our society.

Key words: Oji Igbo; Cola acuminata; Socio-cultural symbolism; communion; Humanistic values; Societal evolution

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INTRODUCTION

Nothing sums the life of an Igbo prodigy as the prestigious "Oji Igbo". From prayers to endorsements, the "Oji Igbo" is an unequivocal symbol of life and in many things the truest of socio-religio-cultural life of the Igbo people of South-Eastern Nigeria. The communion of Oji Igbo creates a unique presence in a way no other symbol can actualize because, essentially, it creates a seamless interaction between the material and the immaterial world – the physical and meta-physical. The communion of Oji Igbo is central to the life of the Igbo, to buttress its undeniable status, the traditional breaking of kola nut precedes the any ceremony in Igbo land be it an ordinary visitation to a friend's house, child dedication, marriage ceremony or new yam ceremony. In whatever event or situation the breaking of Igbo kola nut (*cola acuminata*) serves multiple purposes in one. As much as it is a prayer, it is further a cultural perpetuation over generations and in many more aspects, marks comradeship in social sense. As regards its principles of beauty and taste as an art and by way of aesthetic values, Nwokoye and Eze (2017) contended that aesthetics and ethics which Oji Igbo as an Igbo symbol exudes often overlap to the degree that this impression is embodied in a moral ethical code.

The breaking and communion of Oji Igbo in its true essence is beyond its aesthetics and beauty. Many scholars (e.g. Nwokoye & Eze, 2017; Chidume, Osioma & Echem, 2015; Ibeabuchi, 2013; & Ukaegbu, 2013) till date contend that the Igbo kola nut is more valuable beyond its ceremonial aesthetics. There is unexplored value in

the breaking and communion of the Igbo kola nut which offers potential that can be developed as an appreciable universal symbolic treasure. Along this line of thought, it should be appreciated that the symbols in Igbo land are of ethical codes that project its aesthetic values such as one seen in the breaking and communion of the kola nut whose value and beauty in expression is an art as well as science. This is so because it articulates the basic logics of science in its entire perpetuation. Focus are gathering that if this essential aspect of the Igbo kola nut are put together, its appeal as universal symbol will grow and like other evolutionary human culture, can be a distinct art as well as science.

The evolution of both science and arts followed a unique and consistent pattern in the understanding of the changing nature of matter and the universe especially in understanding its true essence in man's life considering his prevailing circumstances and environment. The rise and fall of many civilizations have contributed immensely to this unprecedented evolutionary voyage. Over the centuries, many civilizations have in appreciable heights laid the foundation for today's science and arts (Chidume, Osioma & Echem, 2015). What is today witnessed as science and arts in many respects are offshoots of both the communal and the collective life of a certain people which follows a unique pattern of man's logical attempt to overcome his challenges, subdue his universe and master his environment. For example, during the Egyptian civilization their life influenced the understanding of life and death; in development, the presence of River Nile made it possible for advancement in agriculture notably, the irrigation system, so also, did the pyramids influence building and architectural designs. Nearly same could be said of Chinese civilization and Graco-Roman civilizations. These achievements in the evolution of man were only possible because the people at the time made conscientious efforts to possibly translate their indigenous ideologies to consumable reality; something that can become universally symbolistic.

Versed (since its applicability is beyond socio-cultural usage) as the potential of communion of the Igbo kola nut may be, nut which is used in commerce and business, religious worships and medicine, it may not necessarily lead to a new civilization, but, can be harnessed towards the fostering indigenous science and art. The outcome will be one which integrates the values of the material and the immaterial world in social cooperation and solidarity, integrity, justice, equity, peace sacredness of life in the universal perspective. Culturally, it will foster universally acceptable symbolism which is holistic, consistent and synonymous with the lives, times and circumstance of the Igbo race. In extension, such creation and constitution (of indigenous science and art emanating from the existentiality of its people epitomized in the communion of the kola nut) may also in utility be adopted by people of common ancestry, race, nationality and even universal development.

1. REVIEW OF RELATED LITERATURE

1.1 Nature of Oji Igbo (*Cola acuminata*)

The Igbo kola nut which is of the cola family is *acuminata* specie. It is a scarce type of kola nut remarkably distinct from other cola species. Physically it is a nut with at least two lobes (cotyledons) although kola nut with only two cotyledons is not a welcome development. In extreme and bizarre circumstances there could be a non lobed nut something which Ene (2018) and Chidume (1998) ascribed as an omen. Oji Igbo is the small reddish pod produced by a tree called "osisi oji" (kolanut tree). The tree is usually small statured whereas the nut is bitter to taste due to its high caffeine content. In Igbo land, kola nut is socially eaten in occasions, or as past time snacks by the elderly either alone or in combination of other spices for flavor.

1.1.2 "Iwa Oji" (Breaking of the Kola nut)

The breaking of the kola nut (*iwa oji igbo*) is an age long tradition. Although many non Igbos equate it to prayers over the kola nut, the meaning of "Iwa oji Igbo" is beyond the saying of the prayers as it follows a ritualized invitation of the "gods", ancestors and "chi" to partake and intervene in the activities of man (Azinwa, 2004). The invitations (expressed through verbal incantations in the local dialect of holder) like other cultural identities of the world expresses in fundamental terms the Igbo metaphysical ideology regarding the existence of God, angels, life, peace, justice, equity, prosperity, death, life after death among others. Furthermore, the breaking of the kola nut is also used to express socio-cultural cooperation and solidarity and also to introduce the essence of the gathering or social event in the Igbo land (Ene, 2018). Not everybody can break the kola nut as there are culturally existing norms which is followed. Usually, throughout the Igbo land no one breaks the kola nut in the presence of king (traditional monarch) unless authorized by such monarch because of old age, socio-cultural respect or any other spiritual relevance. In the absence of monarch, the prerogative is on the highest titled man but if the function is in a man's house ipso facto, he is entitled if permitted with these words "Oji eze di eze n' aka". The kola nut must be presented by a male for the breaking ritual who represents the symbol of household authority. Where a man is deceased, the oldest son of his present (the age notwithstanding) takes his place. It is noteworthy that communion of the kola nut begins with the breaking of the kola during which the 'holder' pours out his heart in the incantations cum prayers. These incantations cum prayers come in clauses with each clause specific about an issue usually in idiomatic expressions which is affirmed by Iseeee! (Let it be so). Afterwards the kola nut may be broken taking cognizance of the lobes that it breaks into which have spiritual connotations as symbols.

1.2 Philosophical Morphology of Oji Igbo

Oji Igbo strides across “Omenala ndi Igbo” (Igbo culture) which necessitated scholars to associate the root word “Oji” as an acronym for “O-menala” “J-ikotara” “I-gbo” which means “custom that unites the Igbo race”. The communion of Oji Igbo transcends the life of the Igbo in its entirety which prompted the assertion that there no distinction in the communion rites of Oji Igbo between sacred and profane, fact and fiction, natural and the supernatural, Obiefuna (1978). Essentially, the communion of Oji Igbo unites the material and immaterial. Oji Igbo has both spiritual essence and cultural essence. Spiritually, Oji Igbo is used to summon the fallen ancestors, the “chi”, the deities, and the Supreme God above. This is usually buttressed when after breaking the kola nut a lobe is thrown out to the compound which is meant to be the one for the spirits. This contact points with the supernatural is what distinguishes the communion of Oji Igbo as a transcendent cultural practice. The breaking of kola nut thus implies invitation of the supernatural to inhabit the occasion or to bear witness to pending event. In this regard, communion of Oji Igbo has religious connotations as could be inferred in other religions with the invocation of the spiritual presences during prayers or meditation. Apart from the spiritual aspect the breaking of kola nut, Oji Igbo further signals authenticity and sacrosanct of any pronouncement which accompanies it. Thus, the Oji Igbo is both a spiritual item as much as it is symbolic.

The breaking of the kola nut holds more philosophical meaning than the nut itself especially regarding the pronouncements, the incantations and invitation which expresses both the physical and metaphysical ideology of the Igbo people. Through these invitations (expressed through verbal incantations), the Igbo metaphysical ideology is portrayed as one advanced like those of notable civilizations (e.g. Egypt and Greek) especially in the concept of the existence of God, His angels, life, peace, justice, equity, prosperity, death, life after death and many other ideologies which unilaterally expressed during the iwa oji Igbo.

1.3 Oji Igbo and Symbolism Universe

The Igbo kola nut is one in many things. It is regarded as life, it is a culture it is a symbol. The Igbo kola nut does not on itself ascribe value unto itself; rather, it is embedded on its practical usages, connotation and symbolic appeal. The “Oji Igbo” in practical usage is either presented to be taken home or ritualized (Iwa oji) for the common communion. In the entire Igbo land, nothing is more symbolic than the ritual of the kola nut before it’s actually communion. Symbolically, no kola nut is ever eaten in any ceremony in Igbo land without the rites of “iwa oji” (breaking of the).

The rite of “Iwa Oji” (breaking of the kola nut) is a symbolic substantiation which precedes the communion of the kola nut. During the rite, the holder summons

the visitation of the immaterial world to be part of the ceremony and to bear witness to events and agreements reached thereafter. The rite of “iwa oji” is further used to summon the discernment of all good tides and rejection of all evil antecedents. It also establishes the good will of the host and the unity of the group gathered. The rite of “iwa oji” is unique as an art as well as rich in its cultural values for instance, women do not perform this rite and a man regarded as “ofeke” (worthless without status) do not perform this rite also. The same trails the tree that produces the nut; it is neither climbed by a woman nor do women pluck from the tree. To do any of these is abominable and must be confessed and atoned otherwise spiritual reparation will take place. It cannot be argued that the prima facie symbolic essence of Oji Igbo lies in the associated reverence which is central to the lives of the Igbo race to the extent that like religious gathering, it is a taboo to begin any ceremony in Igbo land without the communion of Oji Igbo. The symbolic status “Oji Igbo” can in many ways be substantiated as the true life of the Igbo people of Nigeria which govern their essence, dreams, thoughts, relationship industry and enterprising spirit. Some of these may be buttressed with many common beliefs which are expressed during the presentation, breaking and communion of the kola nut. These include but not limited to the following:

Cultural Identity

Wherever the Igbo people are gathered even in far away distant lands of Europe, Asia and America, the truest symbol present is the Oji Igbo. It is both a cultural identity as well as cultural symbol. The communion of the kola nut validates any event or function which it precedes. In this regard, Chidume, Osisoma and Echem (2015) contended that kolanut presentation is a precursor at receptions, important meetings, and customary ceremonies. For Achebe (2012) the kola nut is a sacred fruit and had a very distinct and distinguished role to play in Igbo life and culture.

Acceptance - The efficacy of the kola nut as a symbol of acceptance is best found in the words of Basden (1966) during his exploration of Niger Ibos when he said: without the presentation of the kola nut you are not yet welcome in any Igbo man’s house. Thus the kola nut signifies acceptance and friendship both strangers and natives alike.

Cooperation - The kola nut wherever it is presented is a sign that the parties who have gathered are willing to cooperate among themselves for their own common good. It is usually eulogized with the words: “Egbe belu ugo belu” (live and let live)

Solidarity - Beyond acceptance, the kola nut further signifies a show of solidarity, communality and unity in purpose. As kola nut is broken, it is fosters love, peace and openness among the group.

Symbolism Lobes of the Igbo Kola nut

The number of the lobes that throws up during the breaking ceremony is usually taken as a message and

warning from the gods regarding the present and the future. Rarely does the Igbo kola nut come in a non lobed form without parts and whenever, it is an omen.

Two lobed Kola - “Oji Ifilifi” Usually each kola nut halves into several parts from two to seven with two lobed nut regarded in the words of Azinwa (2004) as “*Oji ifilifi*” which must be cast away as an omen. This is because in the Igbo cosmology the number two lacks balance and thus regarded as unstable and thus do not portend good.

Three Lobed Kola - “Oji Ikenga” The three-lobed kola is in the mind of the author regarded as trinity cola of stability. It signifies good omen typical of the structure of the Igbo family with the male elder as leader in order of father, mother and children. Chidume, Osisioma and Echem (2015) argued that it further symbolizes the three cardinal dimensions of man – the body (ahu), the mind (obi) and the soul (mmuo).

Four Lobed Kola - “Oji Gbazuru Agbazuru” This is also referred to “*Oji Afia na Ubosi*” (Umeogu, 2003) attached to the good omen it brings since the gods of the four native market days (Eke, Oye, Afor and Nkwo) are represented. It also symbolizes the complete four-day week in the Igbo calendar. The blessings attached to the principle of the four market day cycle is social justice; this is because in the Igbo business cosmology, the market cycle allows each community dedicated to a particular market god to have a day in which her agricultural produce is brought to the market to be patronized by other neighbouring communities while the cycle rotates fairly every four days (the traditional week length in the Igbo calendar).

Five Lobed Kola – “Oji Dike” The five-lobed kola is usually announced and claimed because of it is a symbol of wealth and productivity that is why is it regarded as a symbol of “*omumu*” and “*aku na uba*” (children and wealth). In some dialects in Igbo land, it is referred to as “*Oji aka na okpa*” (Umeogu, 2003) because of its correspondence to the five fingers and toes of the hand and leg and the five human senses which are need to be engaged for productivity and wealth. It is usually rare and as such is welcome with happiness because of blessings attached it wherever it appears.

Six Lobed Kola – “Oji Mkpuru Osee Isii” or “Oji Ndi Mmuo and Mmadu jiri Gbaa Ndu” This is the most contested lobe in Igbo. Whereas some sees it as an omen in the principle of “*Isii na esi ihe*” six dulls up things, retards progress and brings about retrogression (Umeogu, 2003), others belief in its good omen in the belief that it is a duplication of “*Oji ikenga*” signifying the alliance of spirits with humans. Generally, it is hard-to-find kola is regarded as the communion of the spirits and humans. It is eaten by removing the smallest lobe which must be dedicated to the gods to eat. (which symbolizes the female part) which when removed it is eaten as an “*Oji Dike*” However it is seen, depends if the holder is an optimist or a pessimist and its appearance symbolizes special

visitation by the gods on the man that prayed which is manifested by extreme prosperity and blessing on the man who broke the kola which is usually celebrated by killing something with blood like chicken or goat.

Seven Lobed Kola – “Oji Asaa-asota” The seven lobed is extremely rare but appears in a long while especially during a most difficult situation. It is highly associated with supernatural effects because it represents the four gods of the market days, the four day week cycle, the three dimension of man and the trinity. These spiritual symbols make it the most cherished and the most valuable sign of good omen.

2.3.1 Universal Symbolic Norms Evident in the Communion of Oji Igbo

Perhaps it should be argued that the Oji Igbo (kola acuminata) transcends above the mere rituals of breaking and communion of the kola nut, for the Igbo, there is a lot than the physical ritual of the communion which is has the focus of the researcher as a distinct art and science which governs the Igbo cosmological life in time, places and purpose. It is hoped that these aspects can truly identify with universally accepted norms while creating a distinct and enviable science and art.

Life – Life is a universally accepted construct which is also professed profoundly during communion of the Oji Igbo. There are usually expression “*Onye wetere oji wetere ndu*” (he who brings kola brings life), “*Oji bun du*” (Kola is life) and also a proclamation of faith “*Anyi ga di oooo*” or “*Ndu anyi ooo*” which is usually an intro to the breaking of the kola nut. In the instances, life is professed and expressed and is linked to the kola nut which is assumed the fruit of life as commonly expressed “*K’ anyi taa Oji tata ndu*” (let’s eat of kola nut of life). Further this life is professed for all without discrimination as a symbol of purity in the words “*Ndu mmiri, ndu azu oo*” (Let all live). The sacredness and preservation of life is also expressed thus: *Ndu anyi ga-adi nu ooooo, onye anabara ndu ya, ya noya n’ afo*” (We shall all live, keep your life where it cannot be found from anyone who seeking to kill you). In these expressions and circumstances, the expression of the prerogative of life as one represented by Oji Igbo connotes in strong logical terms that the sacredness of life above other things is deep rooted in the Igbo cosmology as the flowing from creation of one Indivisible God “*Chi*” who perpetuates Himself in the manifestations of His angels and less gods that serve Him.

Peace and Harmony – Nothing is emphasized in Igbo more than peace and harmony during the communion of the kola nut because without it no human society can hope to progress. Hence, it is prerogative to emphasize it during the solemn breaking and communion of the Oji Igbo. This is expressed in many variant ways; for instance, the holder says: “*anyi ga di nu ooo, ikwu anyi ga di ooo, ibe anyi dikwa oo*” (live and let live) – the hallmark of peace and harmony.

Justice/ Equity – The Igbo traditional society is founded on the principles of justice which not even our modern courts can guarantee. The word from the mouth of an elder when he is the oji Igbo is sacrosanct and may be violated at the sanction of the gods. Perhaps, the injustice of the world today which mocks our law courts may borrow a leaf from the traditional justice system is emphasized during the breaking of the kola nut. The expression “egbe belu, ugo belu, nke si ibe ya ebela nku kwa ya” is a leading justice construct which is deeper than its social cooperation and solidarity connotation.

Hard work and Prosperity – Another popular and recognizable trait of the Igbos is their enterprising sense and entrepreneurial skills which is acclaimed the world over. This is also buttressed in the communion of the kola when the holder asks the gods for blessings such as “ihe akuku, ihe enwe enwe” but emphatic on hard work when he says: “anyi zuchaa umu anyi, ka ha zuo anyi ooo” (to provide for the family and be able to reap the fruit of your children). From this clause, hard work is implied because one cannot train his children and provide for the family without hard work! The Igbo cosmology on prosperity is bequeathed on hard work and also seen as a civic obligation of any born Igbo man.

Death/Eternity – From time immemorial the Igbo cosmology have a clear understanding of life and death/eternity. The mention of the ancestors during the breaking of the kola nut reading reminds us that. The fallen ancestors are regarded as the lowest spirit being also on the service of the supreme God who also have the lesser gods and the angels. The invocation of the immediate deceased parents (males only) and grandparents depicts the invitation to summon their presence to bear witness and protect us all. The belief is strong that in most cases, kola nut is thrown out for the deceased and a libation poured on their behalf. It is a common hearing during breaking of the kola nut to hear the holder say: “Ndi ichie na ndi nna anyi Ezenwa-Ezeomenife-Ezeokafor-Ezeanametodike bia taanu oji ooooo, – iseeee!” This kind of summoning is a fourth genealogical summoning in communities of Aguata local government council of Anambra State. Note that all the ancestors mentioned has a prefix “Eze” attached to their names and indication that they were full titled men in their locality thus, worthy of social respect and such invitation. There is a common belief that an “ofeke” cannot be an ancestor even in death and as such is never summoned during breaking of the kola.

DISCOURSE

The place of Oji Igbo in the life of the Igbo in exhaustive; we can go a long length to elaborate universal norms which may share basic foundation and may be linked to the communion of the Oji Igbo. The one important thing which it bequeaths us is that the communion of Oji Igbo as a heritage has enviable contribution to the formation of

the belief system of the entire Igbo race. Rich as it is, its full potential and capacity is yet to be reached especially as it regards the challenges of our time and focus of our existence.

In the unadulterated lives of the Igbos with the Western culture, rarely does a man tell a lie with a kola in his hand. It is regarded as a sacrilege and the man in question have brought upon himself and family unpardonable crime which may be atoned with his life. The sanctity of life is such that kola nut is regard as life and thus, any unethical or blemish act towards it is also against life and the gods (repercussions) are sparingly known to leave such to go scot-free. The sacredness of the Oji Igbo is also likened to those of the sacramentals of today’s religion. Consider for instance, that in certain circumstances, people are usually asked to swear with the kola nut or asked to break a kola nut to validate their claims as a final arbiter of justice. Also, without the breaking of the kola nut, rarely does any social gathering in Igbo land take place. As a form of prayers, the communion of the Oji Igbo is also a witness to the authenticity of an event and genuineness of the intention of the parties at the mercy of spiritual repercussions if intents are false and deceptive.

Critically, with proper harnessing, the communion of the Oji Igbo may well be utilized especially towards creation and substitution of science and art which may be relevant in creating new world order; one which will be founded on the principles of preservation of life, social justice and sustainability, communal living, solidarity, hard work and prosperity as against the new age ideological which governs the world today which lacks both merit and morality foisted only on the end rather than the means and end in almost all walks of life.

Implication of the Study

In many aspects, expectations are high regarding the symbolismic nature of Oji Igbo especially with the concerns that the language of its culture (Igbo language of the Ibos) is endangered with a possible extinction in the next 50-70 years (Sun, 2016; UNESCO, 2012). Considering its richly endowed prospects, the study implicates critical uses especially in doctrinal approach and scientific ways.

The degradation and erosion of values of “Ndi Igbo” (the Igbo people) can be traced to the declining social affinity to the tenets of our culture. The typically value system of the Igbo people which is so much embedded in the social justice, hard work, cooperation of one another can be reinvented by harnessing the true potential of the kola nut such as in the areas of taming the wild fire of individualism, extremism and the general tendency towards corruption.

Furthermore, the sacredness of life which the communion of the Igbo kola nut teaches from generation to generation especially as enchanted during the breaking ceremony is regrettably lost too to western

education. There is no cultural teaching on the sanctity and sacredness of the life and the need to live and let others live (principles of mutual living, tolerance and cooperation for common good) which is can rival encoded messages delivered each a kola is broken in Igbo land. The later has been identified as Nigeria's biggest undoing which is threatening its very foundation and amalgamation since 1914. Domestication of teachings encrypted in the communion of the kola nut can on itself resolve the escalating threats to Nigeria's sovereignty if institutionalized and integrated as basic science taught to students of Nigeria and practicalized in everyday life to allow it to internalize into the veins of every citizen.

Parents over indulgence in western cultural trend is also implicated, rarely do parents of Igbo origin break kola nuts in their households as a practice and cultural heritage; rather there is over indulgence on western trend which some of them do not bequeath us a good ethical, moral and social values. This is the reason while a number of social problems have remained on the forefront of societal problems such as: lesbian-gay-bisexual-transgender, corruption and wanton killing of human life are here with us unlike the days in which a man pours out libation in prayers in thanksgiving to *Chukwu Okike* (the Almighty God) and in acknowledgement of His angels and the ancestors.

In the area of social justice, it is sad that office holders swears oath of office with their religious symbols but never honour it. The hope of the common man in the court is lost as there is no end in sight for buying of favourable judgment by the defendant. The judiciary has become so acrimonious that it is only remnant of its old self. Can it be re-engineered? Yes if only we can get back to the logics upon which our earlier institutions which are guided by rich thoughts of life – symbolized in its entirety by the kola nut.

CONCLUSION

Kola acuminata (Oji Igbo) is a wonderful symbolic fruit enshrined in the life the Igbos in South East of Nigeria. Is a socio-cultural symbol and perhaps perhaps till date exudes a religious sanctity is well respected across the Igboland. The Igbo socio-cultural cosmology cum metaphysical inclination has placed kola acuminata at the center of symbolic life of the Igbos. However, unlike many civilizations which evolved from the lives and customs of people, it may not be said that the true essence of this wonderful kola have entirely been appreciated. In many aspects, the mythology of the kola acuminata often reflects its real wide application to the lives of the Igbos in particular and the world in general. Given this truism, its universal symbolism is underutilized and unappreciated.

Against this backdrop, this study further conceptualized that given its wide application to life in general and the lives of the Igbos in particular, a case for using its

symbolic principles and application for development of evolutions science and art is uniquely appropriate. The study further appreciated the unique emdeddness of material and immaterial world in the expressions and use of kola which summarizes most aspects of life, death eternity especially in understanding the interrelatedness of physical, psychological and spiritual principles that govern the material and the immaterial world can help man's daily communal living and adaptation to his prevailing physical and spiritual environment.

There is a promise that if fully exploited, the communion of Oji Igbo can engineer indigenous science and art capable of utilizing its humanistic essence to restore value to a fast degenerating evolution of our society.

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