

17

MAN AND MYSTICISM IN THE ERA OF SCIENCE AND TECHNOLOGY

Maya Gbashhwange

Abstract

Man is created being by a creator. As such, he strives to emulate his creator. In mysticism, a man enters into a state of love, unity and oneness with this higher being at a transcendental level, thereby creating things as his creator. This has generated a lot of arguments. There are others who feel that mysticism is not something innate but experiential. In this work, efforts are made to highlight man's mystical experience in the complex world, which is noticeable in major world religions, focusing on African religion, science, and technology. The methodology adopted here is historical and exploratory. The work is important as it highlights the relationship of mysticism with African religion, science and technology. It teaches that mystical power can be used to change the world for the better despite challenges faced in accepting the working of mysticism in man. The work concludes that man, mysticism, religion, science and technology cannot work independently but depend on each other to create a better world for humanity.

Keywords: Man, Mysticism, Science, Technology, Mystics, Religion.

Introduction

If one is to borrow the words of the Greek Sophist, Protagoras, who says, "Of all things, the measure is man, of the things that are, that they are, and of the things that are not that they are not" (2012). The gamut of the statement shows that one would agree that knowledge, truth and moral judgments are relative to each person. Therefore, the search for knowledge about man and his activities in the universe or world has been contentious and a matter of concern throughout all strata of humanity. In the religious world, man is conceived differently by atheists, theists and agnostics. It is the same with naturalists or physical scientists whose interest resonates with man and the natural or physical sciences. A juxtaposition of the above facts underscore the thoughts of Protagoras and moves on to determine how man combines religious acts with the natural sciences to invent technology as man grapples with life's intricacies or absurdities.

Based on the above, we cannot circumvent the fact that man is a created being by a creator. That being the case, man strives to emulate his creator as life goes on here. This is the nucleus of his ability to resemble or act like his creator, which has led him into many life struggles, including the act of mysticism. Notice can be taken here that man's mystical life can stimulate him into acts of love, unity and oneness with his higher being at a transcendental level. It then produces a myriad of harmful and beneficial results for man, his community, and the world at large.

As a result, the study seeks to look at man and his mystical experiences in this era where science and technology is given high premium to discern if truly his mystical life has contributed in advancing science and technology. Also, if mysticism has a place in religion especially African religion. The work would be approached in sections beginning with introduction through defining some key terms, forms of mysticism, types of mystical experiences, man and mysticism in African Religion, man and mysticism in science and

technology, the challenges faced in accepting that mysticism has a place in religion, science and technology and conclusion.

What is man?

Man is a creation of supreme power. All religions agree to this fact. In Judaism, it is Yahweh; in Christianity, God is the creator of man, as is Allah in Islam. In African religions, it is agreed that a supreme being has created man, and he is called in different languages as Olundumare (Yoruba), Obangiji (Hausa), Chukwu (Igbo), and Aôndo (Tiv), etc. (Shishima, 2012).

Abba (2010/2011), in his contribution on who man is, said that as a human person, the English word for the term person is not clear. The word's etymology is traced to a derivative of the Greek "prospon". Whereas others trace its root to the Latin equivalent "persona". Nevertheless, the Latin "persona" means a mask worn by an actor, a character, or a social role, while "prospon" refers to a mask or, more precisely, face, aspect, or what hides behind the eyes. Yet others refer to the Etruscan "phersu", a name which accompanies the Etruscan image of a mask dancer. As the concept evolved, it came to be used technically to describe a particular kind of being. At this time, the Romans used it to depict a bearer of legal rights as distinct from slaves without rights. With further evolution, the Stoics and Christians used it to represent the bearer of "moral value". Continuing, Abba explains that the anthropological use of the term in modern times dates back to the definition of Boethius. "Rationalis Naturae Individual Substantial", as Palzzani explains. Thomas Aquina later reformulated in a more complete form as "Individuo Subsistens in Rationali Natura" to mean that a person is an individual substance of a rational nature. This understanding of the term suggests that the capacity for rationality is the distinguishing characteristic feature of a person.

In their exposition, Awolalu and Dopamu (1979) put up this question: what is man? They are of the opinion that this question can be answered variously, depending on the point of view of the person answering, by saying that man is the most important of the creatures of God, and he is composed of the material and immaterial parts. The material part is that which is tangible, visible and can be described in concrete terms. This, in fact, is the body. Any part of the body can be lost without the loss of life. A damaged part can be cured or replaced, and man continues in existence.

Continuing, Awolalu and Dopamu explain that this is not the same when we come to the second part of man, which is the immaterial, the intangible and the invisible entity. This entity can indeed be related to the vital principles of man. Its presence or absence in man indicates the principle is lost in man; it cannot be regained, and the whole man, both the material and immaterial, is lost. As a consequence of this indisputable fact, that immaterial aspect of the human person is the essence of man that makes him a living being, which distinguishes him from other creatures as he delves into many life situations.

In this way, conceptualizing the nature of man or human person entails one having to formulate a method of enquiry that can utilize the concept of value as its beginning point. The questions to be answered are not only about what the human person is but also who the human person is. The concept of value distinguishes man from all other created beings. The dignity of the human person sets us apart from other creatures. It is also the search for value that man sometimes engages in mysticism to add value to his/her life.

Mysticism

Mysticism is another serious discourse in modern scholarship. The encyclopedia Americana (2004) explains that, mysticism is the experience of achieving direct apprehension of a unity, a oneness or a “one” that is without internal multiplicity. It is also the belief that such an experience is possible. Etymologically, mysticism is derived from the Greek word “Myein” meaning “to close or to conceal” and its derivative “mystikos” meaning “an initiate”. But Parson warns that “what might at times seem to be a straight forward phenomenon exhibiting an unambiguous commonality has become, at least within the academic study of religion, opaque and controversial on multiple levels (Wikipedia). The definition or meaning of the term mysticism has changed through the ages. This, therefore, means that, as man passes through history, new ideas on mysticism have continued to emanate, with many scholars interested in the study area.

According to Underhill (1945), mysticism, then, is not an opinion; it is not a philosophy. It has nothing in common with the pursuit of occult knowledge. On the one hand, it is not merely the power of contemplating Eternity. On the other, it is not to be identified with religious queerness (strangeness, oddness). It is the name of that organic process, which involves the perfect consummation of the Love of God: the achievement here and now of the immortal heritage of man. Or, if you like it better – for this means the same thing – it is the art of establishing his conscious relation with the absolute.

Underhill sees mysticism in practical terms, denouncing religiosity in mysticism. She thinks that mysticism is just the realization of the Love of God. If you love God, or God loves you, then as his creation, you have to strive to do things in your own way. Trying to create as he created through various arts found in man. Underhill has stressed that mystics seek spiritual life in whatever form from whatever religious creed they find themselves. It is not a preserve of any one religion or philosophy. This means that spiritual life and satisfaction can be achieved in all world religions.

On the other hand, Gellman (2019) has this to say about mysticism that, typically, mystics, theistic or not, see their mystical experience as part of a larger undertaking aimed at human transformation and not as the terminus of their efforts. Thus in general, mysticism would best be thought of as a constellation of distinctive practices, discourses, texts, institutions, traditions. Here, as defined above by Gellman, one can find a striking influence on human transformation. One can be transformed into a blissful moment with the Supreme Being, Ultimate Reality or at best, into a witch or occult to undertake activities that are not well experienced by other men. Thus, he can transform himself/herself into the realms of visible and invisible states to the consternation of other human beings.

The new international Webster Comprehensive Dictionary of the English Language Encyclopedic edition (2004) defines mysticism as the belief that knowledge of divine truth or the soul’s union with the divine is attainable by spiritual insight or ecstatic contemplation without the medium of the senses or reason. By this definition, the senses and reason are deemphasized, but the spiritual insights and ecstasy lift a man to the divine nature as his creator or ultimate reality. Here, the man is in a blissful state only known and enjoyed by himself without the knowledge of others.

Parson then stresses the importance of distinguishing between episodic experience and mysticism as a process that, though surely punctuated by moments of visionary, unitive and transformative encounters, is ultimately inseparable from its embodied relation to a total

religious matrix: liturgy, scripture, worship virtues, theology, rituals, practice and the arts (Wikipedia).

Mysticism, as said above, is totally more of a religious affair than any other. All aspects of religion are embodied in mysticism. Though instances are noted when visions are seen, the union with the Supreme Being and those encounters that seek to transform man into another state are ultimately not mystical experiences. The mystical experiences subsume man into a state of Nirvana, Brahman, Sufism, trance and asceticism, where man's whole self is lifted up to the state of unconsciousness.

Thus, mystical experience has become synonymous with the terms religious experience, spiritual experience and sacred experience. A religious experience is a subjective experience interpreted within a religious framework. William James (June 29, 2004) popularized the use of the term religious experience in his "The Varieties of Religious Experience: A Study in Human Nature." It has also influenced the understanding of mysticism as a distinctive experience which supplies knowledge of the transcendental.

Forms of Mysticism

The Eleusinian Mysteries: These were annual initiation ceremonies in the cults of the goddesses Demeter and Persephone, held in secret at Eleusis (near Athens) in ancient Greece. The mysteries began in about 1600 B.C. in the Mycenaean period and continued for two thousand years, becoming a major festival during the Hellenic era and later spreading to Rome.

Christian Mysteries: The Apophatic theology or negative theology of pseudo-Dionysius, the Areopagite exerted a significant influence on medieval monastic religiosity. Catholic spirituality, Quaker tradition. Christian mysticism and Gnosticism lead to spiritual enlightenment, spiritual vision, the love of God and union with God (The Webster Dictionary, 2004).

Islamic Mysticism: It flourished chiefly in Arab countries and Persia. It was first noticed in the 8th century but heightened between the 11th -13th centuries. In Christianity, mystical experience is interpreted as a union with God. But there is tension again, as in Christianity, on the meaning of the union between the mystics and the orthodox Islamic Theologians. Islamic mysticism is also called Sufism. There is also innate belief in God; (Wikipedia).

Hindu Mysticism: The Upanishads are among the sublimest mystical writing in the world. These Mandukya Upanishads teach that he who attains this experience realizes his identity with Brahman, the Universal elf. This is expressed in the formula "that art thou". He obtains release from reincarnation and ultimate absorption in the divine, the distinctionless unity, Brahman, which is the sole reality, all else being an illusion. Also, liberations from the cycles of Karma and innate knowledge (The Webster Dictionary, 2004).

Buddhist Mysticism: This is based on the enlightenment experience of Buddha. 6th century B.C., which there is good reason to suppose is identical to the introvertive experience of the Mandukya Upanishads. This religion centres on Nirvana, the ultimate goal achieved by following the Noble Eight Fold Paths, the final term of which is mystical contemplation. He

who achieves this goal is free from reincarnation (The Webster Dictionary, 2004; Wikipedia, 2004).

Jewish Mysticism: The Jewish tradition is not rich in mysticism, which is defined as including union. This is because Judaism as a religion belongs generally to the prophetic or objective type, in which the notion of union with God is not encouraged. However, the experiences of the Jewish sect, the Hasidim, were genuine mystics in their own right. (The Webster Dictionary 2004).

Types of Mystical Experience

Mystical experience is reached in different ways. William James popularized mystical experience as Extrovertive, Introverted, Apophatic, and Kataphatic mysticism. But we are going to look at the first two. The extrovertive experience perceives mystical objects as all one and as permeated by the one or the Divine. For example, all blades of grass, wood, and stone are one. This type of experience tends to be philosophical pantheism (Jun 29, 2004).

On the other hand, introvertive type is of far greater importance in the history of religion in terms of mystical experience. In all cultures, this state is normally reached by turning the mind in upon itself and plunging down below all layers of superficial experience to the very foundation of the mystics' own mind. All sensations, images, thoughts, desires and volitions- the entire empirical content of consciousness- must be suppressed. What is then left is not, as one might expect, unconsciousness but rather the bare unity of the self, emptied of all content, the pure ego. This is the most acceptable mystical experience found in all religions, and African Religion cannot be an exception.

Man and Mysticism in African Religion.

Wherever man exists, so does mysticism. Man is a conscious being, and the essence of mysticism is a transcendental experience in the sphere of consciousness. It is something a person lives, not a philosophy or doctrine read or studied. In its broadest sense, it is an expansion of normal human reasoning and consciousness, an awakening of hidden potentials such that understanding beyond that of normal human reasoning mental activity becomes inwardly manifest. Those who are fortunate enough to have such experiences also feel an interior joy and ecstasy, a bliss that brings them closer to God within themselves (Encyclopedia Britannica).

All that is said above are mystical manifestations of man in all religions. In African religion, aspects of mysticism are noticed. As expressed elsewhere above by Parson that mystical experience cannot be separated from a total religious matrix of liturgy, worship, virtues, theology, rituals, practice and the arts, one can succinctly agree with the assertion and add that, areas of witchcraft, spirit possession (trance), secret cult activities, divination, medicine, magic and sorcery are very mystical in their practice. In African religious theology, man is the centre of all things and God is the creator of the universe placed under the dominion of man. Man is then expected to revere his creator in all man does so as to enjoy a blissful experience with his/her creator without losing the established relationship.

Metuh (1987) is of the view that, man in African religion can be viewed from different stand points. Viewed from his origin and final destiny, man is best understood in relationship to God his creator... viewed ontologically, man is a force in the midst of other forces in the universe. He is a living force, active and interacting with other forces in the

universe. Most parts of Africa identify man as having four main principles. These are the body, the shadow, breath and the self or what Lugbara call “guardian spirit” and “personality” (Metuh, 1987).

Gbenda, in his book, *Eschatology* (2005), asserts that, in Tiv culture “*Or*” (man) has *Uma* (life) and everything he does is to preserve the body and his much-cherished life. He wants to live a full life in spite of the many problems and uncertainties, mysterious diseases, barren women, misfortunes, disputes, bewitchment, curses and death that tend to terminate the much cherished earthly life. Trying to overcome these odds against his life, he has to utilize all things available in nature for solutions to the riddles of life and most importantly ensure a certain measure of protection till the end comes to join his ancestors. This is what the Tiv hold about the mystery of and life crises.

In African Religion, these life crises are in most cases mystically handled. The activities of witchcraft are mystical phenomenon. One transforms himself to another level very close to his creator by doing things which ordinarily he would not have done. Man turns into birds and other animals, man becomes winds or other physical objects: or man is able to see through millions of kilometers when he is in that state. All these are mystical experiences that man uses in African Religious life to grapple with life’s odds (Moti and Wegh, 2001; Quarcoopome, 1987; Adeg, 2010; Awolalu and Dopamu, 1979).

Divination is another mystical area of man in African Religion. Here, the diviner is able to tell the future events, the present, and can even reveal the past so as to forestall what might have happened in the present or future. Sometimes, the diviners use materials which are imbued with mystical powers to achieve the desired effect. In other cases, diviners just look at somebody and tell such a person what is to happen. At other points, the diviner closes his/her eyes and tells exactly what the situation is like. This is why even blind persons can be diviners. They are in a different world of mysterious experiences. These are important personalities in African thought systems (Ray, 1976; Moti & Wegh, 2001; Quarcoopome, 1987).

Secret cults and societies are critical in discussing mysticism in African Religion. This is because of the way the societies manipulate nature in their operation. Also, mysticism is said to be a concealed practice where only the mystics know their states. Secret societies are also concealed from the non-initiates and are at a loss as to what happens there. Secrecy becomes a valued material. Here, mystical practices abound as the secret cultists manipulate every aspect of life, such as riches, wealth, power and even the ability to do things without them being found out. Also, secret societies can initiate people to fight for their rights in the face of annihilation. What, therefore, is important here is the experience these secret societies have, which to them is blissful (Ray, 1976; Quarcoopome, 1987; Awolalu & Dopamu, 1979; Parinder, 1969).

Another mysterious area is medical practice in African Religion. Here, medicine is the use of flora and fauna and other materials, like water, to heal medicine. The healing also involves a spiritual aspect. Therefore, healing is holistic, as nothing is left out. In Tiv religious culture, *Akombo* has the mystical force to heal most ailments. The voice of the elders, the societal custodians of “*Tar*” (Universe), counts in healing. They can resolve the sicknesses of people in their area as well as crops and animals. Though one cannot notice the connection between word of mouth and healing, the effect is noticed (Quarcoopome, 1987; Parinder, 1969; Moti and Wegh, 2001).

Man and Mysticism in the Era of Science and Technology.

Ellis (June 1913) says that if by “Science” we mean an organized knowledge of the world we live in, adequate to give us some degree of power over that world, and if by “Mysticism” we mean the quintessential part of religion, or our emotional relationship to the world as a whole, the opposition which we usually assume to exist between them is of comparatively modern origin. The “Medicine-man” is not more a man of Science than a mystic: he is both equally. He cultivates not only magic but holiness, achieves the conquest of his soul, and enters into harmony with the universe. In doing this, and partly indeed through doing this, his knowledge is increased. His sensations and power of observations are rendered acute. He is able to gain organized knowledge of natural processes that he can, to some extent, foresee or even control those processes. He is the ancestor alike of the Hermit.

Landau (2018) has argued that enough empirical evidence abounds that point to some types of physical incitement that may spur mystical enlightenment. In a matter of a few years, technology may well provide people with a reliable, easy, and safe way to attain mystical experiences. Based on the argument laid down by Landau, it is expediently possible to use mysticism in science and technology. According to this argument, it is a two-dimensional life experience as technology can stimulate mystical experiences.

Having considered the various ways through which man interacts with the world mystically, further ideas are laid down where science and technology come into focus with much emphasis. Generally, science is knowledge. This knowledge can be gained as man interacts with the world in whatever form. That is why Akpaamo (2004) summarized that different authorities define science in various ways, but each revolves around reason and observation or experiment. Therefore, as many as there are definitions of science, it is an established fact that science works with facts gathered from experimentation or observation to arrive at conclusions. The problem is: can there be any form of mysticism in science? We will try to answer that man is a creation with innate ideas and knowledge that is so powerful that can do a lot of things. There is no denying the fact of mysticism in science because of the marvellous scientific exploits displayed by man. This has become the wonder of the world. Shishima (2014), looking at the African way of science and technology, has explained the various scientific and technological facts achieved by man since more than 8000 years ago in Africa. Therefore, science and technology are not a modern way of life but a way back into antiquities. This could be influenced by mysticism.

More so is the fact of mysticism in technology. Technology, as captured by Akpaamo (2004), shows that it is a systematic knowledge and action, usually of industrial processes but applicable to any recurrent activity. Technology deals with the tools and techniques for carrying out the plans initiated by science and engineering, which are closely related. If technology is a systematic knowledge action, as averred by Akpaamo, then mysticism is also knowledge that works systematically when and where applicable to any recurrent activity. It can generate a knowledge system or degenerate it to any level deemed possible. Mysticism as a form of knowledge can help develop a powerful system that can stand the test of time.

As a corollary to the above, many scholars, such as William James, R.C. Zaehner, Walter Stace, Katz, Newberg and d'Aquili, Schopenhauer and Marvin Minsky have tried to make scientific studies of mysticism. In the 19th century, perennialism gained popularity as a model for perceiving similarities across a broad range of religious traditions. William

James was highly influential in further popularizing this perennial approach and the notion of personal experience as a validation of religious truths.

Since the 1960s, a continuous debate has gone on; on the question of whether mysticism is a human experience that is the same in all times and places but explained in many ways, or a family of similar experiences that includes many different kinds, as represented by the many kinds of religious and secular mystical reports. James summed up the idea through this analysis that mystical experiences have four defining qualities.

1. Ineffability: Here, James is of the view that mystical experience defies expression and that no adequate report of its content can be given in words.
2. Noetic Quality: Mystics stress that their experience gives them insights into depths of truth unplumbed by the discursive intellect. James called this “noetic” (or intellectual) quality of the mystical.
3. Transiency: James notes that most mystical experiences have a short occurrence, but their effects persist.
4. Passivity: According to James, mystics reach their peak experience not as active seekers but as passive recipients (June 29, 2004).

In African Religion, mysticism and science go together. Science has to do with pedagogy or method. Mystical experience, in most cases, is methodical. In religious songs and dances, in most cases, a method propels man to sing and dance to the point of entering into a spiritual trance at the height of that activity. This can be noticed in Tiv's “*azôv*” spirit possession when healing goes on. Also, witchcraft is a religious science because stories are told of people flying aeroplanes to distant places at night when they are in a transformation experience. Agreeing with the lamentations of a Tiv oral artist, Obadiah Orkor, the question arises as why not turn this witchcraft technology to daylight aeronautic industries for employment and development? This is also an evidence of the relationship between science and mysticism.

In accord with the above is medicine. The African's ability to combine flora and fauna for medicine is scientific as well as mystical. This is so because the medicine man acquires this knowledge mostly in a mystical manner and exerts this knowledge in healing and protection. The resultant effect is always marvelous.

Divination is the ability to diagnose one's problem. Physical modern science uses different apparatuses to ascertain the exactness of the result in a controlled environment. But mysticism uses time and space in most cases to dig out the cause(s) of the problem(s) and how best to go about solving them. It could be spiritual, which modern science cannot detect; it could also be physical and social, which can be mysteriously resolved through cure. All these and others attest to the fact that science and religious mysticism are one and the same.

Consequently, mysticism has the power of creating science and technological equipment that has helped shape the world. Through the power of the mind, Galilei Galileo, in the 16th Century, initiated the scientific method known as experimental science. This means that whatever is conceived in mind should be experimented with through observation. This helped him to discover that the earth is not flat but spherical. This, to a white man, is the power of the mind. But to an African, it is the power of the heart which is a storehouse for all human powers.

Another aspect is communication science and technology, where mysticism cannot be denied to be applicable. Look at the wooden drums used by Africans for communication.

How this was initiated and carved is a matter of conjecture. It has mystical powers. An example of mysticism here is the “*Indyer*” communication wooden drum which was normally carved from a big tree stem in Tiv of middle Belt of Nigeria. The excavation is so mystical because there is a large carved space inside but one’s hand cannot enter through the tiny space to the inside. If this were not mystical powers; how come it is carved in such a manner? Who did the carving? Today, the handsets are a marvelous communication technology and other information and communication technologies have brought the world nearer to all through digital Technology. Now, through this, the world has become a global village where information is at the finger tips. If not mystical power, where can one situate this kind of wonderful creation?

Transportation, Medicine, Engineering, Electricity and a host of sciences and technologies are very powerful mystical emanations. These are conceived and executed by wonderful minds. In African parlance, wonderful minds are those who have mystical powers. Mysticism is found in these areas of science and technology as it has helped in the application of these discoveries for man’s conducive habitation here on earth.

The Challenge in Accepting Mysticism in Man’s Daily Life

Serious challenges are faced when issues like these come out for adoption and application. Many people find it difficult to comprehend and accept the fact that mystical power exists. They also deny that mystical powers cannot be applied to human life experiences. Their argument is about nature, sense, and innate knowledge. There is mysticism in religious thought, but atheists and agnostics deny this and harp on the existence of scientific and technological knowledge. These people fail to tell us where such knowledge comes from and the ability to put it together for actuality. This has become a challenge.

Consequently, worlds, especially the developed ones, have relegated mystical thought and experiences to the abyss, so to speak. They hinge on their perception of science and technology as if this does not come from man. These countries are even on the verge of denying religion and focusing on man and what he can do to achieve a good life independently of religious knowledge and experience. This also is another challenge to man and mysticism.

Recommendation and Conclusion:

Mysticism as a form of unitive part of man has become so important in human life that we cannot do away with it. The more we try to reduce it to nothing, the more we are engaging in mystical experience. There is need for man to sit up and find better ways of mystical life to help our society all the more.

Mystical life should be encouraged by those who have the powers of mysticism. There should be training in this area of human existence. This can be done in schools from primary to tertiary levels to help society move up. Mystics are found in all societies and should help train people to achieve mystical lives. An example is the Tiv of the Middle Belt of Nigeria, where people are trained as witches, magicians, diviners, healers and priests to control the affairs of the society. The training is within those secret societies and should be turned into daylight activities for all.

A campaign for the goodness of mysticism should be carried out, as it has helped shape society in the area of science and technology, which has become the bedrock of conducive human existence. This will help in no small measure.

Man, as a measure of all things, can embark on a mystical experience. This is found in all the world's religions, and it has passed through history. The measure in mysticism is the transcendental experience or the unitive nature with God. To a mystic, this means unity, love, and oneness with God. In African religious culture, evidence of mysticism abounds by means of words of the societal custodians, who are the elders, by medicine, divination, witchcraft, magic, songs and dance, worship, sacrifice, rituals, secret societies and so on. Since man is a creation of a creator, a man struggles to be in oneness with his creator, thereby entering into a mystical experience.

Finally, man, science, technology and mysticism which is an important aspect of religious life is seen in the perspective that, man, science, technology and mysticism has something in common. As such, scholars are turning their search light in the area to see their meeting point. African Religion has demonstrated this meeting point in all spheres of its practice there by showing that science and mysticism are the same.

References

- Abba, W. (2010/2011). Development and the Human Person. In J.M. Utah (Ed). *The Searcher's Delight*, 1(2). STAMS, Makurdi. P.60.
- Adega, P.A. (2010). *An Introduction to the Phenomenology of African Religion*. Department of Religion and Philosophy, Benue State University, Makurdi. P.54.
- Akpaamo, J. (2004). *Science, Religion and Politics: A Make or Mess of Humanity*. Ibadan: Daily Graphics. Pp.11 and 29.
- Awolalu, J.O. and Dopamu, P.A. (1979). *West African Traditional Religion*. Ibadan: Onibonoje Press and Books. Pp. 155-156.
- Ellis, H. (1913, June). Science and Mysticism. *The Atlantic*. <https://www.theatlantic.com>.
- Gbenda, J.S. (2005). *Eschatology in Tiv Traditional Religious Culture: An Interpretative Enquiry*. Nsukka: Chuka Educational Publishers. P.76.
- Gellman, I.J. (2019. November 11), *Mystical Experience of God: A Philosophical Inquiry*, 1st Edition. London: Routeledge Revivals. <https://www.Routeledge.com>book>.
- Landau, I. (2018). The Case for Technological Mysticism. *Journal of Posthuman Studies*, 2(1): 67-85. <https://doi.org/10.5325/Postud.2.1.0067>.
- Mark, J.J. (2012, January 18). Protagoras of Abdera: Of All Things Man is the Measure. *World History Encyclopedia*. <https://www.worldhistory.org/article/61/prota-of-abdera-of-all-things-man-is-the-meas/>
- Metu, E.I. (1987). *Comparative Studies of African Traditional Religions*. Onitsha: Imico Publishers. P.181.
- Moti, J.S. and Wegh, S.F. (2001). *An Encounter Between Tiv Religion and Christianity*. Enugu: SNAAP Publishers. P. 53.
- Parrinder, G. (1969). *West African Religion*. London: Epworth Press. P. 128.
- Parsons, T. Mysticism. *Wikipedia*. <https://en.m.wikipedia.org/wiki/mysticism>.
- Quarcoopome, T.N.O. (1987). *West African Traditional Religion*. Ibadan: AUP. Pp. 82, 147-149, 150 and 179-185.

- Ray, B. (1976). *African Religions: Symbols, Rituals and Community*. New Jersey: Prentice Hall. P. 103.
- Shishima, S.D. (2012). *African Traditional Religion and Culture*. Lagos: NOUN. P. 48.
- Shishima, S.D. (2014). *African Religion: A Bird's Eye View*. Makurdi: Obeta Continental Press. Pp. 108-122.
- The Encyclopedia Americana, International Edition*, Vol. 19. Connecticut 2004. P. 699.
- The Encyclopedia Britanica*, <https://www.britanica.com/eb/artic?tocId=9053483>
- The New International Webster Comprehensive Dictionary of English Language. Encyclopedia Edition*. Florida USA. 2004. P. 689.
- Underhill, E. (1945)[1911]. *Mysticism: A Study in Nature and Development of Man's Spiritual Consciousness*, 12th Edition. London: Grand Rapids, MI: Christian Classics Ethereal Library. P. 84.
- William, J. (2004, June, 29). *The varieties of Religious Experience: A Study in Human Nature*. ebook@Adelaide.