



Religion, Voodoo, Witchcraft and the Development of Science and Technology: A Philosophical Diagnosis

Samuel Asuquo Ekanem

*Center for General Studies, Cross River University of Technology
Calabar – Nigeria*

ABSTRACT

Human knowledge, we realized is growing exponentially, and so too, by implication is the development of the various sphere of socio – natural activities that encompassed and encapsulate reality in its totality. Reality from historical perspective is a complex conceptual phenomenon that has posed serious difficulties for humanity to grasp and interpret with a mono-epistemic approach. Hence, reality has been approached through diverse epistemological activities ranging from religion, Voodoo, witchcraft, science and technology. In this paper, a systematic effort will be made to philosophically examine these five basic human epistemological activities towards establishing the foundation that these constitute the five pillars of human development. Our approach will be analytical.

INTRODUCTION

in the effort to establish the epistemological foundation for reality, there has been two divided lines of secondary and meta - sensory human activities to grapple with this complexity. this has accordingly been sharply split into two epistemological schools refer to as empiricism and rationalism. the empiricists contend that human knowledge and indeed the understanding and interpretation of nature or reality can only be achieved through sense experience. On the other hand, the rationalists give reason, the capacity and make it the channel upon which we could unravel the mystery refers to as nature or reality.

However, in the search and effort to actualize the goal of the empiricists and rationalists, various human activities emerged to aid man in this great endeavour. it is as a result of this epistemological navigation that has brought about religion, voodoo, witchcraft, science and technology as human classic activities toward the realization of the divine goal of man, which is dominating and controlling his environment, and thereby brings about development.

Religion, Voodoo, Witchcraft and the Development of Science and Technology

it is the position of this paper that, religion, voodoo, witchcraft, science and technology are the basic human activities that comprehensively function as epistemological channels and pillars of development. indeed, religion, voodoo and witchcraft aid the development of science and technology.

to achieve the objective of this work, my approach will be histo – analytical. however, to actualize this goal, it is pertinent that we classify the basics concepts discoverable in this discourse by way of definition.

DEFINITION

Definition plays vital roles in the classification of concepts as the definition usually offer explanation of the definendums, and therefore remove any form of ambiguity through the provision of precise meaning of our ideas or concepts. In this work therefore, the terms to be defined are Religion, Voodoo, Witchcraft, Science and Technology.

Religion

Scholars have not been able to come up with a universally acceptable definition of religion. The reason for this is largely due to the diversities in the various definitions provided. For instance, several people see religion as what a person believes in very strongly or whatever a person does with his leisure time. We discover from this definition that the whole edifice of religion is just reduced to human activity.

Accordingly, this definition has been severely criticized and as such as been described by Omoregbe as a “reduction and absurdum” (7).

Base on Omoregbe’s account, Alfred North Whitehead sees religion as “the art and theory of the internal life of man, so far as it depends on the man himself and on what is permanent in the nature of things (16). Also, Whitehead as contained in Omoregbe’s book, Comparative Religion, defines religion as what an individual does with his “solitariness” (46).

This subjective view of religion tallies with William Jones’ as he sees religion as “the feelings, acts and experiences of individual men in their solitude, as far as they apprehend themselves to stand in relation to whatever they may consider the divine” (Omoregbe 48).

To Max Muller, this postulation reveals a dispositional view about religion as he asserts that “Religion is a mental faculty or disposition, which is independent of sense or reason, enables man to apprehend the infinite under different names and varying guides” (Ekanem 106). This definition, portrays a psychological bent, which is far from capturing the concept of religion.

With this dissatisfaction, we can look at religion from its etymology.

Etymologically, religion is a derivative of a coinage from three Latin words, which are “Ligare”, which translates to “unite”, or “to link” “Religion”, which is interpreted as “relationship”.

From the above, it could be deduced that religion involves a relationship between two person who usually are the human person and the divine personality. It brings man and a transcendent being that is usually referred to as deity, and is worshipped by man.

From this standpoint therefore, Omoregbe describes religion as being basically a bi-polar phenomenon, that has relationship fixed to it (34).

This postulation must have prompted A. C. Bouquet to provide us a graphic definition of religion, which he sees as:

... Affixed relationship between the human self and some non-human entity, the sacred, supernatural, the self-existent, the absolute or simply God (87).

This definition though compressive, but it leaves out an essential element of religion which is belief.

Accordingly Wikipedia defines religion as:

. . . a set of common beliefs and practices held by a group of people, often codified as prayer, ritual, and religious law. Religion also encompasses ancestral or cultural traditions, writings, history and mythology, as well as personal faith and mystic experience. The term "religion" refers to both the personal practices related to communal faith and to group rituals and communication stemming from shared conviction (1).

So far, our analysis shows that religion has been defined widely in various ways. Most of these definitions try to find a balance between the overtly sharp definition and some meaningless generalities. In some of these definitions, we discover formalistic, doctrinal elements while other highlights experiential, emotive, intuitive, valuational and ethical factors.

However, we are inclined to see religion as a feeling of absolute dependence based on socio-cultural norms reveal through epistemological, mystical and divine inspiration, which is based on pattern of belief that helps in the creation of generally acceptable value system in society. It is value creative doctrine that seeks to liberate and improve man's standing with his creator.

VOODOO

To many, Voodoo is an ill-defined cloudy, primitive kind of force, which thought frightens people like a terror experience. Voodoo means different things to different people and may be whatever you have been indoctrinated to believe it to be.

Voodoo is not clearly understood or can we really say the religion it denotes, but then some things are too frightening to face, or so we may fear object and exercise its power by coming to terms with it, then dissect it, understand it, and make sense of it.

Several dictionaries define Voodoo as a religion that originates from Africa as a form of ancestral worship, Chiefly practiced by the Negroes of Haiti and to some extent by people in other West Indian Islands and in the United States. Voodoo is characterized by propitiatory rites and the use of a trance as a medium of communicating with animistic deities.

Religion, Voodoo, Witchcraft and the Development of Science and Technology

A Voodoo priestess Ava Kay Jones defines Voodoo as an organized religion that combines “elements of African Vodeen and Roman Catholicism – revering the spirit world of ancestors and designed to both heal the sick and injured body as well as to guide the spirit to God “ (Bodin1).

Voodoo is said to be a derivative of the world’s oldest known religion that has been around in Africa since the beginning of human civilization. Conservatively, some estimates this civilizations and religions to be over then thousand (10,000) years old. With this, we see Voodoo as probably as the “best example of African syncretism in the Americas” (1).

Historically, Voodoo is seen as a fusion of modified rituals and beliefs by different religious groups that culminated to what is being referred to as Voodoo today. It is indeed an integrated beliefs. Within the Voodoo society, there is nothing like accidents and there is a strong belief that nothing and no event has a life of its own. It is based on this, that there “Vous deux”, “you two, you too”. The universe is all one. Each thing affects something else. It is evidently affirmed in Voodoo society that scientists know this eternal and universal truth. Nature also knows it and spiritualists agree that we are not separate; “we serve part of one” (1). So, in essence, Voodoo practioners believe that “what you do unto another, you do unto you, because you ARE the other. Voo doo view you”. So, it asserts that we are Mirrors of each other souls. And God is manifest through the spirits of ancestors.

A cursory look of this analysis reveals that voodoo has a lot to offer humanity as a belief, religion and as a human activity.

However, we will take Voodoo to mean a blend of human activities derivable from beliefs, thought pattern, dogmas which it both physical and spiritual with the aim to improve man’s conditions.

WITCHCRAFT

The term Witchcraft could have positive or negative connotations depending on one’s cultural context. Historically, in post-Christian European cultures, it has been seen and associated with evil and the Devil, but most contemporary people that self-identify as witches view it as beneficent and morally positive. In our contemporary Nigerian society, the term witchcraft still conjures both negative and positive images.

The concept of witchcraft is a derivative from the old English “Wiccecraft”, which means or implies “sorcery, necromancy”. In diverse historical, anthropological, religious and mythological contexts, it is the use of certain kinds of supernatural or magical powers. The online Etymology Dictionary shows a probable and possible “connection to Gothic Weihs “holy and Ger. Weiham” consecrate” and states thus, “the priests of suppressed religion naturally become magicians to its sucesssors or opponents” (1)

Mythologically, witches are seen as supernatural creatures. However in some other reflective analysis there is a relationship of magic – Religion. In this regards, H. S. Versnel opines that “Anthropologists in particular have

argued that no meaningful contrast between religion and magic can be gained from this approach and that our notion of 'magic' is a modern – western biased construct which does not fit representations of other cultures (2).

Witchcraft still exists in a number of belief systems, and indeed there are many today that publicly admit that they are “witch” or “wizards”.

Witchcraft has not been really identified with a particular religion or culture because of the diversities of its practice, hence, Wikipedia while doing an overview on Witchcraft states:

Practices and beliefs that have been termed “Witchcraft” do not constitute a single identifiable religion, since they are found in a wide variety of cultures, both present and historical; however these beliefs do generally involves religious elements dealing with spirits or deities, the afterlife, magic and ritual. Witchcraft is generally characterised by its use of magic (2).

From the above, we see that witchcraft involves diverse practices, notions, principle and activities that make it effective.

Also, Witchcraft could be broadly refer to as the practice of indigenous magic, which is connotatively similar to shamanism. Depending on societal values, witchcraft in this sense could be regarded with diverse degrees of respects or suspicion, or with ambivalence, being neither intrinsically good nor evil” (Wikipedia 2).

Again, some religions have used the term “Witchcraft “ in a pejorative sense to make reference to all magical or ritual practices that is not sanction by their doctrines.

In the narrow sense, witchcraft has been referred to the “practice of magic in an exclusively inimical sense. It follow from this that if the society or community accepts magical practice in general, there exist a typical separation between witches in this sense and the term that is legitimately applied to legitimate practitioners (Ravenwolf 19 – 20).

For those in the monotheistic religions of the Levant, that is basically Christianity and Islam, Witchcraft is linked with heresy, as was typical among Catholics, protestants, and secular leadership of the Medieval epoch in Europe and the early part of the modern era.

In the “Malleus Maleficarum,” which a witch hunting manual that was used by both Roman Catholics and protestants, a witch is seen as evil and mostly female (Wikipedia 2).

According to the Hebrew Bible, the term “Witch” is a Hebrew translation of “Kashaph”, which mean, “sorceress”. Biblically, as can be seen in Deuteronomy 18:11-12 and Exodus 22 : 18, witchcraft is seen as abominable hence, Revelation 21:8, 22:15, and the Acts 8:9; 13:6 as contain in the New Testament witchcraft is simply “Sorcery”.

The Islamic religion forbids the practice of “Sihr” which is the Arabic translation of sorcery or black magic. Magic and divination is very wide and encompass a wide range of practices such as black magic, conjuring, casting lots, astrology, production of amulets among others (6).

Religion, Voodoo, Witchcraft and the Development of Science and Technology

In Africa, there are a wide range of views of traditional religions. And witchcraft is a common view held in almost all Africa communities or societies. For instance, we have the term “Inyanga” in Zulu which is misconstrued to mean, “a healer who uses witchcraft”, instead of the original meaning of “a person who diagnoses and curses maladies caused by witches”.

Also, in the Efiks of Calabar in Nigeria, “efot”, which translates to “witch” or “witchcraft” is a common term. Among the Efiks, witchcraft is seen to be very powerful and the practitioners are seen to possessing the abilities to commit all manner of havoc ranging from accident, misfortune, ill – health and even death. Most wicked people and the “aged” are often regarded as “witch” or “wizard”.

Basically witchcraft has been seen as a secret practice and is highly ritualistic just like any other religion. It is also said to have certain principles, patterns and system of operations that are known only to members.

In this work, we will take witchcraft to mean a set of secret principles that are systematically and paternally applied by members to bring about cause and effect, with the aim to please the members and alter the object(s) of their focus. It is the manipulations of natural principles and objects to bring about desired effects by a person with sorcery powers.

SCIENCE

Science is derived from the Latin word, “scientia”, which means. “Knowledge”. In a very broad sense, it is refers to any “systematic knowledge or practice, while in the strict sense of the word, science refers to a system of acquiring knowledge based on scientific method, as well as to the organised body of knowledge gained through such research (Popper,3).

Science is mostly divided into two major groups or lines, namely Natural science that studies natural phenomenon, which includes biological life, and Social science, that study human behaviour and societies.

These classifications are empirical sciences, which implies that the knowledge must be based on observable phenomena, and being capable of experimentation to prove validity by other researchers that work under similar conditions (Popper 20).

There is also the third group of science often refer to as formal science, mathematics belongs to this class or group of science, which also includes statistics and logic. It is generally agreed that advances in formal science usually lead to great advances in the physical and biological sciences. This formal sciences are very vital in the formation of hypothesis, theories and laws (Popper 79-82). This helps in the discovery and description of how things work as in natural sciences, and how people think and act as can be seen in social sciences.

The classification of mathematics and logic into what is termed formal science is smack of semantic display and gamble by scholars of the extreme and fanatical positivistic school. To this classification, we can

clearly see the failure of the project, “into the flame any book found in the libraries that contain metaphysics”.

The reason for this position is anchored on historical facts as to the origin of mathematics. Historically, we see that as I have argued elsewhere that mathematics originated among the religions and mystics. Indeed, Mathematics is a highly mystical formula and principles as will be shown later in this work.

From our analysis, we discover that science is a systematized form of knowledge. In this work therefore, I am inclined to submit that science is a form of epistemological activity that is organized and systematic in principle, practice and application.

TECHNOLOGY

The definition of technology has been very elastic in nature. The reason for this is due to differences prevalent in various definitions given by scholars and authors. Though there exist divergent views on this, but there is prominent and fundamental element in all the explanations so far given. This basic element evolves on the scientific. The implication of this is that there is no definition or explanation of technology that is devoid of this scientific element. To explicate this fact, it is pertinent to examine some of these views.

The Nigerian Federal Ministry of Science and Technology sees technology as the pattern or method of doing things through the application of knowledge that is derivable from system investigations of natural forces and materials.

We can picture the scientific element distinctly here through the phrase, “application of knowledge derivable from systematic investigations of natural forces and materials”. This notion of technology is also discoverable in Patrick Enabudo’s article in the Nigerian Chronicle, when we gave the definition of technology as the employment of acquired knowledge in skills of science together with earth’s abundance that leads to a more comfortable life through planning and design development (7). To sam Akpe, there exist the practical and theoretical aspect of technology which, goal is to create human comfort (12).

Generally, technology is viewed as the application of scientific knowledge to arts or in doing things. This scientific knowledge can be either in theory or practice. However, the practical application of this scientific knowledge appears more imposing in the entire structure or enterprise. The goal or essence of the entire edifice of technology is the creation of a more comfortable life and sustenance of human existence.

Base on this notion, some authors like Olusegun Obasanjo sees technology as an art that is to satisfy human need.

To Marsden, technology is the practical application of systematized knowledge which is for the benefit of Man and the Comfort of his life.

Here we see that the application of knowledge that is organized, systematic of scientific is very vital and necessary in the human activity s refers to as

Religion, Voodoo, Witchcraft and the Development of Science and Technology

technology, hence, Umoren provides us with her graphic view of technology as:

. . . the utilization of materials, machines, tools, scientific, mathematical and general knowledge, energy sources and natural phenomena to design and construct goods and services in order to solve practical problems as they arise. Therefore technology involves creativity . . ., (15).

Here, we see the vital roles of various activities in the generation of technology. Knowledge that is general is very cardinal, energy sources and creativity are necessary adjuncts in the progress of technology. The reason for this is that technology is the source of economic, political and military might, hence, several nations in the world invest a large percentage of their physical and intellectual resources in research projects, scientific and technological training programmes.

Indeed, the sharp polar division of the world along two lines of developed “and “developing” is dependent on the level of technological sophistication of the nation(s) so classified.

However, for the purpose of this work like I had stated else where, technology will be taken to mean the epistemological and practical application of scientific principles to create and add value to nature’s gift for the benefit of man.

Having now understood the basic concepts of this discourse, it is imperative that we now see how these concepts relate and function as developmental tools.

Basically what we intended to do here is to see how religion, Voodoo and witchcraft aid the development of science and technology, and then we will appraise science and technology as instrument of human – social development.

RELIGION, SCIENCE AND TECHNOLOGY

To many scholars, religion science and technology are in permanent conflict. But like I had maintained else where, there is no rational basis for such assertion. Rather religion has been the basis or the foundation of science, and technology and all complement the other. This is based on the fact that science had never created anything in the world. It is a fact, in both religion and science that everything can be found in nature.

The scientists admit this much, when science is viewed as the observation or investigation of natural phenomenon. Nature as we know it, is designed by the creator, what science merely does is to discover it. This is not a contradiction in any way but a truism anchored on scientific statements and facts. It is also a knowledge based on faith and Biblical evidence. To counter this, is to deny the divine source of the Bible as a holy book.

Again, the Bible makes us to understand that the world was void and without form. However, man provided form through the

instrumentality of divine arrangement as can be found in the Garden of Eden. This is graphically captured by Ekanem when he says:

Man is the determinant and designer of the world that he lives and controls. This is because, from the biblical era, man was given that divine authority to inherit the earth and dominate it. The book of genesis made us to understand that God created Man in His own image to have both physical and spiritual dominion over all things. As the last thing that God created before rest, man represents the Divine Authority of God. Man is God's ambassador, and as an ambassador, he is divinely immuned from being harm by any thing on earth . . . man was put in the "Garden of Eden" to tend it. Also, . . . man provided names for all the animals, trees, birds, shrubs, fruits and all other things both in the garden and on earth (218 – 219).

The implication of this is that man is imbued with divine intelligence and knowledge to fulfil God's purpose on earth. This is so, because man was created for the purpose of dominating his environment as established by God. From this we see that science and technology started in the "Garden of Eden," because God provided the divine education and inspiration for man to know, discover, control and give names to all that God has placed in nature.

I stated else where, that the inspirational dimension of man's education seeks to satisfy the spiritual essence of man while the applied, science technology actualized the physical manifestation of man's development.

The position here is that there must be a spiritual development before it manifest in the physical. This could be compared to the conception of an idea by man and later the translation of such idea into tangible products.

Religion plays a pivotal role in the development of science and technology, because religion encourages a person to be spiritual and establish a relationship with one's creator. It is when this relationship is established that one can be said to be in harmony. This harmony enables a person to be connected into the powerhouse of knowledge, inspiration and creativity. All the scientific principles have their origin in religion, which provide the plat form for creative thinks.

This can be seen in the part faith plays in every scientific endeavour.

Booth and Gregory put this thus:

It is a fact of scientific history that man needed faith to overcome these hurdles and to bring science to full birth. It is a fact of scientific history that the birth of modern science took place in a cultural ambulance wholly permeated by belief in dogmas. Foremost of these was the Christian tenet about a personal, rational creator of the Universe (655).

Again, Alfred North Whitehead in his Lowell lectures published as science and the modern world argued strongly against the claim of positivism that science owe its origin to the rejection or religious belief. Whitehead maintains that the birth of science is based on the staunch belief of the middle Ages. We know that the Middle Ages was basically characterized by

Religion, Voodoo, Witchcraft and the Development of Science and Technology

“faith” and the insistence on the rationality of the creator. And as Whitehead emphasised, this belief in the dogma of creation, which is shared by a whole culture throughout several generations. So, it is only such communal experience and conviction that could bring about a “tone of thought, a climate of intellectual confidence and courage”.

This indeed produced and gave rise to the scientific enterprise and determination to search or locate a rationality in every process of nature (Booth and Gregory 655).

We can equally see the trace of this fact in the words of such theoreticians of sixteenth century science like Descartes, Bacon and Galileo. Also, Copernicus’ heliocentric proposition of the planetary order was a product of faith based on religion.

We can see this high dose of faith in scientific endeavours through the dialogues of Galileo as established in geometry, which is a clear testimony of his faith in the geometrical ordering of nature. Kepler’s law also confirms this strong inclination and foundation of faith in scientific enterprise. This is so because, his three laws were the outcome of tedious computation and his firm faith in the mathematical orderliness of the Universe.

From our analysis, it is discovered that faith which is a product of religion plays critical role in every scientific progress. Booth and Gregory put it more graphically when they alludes that,

. . . Scientific faith is in evidence in all major breakthroughs and principal tenets of science. Men of science had believed in inverse square law of gravitation long before its truth was demonstrated. Maupertuis had believed in his law of least action years before he formulated it with enough clarity (657).

Indeed, religious faith is a critical and fundamental element in science and technology as we can see in Helmholtz’s and Faraday’s “On the conservation of Force” and “gravity and electricity” respectively.

VOODOO, SCIENCE AND TECHNOLOGY

In our definition and analysis of Voodoo, we discovered that it is a combination of human activities that are products of beliefs, thought patterns, dogmas that is both physical and spiritual. The implications of this is that Voodoo is a ritualistic activities that apply the two major epistemological tools of reason and experience. The submission here is that Voodoo provides science the tool of ritualism and enable man to moves from the realm of the spiritual to the physical manifestation of the tangible thing that are conceived during the period of Voodooistic performance.

As it is well known within the Voodoo society, there are no accidents. And this is a fundamental notion in science. For even the scientists know this. Nature knows it too. Several spiritualists agree that we are not distinctly separate. Humanity is one entity and nature is one entity that is to

be comprehensively explored. There exist a sacred cycle which cannot be interpreted only through experience.

The journey or the search must necessarily starts from the spiritual.

This is because in Voodoo, there are hundreds of spirit known as Loa that control nature, health, wealth and happiness of mortals. And this is what science and technology sought to achieve.

For as captures by Wikipedia, Voodoo is a practical religion that plays important role in the family and the community. Voodoo we are told, serve to root its participants in their own history and tradition.

The ultimate aim or goals of Voodoo is to solve human problems and this is what science and technology strive to provide mankind (2-3).

Voodoo ceremonies are of the integrated web of nature that link the spiritual and the physical, the unseen and the seen, the reason and the experience. It involves man's inner search to actualize himself using the basic principles of nature. Indeed, Voodoo as the oldest form of African religion is the source of African science, medicine and technology. It is the African way to discover and explore nature thereby improving human's living conditions. It is the pathway to African discovery and domestication of the environment so as to conquer it. This way, Voodoo contributes to the development of science and technology.

WITCHCRAFT, SCIENCE AND TECHNOLOGY

Ravenwolf admits in her book, *To Ride A Silver Broomstick: New Generation Witchcraft* that witchcraft is "an enjoyable practice. There is no fear, no hatred, no cowering at Divinity. Each of us has the right to enjoy all that the universe has to provide". To her, Witchcraft is the path of spiritual enlightenment, and it is regarded and seen as science.

This is anchored on the tenets and principles of belief as can be seen in the council of American Witches' declaration:

1. We practice rites to allure ourselves with the natural rhythm of life forces marked by the phases of the moon and the seasonal quarters cross – quarters.
2. We recognize that our intelligence gives us a unique responsibility towards our environment. We seek to live in harmony with Nature, ecological balance offering fulfillment to life and consciousness within an evolutionary concept.
3. We acknowledge a depth of power far greater than apparent to the average person. Because it is far greater than ordinary, it is sometimes called "supernatural", but we see it as lying within that which is naturally potential to all.
4. We conceive of the creative power in the universe as manifesting through polarity – as masculine and feminine – and that this same creative power live in all people, and functions through the interaction of the masculine and feminine. We value neither above the other, knowing each to be supportive of the other. We value

Religion, Voodoo, Witchcraft and the Development of Science and Technology

- sexuality as pleasure, as the symbol and embodiment of life, and as one of the sources of energies used in magical practice and religious worship.
5. We recognize both outer worlds and inner, or psychological worlds. Sometimes known as the spiritual world, the collective Unconscious, the Inner planes, etc and we see in the interaction of these two dimensions the basis for paranormal phenomena and magical exercise. We neglect neither dimension for the other seeing both as necessary for our fulfillment.
 6. We do not recognize an authoritarian hierarchy, but do honour those who teach, respect those who share their greater knowledge and wisdom, and acknowledge those who have courageously give of themselves in leadership.
 7. We see religion, magick, and wisdom – in – living as being united in the way one views the world and lives within it – a world view and philosophy of life, which we identify as witchcraft or the Wiccan way.
 8. Calling oneself “witch” does not make a witch - but neither does heredity itself, or the collecting of titles, degrees, and forces within/herself that’s make life possible in order to live wisely and well, without harm to others, and in harmony with Nature.
 9. We acknowledge that it is the affirmation and fulfillment of life, in a continuation of evolution and development of consciousness, that gives meaning to the universe we know, and to our personal role within it.
 10. Our only animosity to Christianity, or towards any other religion or philosophy - of – life, is to the extent that its institutions have claimed to be “the one true right and only way” and have sought to deny freedom to others and to suppress other ways of religious practices and belief.
 11. As American Witches, we are not threatened by debates on the history of the craft, the origins of various terms, the legitimacy or various aspects of different traditions. We are concerned with our present, and our future.
 12. We do not accept the concept of “absolute evil”, nor do we worship any entity known as “Satan” or “the Devil” as defined by Christian Tradition. We do not seek power through power through the suffering of others, nor do we accept the concept that personal benefit can only be derived by denial to another.
 13. We work within Nature for that which is contributory to our health and well – beings (Raven wolf 6-7).

A cursory look at the above principles of belief of the council of American witches reveal that modern day witches fit in quite perfectly with the rest of the society. It reveals that Witches operate within contains rules, laws, principles and pattern that are quite natural.

They believe and hold dear such natural principles that are creative energies that will place them in a position to domesticate and conquer their environment. They do not operate outside the realm of nature. The claim here is that their intelligence put the practitioners of the craft in a responsible position to create harmony within nature.

The implication of this is that witches strive to promote harmonious and ecological balance both in nature and society. The aim here is to utilize and create the highest level of comfort through the actualization of the inner potentials inherent in all humans.

What witches seek through the craft is to be masters of the environment and universe through such principles that are naturalistic and comply to natural principles and laws. This way the science of witchcraft tend to promote the methods of science and technology that will not dislocate the web of nature but rather will enhance it, thereby promote sustainable development. Hence, Raven Wolf declares that witches think logically, plan wisely, and show compassion to all while caring about the planet and readily volunteer to help the community when in need.

This effort of the science of witchcraft falls within the purview of scientific methodology and technology. Raven Wolf put it thus:

It is my personal opinion that most people are attracted to the crafts not by its religious content, but by its scientific and technological allure Examples of the science of the craft are telepathy, spell casting, divination, astral travel, dowsing etc. The outside world is more likely to hear and become interested in the technology or the craft because it appears to be less threatening in nature than a new religious structure that is different from their own . . . the science of the craft acts as a buffer against total, immediate reconstruction of the spirit or the individual. The different technologies can be tested, analyzed and neatly labeled, allowing the individual to understand that they are in control because they can define their own parameters (27 – 28).

From the above we discover some basic scientific tenets that indicate that witchcraft promotes scientific development. For instance, science teaches that the human mind, if properly programmed, can accomplish astounding and wonderful feats. Witchcraft teaches the same concept and this ideology according Raven Wolf is what draws people to it. We see that the exciting consideration that human could really be in charge of their own destiny, is the real allure of witchcraft, science and technology. It is the belief and position of witches that the craft is both scientific and technological, which combines religious element. Raven Wolf holds that “Witchcraft is both a set of scientific principles and a religious structure” (28).

CONCLUSION

We have painstakingly show what religion, voodoo, Witchcraft, science and technology are. Also, we have through our analysis show the relationship between all these concepts. Through our definitions and analyses, it has been established that religion, voodoo and witchcraft are basic inspirational tools and human activities that promote science and technology.

Religion, Voodoo and Witchcraft are a set of principles, dogmas laws and human activities that enable man to control his environment the way he or she desires it. Science and technology are equally a set of principles, dogmas, laws and human activities that aid man to dominate his environment.

Again, we see the naturalistic principles, and laws that run through all these activities or practices. The aim of all these is to enhance and sustain nature thereby making man the ultimate controller of his environment. However, to achieve this, there is the need for creative energies such as the intelligence and man derive this using certain spiritual principles discoverable in religion voodoo and witchcraft. As man becomes more enlightened, he now delves into the physical manifestation of his development, which first commences with the spiritual (religion, voodoo and witchcraft) and ends in the physical (science and technology). In both, the some principles, logic, laws and patterns are used, while the human mind is the engine room for all manifestations.

In conclusion therefore, we hold that religion, voodoo and witchcraft function as catalysts of scientific and technological development as human activities necessary for the sustenance of nature.

It is a fact that religious impulse underlies the drive for science and technology that has characterized modernity. Again, the enthusiasm that several people have had with technology is often rooted sometimes unknowingly in religious myths and ancient dreams, which include voodoo and witchcraft. The key to all is transcendence. The desire and promise of transcending nature, our bodies, our human natures, our lives, our deaths, our history and so on is a fundamental aspect of religion, voodoo, witchcraft which is often not explicitly recognized.

For about a thousand years in Western culture, we have historical evidence of the advancement of the mechanical arts – technology, which has been inspired by deep religious desires of transcendence and redemption. Although presently obscured by secular language and ideology, the contemporary resurgence of religion, voodoo, witchcraft and even fundamentalism, alongside with science and technology is indeed not an aberration but just the reassertion or a forgotten tradition.

REFERENCES

- Barstow, Anne L. Witchcraze (1994). *A New History of The European Witch Hunts* San Francisco: Pandora.
- Apps, Lara and Andrew Gow (2003). *Males Witches In Early Modern Europe*, Manchester: University Press.
- Luck, George *Arcana Mundi* (1958). *Magic and the Occult in the Greek and Roman worlds*. Baltimore: John Hopkins University Press, 2006.
- Kittredge, G. L. *Witchcraft In Old And New England*, New York: Russell and Russell.
- Hutton, Ronald (1993). *The Pagan Religious of the Ancient British Isles*, Cambridge: Blackwell Publishers.
- [Http://www.newadvent.org/cathen/1564a.htm](http://www.newadvent.org/cathen/1564a.htm) March, 2006
- Raven Wolf Silver. *To Ride A Silver Broomstick New Generation Witchcraft*. Minnesota: Llewellyn Publications.
- The Holy Bible, King James Version; New American Library, 1974
- The Koran Penguin, 200
- Fergren, Gary (Ed). (2002). *Science and Religion: A Historical Introduction* Baltimore; John Hopkins University Press.
- Boyer, Pascal (2001). *Religion Explained: The Evolutionary Origins of Religious Thought*, Usa: Basic Books.
- [Http://www.religionfacts.com/religion/quotes.htm](http://www.religionfacts.com/religion/quotes.htm). 2007
- Jaki Stanley (1996). *Bible and Science USA: – Christendom Press*.
- Dow, James W. (2007). *A Scientific Definition of Religion*
[Http://www.anpere.net](http://www.anpere.net),
Wikipedia, The Free Encyclopedia
- Popper, Karl (2002). *The Logic Of Scientific Discovery*, 2nd Edition New York: Routledge Classics.
- Cole, K. C. (1986). "Things Your Teacher Never Told You About Science: Nine Shocking Revelations," *Newsday* New York, March 32.
- Krige, John and D. Pestre (2003). *Science In The Twentieth Century: New York: Routledge*.
- Thurs, Daniel P (2007). *Science Talk Chaining Nations of Science in American Popular Culture*. New Brunswick, Rutgers, University Press.
- Booth, Wagne C. and Gregory, Marshall W (1988). *The Harper & Row Reader: Liberal Education Through Reading And Writing*, New York: Harper & Rows Publishers.
- Craig, G. I. (1976). *Technology and the Value of Human Development*, New Jersey: Heinemann,
- Akpe, Sam (1991). "Technology at our Doorstep, *Nigerian Chronicle*, September:12
- Berry, Michael V (1983). "Technology ", Eds Allan Bullock And Stallybras. *The Fontana Dictionary Of Modern Thought* London: Fontana/Collins.

Religion, Voodoo, Witchcraft and the Development of Science and Technology

- Ekanem, S. A. (1993). "The Logic Of Technological Development In Nigeria", Unpublished Bachelor of Arts Thesis, University of Calabar, Calabar – Nigeria.
- Ekanem, S. A. (2005). "A Philosophy of Education For Technological Development in Nigeria". Unpublished Doctoral Dissertation (Ph.D), University Of Calabar, Calabar – Nigeria.
- Emovon, E. U. (1986). National Policy On Science And Technology, Abuja: DSM "MAMSER"
- Enabuduso, Patrick (1991). "In Search Of Technology". Nigeria Chronicle, March 29 : 7-8.
- Ferkiss, Victor (1975). The Technological Man, New Jersey: Braziller,.
- Franklin, U. (1990). The Real World Technology. Toronto: Anansi Press.
- Umoren, Grace (1991). "The Need For Science Technology Society (Sts) In Enhancing The Total Primary Science Curriculum" Nigerian Education Journal 2: 7-14
- Umoren, Grace (1997). "Public Understanding of Science For 21st Century Technological Development in Nigeria". Akamkpa Journal of Science and Mathematics Education. 1: 45-54
- Bodin, Ron (1990). Voodoo Past And Present, Louisiana: University Of Southwestern Louisiana Press,
- Dusek, Val (2006). Philosophy of Technology; An Introduction. Blackwell Publishing.
- Ferre Fredrick (1995). Philosophy of Technology. London: The University Of Georgia Press.
- Feist, Gregory J. (2006). The Psychology of Science and the Origins of the Scientific Mind, London: Yale University Press,
- Gurd, Martin and J. A. Cover (1998). Philosophy of Science The Century Issues, USA: W. W. Norton,
- Okasha, Saneir (2002). Philosophy of Science A Very Short Introduction Oxford: Oxford University Press.