Evangelization in Cyberspace for the Promotion of moral Development of the Nigerian Youths

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Abstract
Concerned for the moral decrepitude of the Nigerian society, especially among the youths, this paper takes a look at how evangelizing activities in cyberspace can be used to improve the moral life of the youths. To accomplish this objective, the work defines and explicates the concept of morality, makes a historical incursion into the act of moral living among Nigerians, discusses some immoral practices among the youths and establishes the need for their moral development. For the morals of the youths to appreciate, the paper postulates evangelization of the youths in the realm of the social media that make up the cyberspace – the technological space which the paper adequately describes. Concluding, the paper explains the various areas in which the cyberspace is strong in evangelizing. The evangelical practices which can help instill morals in the youths are thus pointed out.

Key words: Evangelization, Cyberspace, Moral development, Nigerian youths, Social media

Introduction
The totality of people's thinking patterns, attitude and behaviour in society, is a reflection of their moral and religious principles, folkways, norms and customs -   all of which one can call the building blocks of a cultural heritage. It was upon these moral stands that the virtues of accountability, dignity of labour and respect for law and order among Nigerians, stood before the overthrow of socially acceptable values by corruption and indiscipline, bred by greed. A sense of morality plays out in everything that one does, including obtaining or sharing information online. Thus, the lack of moral responsibility in anybody's behaviour in cyberspace is not the fault of the Internet technology; it simply betrays the deficiency in the person's general moral status.

Morality: Definition and Explication

Morality, when simply defined as good behaviour, is synonymous with goodness, integrity, virtuousness. Its other name is moral character, or a set of culturally defined virtues such as honesty, integrity, probity and fair-mindedness. The converse side of morality is, of course, immorality, often used in reference to sexual perversion or promiscuity. "A person is equally immoral if he or she is treacherous, is a liar, tyrannical, cruel, greedy, avaricious and corrupt. Immorality, unlike morality, is evil and wicked" (Ejiogu, 2000,p.1).   Immorality is

synonymous with turpitude, decadence and depravity. Immorality is indeed horrible, which is why we are all warned in the Bible that "there is no peace, saith the Lord, unto the wicked" (Isaiah, 48:22), a warning that firmly vindicates Euripedes' affirmation that evil men by their own nature cannot ever prosper.

Morality which is often equated with moral code is sometimes taken for those rules of behaviour which are admitted at large in society. In this sense, it is equivalent to mores and mostly coincides with customs, conventions, fashions, etiquettes and folkways. In sociology, there is a distinction between moral rules or code and other kinds of social rules.

Moral principles, ideas and notions are crystallised in the form of an institution called 'morality'. Morality has been a vital factor in all the societies of the world. Moral rules which prescribe the wrong, are the very basis of our collective life. Hence the evolution of the group life of man is connected with the evolution of his notions. Moral notions are at the back of the give-and-take policy without which group life is difficult. Because of moral force, an individual tries to suppress his impulsive behaviour and individualistic tendencies. Moral principles get the sanction of society and strongly support the general system of values.

Since moral ideas are inculcated in the personalities of the children from the very beginning of their coming to this life, they become habituated (accustomed) to honour them and obey them. Most of the moral norms are internalised by the individuals during the period of socialisation and hence they obey because of some internal pressure. The pressure is sometimes so strong that some individuals, even in critical situations, may not be prepared to go against it. They are more powerful than laws and legislations. Sometimes the people who are prepared to break the laws on some grounds are not ready to go against the dominant moral values.

 Morality is one of the fundamental social institutions. Religion and morality are usually considered to be among the most effective guides of human behaviour. Both formulate rules of conduct of society. Each has its own code of conduct as such. Religious ideas are embodied in the religious code and the moral ideas are embodied in moral code. Both act as powerful means of social control.

Strictly speaking, morality deals with the rules of conduct. It prescribes good behaviour and prohibits undesirable ones. Moral values are an important element in our normative pattern. Moral values are the most dynamic, creative and important driving force behind human actions and endeavours. Such concepts as justice, honesty, fairness, righteousness, conscientiousness, disinterestedness, prudence, incorruptibility, freedom and mercy, are purely moral concepts because they represent moral values. They are capable of deeply influencing and also changing the course of society. Political and social movements are normally hinged upon the values of this kind.

Moral development therefore involves the formation of a system of values on which to base decisions concerning "right" and "wrong", or "good" and "bad". Moral development is

concerned with changes that occur over time in behaviour, emotions, and cognitions relative to the realm of morals (Ratcliff et al 1991).   Moral development occurs when the child imitates the actions of responsible of adults and is commended for engaging in socially acceptable behaviour and punished for socially unacceptable behaviour (Bandura, 1965).

A historical Glance at moral Living in Nigeria

Although the contemporary Nigerian society is morally decadent, nay, rotten,   moral living is not alien to Nigeria. Ejiogu (2000) cites examples of cases in Nigeria which demonstrated the enthronement of moral living. During the rule of Uthman Dan Fodio, there was a strong condemnation of bribe taking, nepotism, oppression of the weak by the strong, and ostentatious display of wealth.

The National Policy on Education generally emphasizes a great need for citizenship education as a basis for effective participation in, and contribution to the life of the society as well as character and moral training and the development of sound attitude. Then in particular terms, the National Policy on Education, in articulating the aims and objectives of secondary education in Nigeria, seeks the development of "a generation of people who can think for themselves, respect the dignity of labour, and appreciate... values such as respect for the worth and dignity of man, moral and spiritual values, interpersonal and human relations and a shared responsibility for the common good of society" (quoted in Ejiogu, 2000, pp.2-3).

Ejiogu recalls with nostalgia the good old days when the village teacher, though poorly paid, was happy, proud and enthusiastic as he tirelessly and selflessly performed the chores of teacher, baby minder, catechist/imam, local justice of the peace and marriage counsellor simultaneously. It was in the same spirit of patriotism that Nigeria's nationalists fought to secure independence for the country, freeing it from the claws of oppression and uniting it that it might be prosperous. They counted no cost, nor did they enrich themselves unlawfully or immorally. Some of them like Dr. Michael Okpara, Sir Ahmadu Bello and Tafawa Balewa even died without bequeathing even a decent house, property or monetary wealth to their offspring.

It is on record that the undergraduates of the pre-1970s while at home on their long vacations, would go to nearby schools to coach the younger ones free of charge. In those days, newspaper vendors were said to drop heaps of their newspapers and magazines at designated points on campus and depart for other parts of the city. On their return in the evening, they would meet accurate amounts of money for papers taken away in their absence by students. No papers were stolen nor was any money missing.

Immoral Practices among the Nigerian Youths

The Nigerian society seems to be slipping out of moral reach but into the pit of anomie. The moral plane is littered with the debris of indiscipline and corruption, bred by greed. The evils of sex perversion and abuse, godlessness, lawlessness, seem to be prevailing in the land. The social landscape is stained by the triplets of hatred, malice   and unforgiveness - all of which consume energies and cripple friendships. The political atmosphere smells foul of acrimony, disharmony and electoral fraud, seasoned by greed and the inordinate desire for cheap fame

and base honour.

Although we are aware that our much sought-after peace, stability, democratic growth and development and general economic and political prosperity are the rewards of free and fair elections, the youths have allowed   our electoral system and process to be plagued by greed, fraud and violence, with violence rating highest on the scale of the vices. Shedding off their skin of decency and plunging into a moral abyss, so-called politicians engage decadent youths other than their own children in all forms of electoral malpractice and thuggery for just a shekel of silver.

To many youths, hard work is no longer fashionable. Today, people steal public funds, use them to build castles and buy chieftaincy titles and honorary degree awards from dubious foreign (and even Nigerian) institutions. It is no longer necessary to study hard for examinations since it is easier to buy fake certificates.   "The moral principles that prevail in our society today are those of utility, quest for material achievements and denial of God. All other ideals, whether of justice, honesty or truth are subordinated to these norms"(Gurin, cited in Ejiogu, 2000, pp.6 – 7).

 Corruption among the youths stinks! In theological thinking, corruption is what one Bruce sees it to be: "the transience of the present world order... the liability of the material universe to change and decay". In modem usage, corruption connotes immorality, impurity, perversion and deprivation. Its verb form, *corrupt* means to destroy or subvert the honesty or integrity of somebody or to contaminate something. It also means to be a bad influence on somebody. As an adjective, *corrupt* means to be fraudulent, immoral, dubious, untrustworthy, mischievous, obtaining something by unclean means and to be deceitful.

Greed as mother of indiscipline and corruption is the nucleus around which every other problem in this country revolves. This is for two cardinal reasons. Every Nigerian is hungry and thirsty, sometimes crazy for success.

Cyberspace as Zone of Opportunities
"Cyberspace is a domain characterized by the use of electronics and the electromagnetic spectrum to store, modify, and exchange data via networked systems and associated physical infrastructures (sic). The term originates in science fiction, where it also includes various kinds of virtual reality experienced by deeply immersed computer users or by entities that exist inside computer systems" (Hasan,2010,p.768).

According to Watson (2003), "the word 'cyberspace' seems to have been first used by William Gibson in his (sci-fi) novel, Neuromancers, published in America ... in 1984... to locate the origin of cybernetics   the study of feedback systems"(p.231). Gibson describes cyberspace as "a consensual hallucination." With cyberspace,   people are creating a world. It's not really a place,   it's not really space, it's notional space" (Gibson, 2004).

In this notional space, we can all be cybernauts   (Remember astronauts?) -   "potentially free

agents who by pressing computer keys and by the grace of a modem and telephone line, can take off into the stratosphere of seemingly infinite knowledge that is   instantly accessed" (Watson, 2003, p.231).

The parent term of cyberspace is cybernetics, which is derived from an Ancient Greek word that means, steersman, governor, pilot, or rudder. The word, cybernetics was first introduced by Wiener (1949)for his pioneering work in electronic communication and control science (http://en.wikipedia.org/wiki/Cyberspace). Norbert Wiener, father of cybernetics, lived between 1894 and 1964. The term cyberspace has become a conventional means to describe anything associated with the Internet and the diverse Internet culture.

During the 1990s when the term became quickly and widely adopted by computer professionals as well as hobbyists, making it a household term, the uses of the Internet, networking, and digital communication were all growing dramatically and the term cyberspace was able to represent the many new ideas and phenomena that were emerging (Lance , 1999, pp.382- 383).

Cyberspace is a metaphor for describing the non-physical terrain created by computer systems. That is, it is used to describe the "sense of a social setting that exists purely within a space of representation and communication . . . it exists entirely within a computer space, distributed across increasingly complex and fluid networks"(Slatter,2002, p.546). The term became a synonym for the Internet, and later the World Wide Web, during the 1990s.

Online systems, for example, create a cyberspace within which people can communicate with one another, do research, or simply window shop. Like physical space, cyberspace contains objects (files, mail messages and graphics, for example) and different modes of transportation and delivery. Unlike real space, though, exploring cyberspace does not require any physical movement other than pressing keys on a keyboard or moving a mouse.

While cyberspace should not be confused with the Internet, the term is often used to refer to objects and identities that exist largely within the communication network itself, so that a Website, for example, might be metaphorically said to "exist in cyberspace" (Flew, cited on http://en.wikipedia.org/wiki/Cyberspace). According to this interpretation, events taking place on the Internet are not happening in the locations where participants or servers are physically located, but in cyberspace.

"Nowhere, except in dreams, have reality and fantasy contended for our attention more than on the Internet" (Watson, 2003, p.230). The Internet had its roots in the need during the mid-1960s for linking military computer researchers in the United States. Commercialization of the networks began when the Internet was opened up to the private service providers like Prodigy, Delphi, Genie, America Online (AOL) and CompuServe. The World Wide Web was developed at the European Centre for Particle Research in 1989, but took off only in 1993 when software developed at the University of Illinois and subsequently elsewhere,

created browsers and graphical interfaces, making the search and interrogation of pages on the www possible. Hundreds of sites were placed on the Web.

A popular collective name for the Internet and other related large-scale computer networks, is Information Superhighway. Nam June Paik, a 20th century South Korean-born American video artist, claims to have coined the term in 1974. Hear him yourself:

> I used the term (Information Superhighway) in a study I wrote for the Rockefeller Foundation in 1974.   I thought: if you create a highway, then people are going to invent cars. That's dialectics. If you create electronic highways, something has to happen (quoted in Hassan, 2010, p.768).

The Information Superhighway can be defined as an information and communication technology network, which delivers all kinds of electronic services-audio, video, text, and data, to households and businesses. It is usually assumed that the network will allow for a two-way communication, which can deliver narrow-band services like telephone calls as well as broad-band capabilities such as video-on-demand, teleshopping, and other interactive TV multi-media applications. Services on the superhighway can be one-to-one (e.g. telephone, electronic mail and fax), one to-many (e.g. broadcasting, interactive TV and videoconferencing), or many-to-many (bulletin-boards and forums on the Internet).

The term was popularized by former Vice President of the United States, Al Gore in the early 1990s in a speech outlining plans to build a high-speed national data communications network.

 Most users and commentators agree that the prime virtue of network technology is the opportunity it provides for interactivity. For students and journalists of today and tomorrow, the Net is a partner to the university library or the newspapers' clippings files. Although the Net is arguably less reliable   and more transitory, it is unarguably swifter in supplying information.

Some programmes, particularly computer games, are designed to create a special cyberspace, one that resembles physical reality in some ways but defies it in others. In its extreme form, called virtual reality, users are presented with visual, auditory, and even tactile feedback that makes cyberspace feel real.

Cyberspace for the student researcher is simply entered and left for purposes of gathering or exchanging information, as a means of contracting and interacting with fellow researchers in the field. For others, cyberspace, described as alternative reality,   is where things happen. It is the psycho-socio-cultural context of the future where interactivity is, at all times, key; and the real world seems to be the "virtual" environment.   Irony of ironies!

From a sitting position, people can talk to, and interact with, the world. We can e-mail the

First Lady of the Federal   Republic of Nigeria; we can drop 'an e-line to Dangote, the richest man in Nigeria; we can summon up music and movies; we can access chat rooms, Skype, twitter and make cyber friends.

The Internet, with its associates and rivals, offer to the computer explorer a new future. Ordinarily, one may have to wait for half an hour for a bus to get one to work but via the modem, one can be exchanging data with friends in distant parts of Nigeria within seconds, checking the strength of the market in Onitsha or booking for a holiday for two at Obudu Cattle Ranch Resort in Cross Rivers State. One can create one's own website to which the world can be invited. Boundaries of time and space now mean nothing. You can 'visit' any country on earth via the Net.

Students of media communication, concerned as they are, for most of their work, with developments and issues that are recent and increasingly global in significance, can use the Internet to find the very latest information. With the assistance of the Net, feedback becomes possible; and enrichment through interactivity becomes a likely bonus.

While it encourages interactivity, it provides specificity. You wish to look up an exact item within the field of development communication. The dictionaries and other reference books have given   you a modest start but to acquire the amount of information you need, you would have to search many volumes, some of them either difficult or impossible to obtain. And always, there is the critical time lag for you   must hand in your research project in good time, that is, you must beat the deadline.

Your   challenge might not be that of   scarcity of   the   information but too much of it. Where do you   start and   how do you   reduce the vast amount of information available to you   in the particular field of development communication in order to fulfil the specific requirement of your research task?   Specificity   is the key. You may not require, for example, access to the whole gamut of research findings on traditional communication in sensitizing   the rural population of your area. Rather, your interest may tilt towards particular types of   folk media to interact with the target audience. By being fed with key words, the computer does the selection of data   for you and at a speed unmatched by any other research method.

Information can be summoned via the Net but the Net generates its own problems. Researchers and other well educated users of the technology should   know this. There is plenty of information online   but how reliable is it? Where does   the information come from? Who actually compiles it? Is it not garbage in, garbage out? Who keeps the information   up to date? Often, one is irritated by the volumes of errors partly intellectual but chiefly linguistic or grammatical, transmitted online.

It is in cyberspace that the various social media platforms are located for us to chat with, inform, persuade, sensitize, lecture, teach, hold conferences with, counsel, and entertain our myriads of cyber members, acquaintances and friends. What we are waiting for is the day we

- our   friends and us - shall take our meals in cyberspace and no more on some hard dinning sets. While we so wait, let us review the various social media that will make this lofty dream of wining and dining in cyberspace, come true.

Nsereka (2013), standing on other authorities, supplies information on Facebook, Twitter, YouTube, Flickr, Tumblr, LinkedIn, Badoo and Instagram.

Facebook: This is a social network service which was launched in February 2004(Carison, cited in Sheedy, 2011). As at   January 2011, there were   more than 600 million active users of the medium.

As stated by Mashable.com (cited in Sheedy, 2011), Facebook is a social utility that helps people communicate more efficiently with their friends, family and co-workers. The company develops technologies   that facilitate the sharing of information through the social graph, the digital mapping of people's real-world social connections. Anyone can sign up for Facebook and interact with the people they know in a trusted environment.

Twitter: Twitter is a real-time information network that connects users to the latest information about what they find interesting. It is a micro-blogging site, which allows users to send out messages in short spurts of up to 140 characters per "tweet."   Based in San Francisco, Twitter is used by people in nearly every country in the world, and is available in English, French, German, Italian, Japanese, and Spanish. According to Sheedy (2011), as of September 2010, there were "175 million registered users and an average of 95 million tweets written each day (retrieved February 25, 2011)."

Twitter is an extremely personal method of communication. Users must choose whom they follow, and thus create a unique experience that is specific to them. Like email or the telephone, twitter is a non-prescriptive communication platform. Users experience   twitter differently depending on the time of day and frequency they check their feed, the other people they follow, and the interface(s) they use to access the network. As Driscoll (2010) posits, because of the flexibility of Twitter usage, norms emerge, mutate, collide, and fade among twitter users.

YouTube: As Mashable.com records, YouTube   was founded in February 2005. It is seen as the leader in online video, and the premier destination to watch and share original videos worldwide through a Web experience. YouTube allows people to easily upload and share video clips on www.YouTube.com and across the Internet through websites, mobile devices, blogs, and email.

YouTube changed the way people shared videos because it created a simple way to share otherwise cumbersome and large video files. Before YouTube, it was difficult to share video with a large number of people.

Flickr: Flickr is a photo-sharing site that allows users to share photos on WWW.flickr.com or

through embedded applications on other websites. Flickr allows users to tag photos with keywords, which create communities around common interests or events.

Tumblr: Tumblr, is a micro-blogging platform and social networking website founded in New York by David Karp in 2007 and owned by Yahoo! Incorporated. The service allows users to post multimedia and other content to a short-form blog (Wikipedia).

LinkedIn: "LinkedIn is a social networking website for people in professional occupations. Founded in December 2002 and launched on May 5, 2003, it is mainly used for professional networking" (http://en.wikipedia.org/wiki/LinkedIn).   LinkedIn has no fewer than 225 million people as members from no fewer than 200 countries and territories. With this membership composition, LinkedIn is considered the world'sz largest professional network in cyberspace.

Badoo: Badoo is a social network where one can meet new people. With over 194 million users, Badoo is great for chatting, making friends, sharing interests, and even dating! Founded by the Russian entrepreneur, Andrey Andreev, and launched in London in November 2006, it is free and easy to use.

Instagram: Created by Kevin Systrom and Mike Krieger and launched in October 2010, Instagram is an online photo-sharing, video-sharing and social networking service that enables its users to take pictures and videos, apply digital filters to them, and share them on a variety of social networking services, such as Facebook, Twitter, Tumblr and Flickr (Frommer, 2010, November 1). A distinctive feature is that it confines photos to a square shape, similar to Kodak Instamatic and Polaroid images, in contrast to the 16:9 aspect ratio now typically used by mobile device cameras (http://en.wikipedia.org/wiki/Instagram).

 Users are also able to record and share short videos lasting for up to 15 seconds (Blog.instagram.com.)

 With over 100 million active users as at April 2012, the service has gained popularity (DesMarais, 2013, January 20).

As we end this section of the paper on cyberspace as a zone of opportunities, let us describe the flow of digital data through the network of interconnected computers: it is at once not real, since one could not spatially locate it as a tangible object, and clearly real in its effects. Secondly, cyberspace is the site of computer-mediated communication (CMC), in which online relationships and alternative forms of online identity are enacted, raising important questions about the social psychology of Internet use, the relationship between online and offline forms of life and interaction, and the relationship between the real and the virtual. Cyberspace draws attention to remediation of culture through new media technologies. The technology is not just a communication tool but a social destination, and is culturally significant in its own right. Finally, cyberspace can be seen as providing new opportunities to reshape society and culture through hidden identities, or it can be seen as borderless

communication and culture (Terry, cited in http://en.wikipedia.org/wiki/Cyberspace).

Religion and Morality: Principles and Precepts

Closely associated with morality is religion which has elaborate rules of conduct.   Although religion is a universal phenomenon, it is understood differently by different people. Hence the existence of different religious faiths. There is no consensus about the nature of religion. Scholars and writers like   Durkheim, James G. Frazer, Edward Sapir, Maclver and Page, Ogburn and Max Muller(all cited in Rao,2012, p.413) have offered various definitions for religion. In their different views, religion is:

(a) a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden.

(b) powers superior to man which are believed to direct and control   the   course   of nature and of human life.

(c)   the essence of religion consists in a man's never-ceasing   attempt to discover a road to spiritual serenity across the perplexities and dangers of daily life.

(d) a relationship not merely between man and man but also between man and   some higher power.

(e)   an attitude towards super-human powers.

(f) a mental faculty or disposition which enables man to apprehend the infinite.

Yet no faithful to any of the religions of the world - Christianity, Islam, Judaism, Hinduism, Buddhism or Confucianism - can claim not to have any obligation to observe certain codes that are inherent in the religion.

Classic Cases of uncompromising Adherence to religious Principles and   Education by morally upright Youths

Moses

Moses was nurtured and educated in all the wisdom of the Egyptians (Acts 7:22). Yet what was superstitious he   rejected so as to be susceptible to God's teaching throughout the 80 years of his life.

Today, in schools and colleges, young believers may be taught many things contrary to the scriptures, but they should not accept them as inviolable. They should take the attitude of Psalm 119.99: "I have more understanding than all my teachers."

Daniel

In Babylon, Ashpenaz was the master of the King's "eunuchs." Amongst these eunuchs in Babylon were some Israelite children from a royal family. They were to be educated to enhance the court of the king of Babylon. Far more than four were selected, among whom was Daniel as can be seen from verse 6.

The selection of these children was based upon physical appearance plus a good education that had already been profitably received in Jerusalem. The Israelite children's qualities of being wise, cunning in knowledge, and understanding science had been acquired prior to their captivity. This constituted a proof of their ability to learn further, just as entry into college today is based on similar considerations.

These new students around the age of 16 were to be taught "the learning and the tongue of the Chaldeans," who made up the ruling caste of priests in the Babylonian temple. Subjects taught included astronomy, philosophy, mathematics, natural history, agriculture, architecture, ancient languages and writing. To be added to them would be astrology, magic and divination as well as the special language of the priestly caste.

Thus Daniel and his fellows would acquire a good knowledge of the proper science and technology of Babylonian culture of that period, but they would not imbibe the superstitions surrounding these subjects. The ordinary Jew, on the other hand, practising idolatry in Jerusalem, would imbibe these superstitions without question.

This class of Jewish young men was to have three years of special education in Babylon, after which they would appear before the King for an oral examination, with a subsequent selection to be made amongst his advisers. The court budget would provide these students with food and drink for these three years, to make them appear to depend heavily upon the King.

As it is contained in verse 8, moral issues were at stake. The food may previously have been offered to Babylonian idols. Daniel would insist upon practical sanctification. He would not depend on the king, and he would take no risks about the purity of the food. "That ye be not partakers of her sins" (Rev. 18:4) was his motto. By constant pressure of the environment, the king sought to wean these Jewish scholars from their past lives in Jerusalem (in matters relating to their knowledge and food) to change their lives in order that they might absorb completely the Babylonian culture and idolatry.

To achieve further this objective, Ashpenaz changed the names of Daniel and his three friends, to obliterate the memory of the spiritual origins of their Jewish names. The new names were meant to attach the Hebrew children closely to Babylonian religion.

All the four names that were changed originally contained the name of the true God, and all the four new names contained the names of false Babylonian idols or deities. Thus Daniel (God is judge) was changed to Belteshazzar (Bel's treasure, or Bel protects the king); Hananiah (God is gracious, or the gracious gift of God) was changed to Shadrach (Enlightened by the sun-goddess or by the moon-god). Mishael (Who is what God is?) was changed to Meshach (Devotee of Venus, or Who is what the moon-god is?). Azariah (God has helped, or is keeper) was changed to Abed-nego (Servant of Nego, a Babylonian idol). Their original names are used in 1:19 and 2:17, but their new names are used in 2:49; 3:13, 14, 16, 19, 20, 22, 23, 26, 28, 29, 30 in relation to king Nebuchadnezzar.

But their new idolatrous names did not adversely affect their faith; they remained steadfast. They would not "worship the golden image,"(3:14). They said, "we will not serve thy gods, nor worship the golden image" (v. 18).

Apostle Paul

Ochiama (2006), in his book, *The Life and Teaching of Apostle Paul,* accounts for the early education of Paul the Apostle. Paul the Apostle first received his initial education in Tarsus, and probably became familiar with the pagan culture, since his acquaintance with gentile writers is clearly shown in his speeches and writings (Acts 17:28; 1 Cor. 15:33; Titus 1:12). One of the most natural careers for the youths to follow as at that time was that of a merchant but it was decided that he should go to college and become a rabbi, that is, a minister, a teacher, and lawyer all in one.

However, according to Jewish customs and traditions, he learned a trade before preparing for the sacred profession. The trade he acquired was the making of tents from goats' haircloth, a trade that was one of the commonest in Tarsus. This trade later provided him with the means of living from his own labour (Acts 18:3; 2 Cor. 11:8; 2 Thess. 3:8). His preliminary education having been completed, Saul was sent, when he was about thirteen years old, to the great Jewish school of sacred learning at Jerusalem as a student of the law.

Here, he became a pupil of the celebrated rabbi Gamaliel. The Gamaliel referred to in the scriptures, was the first of the famous rabbis of that name. He was a descendant of Hillel and was considered an expert in the law. Despite belonging to the party of the Pharisees, Gamaliel was a freethinking person (Acts 5:34) and an admirer of Greek wisdom. Apostle Luke wrote that Saul studied under Gamaliel, in Jerusalem. "I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel…" (Acts 22:3).

Here, Saul spent many years in an elaborate study of the scriptures and of the many questions concerning them with which the rabbis exercised themselves. During these years of diligent study, he lived "in all good conscience," unstained by the vices of that great city. Evidently, young Saul was preparing for a rabbinical career, for on completing   his education and training, he emerged as a strong zealot of pharisaic traditions and persecutor of the Christian faith.

The Need for Evangelization

In every religion, there is an emphasis on the need to win converts to that religious faith. Shu'aib, a prophet of   Allah warned Moslems against unbridled materialism and other forms of corruption: "... 0 my people, give just measure and weight. (Don't) withhold from the people the things that are their due. Commit not evil...with intent to do mischief" (Qur 'an 11:84-107).
Jesus Christ, in Matthew 16:26, asks: "For what is a man profited, if he shall   gain the whole world, and lose his own soul".

Evangelization in Cyberspace

With the advent of the Internet, Christian evangelizing took a new turn. A lot of old-time worshippers who did not believe in modernism like the television and the Internet as they saw it as a channel of polluting or corrupting the human soul. They have, however, now embraced it wholeheartedly and use it to spread the gospel to the whole world.

Online evangelism is now very popular. For instance, when one opens a website, one sees various advertisements about Christianity and Jesus Christ. A lot of pastors preach online and have online streaming of their services while others send tracts to various e-mail accounts and websites. Thus it is not rare to see so many unsubscribed evangelical tracts in one's email. The large churches all have satellite branches while other members can worship online at the church's website. Apart from these online services and websites, there are   telephone services for calls on the Internet. There are also video tracts in which preachers use animation and music to win the hearts of Internet surfers. Also, there are free downloads of CDs that enable Internet users to listen to sermons. The popular pastors have their sermons on people's phones, all downloaded from the Internet. Christian literature or books are also available for free or paid download online. A lot of popular topics are discussed online like topics about sending Christian kids to public schools where they will not be exposed to atheists and indecent behaviour.

Apart from these, there are online churches, some of which only operate online. There are also mailing lists where church members can put the e-mail addresses of their friends and loved ones for them to be sent gospel tracts, videos and CDs. The biggest of these feats is the fact that aspiring pastors can go to online bible schools. There is also online evangelism training to help educate people on effective online evangelism. Some pastors have their live video streaming time where members from all over the world can interact with them.

Between February 7 and 9, 2014, the General Overseer of the Deeper Life Bible Church visited Port Harcourt to minister at the Supernatural Encounter with the God of Miracles crusade. During the publicity for the event, each member of the church was asked to submit names of ten persons to be invited to the programme. Other churches do similar things and more. This is online evangelism! By it, souls are converted; and ideally, the converted should be repositories of high morals.

Conclusion and Suggestion

 The perennial crisis in this country is the crisis of people's values which are often base and selfishly materialistic, ironically even among the educated and intellectual segment of our society.

 A disruptive moral crisis has regrettably overtaken our social system through the importation and wholesale acceptance of alien values, alien tastes and alien life-styles,

including brutal nudity among our girls, our ladies.   Greed is the parent sin of indiscipline and corruption. Greed is that excessive, uncontrollable, burning passion to have more of anything than one really needs or deserves. It is the rapacious desire to own more and more of just about anything. It is an insatiable appetite for more.

In flagrant defiance of the biblical injunction not to gain the whole world at the expense of one's life (Mark 8:36), many are struggling every moment of their life to *gain*, to *acquire*, to *possess* and to *own* the whole world and, in most cases, at the expense, not only of their own lives but also of the lives of others.

To combat greed, the mother of corruption and indiscipline is to move towards a moral pathway; and this is where evangelization in cyberspace (visited by a lot of youths), comes to the rescue

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