

PHILOSOPHIC AND BIBLICAL SAGACITY: BASIS FOR MORAL FORMATION OF YOUTHS IN NIGERIA

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Abstract

Existence of African Philosophy is already defined as some contemporary African thinkers and Philosophers have proved the existence of Philosophy that is Africa. Some philosophical discourse on African experiences and their likes by indigenous Africans and their descendants are really basis of moral formation as those discourses are really philosophical owing to their coherency, logicality, scientificity and systematicity. Also there existed and still exist wise men and women in certain African/Nigerian communities (Igbo community inclusive), these wise men and women are called “the sages”. Some of the utterances /philosophies of these sages, their wise sayings, proverbs, world views, their concepts of life and human behavior, time, death and even life after death forms a moral code on which the guidance of the community is based and the moral formation of the youths also depends largely on their teachings/doctrines which usually may not be written down but orally flows from generation to generation. Some biblical wisdom literatures were attributed to the sage, King Solomon and these were among the fundamental basis of moral formation till this present day. Through analytic method of enquiry, we come to acknowledge that the bodies of thought produced by persons considered wise by their communities are not only philosophical but such products of philosophic sagacity or folk sages that were verse in popular wisdom, cultures and beliefs are enormous basis for moral formation of the society. Through education or formation in the wisdom of the sages, the Nigerian youths will be led out of ignorance, immorality, corruption, injustice, kidnapping, human trafficking, bad leadership and the likes, and finally lead them into cultivation of African values like the value of hard work, truth telling, protection of life, family hood, communal or communitarian living or Communalism. They are basis of moral formation.

Key words: Philosophy, Sagacity, Youths, Nigeria and Morality.

Introduction

As one elucidate on the present generation of our Nigerian youths as far as life and moral conduct are concerned, one can immediately describe it borrowing Chinua Achebe's phrase "Things Fall Apart"¹ and indeed things have really fallen apart in so many angles, thus resulting to enormous moral depravity among our youths owing to debased moral formation. One of the ultimate reasons for this lack of basic moral formation on the part of the youths and even beyond is owing to hyper technological advancement and its influence on our youths. Nigeria is still a developing country, not as technologically advanced as the United States, France and most European and Asian nations but the far-reaching worlds of technological revolution today has caught up with her. The country is gradually experiencing astounding progress in technological application especially in the field of Information and Communication Technology (ICT) and many youths take good advantage or the opportunity for aggiornamento (updating), self-innovation and advancement while some of our youths equally take bad advantage of it to indulge in internet fraud of all sorts, owing to lack of adequate basic moral formation in the homes and equally at schools.

However, innovations and advancements of ICT in the fields of Education, Banking, Building and Construction, Power generation among others are really a blessing for Nigerians (demerits not withstanding). In the Educational sector, technologies as computers, projectors, laptops, I-pads, digital libraries and the likes have enhanced learning and research is no small measure. The experience in the Banking sector is interesting, even the old people who did not enjoy e-banking facilities now do bank transactions with ease from the comfort of their homes. The hand-phones (sets) or cell phones are now used to transact money and any deals beyond the usual Automated Teller Machine (ATM) transactions and Point of Sale (POS). On building and construction, architects and civil engineers are transforming Nigeria to meet global standards thanks to computer technology and mechanization. Power generation for industrial, public and individual use have known several boosts from various sectors as hydro-electricity, solar energy, use of the inverters, and petroleum energized plants of different categories. This really is a big boost to business growth, industrialization and attaining comfort in our homes above others. Continuing on this I. C Uzundu writes:

The biggest appreciation of technological boost in Nigeria today however is seen in the Information and Communication Technology sector. GSM technologies, up-to-date android versions, smart phones, latest laptops, I-

pads etc have really made Nigerians feel like cosmopolitan citizens alongside their colleagues in Europe, America, Asia and the Arabic worlds, working and communicating like partners under one assumed government. The media houses have been transformed and information base of Nigerians have been improved. Even Religion and education sectors, teachers, priests and pastors teaching and preaching with devices like projectors, computers, I-pads and other internet sources for effective teaching and evangelization. Gospels are delivered through the internet using packages in cell phones and smart phones like Facebook, whatsapp and the likes²

Globalization brought about by hyper technological advancement has become one of the challenges facing mankind in this present age. And some unexpected consequences do follow these advance equipments, some are hard impacts while some are subtle like changes in human behaviors, needs and expectations people have of each other and moral formation of the youths is affected so much here.

Nevertheless, there are some basis for moral formation, ranging from biblical injunctions to the roles of agents of formation (parents, teachers and priest/pastors). We have also African philosophy of education and ethno philosophy {that points to customs, cultures and traditions}. The *raison d'etre* (reason of being) of this write up is to portray the wisdom of the sages/ancients which approves traditions and cultures as one of the basis of moral formation. Before we plunge into deep analysis of the ancient wisdom in question, we first deal with brief clarification or definition of the basic concepts in this work.

Concept Analysis:

Morality/Moral Formation

Morality is thought pertaining to the conduct of human affairs and relations between persons. Hare, in his 'Language of Morals' defined morality as "an active process which is the effort to guide one's conduct by reason, that is, doing what there are justified reasons for doing while giving equal considerations to the interests of all those affected by what one does"³. By morality, we are referring to a set of personal or social standards for good or bad behavior or the principle concerning the distinction between right and wrong or good and bad behavior.

Moral formation: Here we mean the training or education given to children or youths, thus shaping them according to the moral norms or customs of the society. This is obtainable when fundamental moral agents like parents, teachers, pastors /priests through the knowledge of Christian ethics or moral philosophy mould children's and youths' character through some ethical principles. In clearer elucidation of ethics, Peschke, writes:

Ethics {which is also referred to as moral philosophy} is a branch of philosophy that studies morality and prudence. Ethics deals with the rightness and wrongness of human conduct. It judges when man's action is freely, knowingly and deliberately performed. Philosophical ethics or moral philosophy endeavors to mould a person's character and to establish guiding principles for moral life.⁴

So, here we are talking of moulding children's or youth's character and this is moral formation and ethics deals with such, For the word ethics originate from Greek character ethos, which means habit, custom or character.⁵

Youths - Youths are young people between the ages of 10 through 24years. We mean those who are still very young (and some may even be above 24yrs) Youth period is the period between childhood and adulthood. Youths are trained formally in the school and informally at home, religious centers, and non-formally in some entrepreneurial skill acquisition centers and in other seminar/conference squares, halls and centers. They are of the greatest percentage in Nigerian population.

Nigeria - The most populous country in Africa and it is located at the western coast of Africa. It is bordered to the north by Niger, to the east by Chad and Cameroon, to the South by the Gulf of Guinea of Atlantic Ocean, and to the West by Benin Republic. Nigeria came into being in 1914, through the amalgamation of British Northern and Southern protectorates by Fredrick Lugard. Nigeria has over 250 ethnic groups lumped together without consideration of the aftermath. Hausa, Igbo, and Yoruba are the major tribes and we have other prominent tribes like: Fulani, Ibibio, Efik and the likes. Almost since her Independence in 1960, bad leadership and corruption have been its greatest challenges to development till date.

Philosophy

The word philosophy is a household word in the mouth of most people who employ it in one way or the other to express an attitude, worldview or even principles chosen to govern life. In this sense then, one often hears another say “my philosophy of life”, “the philosophy guiding my actions” and so on. Again, philosophy is looked at as mere theoretical discipline, which has no bearing in reality. Philosophy is seen as a somewhat complex intellectual endeavor such that it is even difficult for philosophers to unanimously agree on its definition. Thus, Karl Jaspers holds that what philosophy is and how much it is worth are matters of controversy. One may accept it to yield extra ordinary revelations or one may view it with indifference as a thinking in the void or one may look upon it with awe as many endeavors of exceptional men or despise it as superfluous brooding of dreamer. One may take the attitude that it is the concern of all men and hence must be basically simple and intelligible or one may think of it as hopelessly difficult.

However, there are common grounds among philosophers pertaining to the etymology of the word ‘philosophy’ as one may see in many philosophical texts. Martin Heidegger says that “philosophy speaks Greek”⁶. Etymologically, the word “philosophy” comes from two Greek words joined together: “philos” and “Sophia”. *philein-* to love, *philos-* loving, *philia-* love, *sophos-*wise, *Sophia-*wisdom. Hence, we can say, “*philosophia esti philia tes Sophias*” - “philosophy is love of wisdom”.

A philosopher is a lover of wisdom, a person strongly desirous of wisdom. Wisdom here begins with wonder that is, astonishment. This kind of wonder is not ordinary wonder but of deep curiosity. An embracing wonder, that is, wonder about things in totality and not in bits by bits. As Plato would say, “It is through wonder that those who began philosophy started off”. Also, in *Theatetus* 860, 155d “The sense of wonder is the mark of a philosopher”⁷. Philosophers wonder about things through reflective thinking. They wonder about things through their ultimate causes or from their fundamental point of view. Hence, the scholastics defined philosophy as “*Scientia rerum per ultimas causas*” which means “Science of everything through their ultimate causes”, based on the light of reason.

Divisions of Philosophy: Divisions or branches of philosophy revolve around certain basic issues or problems in philosophy. Major divisions or branches of philosophy include:

Metaphysics (Ontology) - This studies reality as such, that is, in its most comprehensive scope and fundamental principles. It investigates being qua being and all that which belong to being as being. It is called ontology in so far as it is a discourse on being toward an ultimate unified report of reality in globe. Aristotle called Metaphysics, first Philosophy as it concerns in some sense with the most fundamental or at the highest level of generality. He also called it the science of being qua being, science of God or Divine/Theological science and the science of a substance.

Epistemology (Gnoseology) - From is from Greek 'episteme' meaning knowledge and 'logos' meaning science or study. It is the science of the validity or truth-value of human knowledge. It studies the source, nature and origin of knowledge, that is to say. It deals with the problem of knowledge. Its other name is Gnoseology. It is a philosophical study of knowledge. It is the study of problems, question, nature or source, validity and task of human knowledge. It differentiates knowledge from opinion or doxa, from belief, probability and certainty, perception, memory, universals, reality and truth. It examines the different degree between certainty and probability, between knowing and believing.

Logic - Logic is a science of correct or sound reasoning. Aristotle defined it as the instrument (organon) of analysis of human thought as it thinks about reality. Irving Copi defined it as " the study of the methods and principles used to distinguish good (correct) from bad (incorrect) reasoning".⁸ Logic aims at correct reasoning, avoidance of error, fallacies, clarity of expression, helps in decision making, good definition, Analysis and prediction of events. Improves professional efficiency and helps in evaluation of lengthy arguments. We have inductive and deductive reasoning. Types of Logic are: Traditional or Aristotelian logic, Symbolic or mathematical or propositional or philosophical logic.

Axiology - From Greek 'Axia' meaning value or worthiness and 'Logos', meaning study or theory. It is the science of value. It deals with the value of things. It is subdivided into Ethics and Aesthetics. Ethics we have already defined above. It deals with human acts. It deals with the rightness and wrongness of human behavior. While Aesthetics deals with the nature of beauty, arts and taste and with the creation and appreciation of beauty. It is the study of sensory emotional values, sometimes called judgments of sentiment and taste. Scholars defined it as critical reflection on art, culture and nature

We have other minor branches of Philosophy like social and political Philosophy, and applied Philosophy like philosophy of Religion, Chemistry, Mathematics, Physics, Development, Money, Sports and the likes.

Socrates defined philosophy to be academic subject that exercises reason and logic in attempt to understand reality and answer fundamental questions about knowledge, life, morality, virtue and human nature. Aristotle defined philosophy saying that philosophy is the science of the universal essences of that which existed. Plato defines philosophy as the science of ideas. Marilyn Adams defines philosophy as thinking really hard about the most important questions and trying to bring analytic clarity both to the questions and the answers.

Sage/Sagacity/Philosophic Sagacity

Sages

A sage in classical philosophy is someone who has attained wisdom. The term has also been used interchangeably with a good person and virtuous person. In the Theaetetus, Plato defines the sage as one who becomes “righteous and holy and wise”⁹ Aristotle in Protrepticus asked “what more accurate stand or measure of good things do we have than the sage.”¹⁰ Among the earliest accounts of the sage begin with Empedocles, Sphairos. A sage is one who lives according to an ideal which transcends the everyday. In Plato’s symposium, Socrates differentiating a philosopher and a sage holds that a sage has what the philosopher seeks. In his analysis of the concepts of love, he holds that the philosopher does not have the wisdom sought while the sage does not like to seek wisdom, for it is already possessed. Socrates explains the two categories of persons who do not partake in philosophy

1. Gods and sages because they are wise.
2. Senseless people because they think they are wise.

The philosopher he holds is seen in between these two groups. He is not wise but possesses self-awareness.

Sagacity, according to Cambridge dictionary is “the quality of having or showing understanding and the ability to make a good judgment”¹¹. While sagacious means “having or showing understanding and the ability to make good judgments”¹²

The term sagacity entered English from Latin through French, suggests “quickness of perception”, “soundness in judgment” and “foresightedness”. It pictures a mind that can cut through a situation’s unimportant fluff or

misdirecting false flags to grasps the essentials of a problem's situation. This is important for a Christian because Satan has filled the world with his clever deceptions. A Christian must understand that the wise solution in life is always to submit humbly to God in faith. We are to do this despite the twisted reasoning the devil can inject into our minds from a multitude of experiences in this Satan devised worldly system. This is a good advice as far as moral formation of the youths is concerned.

Philosophic Sagacity - We first define African Philosophy before plunging into this Philosophic sagacity which is one of the currents in African Philosophy. However, sagacity is applicable to other disciplines.

African Philosophy - African philosophy can be formally be defined as a critical thinking by Africans on their experiences of reality. It can also be defined as the way in which African people of the past and present make sense of their destiny and of the world in which they live.

Philosophic Sagacity/Philosophic Thinking

This is a sort of individualistic version of ethno-philosophy that treats the beliefs of certain special members of a community. The premise here is that although most societies demand some degree of conformity of beliefs and behavior from their members, a certain few of those members reach a particularly high level of knowledge and understanding of their cultures world views, such people are sages. In some cases, the sages go beyond mere knowledge and understanding to reflection and questioning. This becomes the targets of philosophic sagacity.

However, not all these reflection and questioning is philosophical. But if African philosophy is to be defined only in terms of philosophic sagacity, then their thoughts and beliefs couldn't be African philosophy, for they didn't record them down.

Oruka's Philosophic Sagacity

Philosophic sagacity is one of the currents in African philosophy. Identification of such current in African philosophy (especially by Kenyan Philosopher, Henry Odera Oruka) was to introduce the issue of research about sagacious and philosophical thinking of the indigenous native Africans whose lives are rooted in the cultural milieu of traditional Africa.¹³ It is an attempt to preserve knowledge of the indigenous thinkers in the traditional African community. Sage

philosophy is based on the belief that there are traditional philosophical sages with independent and critically arrived at knowledge of fundamental moral and metaphysical questions which are of assistance to the folk. It can also serve as a raw material for technical philosophical reflections.

We still go a little further to understand sage philosophy in line with Oruka. He holds that since folk philosophy, which is the basic raw data for the philosophical sage is in its own right a reflection of the lived experiences of the folk, it follows that technical philosophy is second order in a double sense. First, it is a critical reflection of the professional philosopher on the reflections of the philosophical sage. Second, since philosophical sage is also reflecting on the reflections of the folk sage, technical philosophy is indirectly a critical reflection on the folk sage's reflection on live experience. Thus he writes:

a person is a sage in the philosophical sense only to the extent that he is concerned with the fundamental, ethical and empirical issues and questions relevant to the society and his ability to offer insightful solution to some of these issues¹⁴

He continues:

Sage philosophy is the expressed thoughts of wise men and women in a given community and is a way of thinking and fluctuates between popular wisdom (well-known communal maxims, aphorism and general common sense truths) and didactic wisdom. An expounded wisdom and a rational thought of some given individual within a community.¹⁵

Sage philosophy deliberately looks for individual sages whose views diverge from one another and from the communal view and then shows this as an example of genuine philosophical thinking.

Sage philosophy is the expressed thoughts of wise men and women in a given community. It is from here that we affirm that these expressed thoughts of wise men and women in a given community usually form the bases of moral formation of that community or tribe.

Sage Philosophy and Moral Formation

Sage Philosophy (and Philosophers)

A sage is a wise or holy figure, often an older man who possesses insight or understanding beyond that of ordinary people. In myths and legends, sages

serve as guardians of special knowledge, helpers or advisers to heroes, and examples of wisdom, virtue and goodness. Many mythical sages live in deep forests, on mountaintops or in other places that are withdrawn from the world. Some are divine beings or demi-gods. In Hindu religion and mythology, wise and powerful sages are called Rishis. The constellation of the great Bear or Big Dipper in the right sky is said to consist of the seven greatest Rishis. Other sages appear in the Hindu epics. According to tradition, a sage named Vyasa, who lived in the forest and caves around 1500 BC, wrote the epic: the mahabharata.

Other cultures also have legendary sages in groups of seven which is considered a sacred or lucky number in many traditions. In China, the seven sages of the Bamboo Groove were poets and scholars who abandoned court life for a country retreat. The seven sages of Greece were men noted in the ancient Mediterranean world for their wisdom. Among them were a scientist, a lawmaker and several patrons of the arts.

Some legendary sages such as King Solomon of ancient Israel became known for their teaching and wise decisions. Solomon's most famous judgment involved two women both claiming to be the mother of the same baby. Solomon declared that he will settle the dispute by cutting the child in two so that each woman could have half. When one woman offered to give up her claim to spare the child, Solomon knew she was the true mother.

Biblical Sages (Hebrew Sages)

Jewish scholars and biblical interpreters often translate Hebrew hakhamin (singular - hakham) as the wise. The sages were active leaders and teachers of the Jewish religion from the beginning of the second temple period until the Arabian conquest of the East.

The prophets, priests and the wise men or sages were three distinct classes of religious teachers recognized by the people in the olden days. Among these three, the sages were more prominent or well known. They were neither committed with any sanctuaries nor were they public sermon preachers and wrote no history as well but privately they appealed to the nation through the consciences and wills of individuals. By conscience, we mean that "moral faculty which tells people subjectively what is good and evil and which manifests their moral obligation to them"¹⁶ These saying were everywhere and cry out like travelling salesmen who attracts custom by boasting of the quality of his wares.

Thus portraying the height of the teaching on wisdom: the book of Proverbs writes:

Is it not wisdom calling? Is it not understanding raising her voice? On the heights overlooking the road, at the crossways, she takes her stand, by the gates, at the entrance of the city, at the entrance to the city, on the access-roads, she cries out, I am calling to you all people, my words are addressed to all humanity. Simpletons, learn how to behave, fools, come to your senses. Listen, I have something important to tell you, when I speak, my words are right. My mouth proclaims the truth, for evil is abhorrent to my lips. All the words from my mouth is upright, nothing false there, nothing crooked, everything plain, if you can understand, straight, if you have acquired knowledge. Accept my discipline rather than silver, and knowledge of me in preference to finest gold. For wisdom is more precious than jewels, and nothing else is so worthy of desire.¹⁷

The old testament portrays that the biblical sages of that time were not just philosophers but seek knowledge for knowledge sake but in their counseling they tried to advise the inexperienced, the foolish through their ethical and religious teaching so as to line the fullest and best lines and successfully attain the worth ends. In their teachings, one sees the practical application of the prophetic teachings to daily life challenges through worthy principles and ideals of living: preparing the chosen people [Israel] for the advent of messiah. Moral formation of our present generation youths must be aimed to attain the same worthy end. The worthy instructions of the Hebrew sages are seen in the wisdom literatures; Proverbs, Psalms, Songs of songs, Ecclesiastes, Job and in the book of wisdom itself. God in other books like Tobit is portrayed as a sage owing to his advices. However, King Solomon was portrayed as the original sage in the book of Kings.

Sagacity: The Bases for Value System Re-orientation and Ethical Sanitization.

Elucidating on our Nigerian value system, one sees that Nigerian value system has been changed and this continues owing to lack and un- acceptance or imbibing of moral formation among our youths. Commenting on change of our value system, I.C Uzundu writes:

Ethical challenges arising from the use of certain technological advancements in our country like Bank Automated Teller Machine (ATM) cards, Point of Sale (POS) and other internet and yahoo fraudsters can be

reduced with the change of Nigerian value system. Most Nigerian citizens are self-centered and corrupt, lack of self-discipline, both as individuals and as a society, are a major setback to the country. Others includes corruption which is the decline in moral or ethical values...¹⁸

Judging by what we see through the media, Whatsapp and Facebook and the likes, we are almost getting into moral anarchy. Again, there is much recognition and esteem to riches and intellect and conceptual debasement of leadership itself. With all these evils in the society, recourse should be made to the wisdom of the sages, both Philosophical, and Biblical sages. And as they are basis of moral formation, their wisdom or wise sayings advocate for urgent ethical sanitization and re-orientation of Nigeria value system. We need to hold esteem, the value of hard work and inculcate it to our youths, for as Franc-Fanon said that work over and above everything else defines the essence of man as well as the existence of man. With this, the issue of internet and yahoo fraudsters can be reduced. The ancient sages really stressed on the value of respect for elders/superiors, for Africans are known for this, others include the value of self-discipline, respect for life and indeed the value of truth, for truth is a scarce commodity nowadays.

Education

Socratic ethical maxim “man know thyself” was made when he saw how some of his contemporaries and fellow compatriots were rushing and scrambling for material wealth with less ethical value, thus, the need of moral formation of our youths. Philosophical sages as well as biblical sages form the basis of this formation through their sagacity or wisdom. Education of the Nigerian youths will help them to realize themselves, especially through effective reflection on the youths themselves and on the problems of the youths. It is here that philosophical sages, especially moral philosophers and as well as political philosophers can be of good or enormous help. These philosophical sages through African philosophy of education will surely offer discourse to address the African continent’s many problems and which is also African youths’ problem. Writing on the need of African philosophy of education as what is needed to address the problem in African continent. An author writes: “An African philosophy of education offers a discourse to address the continent’s many problems. These include famine, hunger, poverty, abuse, violence and exclusion of other.”¹⁹ One other problem mentioned is military dictatorship in Africa as coercion and control are the order of the day in Africa. Even in Nigeria since 2015 till date democratic regime is not democratic but more of autocratic,

insurgency on the rise with kidnapping and banditry by Fulani headsmen and the regime is mostly embedded with corruption, which kills entrepreneurship and one sees professionalism been killed as well as they prefer to negotiate and pays bandits without good negotiation with professors and lecturers of schools and universities.

Evaluation

Thus, we have tried to elucidate on philosophy and sage philosophy\philosophies and biblical sages as the basis for moral formation. It is through their wise reflective thoughts that the contents of moral and religious education of our youths are drawn. And then through the works of fundamental agents of moral formation the result is seen in the behaviors of our youths. And we have also narrated the importance of education as far as this moral formation is concerned. For it is in the process of education of our youths that this transformation or change in character takes place. It is not a single change, but it includes both mental (or mind) transformation, social, religious and the likes. It is an integral change that involves the whole man. During this process, the reflections of the sages upon which the culture, customs and traditions of the society were built are incarnated on the youths by moral agents of formation and thus the name - moral formation. In this educational process, the youths are formed, informed and reformed. It is the wisdom of the sages that forms, informs and reforms the youths. The parents, teachers and pastors\priests are just the efficient causes or the agents through which the sagacious teaching or the wisdom of the sages reaches the youths. They are just the secondary cause of the change, while the primary cause is the wisdom of the sages from which the content development of teachers or priests\pastors was drawn.

This moral formation of the youths through the wisdom of the sages could be called in the words of Panteleon Iroegbu "en-wisdomization" which for him does the work of Nkuzi (knock aright)²⁰ Not minding he was talking of hyper technological advancement, but is applicable to youth's moral formation. Here education plays an important role. At the mention of education, one also talks of sagacity (or wisdom) communicated through education. Finally, if we are to understand this education in question, one has to go to its etymological meaning, from the Latin verb root: *duco, ducere, duxi, ductum*, meaning to lead or to draw.

Thus, analyzing from the above, one sees that the wisdom of the sages when inculcated through the agents of formation will lead our Nigerian youths out of ignorance, immorality, corruption, injustice, bad leadership, kidnapping, banditry and the likes and finally lead them into cultivation of African values, like the value of hard work, truth telling, protection of life, family hood, communal or communitarian living or communalism.

Conclusion

As far as moral formation and enhancing of positive attitudes among our Nigerian youths are concerned, we call for intensification on the part of (moral) philosophers and sages, as well as on the fundamental agents of moral formation {parents, teachers and priests, sisters, pastors} in their awareness on ethical values and authentic or genuine human formation and development “for mankind or man is a moral agent being guided or defined mostly by conscience and not intelligence or reason alone”²¹ Not minding the bad influence of peer groups among the youths, is assumed that when many of our Nigerian youths are morally formed, re-formed and informed, they will automatically exhibit positive influences among their peers as they are not only leaders of tomorrow, but, as they are beginning to lead, they are as well, leaders of today or nowadays.

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