

**MONEY RITUAL ADVERTISING ON  
SOCIAL MEDIA (FACEBOOK) AND ITS  
IMPLICATIONS ON GET RICH QUICK  
SYNDROME AMONG THE YOUTH IN  
ILORIN KWARA STATE**

**BY**

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OF HIGHER NATIONAL DIPLOMA IN MASS COMMUNICATION**

**MAY, 2025**

## **CERTIFICATION**

This is to certify that this research work has been read and approved as meeting the requirement for the award of Higher National Diploma (HND) Mass Communication Department, Institute of Information and Communication Technology, Kwara State Polytechnic, Ilorin.

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## **DEDICATION**

This research work is dedicated to Almighty Allah, the Giver of knowledge my parents, Mr and Mrs Omotosho , my supervisor, Mr Ibrahim Fatiu Temitope Olohunbebe and to those who ignore their selfish interest to work for the success and interest of the less privilege people.

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## ***ABSTRACT***

*The advent of Social media particularly the facebook platform has enhanced the way individuals interact with each other. It is a platform where individuals especially the youths showcase themselves in order to draw admiration and attention to their lives and it is equally an avenue where entrepreneurs ply their goods and services to get patronage. The Get- rich- quick syndrome that is prevalent amongst Nigerian youths today has led many youths to seek for wealth and validation through engaging in money rituals. Research has shown that many youths especially University undergraduate students engage in anti-social behaviours like cybercrime and blood rituals to make quick money in order to imitate their rich peers. Most of these money making rituals are advertised through facebook videos by native doctors and spiritualists who make claims of its efficacy and popular among them is the money ritual charm. This study therefore seeks to find out the awareness and believability of the efficacy claims of the oke-ite money ritual by ilorin youths using ilorin metropolis youth as the study population. Anchored on the Technological Determinism theory, the study employs the Survey method for the research design and the Questionnaire as the instrument for data collection. Findings indicate that most ilorin youths are aware of the facebook videos of the efficacy claims on the money ritual by spiritualists and native doctors and believe in its efficacy while some believe that such rituals can only be effective for a short period of time as it comes with its attendant problems. The study therefore recommends amongst others the need for relevant stakeholders to create awareness especially through the facebook platforms on the dangers of engaging in money rituals by the youths and emphasize on the need for parents and the society at large to question their children and wards whenever they acquire sudden wealth.*

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## **CHAPTER ONE**

### **INTRODUCTION**

#### **1.1 BACKGROUND TO THE STUDY**

Social media platforms like Instagram have been gaining immense popularity over the years. They have become a go-to platform for people to connect, share content, and even promote products and services. Instagram, in particular, has a visually appealing format that allows users to showcase their lives, interests, and businesses through photos and videos. It has a massive user base, especially among young people, making it an attractive platform for advertisers to reach their target audience. With its features like Instagram Stories, Explore page, and influencer collaborations, businesses have found a powerful tool for advertising and promoting their products and services. They can create visually captivating content, engage with their audience through comments and direct messages, and even run targeted ad campaigns to reach specific demographics. The ease of use and accessibility of Instagram have made it a popular medium for advertising various products and services. It provides businesses with an opportunity to reach a wide audience, increase brand visibility, and drive sales. It's important to note that with the rise of advertising on Instagram, there has also been an increase in misleading or unethical practices, such as the promotion of money rituals. This is where your research comes in to explore the implications of such advertising on young people and their perception of wealth accumulation (Shilo, 2014)

The trend of money ritual advertising on Instagram is definitely concerning. It refers to the promotion of rituals or practices that claim to bring quick wealth or success, often through supernatural or mystical means. These types of advertisements can have a significant impact on young people, as they are more susceptible to influence and may be drawn to the idea of fast and easy wealth. They may see these ads as a solution to



their financial struggles or as a shortcut to success. The potential impact on youths can be quite worrisome. It may lead them to develop unrealistic expectations about wealth and success, neglecting the importance of hard work, education, and ethical means of achieving their goals. It can also contribute to a mindset of instant gratification, where they seek immediate results without considering the consequences (Simon, 2019)

In addition, these money ritual advertisements can exploit vulnerable individuals who may be desperate for financial stability. They may fall victim to scams or fraudulent schemes, causing financial and emotional harm. It's crucial to address this alarming trend and raise awareness about the potential dangers and ethical implications associated with such advertising. Education and promoting positive values of hard work, integrity, and responsible financial management are essential in guiding young people towards a more balanced and sustainable path to success. The implication of money ritual advertising on Instagram on the "Get rich" syndrome among youths is quite concerning. When young people are exposed to these types of advertisements, it can fuel their desire for quick and easy wealth. These ads can contribute to the development of the "Get rich" syndrome, where young people become fixated on finding shortcuts to wealth without considering the consequences or putting in the necessary effort. They may start believing that rituals or supernatural means are the key to instant riches, neglecting the importance of hard work, education, and ethical means of achieving success. The danger lies in the fact that these advertisements prey on vulnerable individuals who may be desperate for financial stability. Young people may fall victim to scams or fraudulent schemes, leading to financial loss and emotional distress. It can also create a mindset of instant gratification, where they expect immediate wealth without considering the long-term consequences or the value of hard work (Adewole, 2020)

To combat the implications of money ritual advertising, it's important to raise awareness about the dangers and ethical implications associated with such practices. Encouraging young people to focus on personal growth, education, and responsible financial management is key. By promoting a balanced perspective on wealth and

success, we can help them develop a more realistic and sustainable approach to achieving their goals (Ruth, 2015).

## **1.2 STATEMENT OF THE PROBLEM**

The advertising of money rituals on Facebook is having a negative impact on the "Get rich" syndrome among youths. This means that young people are being influenced by these ads and are developing unrealistic expectations and a desire for quick wealth through supernatural means. The problem lies in the fact that these advertisements promote a dangerous and unethical mindset. Instead of focusing on hard work, education, and ethical means of achieving success, young people are being lured into believing that rituals or supernatural practices are the shortcut to wealth. This can lead to several implications, such as financial loss, engagement in illegal activities, and a neglect of important life skills and values. It can also create a sense of entitlement and dissatisfaction when instant wealth is not achieved. To address this problem, it's crucial to raise awareness about the dangers and ethical implications of money rituals. Educational campaigns, mentorship programs, and promoting positive role models who have achieved success through hard work and ethical means can help steer young people away from the "Get rich" syndrome.

## **1.3 AIMS AND OBJECTIVES OF THE STUDY**

The main goal of this study is to understand the impact of money ritual advertising on Instagram and its influence on the "Get rich" syndrome among youths. Here are the specific aims and objectives:

1. To find out the level of awareness of the money ritual by youth on Facebook.
2. To ascertain the level of exposure of the youth to money ritual efficacy claim videos content on facebook.

3. To determine the youth level of believability of the money ritual efficacy claims made on facebook by its promoters.
4. To identify the potential consequences and risks associated with engaging in money rituals.

#### **1.4 RESEARCH QUESTIONS**

1. What is the level of awareness of the oke-ite money ritual by youths on Facebook?
2. What is the level of exposure of the youths to money ritual efficacy claim videos on facebook?
3. Do the youths actually believe the efficacy claim videos of the money ritual made on facebook by its promoters?
4. What are the potential consequences and risks associated with engaging in money rituals?

#### **1.5 SIGNIFICANCE OF THE STUDY**

- 1. Understanding the Influence:** By investigating the impact of money ritual advertising on the "Get rich" syndrome among youths, we can gain insights into how these advertisements shape young people's aspirations, beliefs, and behaviors. This knowledge is crucial for developing effective interventions and educational programs to counteract the negative influence.
- 2. Ethical Considerations:** Money rituals often involve illegal and unethical practices. By shedding light on the consequences and risks associated with engaging in such activities, we can raise awareness and discourage young people from pursuing these

harmful practices. Promoting ethical means of wealth creation is essential for the well-being and integrity of society.

3. **Empowering Youth:** Through this study, we can empower young people by providing them with accurate information and realistic perspectives on wealth creation. By highlighting positive role models who have achieved success through hard work and ethical means, we can inspire and guide young individuals towards more sustainable paths to success.
4. **Policy Implications:** The findings of this study can inform policymakers and regulatory bodies about the need for stricter regulations on money ritual advertising. It can also contribute to the development of guidelines and policies that protect vulnerable individuals, especially young people, from falling prey to deceptive practices.
5. **Social Impact:** Ultimately, this research aims to contribute to the overall well-being and development of society. By discouraging the "Get rich" syndrome and promoting values such as hard work, education, and ethical behavior, we can foster a more balanced and sustainable approach to personal and societal growth.

## 1.6 SCOPE OF THE STUDY

The study which investigates money ritual advertising on Facebook and its implication on 'Get rich' syndrome among the youths. The study shall be narrowed in scope to the Ilorin metropolis kwara state polytechnic Ilorin.

## 1.7 DEFINITION OF TERMS

1. **Money Rituals:** Money rituals refer to practices or rituals that are believed to bring about wealth, prosperity, or financial gain through supernatural or occult means. These rituals often involve the use of charms, sacrifices, or other mystical practices.
2. **"Get rich" Syndrome:** The "Get rich" syndrome refers to a mindset or belief system characterized by an intense desire to acquire wealth quickly and by any means

necessary. It often involves a focus on material possessions and a disregard for ethical or legal considerations in the pursuit of wealth.

3. **Advertising:** Advertising refers to the promotion of products, services, or ideas through various mediums, such as social media, television, print media, or online platforms. It involves creating persuasive messages to attract and influence the target audience.
4. **Influencer Marketing:** Influencer marketing is a form of advertising where individuals with a significant online following, known as influencers, promote products or services to their audience. They often collaborate with brands to endorse products through social media platforms.
5. **Ethical Means of Wealth Creation:** Ethical means of wealth creation refer to methods and practices that are legal, moral, and socially responsible. These include education, hard work, entrepreneurship, innovation, and adherence to ethical business practices.

## **CHAPTER TWO**

### **LITERATURE REVIEW**

#### **2.1 CONCEPTUAL FRAMEWORK**

##### **2.1.1 HISTORY OF RITUAL PRACTICE IN NIGERIA**

Nevertheless, It is worthy to note that ritual–related killings are not novel in Nigeria. The history dates back to the precolonial era which had many communities present human and animal parts and souls for ritual sacrifices to the deities (Moore and Sanders, 2003). Awolalu (1979) stated that criminal offenders, persons who committed abominable acts such as incest and persons who defied the instruction of the gods and leaders were the victims during this period. There were also times communities turned to human sacrifice in times of misfortunes. This practice was criminalized and exterminated in Nigeria, and there were no occurrences of such practices reported anywhere in the country in the last few decades (Oyewole, 2016).

According to Usman (2017) African communities have presented ritual sacrifice to their deities, which sometimes included human sacrifice. The kind of victim for ritual sacrifice vary from one case to another, depending on the aim of the sacrifice and the community. Again, choice of victims for ritual sacrifice defers from one community to another (Salihu et al., 2019). In some communities, a breaker of the law of curfew announced for ritual order turns out to be the victim for such Ritual and which is why strangers mainly fall victim of ritual sacrifice, considering that they are not aware of such curfew announced for the ritual order. As a result, guards that discharge such ritual order will apprehend the victim. (Akinyemi, 2017). Again, in certain communities, the killing of slaves was another kind of ritual sacrifice.

Ayegboyin (2009) discovered that human sacrifice was the topmost and costliest ritual sacrifice that the community turned to, especially in times of national disaster, to appease certain deities and cleanse the community. Adefila and Opeola (1998) equally observed that the Yoruba of south-western Nigeria, engaged in a ritual tradition that involved using human beings, mainly slaves for sacrifice prior to any military undertaking in the course of the Yoruba political war Between the 11th and 19th centuries. Ayegboyin (2009) opines that making use of human beings for rituals was not as a result of lack of respect for the sanctity of human life but a distinctive philosophy of life that it is preferable to sacrifice human life for the community's good than for the downfall of the community. Nevertheless, there has never been a widespread acceptance of human sacrifice in Africa and there are some circumstances where this form of ritual has been presented to the divinities in a debased form of African religion (Ashanti 2009). The custom of human sacrifice, magical powers, juju, and witchcraft, were outlawed under colonialism across the African continent (Nkrumah, 2018). These infamous practices have also been outlawed in the Nigerian penal code since 1916 as a step to collaborate with the colonial masters to establish a successful economic, social and political order in Africa (Ebhomielen, 2016).

Nevertheless, as the yearning for extraordinary wealth and protection maintenance heightened among those in business and other economic elites, together with some other individuals who desire for advancement in their affluence, private ritual is established at the expense of general community ritual (Falae, 2018). This development is strengthened with the increase of private ritualist experts and professionals with the mastery of using humans or human body parts for money ritual (Olokungboye et al., 2021). Nonetheless, the increase in the practice of taking peoples' lives for money ritual sacrifices in Nigeria is common in recent times (Usman, 2017). The basis for this escalation remain obscure. This might be as a result of a dearth in academic research and probably lack of varying opinions among divergent scholars on this circumstance. Melvin & Ayotunde (2011) is of the view that some

professionals are of the opinion that the unsavory socioeconomic situation which showcases the extent of poverty and unemployment in Nigeria is an underlying factor while Adagbada (2014) asserts that the culture of unending quests for material wealth, fame and power, among Nigerians and the popular beliefs that ritual sacrifices particularly those that entail using human body parts induce fortunes that have heightened money ritual-related killings in Nigerian communities (Jegede, 2014; Okeshola & Adeta, 2013).

In Nigeria, Akinyemi (2017) states that money rituals are classified into three forms. The first classification entails the use of human body parts such as the head, eyes, tongue, genitals and heart as sacred representations and commodities for ritual sacrifices. The second classification entails using wild animals merged with roots and herbs for ritual sacrifices, while the third classification entails using charms and amulets, as well as chants of phrases and prayers that are expected to bring fortune to the individual who uses them. The first classification is popularly believed to be more potent, dependable, and enduring than the other two; Hence, many people involved in money rituals go for it (Falae, 2018). Persons who are interested in rituals and are captivated by it are expected to bring fresh or decomposed human body parts for ritual sacrifices (Akinyemi, 2017). Correspondingly, Brilliant (2015) Usman (2017) and Nkrumah (2018), observed that body parts of persons with special genetic conditions like dwarfism, hunchbacks and albinism are equally perceived to be more potent in money ritual purposes. The ritualists who are otherwise called head hunters usually go hunting for victims at the demand of the herbalists, who carry out the rituals (Oyewole, 2016). The victims' body parts are acquired by either cutting down innocent lives or exhuming dead bodies from their graves and presenting them to the divine deity or spirit to whom the ritual is directed to in exchange for wealth and fortune (Ebhomielen, 2015). Besides, the ritualists also participate in bizarre activities such as engaging in sexual intercourse with corpses and with persons with physical disabilities and mental health disturbances (Usman, 2017). The corpse, for instance, is perceived to be surrounded



by spirits that could be controlled through intercourse and charms to usher in wealth to an individual (Fanusionwu, 2022) . In the same vein, individuals with physical disabilities and mental health challenges are assumed to be possessed by untamed natural forces that could be changed into envoys of fortune (Adagbada, 2014) From the forgoing, this study explains money rituals as a series of spiritual ventures and rites and which are believed to generate fortunes or bring wealth to individuals when conducted. It entails the use of offerings of human and animal body parts, objects, and incantations as the sacrificial elements of the rituals to the divine spirits in exchange for a life of fame and fortune

### **2.1.2 CONCEPTS OF MONEY RITUAL ADVERTISING**

Money ritual advertising involves the promotion of products, services, or ideas that claim to offer supernatural or occult methods of acquiring wealth. These advertisements often target vulnerable individuals who are seeking financial success and may be enticed by the promise of quick and easy riches. These ads can take various forms, including social media posts, online banners, sponsored content, and even direct messages. They often employ persuasive techniques to grab attention and convince people to engage with the advertised offerings. This could include showcasing luxurious lifestyles, testimonials from supposed beneficiaries, or making extravagant claims about the effectiveness of their methods. It's important to note that money ritual advertising preys on people's desires for financial security and success. It plays on their vulnerabilities and can lead them down a dangerous path, both financially and emotionally. The allure of instant wealth through supernatural means can cloud judgment and lead individuals to make irrational decisions. However, it's crucial to approach these advertisements critically and with a healthy dose of skepticism. Many of these claims are unsubstantiated and lack any scientific or logical basis. It's essential to prioritize sound financial planning, hard work, and ethical means of achieving success rather than relying on supernatural or occult practices (Ian, 2022)

### **2.1.3 TACTICS IN ATTRACTING INDIVIDUALS SEEKING QUICK WEALTH**

In money ritual advertising, there are several common tactics used to attract individuals seeking quick wealth. Here are a few examples:

**PROMISES OF INSTANT WEALTH:** Advertisements often make bold claims about the ability to achieve immediate financial success through their methods. They may use phrases like "Become a millionaire overnight" or "Get rich quick" to entice potential customers.

**TESTIMONIALS AND SUCCESS STORIES:** Money ritual ads may include testimonials or success stories from individuals who claim to have achieved extraordinary wealth through the advertised methods. These stories aim to create a sense of credibility and convince others that they too can achieve similar results.

**DISPLAY OF LUXURY ITEMS:** Advertisements may showcase expensive cars, mansions, or other luxurious possessions to create a sense of aspiration and desire. The idea is to make individuals believe that by engaging with the advertised offerings, they can attain this level of wealth and success.

**EMOTIONAL MANIPULATION:** Some ads may try to evoke strong emotions, such as fear of financial insecurity or the desire for a better life. They may present their offerings as the only solution to these emotional needs, making individuals more susceptible to their claims.

**LIMITED-TIME OFFERS:** Money ritual ads often create a sense of urgency by presenting limited-time offers or exclusive opportunities. This tactic aims to push individuals into making impulsive decisions without thoroughly considering the consequences.

#### **2.1.4 CONCEPT OF GET RICH SYNDROME**

The "Get rich" syndrome refers to a mindset or belief system where individuals are obsessed with acquiring wealth quickly and easily, often through unconventional or unethical means. This syndrome is fueled by various factors, including societal pressures, the influence of media, and exposure to money ritual advertising. Many young people, in particular, are susceptible to this syndrome. They may feel the pressure to achieve financial success at a young age, driven by the desire for material possessions, societal status, or the pursuit of a lavish lifestyle. Money ritual advertising, with its promises of instant wealth, can further exacerbate this syndrome by preying on their vulnerabilities and offering seemingly easy solutions. However, it's important to recognize that the "Get rich" syndrome can have negative consequences. It can lead individuals to engage in risky or illegal activities, such as fraud or scams, in their quest for quick wealth. It can also result in financial instability, as the focus on immediate gains may overshadow the importance of long-term financial planning and sustainable success (Lyla, 2020).

To address this issue, it's crucial to promote financial literacy and education among young people. Teaching them about the value of hard work, ethical business practices, and responsible financial management can help counteract the allure of the "Get rich" syndrome. Encouraging realistic goal-setting, patience, and perseverance can also instill a healthier mindset towards wealth accumulation. Additionally, fostering a supportive environment where individuals are celebrated for their achievements beyond material wealth can help shift the focus away from the "Get rich" syndrome. Emphasizing personal growth, community engagement, and the pursuit of meaningful passions can provide alternative paths to fulfillment and success (Michel, 2022).

#### **2.1.5 FACEBOOK AS AN ADVERTISING TOOL FOR MONEY RITUAL AWARENESS**

Marketers and advertisers had previously fraternized with the traditional media of communication (Television, radio and print) to reach their audiences, and to

engage in advertising ‘war’ in competition against themselves (O’Toole, 2000). Nevertheless, this situation is rapidly changing. Current studies show that traditional mass media audiences are speedily tilting towards the new media for information and gratification of specific communication needs (Rudloff & Fray, 2010; O’Toole, 2000). This has shown a conscious shift from the more conventional mainstream media particularly among the younger generation to the new (social) media which they view as a better alternative. In recent times, it is assumed that if one is not on any of the social networking sites, then such a person is not on the Internet. This fact has become accurate for advertisers as well as for consumers.(Ellison, Steinfield & Lampe, 2017) And advertisers and marketers are very mindful of this singular fact. With the Internet advanced into Web 2.0, the new media is currently promoting a two-way online interaction and user-generated content has become the anchor of this advancement (Moore & Sanders, 2003). What has become evident is that social media, particularly facebook, allow users to showcase themselves, create and maintain social connections with others, and put together their own social networks (Ellison, Steinfield, and Lampe 2007, Weinberg 2009; Kaplan and Haenlein 2010; Meerman Scott 2010). The days are long past when the monopoly of content creation was solely in the hands of a few content creators and media distributors. The days have gone when marketers controlled the communication path between consumer and advertiser. The present day model is collective, collaborative, shared and customized (Jegade, 2014). It’s a world in which the consumer is the creator, consumer and distributor of content. There are currently over a billion content creators and hundreds of millions of distributors all vying for recognition in social media, especially the facebook platform (Radloff & Fray,2010).

The increase of affordable and quality technology alongside the popularity of facebook and other social networking sites have forever altered the media landscape. This growing popularity of facebook has also necessitated a paradigmatic shift in the manner advertisers now utilize traditional media to ‘catch’ their target audiences,

directing them to capitalize on communicating with consumers through online social networking sites with a major focus on facebook.(Akinyemi, 2017).Marketers and advertisers had previously fraternized with the traditional media of communication (Television, radio and print) to reach their audiences, and to engage in advertising ‘war’ in competition against themselves (O,Toole, 2000). Nevertheless, this situation is rapidly changing. Current studies show that traditional mass media audiences are speedily tilting towards the new media for information and gratification of specific communication needs (Rudloff & Fray, 2010; O’Toole, 2000). This has shown a conscious shift from the more conventional mainstream media particularly among the younger generation to the new (social) media which they view as a better alternative. In recent times, it is assumed that if one is not on any of the social networking sites, then such a person is not on the Internet.

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affordable and quality technology alongside the popularity of facebook and other social networking sites have forever altered the media landscape. This growing popularity of facebook has also necessitated a paradigmatic shift in the manner advertisers now utilize traditional media to ‘catch’ their target audiences, directing them to capitalize on communicating with consumers through online social networking sites with a major focus on facebook.(Akinyemi, 2017).

The coming of social media platform have empowered and emboldened many vendors that ordinarily would not ply their services through the mainstream media to do so through the facebook platforms. In recent times, marabouts, spiritualists, witch doctors and other promoters of money making ritual techniques have seized the opportunity of the interactiveness and the popularity of facebook to seek for their target audience and woo them into patronizing their services. The rate of poverty and unemployment in Nigeria has placed the youths in a gullible position where they easily fall victims to certain information and advertisement seen on facebook. The quest to get rich quick has further placed these youths at the mercy of these vendors who introduce them to these money ritual techniques and try to convince them on their efficacy claims. Upon investigation, it has proven that most youths caught engaging in money rituals swore that they got the idea on facebook as most of the promoters of money rituals have their facebook pages where they disseminate information concerning the particular money ritual technique they are advertising and making its efficacy claims to anyone who cares to listen.(Daily News Reporters, 2022). It is no doubt that the facebook platform has the highest number of users more than other social media platforms with the youths topping the chart of users (Brilliant, 2017). Reason, advertisers of money making ritual techniques utilize this platform to get through to their target audience.

## **2.1.6 NEGATIVE CONSEQUENCES OF THE GET RICH SYNDROME**

**FINANCIAL INSTABILITY:** The focus on quick wealth can lead to poor financial decision-making and lack of long-term planning. This can result in financial instability and difficulty in sustaining wealth.

**RISKY BEHAVIOR:** The pursuit of fast riches can push individuals to engage in risky or illegal activities, such as fraud, theft, or participating in scams. This not only puts them at legal risk but also harms others.

**EMOTIONAL TOLL:** Constantly chasing after wealth without considering other aspects of life can take a toll on mental and emotional well-being. It can lead to stress, anxiety, and a lack of fulfillment.

**STRAINED RELATIONSHIPS:** The obsession with wealth can strain relationships with family and friends. Prioritizing money over personal connections can lead to isolation and a loss of meaningful connections.

**LACK OF PERSONAL GROWTH:** Focusing solely on material wealth can hinder personal growth and development. It may prevent individuals from pursuing their passions, learning new skills, or engaging in personal growth activities.

## **2.1.7 SCHOLARS PERSPECTIVE ON MONEY RITUAL AND IT'S EFFECT**

### **THE FUNCTIONALIST PERSPECTIVE**

The functionalist perspective argues that crime is an inevitable part of society, and it has a positive function essentially because it suggests that something has gone wrong in the society. Emile Durkheim, a prominent member of this school of thought argues the presence and inevitability of crime in all aspects of social life. That crime is an integral part of all healthy societies. It is inevitable because not every member of the society can be equally committed to the norms, moral ethics and value system of society. This is

because individuals are exposed to different influences and circumstances. As such, they may not all be equally committed to conforming to the norms, moral ethics and value system of the society. Durkheim argues further that the function of punishment is not to stop crime but rather to maintain the strength in the collective bond expressed in the shared norms, moral ethics and value system of society. This view was taken up and developed by Robert K. Merton (1910-2003), another notable member of the school of thought.

According to Robert Merton, society creates crime by setting cultural goals and institutionalized means of achieving these goals through value consensus which all members of the society share in common. Merton argues further that by this, society creates five modes of behavior namely: conformity, innovation, ritualism, retreatism and rebellion. Conformity occurs when people accept both the cultural goals and institutionalized means through value consensus of achieving the goals. Such behaviour forms the bedrock of social order. At the other extreme, rebellion occurs when people accept the cultural goals but reject the institutionalized means of achieving the goals. Like Durkheim, Merton concludes that society itself creates the phenomenon of crime and deviance because since people are placed on different social strata by social class and life chances, to realize the cultural goals through the shared norms, moral ethics, virtues and value consensus of the society, there is the propensity for some people to reject the institutionalized rules of the game and strive to achieve the goal of making money and escaping poverty by other alternative and 'illegitimate' means of crime such as through cyber crime and human ritual. When the rules defining the legitimate means of achieving success are thus broken, the result is a situation which Merton calls 'state of anomie'.

## **THE INTERACTIONIST PERSPECTIVE**

The interactionist perspective explains the aspect of crime which has been largely ignored by the functionalist school of thought. The interactionist perspective focuses on the interaction between the potential criminal and the agencies of social control which



define him or her as 'criminal'. The interactionist perspective also examines the importance and meaning which the various actors bring into how and why certain individuals are defined as "criminals" and the effects of such definition upon their future actions. That the definition of crime is negotiated and formed in the interactions between the "criminal" and the agencies of social control. Thus, the criminality of an act is not necessarily derived from the content of the act but the way people define and react to it. This view was further developed by the labeling theory of the American sociologist, Howard Becker. Becker's labeling theory provides a clear illustration of the phenomenon of crime, crime behavior and how people become criminal.

The labeling theory argues that the society is the creator of crime and it does so by identifying certain act as crime and thus creating a situation for the act to be committed yet society turns round to label those who commit these acts as 'criminals'. That being 'criminal' is a social construct even though their criminal behaviour reveals a fundamental truth about who they really are. Criminals only become criminals when society perceives and defines them as "criminals". Society creates "criminals" by placing recognition on conformity to institutional rule as an ideal and accepted choice of behavior of which any infraction is crime. The criminal is therefore one to whom the label has successfully been applied. A label thus defines 'criminal' as particular kinds of persons. Once labeled, this label becomes an essential part of their identity. This label is an evaluation of their 'persons' and people relate to them based on their labeled identity. Thus the labeled individuals typically find themselves isolated and rejected by people. This prejudice, pushes this stigmatized individual toward other people that are also similarly criminally labeled. Following this, a subculture is formed. The individuals now participate in the subculture as a way of coping with the frustrations arising from the discrimination, rejection and isolation. They find emotional support and acceptance from their peers within the subculture. This subculture then provides the necessary beliefs, values and confidence to rationalize, justify and support their criminal identity because they have been so publicly labeled.

However, since individual concepts are largely derived from the response of others, criminals tend to see themselves in terms of this label. This in turn produces what Howard Becker calls "self-fulfilling prophesy". However, Emile Durkheim (1858-1917) work on deviant behaviour also provides a good illustration of the phenomenon of crime.

Durkheim sees criminals as deviants that are inevitable' because not every member of the society will be equally committed to the collective sentiments, rules, moral and ethical values of the society.

## **THE MARXIST PERSPECTIVE**

The Marxist perspective sees the prevalence of crime from the material basis of society. That capitalism is characterized notably by inequality in wealth and power distribution between the bourgeoisie and the proletariat, and that this inequality is the root cause of crime. The Marxist sees power as largely being held by those who own and control the means of production (the Bourgeoisie who constitute the ruling class). That the capitalist society reflects the relationship between the bourgeoisie and the proletariat, and the definition of crime in general essentially reflects and serves the interests of the ruling class. According to Marxists, laws are not expressions of value consensus but rather a reflection of ruling class ideology and the general commitment to law on the part of members of the society as a whole is an aspect of false class consciousness. A sociologist like Livingston worked on this ideological framework and adopted the concept of 'underclass'. According to him, the 'underclass' is similar to Marx's concept of proletariat. That the underclass experiences material deprivation, inequality, marginalization and social exclusion. His argument is that underclass criminality is the consequence of material deprivation, inequality, marginalization and social exclusion. That is to say, because of material deprivation, unequal access to opportunity, marginalization and social exclusion, there is a greater pressure on the underclass within the social structure to deviate and commit crime.

So far, the theory of crime is not a single and all restricted theory. It has several ideological perspectives that allow wide applications to capture acts such as cyber crimes, human trafficking, pornography, prostitution and ritual killings as crime; immoral and as something strongly disapproved of or which the society finds impossible to tolerate. Since the beginning of the decline of oil boom in Nigeria in the 1980s and '90s and the global economic crunch in the early 2000s, the attendant struggle for survival by Nigerian youths has found vent in crimes like cyber crimes, advanced fee fraud (popularly called 419), prostitution, human trafficking, ritual killings, drug and arms dealings, among others. These crimes are a spontaneous phenomenon and a product of the capitalist culture Nigeria, characterized by existence of exploitation and denial, reinforced by poverty, inequality, marginalization, limited opportunities or life chances, unemployment and social exclusion of the youth perpetrating the criminal acts. In Nigeria, a great importance is attached to success and making money now-a-days but relatively little importance is paid to how the wealth is made. This situation provides a huge tendency to reject the norms, ethics and moral virtue to work hard to make money and wealth legitimately.

In Africa, societal norms, ethics and moral virtue of working hard to make money and wealth are the important part of the socialization process that individuals are exposed to and society frowns strongly at any form of rejection of these norms, ethics and moral virtues.

## **2.2 THEORETICAL FRAMEWORK**

### **2.2.1 THE SOCIAL RESPONSIBILITY THEORY**

The social responsibility theory takes the position that the social media needs to assume both moral and legal responsibilities for all that they publish for the general good of the society (Siebert et al, 1972). This theory creates a platform to make social media reporting truthful, accurate and objective at all times. Credibility is the foundation of this theory, and to be credible, social media practitioners try as much as possible to be socially responsible, transparent, fair and balanced in reporting while respecting the dignity, privacy and rights of all (Schudson, 2001). Under this theory, social media reporting tends to highlight injustices within the community and

enlighten people on their rights and privileges. The predicament with this theory is that as people become more enlightened, the more they push for their rights through whatever means available, including use of violence.

The Social Responsibility theory binds the practitioners to report objectively, truthfully and transparently as an obligation. The highlighted humanitarian crisis following the conflict by social media made the international community to intervene. As a result, this led to ending the conflict. For example, several world personalities, including African eminent personalities, headed by Koffi Annan, the former UN Secretary General, were among prominent personalities who intervened to bring peace in Nigeria. Additionally, the social media Council of Nigeria (MCK) put out advertisements calling on Nigerians to shun violence and keep peace as well as calling journalists to adhere to ethical standards (Mbeke, 2009). These are some of the social media initiatives that could be seen to promote peace under social responsibility theory.

## **2.2.2 THEORY OF TECHNOLOGICAL DETERMINISM THEORY**

This study is anchored on the Technological Determinism theory which was propounded by Marshall McLuhan (1962) states that media technology shapes how we as individuals in a society think, feel, act, and how the society conducts itself as we move from one technological age to another. It explains that when new systems of technology are created, the culture or society is instantly changed to reflect the senses needed to use the new technology. It predicts that with every new system of media technology, society will change and adapt to that technology. There is a simple cause and effect analysis between the introduction of new technology and the changes in society's way of thinking, acting, feeling, or believing. The theory could be proved false if a new technology is invented and nothing changes. Situating this theory to the present study, it shows how the emergence of facebook, a media technology changed the way advertisers marketed their products to their target audience. It was formerly a one-way form of communication and most times services like that of money-making rituals were never advertised openly and brazenly. The facebook platform has enabled witch doctors, marabouts and spiritualists to make the videos of their money making ritual techniques and upload to the viewing pleasure of their target audience thereby getting their attention and interest to this phenomenon. Again, facebook has equally shaped

the way we act, think and feel in the sense that most youths who have dabbled into some questionable vices flaunt their wealth and status on this platform as a way of luring the gullible ones to venture into questionable means in their quest to get rich quick. This was not obtainable before the advent of facebook. One only has to have a face-to-face interaction or hear news of youths who suddenly made it big to get them imtrested in towing the same path.

## **2.3 EMPIRICAL REVIEW**

Several scholars have worked incredibly hard to investigate the causes of the rise in ritual killings, kidnappings, and other vices among young people not just in Nigeria but throughout Sub-Saharan Africa.

Olokungboye, Fapetu, Agbi, Ologun (2021) in their study ‘Upsurge of Money rituals among youths in Nigeria and National security examined the threat of money ritual among youths in Nigeria.They established that the apparent downward trend in socio-economic greediness and quest for material possession, have resulted in the increase of the number of youth utilizing fetish practices to attune with prevailing socio-economic demands. Salihu, Isiaka & Isiaka (2019) in their study “The Growing Phenomenon of Money Ritual-motivated killings in Nigeria: An empirical investigation into the factors responsible” examined how beliefs in magical powers and related sacred activities, particularly those that accept human body parts for ritual sacrifices in exchange for fortunes, alongside poverty, unemployment, and quest for wealth as predictors responsible for the increase in money ritual–related killings in Ilorin Emirate of Kwara State, Nigeria. A total of 1736 respondents were selected using simple random sampling techniques. The instrument employed for data collection was a questionnaire. Furthermore, the information gathered was analyzed using the Statistical Package for Social Sciences. The results showed that the increase in money ritual–related killings in Ilorin Emirate is as a result of the general belief that

ritual sacrifices enhance fortunes, the boundless desire for material wealth among Nigerians, unemployment, and poverty in Nigeria. The paper therefore recommended that there should be public enlightenment in all languages spoken in Nigeria about the dangers in relating individual successes with spiritual influences.

This study is quite similar to the current study in that it focuses on the issue of money rituals with a similar methodology except for the area of study which differs and the measurable variables used. Akinnugbe (2016) in his study *Kidnapping for ritual in Nigeria-The media perspective* examines the threat of kidnapping for ritual in Nigeria. Relying on accessible public data, this study interrogates the phenomenon and its motivation and implication of the media, security, and the efficacy of state responses, and possible ways forward. The found out that the media plays big role in fueling and at that the same time curtailing the incidents of kidnapping for rituals in Nigeria. The study therefore suggested that media stakeholders should seek out ways of engaging and enlightening the public on issues bothering on kidnapping for rituals and ways to put an end to it. Smith (2001) in his study “Ritual killing, 419 and Fast wealth; Inequality and the popular imagination in south eastern Nigeria’ situates an apparently fantastic series of events in Nigeria in a context that makes them meaningful and recognizes their intimate connection to everyday issues of wealth, power, and inequality focusing on popular stories of the occult circulating in the aftermath of a widely publicized case of ritual killing. From the empirical reviews above, the gap in literature is evident which this current study attempted to fill. None of the studies above focused on the oke-ite money making ritual technique and none had its area of study as Anambra state. Again, none of the studies had awareness and believability as their measurable variables and none had undergraduate students as its respondents.

Nigeria is one of the top African nations for human trafficking, according to the United Nations organization for Education, Science, and Culture (UNESCO). Human traffickers participated in this crime around the end of the 20th century to provide people for prostitution, begging, domestic servitude, and other forms of underpaid and exploited

labor. However, human trafficking took on a new facet in the twenty-first century. Girls and young women are enlisted into “baby factories” on the false pretense that they will have safe employment or access to abortions. Thus, they are confined to the so-called baby factories and forced to give birth for sale. Some of the victims are impregnated by men specifically employed for such purposes. Men hired for this reason purposely impregnate some of the victims. Following this, the infants are sold for domestic or international adoptions, rituals, slave labour, or sexual exploitation.

The study on magical beliefs and associated sacred practices undertaken by Habeeb, Monsurat, and Isiaka (2019) offered an explanation in the attempt to better understand this threat. According to the authors, the rise in murders committed for ritualistic purposes in Nigeria’s Ilorin Emirate of Kwara State can be attributed to those who accept human body parts as sacrifices in exchange for good fortune, along with poverty, unemployment, and the desire for wealth. According to the report, the rise in deaths linked to money rituals in the Ilorin Emirate is due to several factors, including the widespread idea that ritual sacrifices improve fortunes, Nigerians’ insatiable desire for material gain, unemployment, and poverty.

Get-Rich-Quick Syndrome and the Incidence of Human Rituals Among South-West Nigerian Youths: A Sociological Analysis of Associated Factors was another study by Enaikele, Adeleke, and Adeoye (2022) that did an explorative and dialectical analysis, probing and opening up the reality of motivated human killings for money ritual among the Yoruba youths, in the course of their struggle for survival and to escape poverty in the face of limited economic opportunities. The study also looked into the variables that might have contributed to these young people’s excessive drive to amass unexpected money and riches. The study came to the conclusion that youths’ current extreme desire to become wealthy quickly is influenced by a number of factors, including unemployment, peer pressure, poor parenting, Nollywood and online videos, economic deprivation, and unequal wealth distribution, which are marked by marginalization, limited opportunities, and social exclusion of the youth who commit crimes. The failure

to consider the potential impact of Facebook on the Get-Rich-Quick Syndrome and Human Rituals killings among Nigerian Youths, which this study intends to analyze, was a significant gap in the literature of some of the empirical studies studied.



## **CHAPTER THREE**

### **RESEARCH METHODOLOGY**

#### **3.0 INTRODUCTION**

This researcher is aimed at the impact of money ritual advertising on Facebook and its influence on the "Get rich" syndrome among youths. For this purpose, a survey research/design method would be used in this research because samples of different populations in the Ilorin metropolis area would be conducted. Survey Researcher/Design is a method of Researching in which researchers are interested in studying certain characteristics, attitudes, motivations, behaviour or opinions of populations which may be large or small without attempting to manipulate any variable (Olawuyi, 2010).

#### **3.1 RESEARCH DESIGN**

To examine the impact of money ritual advertising on Facebook and its influence on the "Get rich" syndrome among youths in Nigeria, this will enable the researcher to discuss findings especially as there are widespread variables. The research design adopted for this study is the survey research method. As the name implies, survey is a research method, which focuses on a representative sample method therefore goes into the field and in the data, selects samples out of the entire population (Nwodu. 2006). The reason for choosing this method is because the survey method aims not only at collections of data but also the discovery of meaning in the data collected so that the facts can be better interpreted, explained and understood.

Rajendar (2009) also defined research design as it communicates the intentions of the researcher, the purpose of the study and its importance, together with a step-by-step plan for conducting the study. Survey design is the process of creating surveys with the goal of receiving maximum insights from survey research. It includes using an online survey tool to design a survey from scratch or using ready-made survey templates. A personalized survey allows us to better understand the intended goal in research.

#### **3.2 POPULATION OF THE STUDY**

Population size in a research context refers to the entire members, groups; objects or elements a researcher is interested in. The population however refers to the numbers of people living in a particular geographical location. The research population refers to the individuals whom the research is directed to (Aremu, 2020).

Moreover, The population for this study however was based on ilorin metropolis residents. The current metro area population of Ilorin in 2024 is **1,064,000**, a **3.3% increase** from 2023.

### **3.3 SAMPLE SIZE AND SAMPLING TECHNIQUE**

Bamidele (2020), as cited in Oloyede & Adejare (2015) defines sampling size as the selection of a part to represent a whole. This means the exact number of respondents which the researcher studies out of the entire population. The sampling size in this study consists of one hundred respondents selected in the Ilorin metropolis which include. Using simple random techniques, One (100) respondents both male and female, who reside in Ilorin metropolitan including villagers, students, civil servants etc. was selected. The simple random sampling was used to select the one hundred (100) respondents from different local governments.

#### **SAMPLING TECHNIQUES**

In the views of Ujo (2003) sampling technique specifying how elements will be drawn from the population. Sampling Technique is the method used by the researcher to select his/her prospective respondents. Simple Random Probability Sampling Technique and Purposive Sampling Technique was used in selecting the respondents for this research work within the population study, thus, every member of the population has an equal chance of being selected for the study. The selection of respondents was done by probability only and no area will be deliberately omitted.

### **3.4 RESEARCH INSTRUMENT**

The type of instrumentation and researcher instrument that was employed in this researcher is the use of a questionnaire because it was a questionnaire that is employed in the research. The questionnaire was administered personally to individuals through goggle form in the Ilorin metropolis. A total of one hundred (100) copies of the questionnaire would be distributed to the respondents.

All the copies of the questionnaire administered was immediately collected from the respondents after completion for the purpose of data analysis. The questionnaire is used for data collection. It would be made up of twenty (20) questions (items) one hundred copies of the questionnaire would be produced and administered for one hundred (100) respondents who live in Ilorin.

### **3.5 VALIDITY AND RELIABILITY OF INSTRUMENT**

The instrument was cross examined by the supervisor, a lecturer in the Department of Mass Communication in Kwara State Polytechnic, Ilorin, Kwara State. The test method was employed by the researchers to determine the reliability of the instrument.

### **3.6 METHOD FOR ADMINISTRATION OF THE INSTRUMENT**

The nature of this study has necessitated the use of questionnaires. The questionnaire method is adopted to elicit information from respondents on the impact of money ritual advertising on Instagram and its influence on the "Get rich" syndrome among youths.

In order to have an unbiased selection of the sample, the study area is based in Ilorin metropolis, Kwara state. One hundred questionnaires was distributed to one hundred (100) respondents that live in the Ilorin metropolis and the questionnaire was collected immediately after the completion.

### **3.7 METHOD OF DATA ANALYSIS**

In analysing the data collected through our questionnaires, simple percentage table and cross tabulation was used in the course of this research and conclusion of the findings will follow. This is one of the most adopted means of data analysis employed by many researchers.

## **CHAPTER FOUR**

## DATA PRESENTATION AND ANALYSIS

### 4.0 INTRODUCTION

This chapter deals with data analysis and interpretation of results. In order to enhance the clear analysis and interpretation of the data in such a form that could synchronize the problem with the research design, statistical techniques and table are employed.

The analysis of this study is based on 100 questionnaires that were duly completed and returned by the respondents. The data analysis is based from the questionnaire which was retrieved on Google drive.

### 4.1 ANALYSIS OF AUDIENCE DEMOGRAPHICS

**TABLE 1: DISTRIBUTION OF RESPONDENTS BY SEX**

Sex	Frequency	Percentage (%)
Male	59	59
Female	41	41
Total	100	100

*Source: Field survey, 2025*

From the table, it can be deduced that the majority of respondents are female with 41%, but the male has 59%. This shows that there are more male than females.

**TABLE 2: DISTRIBUTION OF RESPONDENTS BY AGE**

Age	Frequency	Percentage (%)
20 – 30	68	68
31 – 40	26	26
41 and Above	6	6
Total	100	100

***Source: Field survey, 2025***

From the table above, it shows that 68% of the respondents indicating 68% falls within the age range of 18 to 24, 26 indicating 26% falls within the age range of 25 to 44, while the remaining 6 indicating 6% are either 45-year-old or above.

**TABLE 3: DISTRIBUTION OF RESPONDENTS BY MARITAL STATUS**

Marital Status	Frequency	Percentage (%)
Single	75	75
Married	25	25
Total	100	100

***Source: Field survey, 2025***

It can be observed that most of the respondents are single. It shows that 75 of the respondents representing 75% are single, 25 representing 25% are married

**TABLE 4: DISTRIBUTION OF RESPONDENTS BY EDUCATIONAL QUALIFICATION**

	Frequency	Percentage (%)
ND	42	42
HND	37	37
BSC	21	21
Total	100	100

*Source: Field survey, 2025*

From the table above, it shows that 42 of the respondents representing 42% are ND holder, 37 representing 37% are HND holder, while 21 representing 21% are BSC holder.

**TABLE 5: DISTRIBUTION OF RESPONDENTS BY OCCUPATION**

Marital Status	Frequency	Percentage (%)
Student	70	70
Employed	19	19
Other	11	11
Total	100	100

*Source: Field survey, 2025*

The table above shows that 70 of the respondents representing 70% are student, 19 representing 19% are employed, while the remaining 11 representing 11% chose other.

## 4.2 ANALYSIS OF RESEARCH ITEMS

This section attempt is to examine money ritual advertising on Facebook and its implication on Get-Rich-Quick syndrome among the youths.

**TABLE 6:** The frequency of money ritual advertising on Facebook correlate with an increase in the “get rich quick” mindset among youths?

Response	Frequency	Percentage (%)
Strongly agree	55	55
Agree	41	41
Neutral	2	2
Disagree	1	1
Strongly disagree	1	1
Total	100	100

*Source: Field survey, 2025*

The table above shows that 55 of the respondents representing 55% strongly agree that the frequency of money ritual advertising on Facebook correlate with an increase in the “get rich quick” mindset among youths 41 representing 41% agreed, 2 representing 2% stands neutral, 1 representing 1% disagreed while 1 representing 1% strongly disagree.

**TABLE 7:** Youths are more likely to engage with money ritual advertisements on Facebook compared to other forms of advertising?

Response	Frequency	Percentage (%)
Strongly Agree	17	17
Agree	62	62
Neutral	17	17
Disagree	2	2
Strongly disagree	2	2
Total	100	100

*Source: Field survey, 2025*

The table above shows that 17 representing 17% strongly agree that Youths are more likely to engage with money ritual advertisements on Facebook compared to other forms of advertising, 62 of the respondents representing 62% agree, 17 representing 17% stands neutral, 2 representing 2% disagreed while 2 representing 2% strongly disagree.

**TABLE 8:** Exposure to money ritual advertising on Facebook influence youths' financial decisions?

Response	Frequency	Percentage (%)
Strongly Agree	19	19
Agree	60	60



Neutral	20	20
Strongly Disagree	0	0
Disagree	1	1
Total	100	100

***Source: Field survey, 2025***

The table above shows that 19 of the respondents representing 19% strongly agree that exposure to money ritual advertising on Facebook influence youths' financial decisions, 60 representing 60% agree, 20 representing 20% stands neutral, 1 representing 1% disagreed while none of them strongly disagree.

**TABLE 9:** Youths are more inclined to believe in the efficacy of money rituals after being exposed to related advertising on Facebook?

Response	Frequency	Percentage (%)
Strongly Agree	25	25
Agree	53	53
Neutral	14	14
Strongly Disagree	2	2
Disagree	6	6
Total	100	100

***Source: Field survey, 2025***

The table above shows that 53 of the respondents representing 53% agree that Youths are more inclined to believe in the efficacy of money rituals after being exposed to related advertising on Facebook, 25 representing 25% strongly agreed, 14 representing 14% stands neutral, 6 representing 6% disagree, while 2 representing 2% strongly disagree.

**TABLE 10:** The targeting of money ritual advertising on Facebook disproportionately affects certain demographic groups among youths?

Response	Frequency	Percentage (%)
Strongly Agree	15	15
Agree	62	62
Neutral	18	18
Strongly Disagree	3	3
Disagree	2	2
Total	100	100

*Source: Field survey, 2025*

The table above shows that 62 of the respondents representing 62% agree that the targeting of money ritual advertising on instagram disproportionately affect certain demographic groups among youths 18 representing 18% stands neutral, 15 representing 15% strongly agree, 3 representing 3% strongly disagree while 2 representing 2% disagree.

**TABLE 11:** Youths who frequently encounter money ritual advertising on Facebook are more likely to engage in risky financial behavior?

Response	Frequency	Percentage (%)
Strongly Agree	23	23
Agree	57	57
Neutral	14	14
Strongly Disagree	4	4
Disagree	2	2
Total	100	100

***Source: Field survey, 2025***

The table above shows that 57 of the respondents representing 57% agree that Youths who frequently encounter money ritual advertising on instagram are more likely to engage in risky financial behavior, 23 representing 23% strongly agreed, 14 representing 14% stands neutral, 4 representing 4% strongly disagree while 2 representing 2% disagree.

**TABLE 12:** The visual content of money ritual advertisements on instagram play a significant role in shaping youths' perceptions of wealth acquisition?

Response	Frequency	Percentage (%)
Strongly Agree	23	23
Agree	65	65
Neutral	9	9
Strongly Disagree	0	0

Disagree	3	3
Total	100	100

***Source: Field survey, 2025***

The table above shows that 65 of the respondents representing 65% agree that the visual content of money ritual advertisements on Facebook play a significant role in shaping youths' perceptions of wealth acquisition, 23 representing 23% strongly agreed, 9 representing 9% stands neutral, 3 representing 3% disagreed while none of the respondents strongly disagree.

**TABLE 13:** Youths who follow influencers promoting money rituals on Facebook are more susceptible to the “get rich quick” syndrome?

Response	Frequency	Percentage (%)
Strongly Agree	28	28
Agree	57	57
Neutral	10	10
Strongly Disagree	0	0
Disagree	5	5
Total	100	100

***Source: Field survey, 2025***

The table above shows that 57 of the respondents representing 57% agree that Youths who follow influencers promoting money rituals on Facebook are more susceptible to the “get rich quick” syndrome, 28 representing 28% strongly agreed, 10 representing 10%

stands neutral, 5 representing 5% disagree while none of the respondents strongly disagree.

**TABLE 14:** The geographic location of Facebook users affect their susceptibility to the influence of money ritual advertising?

Response	Frequency	Percentage (%)
Strongly Agree	13	13
Agree	68	68
Neutral	14	14
Strongly Disagree	1	1
Disagree	4	4
Total	100	100

*Source: Field survey, 2025*

The table above shows that 68 of the respondents representing 68% agree that the geographic location of instagram users affect their susceptibility to the influence of money ritual advertising, 14 representing 14% stands neutral, 13 representing 13% strongly agree, 4 representing 4% disagree while 1 representing 1% strongly disagree.

**TABLE 15:** Youths who spend more time on instagram are exposed to a higher volume of money ritual advertising, leading to greater influence on their mindset?

Response	Frequency	Percentage (%)
Strongly Agree	19	19

Agree	63	63
Neutral	11	11
Strongly Disagree	1	1
Disagree	6	6
Total	100	100

***Source: Field survey, 2025***

The table above shows that 63 of the respondents representing 63% agree that Youths who spend more time on Facebook are exposed to a higher volume of money ritual advertising, leading to greater influence on their mindset, 19 representing 19% strongly agree, 11 representing 11% stands neutral, 6 representing 6% disagree while 1 representing 1% strongly disagree.

**TABLE 16:** The authenticity or perceived authenticity of money ritual advertising on Facebook impacts its effectiveness in influencing youths?

Response	Frequency	Percentage (%)
Strongly Agree	23	23
Agree	63	63
Neutral	8	8
Strongly Disagree	2	2
Disagree	4	4
Total	100	100

***Source: Field survey, 2025***

The table above shows that 63 of the respondents representing 63% agree that the authenticity or perceived authenticity of money ritual advertising on Facebook impact its effectiveness in influencing youths, 23 representing 23% strongly agreed, 8 representing 8% stands neutral, 4 representing 4% disagree, while 2 representing 2% disagree.

**TABLE 17:** Youths who engage with money ritual advertising on Facebook are more likely to experience financial distress or debt?

Response	Frequency	Percentage (%)
Strongly Agree	21	21
Agree	59	59
Neutral	15	15
Strongly Disagree	0	0
Disagree	5	5
Total	100	100

***Source: Field survey, 2025***

The table above shows that 59 of the respondents representing 59% agree that Youths who engage with money ritual advertising on Facebook are more likely to experience financial distress or debt, 21 representing 21% strongly agreed, 15 representing 15% stands neutral, 5 representing 5% disagree while none of the respondents strongly disagree.

**TABLE 18:** The regulation of money ritual advertising on Facebook decrease its impact on promoting the “get rich quick” syndrome among youths?

Response	Frequency	Percentage (%)
Strongly Agree	24	24
Agree	61	61
Neutral	9	9
Strongly Disagree	1	1
Disagree	5	5
Total	100	100

***Source: Field survey, 2025***

The table above shows that 61 of the respondents representing 61% agree the regulation of money ritual advertising on Facebook decrease its impact on promoting the “get rich quick” syndrome among youths, 24 representing 24% strongly agree, 9 representing 9% stands neutral, 5 representing 5% disagree, while 1 representing 1% strongly disagree

**TABLE 19:** Youths who have experienced financial hardship are more likely to be influenced by money ritual advertising on Facebook?

Response	Frequency	Percentage (%)
Strongly Agree	23	23
Agree	58	58
Neutral	14	14
Strongly Disagree	2	2



Disagree	3	3
Total	100	100

***Source: Field survey, 2024***

The table above shows that 58 of the respondents representing 58% agree that Youths who have experienced financial hardship are more likely to be influenced by money ritual advertising on Facebook, 23 representing 23% strongly agreed, 14 representing 14% stands neutral, 3 representing 3% disagree, while 2 representing 2% strongly disagree.

**TABLE 20:** The age of Facebook users influence their susceptibility to the messages conveyed

Response	Frequency	Percentage (%)
Strongly Agree	24	24
Agree	60	60
Neutral	11	11
Strongly Disagree	2	2
Disagree	3	3
Total	100	100

***Source: Field survey, 2025***

The table above shows that 60% of the respondents representing 60% strongly agree the age of instagram users influence their susceptibility to the messages conveyed, 24

representing 24% strongly agreed, 11 representing 11% stands neutral, 3 representing 3% disagree, while 2 representing 2% Strongly disagree.

### **4.3 ANALYSIS OF RESEARCH QUESTIONS**

#### **RESEARCH QUESTION ONE: HOW DO YOUNG PEOPLE PERCEIVE AND INTERPRET THESE MONEY RITUAL ADVERTISEMENTS?**

Table 2 confirms that that 55 of the respondents representing 55% strongly agree that the frequency of money ritual advertising on instagram correlate with an increase in the “get rich quick” mindset among youths 41 representing 41% agreed, 2 representing 2% stands neutral, 1 representing 1% disagreed while 1 representing 1% strongly disagree. This implies that more respondents agree that Youths are more likely to engage with money ritual advertisements on instagram compared to other forms of advertising.

Table 3 confirms that 19 of the respondents representing 19% strongly agree that exposure to money ritual advertising on instagram influences youths’ financial decisions, 60 representing 60% agree, 20 representing 20% stands neutral, 1 representing 1% disagreed while none of them strongly disagree.. This implies that more of the respondents agreed that more of the respondents agreed that exposure to money ritual advertising on instagram influence youths’ financial decisions.

Table 4 confirms that 53 of the respondents representing 53% agree that Youths are more inclined to believe in the efficacy of money rituals after being exposed to related advertising on instagram, 25 representing 25% strongly agreed, 14 representing 14% stands neutral, 6 representing 6% disagree, while 2 representing 2% strongly disagree.

This implies that more of the respondents agreed that they have personally witnessed instances of vote buying as a result of mass media influence. Youths are more inclined to believe in the efficacy of money rituals after being exposed to related advertising on instagram.

Table 6 confirms that 57 of the respondents representing 57% agree that Youths who frequently encounter money ritual advertising on instagram are more likely to engage in risky financial behavior, 23 representing 23% strongly agreed, 14 representing 14% stands neutral, 4 representing 4% strongly disagree while 2 representing 2% disagree. This implies that more of the respondents agreed that Youths who frequently encounter money ritual advertising on instagram are more likely to engage in risky financial behavior.

## **RESEARCH QUESTION TWO: WHAT ARE THE INFLUENCES OF MONEY RITUAL ADVERTISING ON THE DEVELOPMENT OF THE “GET RICH QUICK” SYNDROME AMONG YOUTHS?**

Table 7 confirms that 65 of the respondents representing 65% agree that the visual content of money ritual advertisements on instagram play a significant role in shaping youths’ perceptions of wealth acquisition, 23 representing 23% strongly agreed, 9 representing 9% stands neutral, 3 representing 3% disagreed while none of the respondents strongly disagree. This implies that more of the respondents agreed that the visual content of money ritual advertisements on instagram play a significant role in shaping youths’ perceptions of wealth acquisition.

Table 5 confirms that 62 of the respondents representing 62% agree that the targeting of money ritual advertising on instagram disproportionately affects certain demographic groups among youths 18 representing 18% stands neutral, 15 representing 15% strongly agree, 3 representing 3% strongly disagree while 2 representing 2% disagree. This implies that more of the respondents agreed that the targeting of money

ritual advertising on instagram disproportionately affects certain demographic groups among youths.

Table 9 confirms that 68 of the respondents representing 68% agree that the geographic location of instagram users affect their susceptibility to the influence of money ritual advertising, 14 representing 14% stands neutral, 13 representing 13% strongly agree, 4 representing 4% disagree while 1 representing 1% strongly disagree. This implies that more of the respondents agreed that the geographic location of instagram users affect their susceptibility to the influence of money ritual advertising.

### **RESEARCH QUESTION THREE: WHAT ARE THE POTENTIAL CONSEQUENCES AND RISKS ASSOCIATED WITH ENGAGING IN MONEY RITUALS?**

Table 8 confirms that 57 of the respondents representing 57% agree that Youths who follow influencers promoting money rituals on instagram are more susceptible to the “get rich quick” syndrome, 28 representing 28% strongly agreed, 10 representing 10% stands neutral, 5 representing 5% disagree while none of the respondents strongly disagree. This implies that more of the respondents agreed that Youths who follow influencers promoting money rituals on instagram are more susceptible to the “get rich quick” syndrome.

Table 12 confirms that 59 of the respondents representing 59% agree that Youths who engage with money ritual advertising on instagram are more likely to experience financial distress or debt, 21 representing 21% strongly agreed, 15 representing 15% stands neutral, 5 representing 5% disagree while none of the respondents strongly disagree. This implies that more of the respondents agreed that Youths who engage with money ritual advertising on instagram are more likely to experience financial distress or debt.

Table 10 confirms that 63 of the respondents representing 63% agree that Youths who spend more time on instagram are exposed to a higher volume of money ritual advertising, leading to greater influence on their mindset, 19 representing 19% strongly agree, 11 representing 11% stands neutral, 6 representing 6% disagree while 1 representing 1% strongly disagree. This implies that more of the respondents agreed that Youths who spend more time on instagram are exposed to a higher volume of money ritual advertising, leading to greater influence on their mindset.

#### **4.4 DISCUSSION OF FINDINGS**

The emergence of money ritual advertising on Facebook represents a concerning trend that has significant implications for the youth, particularly regarding the perpetuation of the Get Rich Quick syndrome. With the rise of social media influencers and the allure of instant wealth, these advertisements often glamorize wealth acquisition through dubious means, such as rituals and occult practices. This portrayal creates a distorted perception of success and fuels unrealistic expectations among impressionable young audiences.

These advertisements exploit the vulnerabilities of the youth, preying on their desires for quick wealth and social status. By showcasing extravagant lifestyles supposedly attained through money rituals, they manipulate impressionable minds into believing that shortcuts to success exist, bypassing the need for hard work, education, and ethical means of earning a living. This not only distorts their understanding of wealth creation but also undermines their moral compass, fostering a culture of entitlement and moral relativism.

The impact of money ritual advertising extends beyond individual behavior to societal norms and values. By promoting materialism and instant gratification, these advertisements contribute to the erosion of traditional virtues such as perseverance,

integrity, and patience. They foster a culture of hedonism and superficiality, where success is measured solely by one's material possessions rather than personal growth, contribution to society, or moral integrity.

To address this issue effectively, a multi-faceted approach is necessary, involving collaboration between government agencies, social media platforms, educational institutions, and civil society organizations. Efforts should focus on raising awareness about the dangers of Get Rich Quick schemes, promoting financial literacy, and providing alternative narratives of success that emphasize the value of hard work, education, and ethical behavior. Additionally, regulatory measures should be implemented to curb the spread of deceptive advertising and hold accountable those who exploit vulnerable individuals for personal gain.

In conclusion, the prevalence of money ritual advertising on Instagram poses significant challenges to the well-being and moral development of the youth. By perpetuating the Get Rich Quick syndrome, these advertisements foster unrealistic expectations, undermine ethical values, and normalize illegal and unethical behavior. Addressing this issue requires concerted efforts from various stakeholders to promote a more balanced and ethical understanding of success and wealth creation.

## **CHAPTER FIVE**

### **SUMMARY, CONCLUSION AND RECOMMENDATIONS**

#### **5.1 SUMMARY**

The proliferation of money ritual advertising on Facebook presents a multifaceted challenge with far-reaching implications for the youth. These advertisements exploit the impressionable nature of young minds, perpetuating the allure of quick wealth through dubious means. By glamorizing extravagant lifestyles supposedly achieved through occult practices, these ads distort the youths' understanding of success and foster unrealistic expectations. The objectives of this study are: i. To examine the prevalence and nature of money ritual advertising on Instagram. ii. To investigate the perception and attitudes of youths towards money rituals as a means of gaining wealth. iii. To explore the influence of money ritual advertising on the development of the "Get rich" syndrome among youths. iv. To identify the potential consequences and risks associated with engaging in money rituals. v. To propose strategies and recommendations for mitigating the negative effects of money ritual advertising and promoting a more realistic and ethical approach to wealth creation.

Moreover, this project is divided into five chapters: chapter one talks about introduction to the study, statement of the problem, research questions, research hypothesis, significance of the study and definition of terms.

Chapter two reveals the literature review where various authors' view on the subject matter was discussed in detail.

Chapter three talked about research methodology, population of the study, sample size, method of data collection, instrument of data collection, and method of data analysis.

Chapter four focuses on data presentation, analysis, interpretation and discussion of findings. While chapter five talked about summary, conclusion and recommendations.

## **5.2 CONCLUSION**

The phenomenon of money ritual advertising on Facebook and its implications on the Get Rich Quick syndrome among the youth represent a multifaceted challenge that demands urgent attention and comprehensive solutions. These advertisements exploit the vulnerabilities of impressionable minds, distorting their perception of success and fostering a culture of entitlement and moral relativism. Moreover, they normalize illegal and unethical practices, eroding societal values and contributing to the erosion of traditional virtues.

To address this issue effectively, a holistic approach is necessary, involving collaboration between government agencies, social media platforms, educational institutions, and civil society organizations. This approach should include raising awareness about the dangers of Get Rich Quick schemes, promoting financial literacy, and providing alternative narratives of success that emphasize the value of hard work, education, and ethical behavior. Additionally, regulatory measures should be implemented to curb deceptive advertising practices and hold accountable those who exploit vulnerable individuals for personal gain.

By taking concerted action to combat money ritual advertising and its detrimental effects, we can help safeguard the well-being and moral development of the youth, promoting a more balanced and ethical understanding of success and wealth creation in our society.

## **5.3 RECOMMENDATIONS**

To address the issue of money ritual advertising on Facebook and its negative impact on the youth, several recommendations can be proposed.



1. Analyze Instagram posts and advertisements to understand how prevalent and what type of money ritual advertising exists on the platform.
2. Use qualitative methods to explore young people's views on money rituals, focusing on their perceptions and attitudes towards gaining wealth through such means.
3. Combine qualitative and quantitative approaches to assess how money ritual advertising influences the "Get rich" syndrome among youths.
4. Employ mixed methods to identify the potential consequences and risks associated with involvement in money rituals, including literature review and interviews.
5. Propose evidence-based strategies like educational initiatives and collaboration with social media platforms to mitigate negative effects of money ritual advertising and promote more realistic and ethical approaches to wealth creation.

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## **APPENDIX**

### **QUESTIONNAIRE**

#### **DEPARTMENT OF MASS COMMUNICATION**

#### **KWARA STATE POLYTECHNIC, ILORIN**

Dear respondent,

I'm HND II student of the above-named Institution and Department presently carrying out a research work with the topic “**MONEY RITUAL ADVERTISING ON SOCIAL MEDIA (FACEBOOK) AND IT'S IMPLICATIONS ON GET RICH QUICK SYNDROME AMONG THE YOUTHS IN (ILORIN KWARA)**”. You have been selected as one of the respondents on Money ritual advertising on social media (Facebook) and it's implications on get rich quick syndrome among the youths in (ilorin Kwara)spondents for this research work. Kindly assist in answering the following questions objectively as your responses will be treated with absolute anonymity because it is for academic purpose only. Thanks.

Instruction: please tick (✓) the answer you consider appropriate the questionnaire is divided in Two parts

#### **SECTION A**

1. Sex: Male ( ) female( )
2. Age: 20 – 30 years ( ) 30 – 40 years ( ) 40 years and above ( )
3. Marital Status: Single ( ) Married ( ) Others ( )
4. Educational Qualification: ND ( ) HND ( ) BSC ( )
5. Occupation: Student ( ) Self employed ( ) Other ( )

#### **SECTION B**

Kindly pick the appropriate answer:

Strongly Agree (SA), Agree (A), Neutral (N), Disagree (D), Strongly Disagree (SD)

S/N	QUESTIONS	SA	A	N	D	SD
6.	Does the frequency of money ritual advertising on Facebook correlate with an increase in the "get rich quick" mindset among youths?					
7.	Are youths more likely to engage with money ritual advertisements on Facebook compared to other forms of advertising?					
8.	Does exposure to money ritual advertising on Facebook influence youths' financial decisions?					
9.	Are youths more inclined to believe in the efficacy of money rituals after being exposed to related advertising on Facebook?					
10.	Does the targeting of money ritual advertising on Facebook disproportionately affect certain demographic groups among youths?					
11.	Are youths who frequently encounter money ritual advertising on Facebook more likely to engage in risky financial behavior?					
12.	Does the visual content of money ritual advertisements on Facebook play a significant role in shaping youths' perceptions of wealth acquisition?					

<b>13.</b>	Are youths who follow influencers promoting money rituals on Facebook more susceptible to the "get rich quick" syndrome?					
<b>14.</b>	Does the geographic location of Facebook users affect their susceptibility to the influence of money ritual advertising?					
<b>15.</b>	Are youths who spend more time on Facebook exposed to a higher volume of money ritual advertising, leading to greater influence on their mindset?					
<b>16.</b>	Does the authenticity or perceived authenticity of money ritual advertising on Facebook impact its effectiveness in influencing youths?					
<b>17.</b>	Are youths who engage with money ritual advertising on Facebook more likely to experience financial distress or debt?					
<b>18.</b>	Does the regulation of money ritual advertising on Facebook decrease its impact on promoting the "get rich quick" syndrome among youths?					
<b>19.</b>	Are youths who have experienced financial hardships more likely to be influenced by money ritual advertising on Facebook?					

20.	Does the age of Facebook users influence their susceptibility to the messages conveyed in money ritual advertising?					
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