

## **SOCIAL MEDIA CAMPAIGN AGAINST RITUAL KILLING AND GET RICH SYNDROME AMONGST PORT HARCOURT YOUTHS**

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### **ABSTRACT**

The study examined social media campaign against ritual killing and get rich syndrome amongst Port Harcourt youths. The objectives of the study were to examine the extent to which Port Harcourt youths are exposed to social media campaign against ritual killing and get rich syndrome, ascertain the predominant social medial platforms used in the campaign against ritual killing and get rich syndrome amongst Port Harcourt youths, find out the causes and effects as well as the level of effectiveness of social media campaign against ritual killing and get rich syndrome amongst Port Harcourt youths. The study employed Social Learning and Strain theories. The survey research design was used. The population of Port Harcourt youths was 680,800. Questionnaire was the instrument used for the gathering of data for the study. Multistage sampling technique was used. The sample size was 400. This was determined using Taro Yamene's formula. Data were presented in tables while questions were analyzed using four point Likert scale criterion mean. The findings revealed that Port Harcourt youths were to a large extent exposed to social media campaign. It was also found that Facebook and Whatsapp were the predominant social media platforms used in the campaign against ritual killing and get rich syndrome amongst Port Harcourt youths. The findings further showed that quest for materialism, power and position, greed and peer group pressure influenced Port Harcourt youths to engage in ritual killings and get rich syndrome. It was revealed also that the high incidence of the act caused death, imprisonment, madness and curses on the perpetrators. The study recommended that both federal and state governments should employ social medial platforms such as Facebook and Whatsapp to enlighten the youths on the dangers of ritual killings and get rich syndrome and also to provide jobs for them. It was concluded that all stakeholders should work together to end this syndrome in Nigeria. While the National Orientation Agency should engage in a strategic nation - wide awareness campaign against ritual killing and get rich syndrome amongst youths in Nigeria to put an end to this menace.

**Keywords: Social media, Campaign, Ritual killing, Get rich syndrome, Port Harcourt youths**

### **INTRODUCTION**

The rise of ritual killings and the "get-rich-quick" syndrome amongst youths in Port Harcourt is a critical social issue that has garnered attention in recent years. These activities may be rooted in the desire for wealth and success, often attributed to social pressures and the allure of material prosperity. Social media with its far-reaching influence plays a dual role: while it has been implicated in spreading sensationalized stories that glorify wealth, it also has the potential to promote positive change through awareness campaigns that dissuade youths from engaging in criminal practices. (Nwachulwu & Monday, 2024).

In recent time, the trend of ritual killings and the get-rich-quick mentality has been rising in Port Harcourt, especially amongst youths. This phenomenon reflects a broader societal challenge where individuals primarily young people, engage in harmful practices in a bid to attain wealth rapidly. Port Harcourt, a major city in Nigeria's oil-rich Niger Delta region has seen increasing cases where individuals resort to ritualistic practices, which are assumed to bring quick success or wealth, often at a deadly cost. Social media while an invaluable tool for connection and

communication has inadvertently contributed to this problem by amplifying stories and lifestyles that glorify sudden wealth, often without revealing the legitimate or illegitimate paths taken to attain it.

The normalization of wealth without visible means of income in social media spaces creates a skewed perception, particularly amongst impressionable youths. Platforms such as Instagram, Facebook and TikTok showcase luxurious lifestyles, expensive cars and high-end fashion leading many young people to adopt a "get rich or die trying" mindset. The pressure to meet these expectations is intense, especially for those from low-income backgrounds who face limited legitimate opportunities for economic mobility. Thus, the appeal of ritualistic means of acquiring wealth becomes attractive or seen as a shortcut to attain financial success and social validation. (Ayoola et, al. 2024).

The social media campaign against ritual killings and the get-rich-quick syndrome is a strategic approach to combat these issues by raising awareness, educating the youths and reshaping their perceptions about wealth and success. Such a campaign leverages the reach and influence of social media to counteract harmful narratives and promote positive role models who achieved success through legitimate and ethical means. Through targeted content - such as testimonies, educational posts, and relatable stories - the campaign aims to influence behavioural change, steering youth away from ritual killings and unhealthy pursuits of wealth. Additionally, the campaign highlights the dangers and legal consequences of engaging in ritual killings, underscoring the social and personal costs of such practices.(Okon, 2014).

The effectiveness of social media campaigns in promoting behavioural change has been demonstrated in various social issues, from anti-bullying initiatives to substance abuse awareness. With a well-coordinated campaign, it is possible to achieve similar success in combating ritual killings and the get-rich-quick mentality amongst youths in Port Harcourt. However, it is essential to recognize that social media campaigns work best when they are part of a broader strategy, including community engagement, government support and collaboration with educational institutions. By fostering an environment that values hard work, integrity and ethical success, such campaigns can be instrumental in reshaping the aspirations of youths in Port Harcourt and contributing to a more responsible and progressive society.

In this research, we will explore the causes and effects of ritual killings and the get-rich-quick syndrome, analyze relevant theories that explain youth behaviour in this context and review empirical studies that demonstrate the impact of social media campaigns on youth behaviour. Through this, we hope to offer insights into the potential of social media as a transformative tool in curbing ritual killings and encouraging responsible financial aspirations amongst youths.(Onisodemeye & Ozimade, 2024).

### **Statement of the Problem**

In contemporary times the issue of ritual killing and get rich syndrome amongst Nigerian youths, especially Port Harcourt youths has attracted serious concerns and attention. The rate at which the menace exists in Port Harcourt and its environs is really rampant. If the menace is not checked, identified or controlled and the perpetrators punished it may spell doom and caused tragedy to most families and the state at large. The social media then becomes imperative because of its popularity, accessibility and affordability by youths. This media becomes useful because it is used to sensitize and enlighten the Nigerian youths against indulging in social vices such as ritual killing, armed robbery, kidnaping, internet fraud and human trafficking. These social vices are inimical to the Nigerian societal progress and development. This also inhibits socio-political and economic stability of Nigerian states especially Rivers State. No nation can grow and become economically stable with youth involvement in get rich syndrome through ritual killing. It is against this backdrop that this study seeks to examine social media campaign against ritual killing and get rich syndrome amongst Port Harcourt youths.

### **Aim and Objectives of the Study**

The aim of the study is to examine social media campaign against ritual killing and get rich syndrome amongst Port Harcourt youths. However, the study set objectives are to;

- i. examine the extent to which Port Harcourt youths are exposed to social media campaign against ritual killing and get rich syndrome.
- ii. find out the predominant social media platforms used in the campaign against ritual and get rich syndrome amongst Port Harcourt youths.
- iii. find out the causes of ritual killing and get rich syndrome amongst Port Harcourt youths.
- iv. ascertain the effects of ritual killing and get rich syndrome amongst Port Harcourt youths.
- v. ascertain the level of effectiveness of social media campaign against ritual killing and get rich syndrome amongst Port Harcourt youths.

### **Research Questions**

The following questions were posed to guide the study;

- i. To what extent are Port Harcourt youths exposed to social media campaign against ritual killing and get rich syndrome?
- ii. What are the predominant social media platforms used in the campaign against ritual killing and get rich syndrome amongst Port Harcourt youths?
- iii. What are the causes of ritual killing and get rich syndrome amongst Port Harcourt youths?
- iv. Are there effects of ritual killing and get rich syndrome amongst Port Harcourt youths?
- v. What is the level of effectiveness of social media campaign against ritual killing and get rich syndrome amongst Port Harcourt youths?

### **Literature Review**

#### **Conceptual Review**

#### **Causes of Ritual Killing and Get-Rich Syndrome Amongst Youths in Port Harcourt**

Several intertwined social, economic and cultural factors contribute to the prevalence of ritual killing and the get-rich-quick mentality amongst youths in Port Harcourt. Understanding these root causes is essential in designing effective preventive strategies and intervention campaigns. These factors may include:

#### **Economic Hardship and Unemployment**

The high unemployment rate amongst Nigerian youths, particularly in Port Harcourt, has led to a sense of desperation. Many young people lack access to steady income sources or opportunities for upward social mobility. According to the National Bureau of Statistics (2021), youth unemployment rates in Nigeria are at historically high levels with many unable to find jobs despite educational qualifications. This economic hardship drives some youths toward shortcuts to wealth, including criminal activities like ritual killings, as they see no viable alternative for financial security (Akeem & Okoye, 2019).

Economic hardship and unemployment remain central drivers of ritual killings and the get-rich-quick syndrome amongst youths in Port Harcourt. The city, while rich in oil and known for its economic potential suffers from socio-economic disparities that have intensified youth disenfranchisement and frustration. High poverty levels and limited job opportunities have led many young people to view ritual killings and other illicit activities as a last resort for escaping poverty and achieving financial security.

Despite being one of Nigeria's economic hubs, Port Harcourt faces deep-seated structural economic challenges that limit job creation. Corruption, mismanagement of resources and unstable economic policies restrict economic growth and reduce the number of available jobs for young people (Akeem & Okoye, 2019). This environment fosters widespread unemployment and

underemployment, as even those with formal education struggle to find positions that match their qualifications. With limited legitimate avenues for income, some youths feel compelled to seek unconventional and often illegal means to achieve financial stability.

The mismatch between educational qualifications and market demands further exacerbates unemployment. Many youths in Port Harcourt obtain degrees in fields with few job opportunities in the local economy, while sectors that need skilled labour lack adequately trained individuals. This gap between education and employment availability contributes to frustration and disillusionment amongst graduates, who may then be more vulnerable to the allure of get-rich-quick schemes, including ritual practices, that promise instant financial rewards (Eze, 2020). Unemployment and economic hardship create a sense of exclusion, alienation and powerlessness, particularly for youths who see wealth as the primary means of achieving social status. The psychological toll of feeling economically excluded can push some individuals toward high-risk behaviours, including ritual killings, as a perceived way of reclaiming control and status in a system that seems to offer them little hope. Research shows that persistent economic instability and a lack of access to productive employment can foster mental health issues, such as depression and anxiety, which may lead individuals toward harmful coping mechanisms (Chukwuma & Ogbonna, 2021).

Port Harcourt's rapid urbanization has led to the proliferation of informal economies that are not regulated by formal economic institutions. In such environments, alternative and underground means of generating income become normalized. Informal economies can include both legitimate and illegitimate activities, with some segments engaging in fraudulent schemes, organized crime, or ritualistic practices to generate wealth. For youths who lack access to formal employment, these informal networks provide a dangerous yet seemingly accessible path to financial gain (Eke & Oluwafemi, 2018).

Government policies aimed at job creation and economic empowerment for youths have often fallen short due to issues like corruption, inadequate funding and poor implementation. Initiatives designed to reduce unemployment, such as youth entrepreneurship schemes, have not consistently reached their intended beneficiaries or provided sustainable income opportunities. For many young people, failed government programmes heighten disillusionment and distrust in formal systems, pushing them to pursue wealth through other means, including those involving criminality (Nwogu, 2022). Addressing this issue requires not only effective policies but also transparent and consistent enforcement to restore trust amongst youths.

### **Ways of Addressing Ritual Killing and Get Rich Syndrome Amongst Port Harcourt Youths**

To address the root causes of ritual killings and the get-rich-quick syndrome, tackling youth unemployment and economic hardship in Port Harcourt is essential. Solutions may include:

**Promoting Vocational Training and Skills Development:** Implementing training programmes that equip youths with marketable skills aligned with current economic demands can improve employability.

**Supporting Entrepreneurship and Access to Microfinance:** Initiatives that offer microfinance options or small-business grants to young entrepreneurs can provide alternative income streams and reduce dependence on risky means for wealth acquisition.

**Improving Transparency and Accountability in Government Programmes:** Ensuring that government schemes genuinely reach and benefit the target youth population can restore confidence in formal economic systems and reduce reliance on illicit means.

**Strengthening Mental Health and Social Support Services:** Providing resources to help youths manage the psychological impacts of unemployment can reduce the likelihood of harmful coping mechanisms.

In conclusion, the persistent economic challenges in Port Harcourt exacerbate youths' vulnerability to rituals and get-rich-quick syndromes. Addressing these economic drivers requires a comprehensive approach involving policy reforms, job creation, skills training, and mental health support, fostering an environment where youths are empowered to pursue legitimate pathways to success and security.

### **Role of Social Media in Glorifying Illicit Wealth**

Social media has created a platform where wealth is often celebrated without regard for the means of acquisition. Through influencers, music videos and viral content, a culture of celebrating sudden wealth—sometimes without explaining its sources—permeates online spaces. This phenomenon, referred to as "soft life" or "hustle culture," encourages young people to aspire to wealth by any means necessary. Social media algorithms also tend to amplify content that is flashy and sensational, drawing in youth who are vulnerable to these glorified lifestyles, thus fueling the desire to "get rich quick" (Onuoha, 2021).

Social media plays a pivotal role in glamorizing and normalizing illicit wealth, which can significantly influence youths in Port Harcourt to pursue ritual killings and the get-rich-quick mentality. Platforms like Instagram, TikTok and Facebook are often filled with images and videos of luxury, wealth, and a glamorous lifestyle. Frequently, these depictions lack transparency regarding the origins of wealth, which can lead to the impression that quick, lavish lifestyles are attainable without clear sources of income. This effect is especially powerful amongst youths, who are impressionable and may lack the critical perspective to distinguish between authentic success and material gains derived from illegal or unethical activities.

Social media influencers, especially those who flaunt wealth, often present lifestyles defined by luxury cars, designer clothes and high-end vacations. For many young followers, these influencers become aspirational figures, models of what success looks like in contemporary society. However, without transparency about the origins of such wealth, some influencers may be inadvertently promoting illegal practices, as they can imply that obtaining wealth quickly is both normal and admirable. Studies indicate that youths are heavily influenced by what they see online and may imitate these behaviours in the hope of attaining similar lifestyles (Adewale, 2021). When young people believe that wealth is easily and quickly attainable, they may resort to unethical means, including ritual killings, as shortcuts to affluence.

In Nigeria, the term "Yahoo Boys" refers to young individuals involved in internet fraud. On social media, some individuals who may be engaged in fraudulent activities or even ritualistic practices are celebrated as "smart" or "streetwise." They present themselves as living the ultimate lifestyle, reinforcing the message that wealth, no matter its source, is something to aspire to and respect. Social media thus provides a platform that glamorizes cybercrime and other forms of illicit wealth acquisition, making such behaviours appear mainstream and acceptable (Nwankwo, 2022). This glamorization desensitizes youths to the ethical implications of such behaviours and contributes to a culture that celebrates wealth over the means by which it is achieved.

### **Effects of Ritual Killing and Get-Rich Syndrome Amongst Youths in Port Harcourt**

The phenomenon of ritual killings and the get-rich-quick syndrome has profound and far-reaching effects on the youths of Port Harcourt, as well as on the broader community and society. These practices, fueled by the desire for immediate wealth and status, come with severe consequences that affect not only the individual perpetrators but also their families, communities and the social fabric of the region.

The most immediate and devastating effect of ritual killings is the loss of life. Ritual killings often involve the murder of individuals, with young victims being particularly vulnerable. Many of these

murders are carried out under the belief that human blood or body parts are needed to secure wealth or power. This loss of life leaves behind families who suffer the traumatic loss of loved ones, creating deep emotional scars and sometimes leading to lifelong grief. The families affected by ritual killings may also face social stigma and isolation, as they become associated with a violent crime.

The impact on families is not only emotional but financial. Families who lose members to ritual killings may also lose a breadwinner, creating economic instability. For youths who partake in such acts, the repercussions extend to their families, who may face public embarrassment, ostracism and legal consequences that impact their social standing (Okeke, 2021).

### **Theoretical Review**

This study used two theories which are the Learning and Strain theories:

#### **Social Learning Theory**

Social Learning theory was developed by the Canadian-American psychologist Albert Bandura in the early 1960s, with significant contributions in the years following, particularly in 1963 when he proposed the concept of observational learning. Bandura's work on this theory revolutionized our understanding of human behaviour, moving beyond the simple concept of direct reinforcement to include the influence of social environments and interactions.

Social Learning theory posits that people learn new behaviours, values and attitudes by observing the actions of others, especially those in their social environment and the outcomes of those actions. This type of learning is referred to as "observational learning" or "modeling," and it suggests that individuals do not learn only through direct experience but can also acquire behaviours by observing the behaviour of others and the consequences that follow (Bandura, 1963).

Moreover, Bandura expanded the theory with the concept of self-regulation and emphasized the importance of self-efficacy—the belief in one's own ability to achieve goals or perform behaviours. This is especially relevant in the context of youths in Port Harcourt who may engage in illicit practices like ritual killings due to a belief that they can "make it" by mimicking the behaviours they see around them, particularly when these behaviours are reinforced by visible rewards, such as wealth, fame and social status.

Social Learning theory is highly relevant to this study on ritual killings and the get-rich-quick syndrome amongst youths in Port Harcourt. The theory helps to explain how and why youths may engage in these practices based on what they observe in their social environments, especially within their peer groups, media and even families.

#### **Strain Theory**

Strain Theory was first developed by the American sociologist Robert K. Merton in 1938. Merton's work on deviance and social structure laid the foundation for understanding how social structures and pressures can lead to deviant behaviours, including criminal activities. Strain theory has since been expanded and refined by several other theorists, but Merton remains the primary figure associated with its development.

Strain theory posits that society sets culturally approved goals and socially acceptable means for achieving those goals. However, not everyone has equal access to these legitimate means, which leads to strain or frustration. According to Merton (1938), individuals who are unable to achieve success through approved means—due to various social, economic or structural barriers - experience strain. In response to this strain, some individuals turn to deviant behaviours as alternative ways of achieving societal goals.

In the context of Port Harcourt, Strain theory suggests that the pressure to achieve wealth and social status in a society where legitimate opportunities are scarce or blocked can lead individuals - especially youths to pursue deviant avenues, such as ritual killings or get-rich-quick schemes, as a means of achieving those goals.

Strain from Economic Hardship: In Port Harcourt, like many urban centers in Nigeria faces issues such as high unemployment rates and economic inequality. The growing gap between the rich and poor, coupled with lack of job opportunities, especially for the youths, creates a sense of frustration and failure. When young people are unable to achieve financial success through legitimate means, they may experience strain, leading them to innovate by engaging in illicit activities, such as internet fraud, drug trafficking and in extreme cases, ritual killings. These deviant activities are seen as a shortcut to achieving wealth, which is heavily valued in the community.

Strain from Social Expectations: In many societies, there is significant pressure on youths to meet societal expectations of success, which often center around material wealth, luxury and social status. Port Harcourt youths, like their counterparts elsewhere, may face intense social pressure to conform to these expectations. When these youths find that legitimate avenues (such as education or employment) are not providing them with the desired success, they may turn to more deviant solutions. The strain of social expectations, particularly in the face of economic hardships, creates a fertile ground for innovation, where ritual killings and get-rich-quick schemes are seen as viable options.

Cultural Strain and the Desire for Wealth: In some cultural contexts, the desire for wealth is so pronounced that it becomes an overriding life goal. Ritual killings, often associated with the belief that sacrifices or other extreme acts will bring financial prosperity, are part of a broader societal narrative in Port Harcourt that frames wealth as an absolute goal. This intense strain to achieve wealth by any means necessary may make the alternative routes offered by ritual killings or illicit wealth appear attractive to youths, especially those who are disillusioned with traditional means.

Strain theory provides a comprehensive framework for understanding how the structural and social pressures faced by youths in Port Harcourt can contribute to the rise of ritual killings and the get-rich-syndrome. The economic hardship, social expectations, and limited access to legitimate opportunities create a sense of frustration and strain amongst youths, who may then turn to deviant solutions such as ritual killings and other criminal activities to achieve the wealth and status they desire. By recognizing the strain and frustrations that lead to these behaviours, the study can focus on addressing the structural issues that create these conditions, as well as providing alternative pathways for success that do not rely on violence or crime.

### **Empirical Review**

Eze, S. O. (2022). Carried out a research on "*Strain Theory and the Pursuit of Wealth amongst Nigerian Youths: A Study of Port Harcourt*". The study aimed to explore how strain as outlined in Strain Theory contributes to the increasing number of youths in Port Harcourt who engage in ritual killings and other criminal activities in their pursuit of wealth. The study employed a quantitative method, using survey design and structured questionnaire to gather data. The study utilized both primary and secondary data sources, where primary data were collected through direct interviews and surveys with youths in various parts of Port Harcourt.

The population comprised youths aged 18 to 35 years residing in Port Harcourt, with emphasis on those who have been either involved in or are potential candidates for ritual killings or other illicit wealth-seeking behaviours. A sample size of 400 respondents was selected used the random sampling technique to ensure that the survey covered diverse socio-economic backgrounds within the city. The study found a strong correlation between economic strain (due to high unemployment rates and poverty) and the willingness of youths to engage in illicit activities such as ritual killings and internet fraud. It was noted that youths who felt alienated from societal goals of success and financial security were more likely to resort to deviant behaviour to achieve their desires. Peer pressure, social media influence and the glorification of wealth also played significant roles in reinforcing these behaviours.

The study concluded that strain theory provides a valid framework for understanding the increasing prevalence of ritual killings and get-rich-quick behaviours amongst youths in Port

Harcourt. Structural issues such as unemployment, economic hardship and the erosion of moral values were identified as critical factors leading to deviant behaviours. The study recommended that government intervention is needed to create more job opportunities for youths, especially through skills acquisition programmes.

Okeke, M. (2021) carried out a research on "*Cultural Influences on Ritual Killing amongst Youths in Port Harcourt*". The study aimed to examine how cultural beliefs and superstitions contribute to the practice of ritual killings amongst youths in Port Harcourt with a focus on understanding the socio-cultural dynamics that foster these practices. This research utilized a qualitative methodology, incorporating in-depth interviews and focus group discussions with youths, community leaders and law enforcement officers in Port Harcourt. It also involved a review of cultural texts and local superstitions surrounding wealth acquisition. The study targeted youths, community leaders and law enforcement personnel who are involved in or have knowledge of ritual killings and occult practices in the region. A total of 30 youths (15 males and 15 females) were interviewed alongside 10 community leaders and 5 law enforcement officers, bringing the total sample size to 45 participants. The study found that cultural beliefs such as the belief in the ability of ritual sacrifices to guarantee wealth and success were prevalent amongst the youths. The practice of ritual killings was often seen as a shortcut to financial prosperity, particularly for those who were disillusioned by the long, hard road of education and employment. Many youths expressed a desire for immediate wealth and the influence of peer groups and the internet further perpetuated these superstitions. The study concluded that cultural beliefs and superstitions significantly influence the practice of ritual killings in Port Harcourt. Despite the negative consequences many youths believe in the possibility of achieving wealth through illicit means, fueled by cultural narratives of quick success. Governments and community leaders should engage in more comprehensive cultural reorientation programmes that highlight the dangers of ritual killings and provide alternative pathways to wealth creation. Increased regulation of media and social media content that glorifies illicit wealth and superstition-based success should be provided.

Nwachukwu, J. (2020) carried out a research on "*Social Media and the Glorification of Ritual Killings and Get-Rich Syndrome amongst Nigerian Youths*". This study sought to analyze the role of social media in glamorizing and promoting ritual killings and the get-rich-syndrome amongst Nigerian youths with a particular focus on how these platforms contribute to the normalization of deviant behaviours. A mixed-methods approach was used by combining content analysis of social media platforms with survey of youths to understand their engagement with content related to wealth acquisition and ritual killings. Social media influencers' posts, videos and online discussions were also analyzed for their role in promoting these behaviours. The Population of the Study targeted Nigerian youths between the ages of 18 and 35 who actively engage with social media platforms, especially those that display content related to wealth and success. The study included 500 youths who were surveyed online, alongside 30 influencers whose social media content were examined for the study. The study found that social media platforms, particularly Instagram and Facebook were instrumental in glamorizing illicit wealth. Influencers who displayed extravagant lifestyles and openly discussed alternative routes to wealth (including ritual killings and fraud) played a significant role in shaping the attitudes and behaviours of young people. Youths who were exposed to such content were more likely to adopt similar beliefs about wealth acquisition and were less likely to view ritual killings as criminal. The study concluded that social media has a significant impact on the perpetuation of ritual killings and the get-rich-syndrome amongst Nigerian youths. Social media platforms often serve as vehicles for promoting materialism and glorifying wealth obtained through illicit means. The study recommended that social media companies should implement stricter content moderation policies to prevent the promotion of harmful content related to ritual killings and illegal wealth.

## **METHODOLOGY**

This study employed the survey research design. John (2024) states that survey design allows for a large amount of data to be gathered from a variety of people. The justification for its use is predicated on the fact that it is a versatile and common method of eliciting data from a broad spectrum of people on social media campaign against ritual killing and get rich syndrome amongst Port Harcourt youths. The population of Port Harcourt youths was 680,800 projected on 2.5% annual population growth rate from NPC 2006. A sample size of 400 was drawn from the population using Taro Yamene’s formula as a guide;

$$N = \frac{N}{1 + N(e)^2}$$

Where n = sample size  
 N = population size  
 e = Tolerable error (0.05)<sup>2</sup>  
 I = Constant

The computation in the light of the foregoing is presented as follows:

$$n = \frac{680,800}{1 + 680,800 \times 0.025 \times 0.0025}$$

$$n = \frac{680,800}{680,801 \times 0.025}$$

$$n = 399.9 = 400$$

The multistage sampling technique was used to divide Port Harcourt youths into groups for easy accessibility to information. Questionnaire was the instrument used for data collection. Data were presented in tables while the questions were analyzed using weighted Mean score and four point Likert scale presented below;

Strongly Agree = 4  
 Agree = 3  
 Disagree = 2  
 Strongly Disagree = 1

The benchmark for decision rule is 2.5. That is 2.5 is accepted while less than 2.5 is rejected.

### **Data Presentation and Analysis**

Out of the four hundred (400) copies of questionnaire distributed to the respondents in Port Harcourt only three hundred and fifty (350) were retrieved and used to analyze the research questions.

### **Research Question One: To what extent are Port Harcourt youths exposed to social media campaign against ritual killing and get rich syndrome?**

Table 1: The extent to which Port Harcourt youths are exposed to social media campaign against ritual killing and get rich syndrome

S/NO	Statement	SA	A	D	SD	Total	WMS	Decision
1.	Great extent	250	50	30	20	1230	3.51	Agreed
2.	A little extent	10	20	200	120	620	1.77	Disagreed
3.	A very little extent	30	50	170	100	710	2.03	Disagreed
4.	Not at all	10	40	200	100	670	1.91	Disagreed

### **Source: Field Survey, 2024**

Table 1 indicated that Port Harcourt youths were exposed to social media campaign against ritual killings and get rich syndrome to a great extent

**Research Question Two: What are the predominant social media platforms used in the campaign against ritual killing and get rich syndrome amongst Port Harcourt youths?**

Table 2: The predominant social media platforms used in the campaign against ritual killing and get rich syndrome amongst Port Harcourt youths

S/NO	Statement	SA	A	D	SD	Total	WMS	Decision
1.	Facebook	300	30	12	8	1322	3.78	Agreed
2.	Whatsapp	200	100	30	20	1180	3.2	Agreed
3.	Twitter	20	30	200	100	630	1.80	Disagreed
4.	Linked-In	10	20	300	20	720	2.10	Disagreed
5.	YouTube	30	50	170	100	710	2.03	Disagreed

**Source: Field Survey, 2024**

The table 2 above reveals that the predominant social media platforms used in the campaign against ritual killing and get rich syndrome amongst Port Harcourt youths were Facebook and Whatsapp because of their popularity and propensity to reach almost heterogeneous audience simultaneously.

**Research Question Three: What are the causes of ritual killing and get rich syndrome amongst Port Harcourt youths?**

Table 3: The causes of ritual killing and get rich syndrome amongst Port Harcourt youths.

S/NO	Statement	SA	A	D	SD	Total	WMS	Decision
1.	The quest for materialism	300	30	12	8	1322	3.78	Agreed
2.	The quest for power and position	250	50	30	20	1230	3.51	Agreed
3.	The quest for fame and popularity	200	100	30	20	1180	3.2	Agreed
4.	Greed	280	40	20	10	1290	3.69	Agreed
5.	Culture and tradition	20	40	200	90	690	1.97	Disagreed
6.	Tribalism	10	20	200	120	620	1.77	Disagreed
7.	Peer group influence	300	30	12	8	1322	3.78	Agreed

**Source: Field Survey, 2024**

The table 3 above shows that the quest for materialism, power and position, fame and popularity, greed and peer group influence were the attendant causes of ritual killing and get rich syndrome amongst Port Harcourt youths.

**Research Question Four: Are there effects of ritual killings and get rich syndrome amongst Port Harcourt youths?**

Table 4: The effects of ritual killings and get rich syndrome amongst Port Harcourt youths.

S/NO	Statement	SA	A	D	SD	Total	WMS	Decision
1.	It causes death	250	50	30	20	1230	3.51	Agreed
2.	It causes madness and frustration	200	100	30	20	1180	3.2	Agreed
3.	Imprisonment	250	40	20	10	1290	3.69	Agreed
4.	It inflicts curses on perpetrators	300	30	12	8	1322	3.78	Agreed
5.	It brings blessings	10	20	200	120	620	1.77	Disagreed
6.	It brings pleasure	20	40	200	90	690	1.97	Disagreed

**Source: Field Survey, 2024**

Table 4 reveals that ritual killings and get rich syndrome amongst Port Harcourt youths leads to death of the perpetrators, causes madness and frustration, leads them to prison as soon as they are caught and inflicts terrible curses on them by nature and bereaved families.

**Research Questions Five: What is the level of effectiveness of social media campaign against ritual killings and get rich syndrome amongst Port Harcourt youths?**

Table 5: The level of effectiveness of social media campaign against ritual killings and get rich syndrome amongst Port Harcourt youths

S/NO	Statement	SA	A	D	SD	Total	WMS	Decision
1.	High	250	50	30	20	1230	3.51	Agreed
2.	Low	10	20	200	120	620	1.77	Disagreed
3.	Very low	30	50	170	100	710	2.03	Disagreed
4.	Average	10	40	200	100	670	1.91	Disagreed

**Source: Field Survey, 2024**

Table 5 shows that the level of effectiveness of social media campaign against ritual killings and get rich syndrome amongst Port Harcourt youths is high and very effective because it helps to reduce the spate of this menace.

**Discussion of Findings**

The following key findings were made:

**Research Question One:** To what extent are Port Harcourt youths exposed to social media campaign against ritual killing and get rich syndrome?

The finding showed that Port Harcourt youths were exposed to social media campaign against ritual killing and get rich syndrome to a great extent. This agrees with Duru & Uzochukwu (2020) that so many youths are exposed to variety of campaigns that discourage them from engaging in social vices initiated to societal progress and that would affect them adversely in the future.

**Research Question Two:** What are the predominant social media platforms used in the campaign against ritual killing and get rich syndrome amongst Port Harcourt youths?

The findings revealed that the predominant social media platforms used in the campaign against ritual killing and get rich syndrome amongst Port Harcourt youths were Facebook and Whatsapp. This is in tandem with the statement of Enobong et al. (2020) that Facebook and Whatsapp were the most popular and accessible social media platforms used by Nigerian youths for social interaction, cross fertilization of opinion and establishing and building relationship among friends and colleagues including family members.

**Research Question Three:** What are the causes of ritual killing and get rich syndrome amongst Port Harcourt youths?

The findings indicated that the quest for materialism, power and position, fame and popularity, greed and peer group influence were the causes of ritual killing and get rich syndrome amongst Port Harcourt youths. This is in tandem with Odu (2018) that a lot of Nigerian youths engage in ritual killings and get rich syndrome mainly for popularity and fame, for power and influence as well as crave for wealth at all cost.

**Research Question Four:** Are there effects of ritual killings and get rich syndrome amongst Port Harcourt youths?

The findings revealed that ritual killing and get rich syndrome amongst Port Harcourt youths causes death, madness and frustration, leads to imprisonment and brings lasting curses on them. This corroborates the idea of Odu (2018) that the high incidence of ritual killing and get rich syndrome amongst Port Harcourt youths leads to untimely death, mental illness and lasting curses on the perpetrators.

**Research Question Five:** What is the level of effectiveness of social media campaign against ritual killings and get rich syndrome amongst Port Harcourt youths?

The findings showed that the level of effectiveness of social media campaign against ritual killing and get rich syndrome amongst Port Harcourt youths is high and very effective because it helps to reduce the spate of the menace. This agrees with Dunu & Uzochukwu (2020) that social media serve as a potent and viable tool in the mobilization of Nigerian youths to shun ritual killings and get rich syndrome and engage in legitimate activities and be patient in life.

## **CONCLUSION**

Ritual killing and get rich syndrome amongst Port Harcourt youths is a menace and all stakeholders must work together to end it before it causes havoc on the Nigerian society and especially Rivers State. Also, social media awareness and public enlightenment should be carried out by National Orientation Agency to discourage the youths against involving in ritual killing and get rich syndrome so as to avoid future consequences.

## **RECOMMENDATIONS**

The following recommendations are made:

- i. Nigerian youths should always expose themselves to issues and trends that will promote their lifestyles and moral values via social media and use them for criminal activities.
- ii. Federal and state governments should employ social media such as Facebook and Whatsapp to carryout campaign to enlighten Nigerian youths on the dangers of ritual killings and get rich syndrome.
- iii. Government should provide jobs for the youths so as to discourage them from engaging in such satanic acts.
- iv. Nigerian youths should be self-reliant and contented with what they have and to be patient for a colourful and brighter future.
- v. Nigerian youths should avoid wrong association and always follow good examples from their parents, guardians and family members.

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