

AYELUJARA AND SURULERE: A DICHOTOMY OF THE SOCIAL MEDIA AND YORUBA-AFRICAN ETHOS ON WEALTH ACQUISITION

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Abstract

The unprecedented global proliferation of various social media platforms, ayelujara, continues to amplify dynamic shifts in social norms and ethos across various human societies. This leads to cultural fluidity, with the redefinition of several cultures along global trends as dictated by social media standards. Once regarded as a 'disney world' of fantasies, social media is fast becoming an alternate reality that distorts the societal perception of the public sphere, dictating what is regarded as an acceptable standard of living. Characterized by flagrant displays of opulence and extravagance, the majority in society are pressured to acquire wealth regardless of the cost, oftentimes eroding socio-cultural ethos on wealth acquisition. Nigerian society, a conserved culture teeming with a large number of youths, is also highly impacted, with an increased spate of ritual killings to acquire wealth, prostitution and celebrated internet fraud. The culture of hard work and successive progressions through life as a means for wealth acquisition is gradually eroded with the prevalence of the "get rich quick or die trying" syndrome. This poses security, economic and socio-cultural challenge and several attempts made at mitigating these continue to fail; hence, the need for sociocultural approaches to demystify the unreal world of social media. This paper analyses the Yoruba deontological and ethical approach to wealth acquisition, with the specific aim of reducing unethical quest acquisition of wealth by re-echoing the consequences of unjustly acquired wealth as enshrined in the Yoruba paradigms of altruism and the Ifa corpus. We presented the social media influence (ayelujara) and Yoruba paradigm of patience (surulere) as twins - a dichotomy of yin and yang, which must be well-balanced for healthy living. Premised on deontological and virtue ethical arguments, this paper provides a philosophical, yet realistic model of how this dichotomy can be harmonized and deployed for the proper orientation of the larger African society on the opulence fantasy world of social media.

Keywords: Social media; Surulere; Ayelujara; wealth acquisition; Yoruba altruism

Introduction

A reconfiguration for adaption to foreign cultural aspects also evolved with a "redefinition," particularly with traditional value clarifications (Sunday, 2022). In addition, the rise of social media braggadocio and the dissemination of information about every aspect of a person's life, whether it be real or made up, as well as the promotion of extravagant lifestyles among young people without demonstrating how the work necessary to support them is carried out has resulted in a variety of misconceptions and a shift in how people, especially young people, view the concept of acquiring wealth. The Yorùbá people have a general idea of how to create riches; they believe that Surulere, which means patience is a virtue, and that if you keep working hard over time, you will ultimately make progress and have a breakthrough, is the way to go about acquiring wealth. The Yorùbá do not believe in get-rich-quick mentality; rather, they think that prosperity is something that is earned through time and with a lot of effort. Some people, especially the younger ones perspectives on how wealth is acquired have changed as a result of social media and its brand-new world, forcing those who don't understand how their friends make money and live the lifestyles they do to find other, quicker ways to achieve the same outcomes with little to no additional effort. It appears that there is no room for the survival of the Sùúrùlere ethos among the people because what you see online doesn't correspond with your reality as a result of social media.

On social media, many topics ranging from lifestyle to inspirational quotes (live fast, you only live once, make money now, always focus on the money, no money no love, etc.) and the very quick rate at which someone who hasn't been observed doing much or anything at all starts to achieve some sort of success appears to be the new standard seen online and is changing how some people, especially the younger one, behave in real life. The Yorùbá people view their values as a collection of institutional standards that regulate and steer behavior patterns. The Yorùbá always make an effort to choose the mean in their activities as good examples to instill moral characteristics in their children (Bankole, 2004). The character of the Yorùbá is prescribed, described, and modified through a variety of oral traditions, ensuring that virtue is promoted and socially undesirable behavior is discouraged. The Yorùbá are defined by the principles that society has ingrained in them. And this includes moral integrity, admirable behavior, and admirable character. A moral person, or omoluabi, embodiesiwa, or excellent character (Onifade, 2022).

This research will examine how to better identify and comprehend the contrast between the entirety of social media and the Yoruba-African Ethos of Wealth Acquisition. What impact has social media had on people today? How has social media portrayed the acquisition of wealth? Is social media a dream or a different kind of reality? What is the Yorùbá moral outlook on acquiring wealth? What connection exists between the Yoruba-African Sùúrùlere ethos on acquiring riches and the outlook on wealth on social media? These inquiries serve as the foundation for this essay. The introduction of social media and interconnectedness, as well as its initial goal, are critically analyzed and thoroughly investigated in the first section. The second part looked at whether or not social media is still fiction or a different kind of reality. The third outline examined social media and the fantasy of acquiring a fortune. The Yorùbá ethics of acquiring riches were covered in the fourth section. The fifth and final portion contrasted the Yorùbá mentality on wealth acquisition with social media ethos in reconsidering Nigeria's institutional shortcomings.

The Advent of Social Media Platforms and Interconnectivity

Social media are "means of electronic communication (such as websites for social networking and microblogging) via which users construct online communities to share information, ideas, personal messages, and other content (such as videos)," according to Merriam-Webster. 72% of American people use social media in some capacity, according to 2019 Pew Research Center research on the topic. That figure was 5% in 2005, the year that Facebook went live (Marville University, 2022). The invention of the telegraph on May 24, 1844, is credited with giving rise to social media. From Baltimore to Washington, D.C., Samuel Morse transmitted a message. The advent of the ARPANET (Advanced Research Projects Agency Network) in 1969 marked the beginning of the emergence of social media. With the convenience of their workplaces, this recently developed digital network allows researchers from four prestigious universities to join and share their software, hardware, and other resources. However, social media expanded when NSF introduced NSFNET, a dynamic, quick, and more digital network, in 1979. The first genuine social media site was introduced ten years later (Miami University, 2021).

Social media's beginnings can be traced to its relatively quick ascent as a sociological and commercial force, as well as the transformation it has wrought in the field of marketing. In the contemporary world, numerous social media platforms provide a wide range of services in numerous niches. They have captured the interest of a record 5 billion mobile phone users worldwide (Miami University, 2021). Social media has transformed in less than a generation from a platform for direct electronic information exchange to a virtual gathering place, a platform for online shopping, and a crucial instrument for 21st-century marketing (Marville University, 2022).

Social media was created first to allow users to connect virtually with friends, family, co-workers, and other people they might not have met in person. It was simpler to expand free online communities without ever leaving the house thanks to desktop access to bulletin board services like CompuServe and Prodigy. Social media was released from desktop and laptop computers with the development of the smartphone. Steve Jobs' 2007 introduction of Apple's first iPhone contributed to the shift in emphasis from online community building to mobile. Social media platforms like Facebook, Twitter, Snapchat, Instagram, TikTok, and others succeeded in the mobile app market (Marville University. 2022). Mobile apps now primarily focus on video and photos thanks to technological advancements, particularly potent in-phone cameras. End users could now broadcast in real-time in addition to written communications. For social media users interested in travel, entertainment, fashion, and other aesthetically appealing themes, Instagram in particular became the app of choice (Marville University. 2022).

The current trend is focused on real-time updates, as opposed to prior social media platforms that depended more on static information. Users now turn to Twitter and other platforms where information moves and becomes available much more quickly instead of waiting for a news channel to learn about, report on, and broadcast breaking stories. The adoption of location-based technologies, which enable users to check in at numerous locations, has grown in popularity. Facebook, BrightKite, and Four Square have all capitalized on the popularity of this idea (Borders 2009). The desire to learn more about what happens in other people's lives is influenced and developed by people's easy access to the most recent news and happenings. Both the good and negative effects of it are significant.

Public harassment is one of the drawbacks of social media, according to Akram (2018). In the past, more and more children have developed into victims of cyber bullying, according to a report released by PewCenter.org. It has become incredibly simple for anyone to scare people online because anyone can create a fake record and do anything without being watched. It is possible to send threats, ominous messages, and rumors to the majority to annoy and outrage the people (Akram, 2018). It is now accepted practice to observe and scrutinize how people live their lives and to mock those who do not conform to the norms imposed by social media. Similarly, Damota (2019) claimed that several arguments demonstrate how social media, particularly Facebook, might result in psychological issues. Young individuals frequently over-think and critique both themselves and their issues (Damota, 2019). Forgetting that Sùúrùlere because of the charade they see online, this is one major reason why young people become very impatient with wealth acquisition. They resort to doing heinous things to get what they need to be able to meet the standard set online, and if they don't meet it, they become depressed and some even risk their lives and reputations to keep up.

Social Media: A Fantasy or an Alternative Reality

Young people today use social media and digital technology in ways that have never been seen before. Teenagers frequently use social media for reading news, finding information, playing games, making new friends, and keeping in touch with those they already know. The platforms and their users are interesting and significant study subjects due to their many varied purposes. The use of various platforms can potentially provide us with critical insights and answers into how sociality and subjectivity arise and manifest in the 21st century at a time when digital technology is significant and vital to society (Niels-Peder, 2022). Social media does, however, offer connectivity. Anybody can connect with anyone from any place without regard to the nation or faith. Social media is lovely since it allows you to connect with anyone to learn and express your opinions (Akram, 2018). To obtain support and inspiration, you can also share your problems with the group. You can seek assistance from the organization you are a part of, whether it be in the form of financial aid or

counseling.

The main benefit of using the internet for social networking is that it keeps you up to date with global events. Nowadays, television and print media are frequently biased and fail to convey the true message (Mahmoudi et al., 2008). You can receive facts and real information by performing some research with the aid of online social networking. Businesses can be advertised to the broadest audience, improve earnings, and accomplish their goals for free or very little. Social media may be employed for good causes as well. Social media is being used by the public to aid those in need, and it can be a rapid way to do so. Aids in Community Building - People from many communities can interact online to discuss and share content that is connected because our planet has many diverse religions and philosophical systems (Akram, 2018). Both students and professionals are capable of exchanging knowledge with those who share their interests and can solicit suggestions and opinions on a particular subject. It brings people together on a sizable stage to accomplish particular objectives. This transforms society for the better (Akram, 2018). These are only a few examples of the truth that social media provides. Fantasy serves two primary purposes according to Niels-Peder, (2022). One is to enable the human subject to transcend the symbolic order's structuring of our experience, i.e., the capacity to envision realities distinct from reality itself; in this respect, fantasy is a component of the imaginative order. The creative imagination of the subject or conscious fantasy is another name for this. Though they are not unimportant, these fantasies do not serve as a structural framework in the same way as their second, unconscious function. In the second sense, fantasy governs the creation of the desired thing, as was previously discussed. As a result, fantasy serves as a tool to support reality by adding appeal and interest to it (Niels-Peder, 2022).

The way André Nusselder expresses it the fantasy object is either an appearance in which the subject imaginatively represents the real or an illusion or imaginary lure in which we fail to recognize the element of subjectivation and fall into the trap of objectification: mistaking representation for the real and omitting desire's hide-and-seek universe (Nusselder, 2009). As a result, meaning and sense are not inherent in people; rather, they are created through the exchange of symbols in and through language. Our comprehension of the symbolic order is an understanding of the symbolic order itself, not a depiction of the reality we live in. The structures of reality, not reality itself, are what we speak of and describe in this sequence. Similar interests that bind people who may not have known one another before meeting online determine the virtual society rather than the setting. They are a sleepless society where communication is possible at all times. Virtual societies are incredibly dispersed and cause the idea of traditional identity to gradually fade away. Because people who use social media frequently use pseudonyms and avatars and some have many accounts, the disintegration of identity is not limited to national or resident identity but also personal identity (Al-Obaidi, 2019). Damota (2019) claims that numerous studies have established a phenomenon known as "Facebook depression" which happens when people spend too much time on social media platforms like Facebook and then start to display traditional depressive symptoms. The pursuit of acceptance and maintaining relationships with peers are crucial aspects of social life. But the intensity of the online environment, which necessitates ongoing participation, fosters a level of self-awareness that in certain people can lead to sadness. Similar to those who experience depression offline, those who experience depression on Facebook run the danger of social exclusion and occasionally seek out harmful websites and blogs for "help" that may encourage substance misuse, unsafe sexual behavior, and aggressive and self-destructive activities (Jacobs, 2014). This kind of situation arises as a result of the false impression that people have about social media, which is that it should be used, not abused. Many young people are taken advantage of by social media since it is increasingly prevalent among them and they use it for a variety of purposes.

Unconsciously, we use fantasy as a co-structuring force to shape reality and, in turn, the meaningful distribution of knowledge. This indicates that imagination is not just the unconscious and libidinal driving force behind our structuring of the symbolic functioning of reality, but also not the opposite of reality itself. In this view, crucial elements of how we can comprehend subjectivity as well as what it means to be information literate in the twenty-first century are the roles and functions of the imaginary as well as how fantasy co-structures both desire and the subjective-objective space of our interaction with technology. We must consider how the fragmented nature of the psychoanalytic theory of subjectivity might correspond to the fragmented representation in the form of images, sound bites, video snippets, and ultimately 0s and 1s. One could argue that new media positions the subject in relation to the reality we encounter. It serves as a window into the outside world or a framework within which we perceive reality. This metaphor of a window or frame can be used to explain how the phantasmatic formation either gives us a partial view of reality that allows us to glimpse reality or turns into a mirror image that just reflects our imagined ego. In this way, if it weren't for our (unconsciously) positing "something" in the impressions that we get from others on the screen, cyberspace wouldn't truly be worth the work or time (Nusselder, 2009).

Staying connected with peers is an important element of social life. However, the intensity of the online world, which requires constant engagement, creates a factor of self-awareness that may trigger depression in some people. As with offline depression, people who suffer from Facebook depression are at risk for social isolation and sometimes turn to risky Internet sites and blogs for 'help' that may promote substance abuse, unsafe sexual practices, aggressive and self-destructive behaviors (Jacobs, 2014). Staying connected with peers is an important element of social life. However, the intensity of the online world, which requires constant engagement, creates a factor of self-awareness that may trigger depression in some people. As with offline depression, people who suffer from Facebook depression are at risk for social isolation and sometimes turn to risky Internet sites and blogs for 'help' that may promote substance abuse, unsafe sexual practices, aggressive and self-destructive behaviors (Jacobs, 2014).

Social Media and the Illusion of Wealth Acquisition

Numerous studies have shown that a conflict of values related to teenagers' ongoing desire for identity and belonging is one of the most critical challenges they face (Bouchey and Furman, 2013). The desire to gain self-direction by communicating with strangers online, joining a network of virtual relationships through the internet, and venturing into the unknown only serves to exacerbate this. This is coherent with the Laith (2011) study, "The Impact of Using Social Media Site "Facebook" on Youth Self-Esteem," which showed the importance of Facebook in contemporary upbringing by giving kids and teenagers a place to explore beliefs and ideas that will have a significant impact on their future moral principles and guide their choices in life. Traditional educational institutions are unable to keep up with emerging behavioral trends brought on by social media's rift with the outside world.

The study also found that many young people have lost contact with their local communities and have retreated behind screens to engage with the online community. The study advocated limiting the frequency and duration of social media use while evaluating the quality of programs and websites that were approved and taking into account the growing demand for regular parental monitoring of children by their families. According to current data, 22% of teenagers access their preferred social media platforms more than 10 times each day and more than half of teenagers visit these platforms more than once every day. 25% of teenagers who use their phones to visit these sites have a mobile phone, which is owned by 75% of them and 24% use it for instant messaging compared to 54% who use it to send SMS. Consequently, a large portion of this generation's social

and emotional development occur online using mobile devices (Zain Al Abdeen, 2013). Due to peer pressure, the majority of the content produced on these social media platforms is extremely manufactured and unreal. Many hours are invested in setting up for the taking of many of those photos, and some of them are even retouched to give them a very polished appearance. Teenagers and young adults, who should be concentrating on growing as individuals, are all over the internet looking for attention and approval, not thinking about the fact that what they do to acquire their wealth may involve internet fraud, catfishing, and other illegal means of acquiring wealth, motivating one another and setting unneeded standards for themselves (with various songs promoting how you must make quick money and sayings like "if you don't buy the Benz what's your gain" and so many others). One of the shallow things social media does to people is to belittle them if they can't keep up, try to explain why an iPhone user is superior to an Android user, and make it seem like when you use certain products you have gained some level of riches and social recognition, among other things.

People make every effort to live up to the standard, buying the newest and trendiest clothing, spending money at the newest and trendiest restaurants, and flaunting their wealth there. However, some people end up getting into a lot of debt to appear wealthy online, which negatively affects their real lives. Often times, young people appear to showcase curated content, presenting a skewed representation of reality. These are the main ways that wealth is represented online. Many young people have been influenced by this constant display of lifestyle to commit crimes like ritual murders, fraud, and other illicit means of accumulating wealth. This has increased the rate of insecurity, especially for women and very small children. However, the threat is not simply a problem for men; women and young girls are also affected by this moral decay. Young women and adolescents who feel frightened by what they see online are more likely to engage in immoral activities like prostitution to make money and maintain a positive online reputation. Even while some young people earn a living legitimately on social media, the vast majority of them are only trying to maintain a fake life.

Yorùbá Ethics on Wealth Acquisition

The necessity to apply some trade-ethical practices used by its people in the pre-colonial age is at the heart of what appears to be Nigeria's current moral issue, which appears to have polluted different modern solutions. The goal of the traditional Yorùbá educational technique is to make each student become an Omoluabi. In traditional civilizations, the goal of this process was to instill in people the value of labor, assiduity, self-reliance, and the significance of developing moral qualities like honesty and social responsibility. These and other principles make up what is known as traditional Yorùbá values (Onifade, 2022). The following are important traditional Yorùbá values: diligence, hard work, integrity, self-reliance, honesty, and social responsibility. The fundamental principles of the Ifa corpus, which include first and foremost respect for, allegiance to, and devotion to one's parents, were added to this list by Abimbola (1976). Of course, it is crucial to emphasize that the Ifa corpus is just as significant to traditional Yoruba society as the "bible" is to Christianity in this context. Other values include: the ethical person must not lie, be a tale teller, or violate legal obligations. Additionally, one owes devotion and faithfulness to their friends, family, and government (Abimbola, 1976). Majasan (1967), who focuses on more practical qualities of good character among the Yorùbá, provides the finest description of the customary virtues expected of a person who is traditionally educated as an Omoluabi. According to him, the fundamental traditional Yorùbá values primarily include reverence for elders, fidelity to one's parents and community, honesty in all business dealings, devotion to duty, willingness to help the weak and needy, sympathy, sociability, courage, an intense desire for work, and many other admirable traits (Majasan 1967).

The qualities required of an Omoluabi are numerous, but they also include practical skills like wisdom and astute judgment, oratory abilities, self-control, particularly when provoked, dignity in grief and restraint in success, and most importantly, a strong moral character (Akinpelu 1987).

To go a step further, the fundamental characteristics and qualities that make an Omoluabi are orosiso (intelligent and expert use of language/utterances or rather oratory skills), inurere (having good intent towards others), otito (truth), opolo pipe (intelligence), and iwapele (gentle character/self-restraint), kindness, goodness, moral power for effecting good, bravery, respect for seniority. At this point, it is crucial to make clear that sùúrú is one of the fundamental principles and qualities of excellent character, as this is distinct from how it is generally understood in some contemporary cultures. The most intriguing aspect is how few people today display these characteristics. The idea of social media and its underlying beliefs have altered how individuals think and act.

Sùúrú

A quality of good character demonstrated by the Yorùbá people is sùr, which means patience. Sùr denotes someone who is patient and does not rush through tasks. The ethos Sùrlere describes patience as a virtue and emphasizes its significance in a variety of situations. The Yorùbá people, who use Sùúrùlerea as a motivation to earn money, think that prosperity is the product of accumulated efforts, hard work, perseverance, and persistence. Oni Sùúrú pekoto je konijebaje, (also meaning patience has a reward), and igbeyinoni Sùúrúyiosuwon (the end of a patient person is desirable and fulfilling), are a few of the ways Yorùbá people inspire themselves in trying circumstances. People from the Yorùbá culture think that perseverance will finally pay off. The Yorùbá people hold the view that when acquired properly, prosperity will remain longer and be well enjoyed. According to them, wealth is not created overnight; rather, it develops over time through hard work and patience. The prevalent consensus is that işe niòdògùnişé (hard work is the cure for poverty, thus emphasize working hard). All of these Yorùbá proverbs demonstrate that the Yorùbás' approach to acquiring wealth is moral, ethical, and legal; they do not support any type of reckless or negative mindset regarding how to accomplish it. These are the cultural standards and tenets shared by the Yorùbá people, and they define who an Omoluabi is.

The Yorùbá people's ethics on wealth acquisition state that no matter how hard you work to amass wealth, you must do so in the most reasonable, honest, and honorable way possible without harming anyone and while maintaining a good reputation. If you follow these principles, Olodumare (God) will reward your efforts.

Aiyelujara & Sùúrùlere: Social Media and Yorùbá Ethos on Wealth Acquisition

Character (ìwà) was a necessary component of social existence, peace, and order in traditional Yorùbá society. It was also one of the attributes that a Yorùbá person had to have to be taken seriously in the community. The Yorùbá have unwritten standards of conduct that are intended to define appropriate attitudes and behavior, similar to other traditional civilizations around the world. Dauda claims that the Yorùbá nation's unwritten constitution for governing daily public and private matters is known as "Ìwà as morals" (Dauda, 2017). The Yoruba would say things like ìwà l'ẹwà "character is beauty" or ìwà l'ẹşò èniyàn "character beautifies the person," for example. This demonstrates that if you have everything but lack ìwà, you are not ornamented and are not attractive to look upon. The person who possesses "ìwà rere" (good character), "ìwà pẹlẹ" (gentle character), and "ìwà tútù" (mild character) is the Omolúàbí. Saying "ìwà l'ẹwà" just suggests that character is the essence of beauty. As a result, if you have character, you have already attained the status of being attractive. However, this does not imply that character and beauty go hand in hand. Ìwà l'ẹwà signifies that "beauty goes beyond the outward ornamentation of the human body to something deeper that

pertains to his or her ontological existence," as Afolayan (2017) claims (Afolayan, 2017). According to the Yorùbá, "ìwà" is said to be the daughter of "sùrsùúrú" (patience). In other words, an excellent character is developed through patience. Gbadegesin states that sùrsùúrú is the origin of both ìwàpẹ̀lẹ̀ and ìwàrere. According to him, displaying "ìwàpẹ̀lẹ̀" is treating people kindly, keeping in mind their uniqueness, and being understanding of their existence's peculiarities (Gbadegesin, 1998).

Making the youngster a respectable member of society is one of the objectives of Yorùbá traditional education. Thus, for instance, it is considered that someone lacks home training (ẹ̀kọ́ ilé) if they are unable to greet others properly in a language and tone. A person like that cannot be a ọmọ́lúwàbí. A person is an ọ̀pùrọ́ (liar) and cannot be trusted or held accountable if they lie while they know how to greet and respect elders and the uniqueness of others. Even so, such an individual would not qualify as a "mlwàb." ọmọ́lúwàbí. Furthermore, if a person combines honesty and respect with a weak work ethic and lacks diligence, they are ọ̀lẹ́ (lazy) and cannot be regarded as ọmọ́lúwàbí. The explanation is that "working hard is the remedy for poverty; anyone who does not work hard will become a thief" (ìṣẹ́ nìdògùnìṣẹ́, ẹ̀nítíkòṣìṣẹ́, yóòjàlẹ̀). This seems to imply that the ọmọ́lúwàbí is a well-rounded individual who lacks nothing in terms of moral character. This suggests that the ọmọ́lúwàbí is someone who, in Awoniyi's words (Akanbi and Jekayinfa 2016), "combines all qualities" and is thus morally perfect. However, this is not to be taken as the whole truth. If this were the case, it begs the crucial question of whether such a person exists among other humans. The truth is that no one could be so morally perfect as to be morally immaculate in every area of moral judgment, hence no one would be considered an ọmọ́lúwàbí. Then, how should we think of the ọmọ́lúwàbí?

The ọmọ́lúwàbí needs to be seen as a trustworthy person who always does the right thing in terms of social norms. Adebayo Faleti offers a vital perspective in this regard. He invites us to compare the ọmọ́lúwàbí to "what the word gentleman meant to English in those days" for the Yorùbá (Faleti, 2009). The three qualities of a gentleman, according to Faleti, are: "a man of good family and social position; a man who is honorable and well-bred; and a man of fine feelings or instinct shown by his behavior and consideration for others." These qualities are corroborated by those of an ọmọ́lúwàbí in The World Book Dictionary. Most of these qualities of someone with sùúrú and who is an ọmọ́lúwàbí are not typically found in those who fake it on social media; in fact, most of them even believe in the concept of "faking it till you make it." They just care that they appear to be doing well. We must ensure that public morality is upheld in Nigeria in each of the areas we have covered. We must uphold the ọmọ́lúwàbí ethos to be able to do this. The unfortunate thing is that the average Nigerian is gradually losing interest in this culture. Despite this, there are still some people in Nigeria that fit the definition of ọmọ́lúwàbí. A virtuous person is the result of committed educational instruction that starts at home and with even more committed socialization agents—the parents and the teachers—just as we saw in Aristotle. Users of social media rarely uphold such a standard, which is another reason why wealth accumulation is seen as something to be done quickly and at any cost due to the illusion portrayed there that is unknown to them.

Home education would start in the old Yorùbá culture after the kid had been officially welcomed into the family during a naming ceremony. The name must be a proper name in the sense that "one considers the home before giving a kid a name" (ilé là ń wò ká tó sọmọ́ lórúko). One of the reasons why youngsters were often warned not to taint the names of their families is because of this (Sunday, 2022). The family name and ancestry are respected. Many online users rarely use their true names, which causes them to frequently make very irrational choices. Some people who use their names do not even pretend to respect them. A good name is more important to the Yoruba than acquiring

financial wealth, as evidenced by the proverb "a good name is better than the possession of silver and gold"; in contrast, those on social media would say "keep the good name, give me gold and silver."

The Yorùbá cultural tradition emphasizes that parents are the children's first teachers, teaching them how to relate appropriately to their parents, elders, adults, children their age, and other members of the community. Additionally, they instill in them the value of hard work and make every effort to warn against being lazy by explaining the consequences to them. Also active in the raising process where members of the extended family typically resided in the same compound. The moral upbringing that takes place in the home is the duty of everyone in society, including the parents. A child is given birth to a couple, but it is the entire community that takes responsibility for raising the child," says the Yorùbá "ẹnikannííbímọ, ẹ̀gbónigbaojúnítọ ọ". The purpose of this is to firmly establish in the kid the social norms, taboos, superstitions, morals, and regulations that define a ọmọlúwàbí. Fadipe (1970), observes that a youngster receives the majority of his education as a member of society from members of his compound, which is in line with this. Since the youngster cannot continue his education in front of his parents and older siblings and sisters, other members of the extended family participate in it occasionally (Fadipe, 1970).

With social media, it's not the same; instead of thinking about morals, you think about how to demoralize. Even though they may appear to be quite far ahead in the online world, most people who live a phony life are those whom other people look up to and strive to copy. As a result, they rarely advance in life. If too many emotions and priorities are linked to social media, you won't be taken care of by it; instead, you'll be driven by it. The developing child had the chance to learn how transgressions are addressed in the extended family. In the household, misbehaving kids were always a source of shame. The parent's failure to prevent it was perceived as such. Such parents received constant reprimands and recommendations to organize their homes (Babatunde 1992). Since the Yorùbá does not acknowledge someone who is found lacking in good character, children are trained from this early age.

The basis of how we interact with one another and the outside world is ethics. Its goal is to maintain human dignity and create the right conditions for leading fulfilling lives. The goal of incorporating ethics and values education into the curriculum of early childhood education is to encourage children's ethical reflection, awareness, responsibility, and compassion; to give children knowledge of significant ethical principles and values; and to give them the intellectual capacities (critical thinking and evaluation, reflection, discovery, understanding, decision-making, and non-cognitive abilities like compassion) for making moral judgments with responsibility. All of this help student get over bias, discrimination, and other unethical behaviors and attitudes (Ćurko et al. 2010). People can avoid falling into the illusory imaginary fantasy universe that social media traps them in by doing this.

Since sùrSùúrú is a crucial component of anọmọlúwàbí, people should aim to be ọmọlúwàbí or "good people." And to reach this state, the focus is placed on developing one's character and orientation from the inside out rather than on the external configuration of beauty or display of money (even if the Yorùbá are known for their distinctive sense of style). This is the ethical significance of being referred to as Èniyàn or as having the character ofiwaọmọlúwàbí. The establishment and maintenance of an educational paradigm that incorporates moral goals, that is, the development of admirable and desirable character characteristics, is what can preserve the ọmọlúwàbíand Sùúrúlere ethos and, consequently, public morality. This proves the importance of virtue ethics in our educational system. Through instruction, the goal is to instill in the students

values like honesty, dependability, restraint, patience, respect, kindness, and so on. The presumption that characters' habituation starts in childhood emphasizes the importance of this starting in childhood. When a youngster develops these values, they become a lifelong endeavor for them (Sunday, 2022). Long-term, these values would foster the growth of a more responsible generation that would value the acquisition of money in a very correct manner as opposed to a generation engrossed in the useless quest of fictitious wealth and reality that they obtain from social media.

Recommendations and Conclusion

Web-based social networking has been ingrained in everyone's daily routine as technology advances, and groups are increasingly perceived as dependent on it. The quality and pace of coordinated effort for students and in every other area of life have improved because of online networking (Tariq, 2012). Youth regularly come into contact with these media. Social media offers many benefits, but it also has some drawbacks that have the opposite effect on people (Akram, 2018). We can conclude that, in light of all the research's findings, social media's public displays of riches and viewpoint on money diverge significantly from the Yorùbá people's understanding and view of the Sùrlere ethos. This helps to improve comprehension of what social media expects and provides better guidance on avoiding it; social media is designed to be used, not abused by it. The Yorùbá Sùrlere ethos can also be extremely helpful because it deals with actual life, which is where we live. The Yorùbá people hold that Sùrlere and money can only be acquired via constancy, dedication, honesty, and hard work, whereas social media gives the impression that prosperity can be attained quickly and with little effort or no effort.

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