

THE EFFECT OF RITUAL FAST MONEY MAKING (OKITE) PRACTICE ON IGBO SOCIETY VIS-À-VIS 1 TIMOTHY 6:10 IN ANAMBRA STATE

Okoh Michael¹, Albert Ulutorti Green², Nganwuchu, Geoffrey Chiazio³, Umeokoli, Paul Okechukwu⁴ & Okeke, Ebuka Ability⁵

¹*Religion and Human Relations, Chukwuemeka Odumegwu Ojukwu University Igbariam Campus*

revmikeokoh@gmail.com

²*Department of Religious Studies, University on the Niger*

albert.green@uniniger.edu.ng/<https://orcid.org/0009-0000-3641-3948>

³*Department of Religion and Cultural Studies, University of Nigeria Nsukka.*

Geoffrey.nganwuchu@unn.edu.ng

⁴*St Paul's Theological College Awka*

revokey2007@yahoo.co.uk

⁵*School: St Paul's Theological College, Awka*

okeke.ebukaability@sptcawka.com.ng

ARTICLE INFO

Article No.: 062

Accepted Date: 13/09/2025

Published Date: 25/09/2025

Type: Research

ABSTRACT

With a focus on Anambra State, this article explores the emergence of Okite, or ritual rapid money earning, in Igbo society. It places Okite in the context of historical change, media influence, and inequality and sets it apart from earlier communal rites that aimed for prosperity for the wellbeing of all. It does this by combining social scientific analysis with a theological interpretation of 1 Timothy 6:10. The study, which is informed by the theories of moral decay and social disarray, views Okite as a sign of institutional failure and value degradation that is exacerbated by social media, poverty, unemployment, and peer pressure. It charts common modalities such as occult groups, the employment of charms, potions, and mystical ceremonies, as well as rituals involving human sacrifice and blood. Fragmented families and a decline in public trust, an increase in violent crime, a distortion of legitimate markets that penalize honest activity, dread in the business environment, and psychological problems like guilt, paranoia, and anxiety are just a few of the documented repercussions. The biblical teaching on patient labor and stewardship provides an alternative ethic, whereas 1 Timothy 6:10 theologically characterizes the love of money as a corrupting passion that diverts people from spiritual integrity. The state, civic, religious, and traditional sectors are all affected by policy and practice. Stronger investigation and prosecution, focused public awareness campaigns, and youth-centered financial, entrepreneurial, and skills initiatives are suggested remedies. Religious organizations ought to improve deliverance care, counseling, moral instruction, and discipleship. With the support of penalties and oath-based accountability, traditional leaders should restate the Igbo principles of integrity, group responsibility, and respect for life. The study comes to the conclusion that stopping Okite necessitates a comprehensive plan that links rebuilding with cultural roots, legal deterrent, and economic opportunities.

Keywords: Ritual Fast Money Making (Okite), Igbo Society, 1 Timothy 6:10, Anambra State

Introduction

Human ambition has long been driven by the desire for wealth (Anderson et al., 2015), but the recent pursuit of rapid gain through illegal means has become a troubling trend in Igbo society. Among these paths, the ritual fast-money practice known as Okite has gained particular notoriety in Anambra State, Nigeria. Okite refers to ritualistic and occult procedures believed to produce sudden wealth, often linked to blood rituals, human sacrifices, and other sinister spiritual acts (Bunker, 2016). Its spread has intensified moral and social deterioration, normalizing consumerism over core Igbo values of diligence, honesty, and communal living.

The biblical warning in 1 Timothy 6:10, “For the love of money is the root of all evil,” speaks directly to this context. The verse underscores how an unchecked craving for wealth can lead people down destructive paths and cautions against the corrupting force of greed. It offers a critical lens for interrogating the harms of Okite in Anambra State, framing the practice as a moral deviation with social consequences.

Understanding Okite requires attention to its historical roots, cultural meanings, and religious implications. Historically, the Igbo upheld principles that privileged hard work, integrity, and lawful means of wealth creation (Ogbonnaya, 2011). Contemporary pressures have disrupted this ethic. Peer influence, media exposure, and globalization have combined to increase reliance on illicit strategies. Theologically, 1 Timothy 6:10 challenges the materialist worldview often underpinning Okite, highlighting how greed and fixation on money precipitate moral and spiritual collapse.

In Anambra State, Okite has proliferated especially among youths seeking financial success without the constraints of conventional employment. Poverty, unemployment, and greed, amplified by social media that glamorizes flamboyant lifestyles while obscuring legitimate effort (Hobson et al., 2018), drive participation. Peer pressure and the celebration of ritual wealth in Nollywood and online spaces further normalize risk, while economic hardship nudges some into desperation. Practices range from animal sacrifices to extreme rites involving human blood. Individuals may consult spiritualists or join covert cults promising supernatural riches in exchange for offerings, sometimes including loved ones (Mbiti, 2015). These dynamics sow fear, corrode trust, and cultivate a climate of suspicion and insecurity, signaling a broader erosion of communal cohesion and ethical norms.

Historical Context of Ritual Money Practices in Igbo Land

In Igbo nation, the idea of acquiring money by magical methods is not wholly novel (Davies, 2024). The Igbo people historically practiced a number of ancient religious rituals that included offering sacrifices to ancestors and deities in exchange for protection and prosperity. Nonetheless, these customs were frequently group-based and focused on preserving peace and balance in society. On the other hand, Okite deviates from these conventional ideals by placing a higher priority on personal financial gain than the welfare of the community. In the colonial and post-colonial eras, the Igbo people accepted education, trade, and entrepreneurship as valid means of achieving financial success (Chukwu, 2015). However, the temptation to look for short cuts to success has driven many people to adopt illegal money-making rituals as a result of the advent of contemporary capitalism and the widening gap between the rich and the poor. The rise of Okite customs in modern Igbo society has also been influenced by social media and Nollywood movies, which occasionally depict ritual wealth as a way to achieve high social standing.

Theological Perspective: 1 Timothy 6:10

"For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows," reads 1 Timothy 6:10 in the Bible. This lyric acts as a moral cautionary tale about an unhealthy fixation with material wealth. The term "love of money" refers to the avarice and immoral pursuit of financial gain at all costs, not wealth per se. This verse emphasizes the perils of putting financial prosperity ahead of moral and spiritual purity in the context of Okite. The biblical claim that ill-gotten wealth results in sorrow rather than enduring fulfillment is further supported by the fact that many people who participate in ritual money-making frequently suffer from shame, paranoia, and eventual destruction.

Christianity upholds a moral framework that encourages honesty, diligence, and ethical financial practices. The Bible teaches that wealth should be acquired through righteous labor and should be used to uplift others rather than for selfish gain. Proverbs 13:11 states, "Wealth gained hastily will dwindle, but whoever gathers little by little will increase it." This passage discourages shortcuts to riches, aligning with Christian principles that emphasize patience and hard work. Jesus Christ also warned against the dangers of excessive materialism in Matthew 6:24, where He stated, "No one can serve two masters. Either you will hate the one and love the other, or you will be devoted to the one and despise the other. You cannot serve both God and money." These teachings directly oppose the principles of Okite, which promote wealth acquisition through unethical and occultic means, often leading individuals away from God's purpose and into spiritual bondage.

Theoretical Framework**Moral Decadence Theory by Lawrence Kohlberg, (1967)**

According to the Moral Decadence Theory, aberrant behaviors like Okite are on the rise as ethical and societal norms deteriorate. According to this hypothesis, people are more inclined to act unethically in order to obtain wealth when a society values materialism over moral integrity. Fast money-making rituals have flourished in Igbo society because to the quick transition from traditional ideals of hard work and communal life to individuality and materialism. Ritual money practices have grown in popularity as a result of the deterioration of moral conscience brought on by peer pressure, media influence, and weakened religious teachings (McKay & Whitehouse, 2015). Many young people now regard Okite as a viable way to escape poverty, neglecting the long-term effects of such actions, instead of pursuing education or legal companies.

Social Disorganization Theory by Clifford R. Shadow and Henry McKay, (1920s)

According to the social disorganization theory, societies with weak or dysfunctional institutions and social systems are more likely to have crime and deviant conduct (Bensman & Gerver, 2019; Diaconescu, 2017). In the Okite example, the rise of ceremonial money-making has been facilitated by economic hardship, unemployment, and the dissolution of conventional family systems. Young people are more susceptible to criminal activity, including Okite, when they do not have access to adequate education, employment possibilities, or moral direction. Additionally, the inability of law enforcement to effectively combat crimes involving rituals has given people the confidence to carry on with these activities. Furthermore, societal accountability has decreased due to the deterioration of communal ties, which has let the fast-money culture to proliferate unchecked (Cox, 2018). It is evident from examining Okite under the prism of social disorganization theory that resolving the practice's underlying reasons calls for enhancing family

values, expanding access to economic possibilities, and reiterating moral lessons in local communities.

The Prevalence of Okite in Anambra State

1. Poverty and Unemployment

In Anambra State, poverty and unemployment are major socioeconomic factors that influence Okite. Many young people in the state are facing serious financial troubles as a result of the state's expanding population and restricted access to employment possibilities. Due to these difficulties as well as a lack of educational options, many people are now more susceptible to the lure of rapid wealth, which is frequently promised through ritual money-making schemes and occult rituals. Okite presents an alluring option when living expenses increase and conventional sources of income like farming or trading become less viable. People looking for a way out of financial difficulties are drawn to the promise of immediate wealth, which avoids years of arduous struggle. Because ritual money-making methods seem to be the only way to achieve financial freedom without the limitations of a sluggish or unpredictable career path, they become alluring to those who are struggling to make ends meet.

2. Greed and Materialism

The rising culture of consumerism and greed in Anambra State is another major element fueling Okite. Many young people have been exposed to luxurious and opulent lifestyles due to the influence of globalized media, particularly social media, which has caused them to associate wealth with success and pleasure (Flynn, 2018). The old ideals of diligence, modesty, and deference to others have been supplanted by the urge to acquire status symbols like pricey automobiles, ostentatious homes, and fashionable clothes. A deep-seated need for rapid financial gains has been cultivated by this trend towards materialism, frequently at the price of morality and ethics. Ritual money-making is one of the numerous social vices that stem from the love of money, as 1 Timothy 6:10 warns. The idea that riches and status are more significant than the ways to obtain them may be reinforced by young people participating in Okite as a means of keeping up with their classmates or outperforming the success and fortune they see on social media.

3. Influence of Peer Pressure and Social Media

Peer pressure and social media's widespread effect are also important factors in the proliferation of okite. Images of wealthy people leading extravagant lives are common on social media sites like Facebook, Instagram, and WhatsApp. This might influence others, particularly young people, to aspire to the same level of riches. These platforms frequently exalt immediate success while ignoring the many dubious and immoral methods used to obtain such wealth (Fisher, 2022). The situation is made worse by peer pressure, as young people feel pressured to follow in the footsteps of their peers or acquaintances who participate in ritual money-making in order to be accepted by others or elevate their status. Ritual activities are frequently used by people to "keep up" with their peers or to accumulate the wealth they feel will improve their social status (Xygalatas, 2022). A strong motivator that contributes to Okite's popular use as a quick fix for success is the desire to get likes, followers, and online notoriety.

Methods of Ritual Money Making

1. Human Sacrifice and Blood Rituals

Rituals involving human sacrifice and blood are among the most intense and unsettling aspects of Okite. This technique, which requires people to surrender human lives typically through ritual killings or sacrifices in exchange for money, is frequently linked to the most covert and hazardous parts of ritual money-making (Shreeve, 2015). Bloodshed is thought to call out

strong spiritual powers that can draw prosperity, notoriety, and achievement (Philpott, 2016). In addition to being against the law and immoral, these actions have terrible consequences for both the offenders and the victims' families. Though allegations of such actions, such as kidnappings, disappearances, and killings, have surfaced as alarming indicators of the existence of Okite in Anambra State, the practice of human sacrifice is frequently concealed because to its illegal nature. Although not all Okite practitioners use human sacrifice, those who do so frequently turn to occultists or spiritual leaders who offer enormous sums of money in return for such sacrifices.

2. Occultism and Secret Societies

In Okite, hidden organizations and occultism are also major themes. People in Anambra State have reportedly sought initiation into a number of secret groups and cults that use occult techniques to give ritual wealth. These civilizations frequently have deeply ingrained belief systems that promise great wealth in return for allegiance, service, and perhaps blood sacrifices. These belief systems are closely entwined with the spiritual and material realms. Because some of these secret societies pass for social or cultural groups, it is challenging for authorities to keep an eye on them and take action. In exchange for financial success, initiates frequently go through stringent rituals that involve promises to commit crimes or perform sacrifice ceremonies. These societies frequently employ spiritual rites, incantations, and esoteric symbols to draw wealth (Ayonrinde et al., 2021; Frankfurter, 2015; Okpalike & Ugah, 2021). Many young people become enmeshed in a cycle of terror, secrecy, and reliance on the rituals they feel have the ability to maintain their newly obtained wealth as the practice grows among them.

3. Charms, Potions, and Mystical Rites

In Okite, making and using charms, potions, and magical rituals is another common practice. These are thought to possess mystical abilities that can attract prosperity, bring wealth, and shield people from harm. Traditional healers, herbalists, or spiritualists who assert that they possess divine powers or old wisdom frequently make charms and potions. To bring about financial success, these things can be consumed, worn as amulets, or buried in key places. Okite customs also sometimes involve mystical ceremonies, such as the use of incantations, prayers, and offerings to spirits or deities. Participants think they can call forth money from the spiritual world by performing the rituals as directed (Okpalike & Ugah, 2021). These practices can nonetheless have negative effects, such as mental instability, physical injury, and intense spiritual bondage, even though they are not as drastic as human sacrifice. Since people who are in need of financial assistance resort to these rituals in an attempt to escape their financial predicament, the belief in them is frequently based on superstition and desperation.

Effects of Okite on Igbo Society

1. Breakdown of Family and Communal Ties

The social structure of Igbo society has been severely disrupted by the Okite practice, especially the dissolution of familial and communal bonds. The Igbo people have historically valued communal living (Ezenwa, 2017), where families helped one another out and the welfare of the community as a whole was frequently entwined with the welfare of the individual. However, the growth of ritual rapid money-making has switched the focus from community success to individual wealth, frequently gained through unscrupulous means. As individuals pursue Okite, they usually isolate themselves from their families and communities, preferring personal gain over relationships and moral commitments. The growing individualism encouraged by Okite erodes the sense of community that once held Igbo society together, replacing it with a more selfish and fragmented social structure. Additionally, Okite frequently involves secrecy, where practitioners hide their actions from loved ones, further weakening familial bonds and

causing estrangement within families as members engage in illicit activities that destroy trust and respect.

2. Rise in Violent Crimes and Kidnapping

One of the most troubling effects of Okite in Igbo society is the rise in violent crimes such as kidnapping and ritual killings. In Anambra State, where Okite is prevalent, individuals often abduct victims for human sacrifice and blood rituals in pursuit of quick wealth. These crimes endanger public safety, spread fear, and heighten communal suspicion, leading to insecurity and social breakdown (Hinkle, 2015; Madriz, 2023). The violence associated with Okite perpetuates cycles of pain and trauma across generations, underscoring its severe societal consequences and the destructive impact of ritual money-making practices on Igbo communities.

3. Erosion of Traditional and Religious Values

The rise of Okite marks a sharp break from traditional Igbo values of honesty, respect for elders, and communal well-being. Historically, wealth was gained through trade, hard work, and ancestral guidance, with emphasis on collective prosperity (Beinhocker, 2018). In contrast, Okite promotes materialism and selfish gain, disregarding long-standing moral norms. It also undermines religious faith, particularly Christianity, by contradicting teachings on the value of life, truth, and warnings against the love of money. Both indigenous and Christian beliefs have weakened, leaving Igbo society's cultural and spiritual fabric eroded and increasingly vulnerable to corruption and moral decline.

Economic Consequences

1. Disrupting Legitimate Business Practices

Okite destabilizes legitimate commercial activity in Igbo society, particularly in Anambra State. Through ritualistic methods of wealth acquisition, individuals bypass diligence, innovation, and sound business management (AFUNUGO et al., 2023). This undermines fair competition, disadvantaging those who rely on honest enterprise. Small and medium-sized businesses (SMEs) are especially vulnerable, as ritual wealth allows some to outpace ethical business owners. The influx of illicit money further distorts market prices and creates economic instability. Moreover, Okite discourages investment in human capital, as many youths neglect education and vocational training, lured instead by the illusion of immediate, unearned prosperity.

2. Encouraging a Culture of Laziness and Fraud

Okite normalizes the pursuit of wealth without effort, fostering a culture of laziness and dishonesty. Traditionally, Igbo society valued perseverance and hard work as the foundation of financial success (Markman et al., 2005; Solomon, 2003). However, reliance on Okite promotes shortcuts, eroding established labor ethics. Many young people, especially those in hardship, are enticed by the illusion of quick riches, developing an entitlement mentality that wealth can be claimed without merit. Its deceitful nature, marked by manipulation, fraud, and sometimes robbery sustains moral decline. By prioritizing immediate gain over integrity, Okite undermines long-term creativity, productivity, and sustainable societal progress.

3. Fear and Insecurity in the Business Sector

The spread of Okite has created fear and uncertainty within the business sector. Entrepreneurs often worry that rivals may use occult practices to undermine their ventures, weakening trust and discouraging healthy competition. Suspicion of ritual money-making erodes cooperation among business owners and fuels anxiety (Bardhan, 2022). The prominence of individuals enriched through Okite also sets unrealistic standards of success, pressuring others to adopt unethical methods to keep pace. This climate undermines values of fairness and justice in

commerce, making it increasingly difficult for honest businesses to thrive in an environment dominated by fear, rivalry, and moral compromise.

Psychological and Moral Consequences

1. Loss of Conscience and Humanity

Okite inflicts deep psychological harm, often stripping individuals of their conscience and humanity. The pursuit of ritual wealth dulls sensitivity to moral concerns, especially when it involves harming others. Obsessed with material gain, individuals may justify destructive acts for personal benefit, distorting their sense of right and wrong. This detachment erodes core virtues such as honesty, empathy, and compassion. Practitioners begin to view human life and communal well-being as expendable, reducing people to mere tools for enrichment. Such moral decay undermines society's ethical foundations, fostering self-interest over collective good and weakening the bonds that sustain community life.

2. Guilt and Mental Health Issues Among Perpetrators

Okite participation often leads to profound mental health challenges, including guilt, anxiety, and depression. The moral and spiritual weight of these practices creates inner conflict, as individuals struggle to reconcile their actions with a lingering moral conscience (Sesini & Lozza, 2023). Many suffer from insomnia, paranoia, or even suicidal thoughts, haunted by the harm caused through fraud, exploitation, or human sacrifice. Fear of exposure or divine punishment further deepens emotional turmoil, fueling cycles of anxiety and distress. Ultimately, the pursuit of ritual wealth inflicts lasting psychological damage not only on practitioners but also on their families and communities.

3. Spread of Fear and Anxiety in Communities

Okite generates widespread fear and panic, deeply affecting community life. As reports of ritual killings, kidnappings, and occult practices circulate, residents become increasingly anxious about their own safety and that of loved ones (Bromley, 2017; Jenkins & Maier-Katkin, 2017). This climate of distrust makes it difficult to build strong social bonds, as people suspect others' motives and grow defensive. The resulting breakdown of trust undermines the unity and sense of security essential for communal well-being. Fear also discourages open dialogue and collective problem-solving, allowing destructive practices to persist unchallenged and reinforcing cycles of insecurity within Igbo communities.

Responses and Interventions

1. Crackdown on Ritual Killings

The aggressive government crackdown on ritual killings and other occult rituals linked to the ritual quick money-making technique is a major response to the emergence of Okite in Igbo society. In Anambra State and other Igbo territories, law enforcement organizations have placed a greater emphasis on looking into and prosecuting people engaged in ceremonial practices, such as human sacrifice, kidnapping, and the exploitation of weaker members of society. In addition to breaking the law, these actions destabilize society and instill a generalized sense of fear and insecurity. Enforcing severe punishments for ritual killings deters anyone who may otherwise participate in these unlawful actions (Kleinfeld, 2016; Lee, 2017), which is part of the government's duty to safeguard its citizens. The networks that allow Okite to flourish can be disrupted by routinely monitoring known occult groups and accumulating intelligence on them. Prof. Solute, the current governor of Anambra State, has passed legislation prohibiting these acts, which carries a penalty of 20 million naira, six years in prison, or both. In order to foster a culture of knowledge and vigilance against ritualistic crime, community engagement must be matched with law enforcement measures, which are crucial.

2. Public Awareness Campaigns

population awareness programs that inform the general population about the risks of participating in ceremonial rapid money-making techniques are essential to countering Okite's expanding influence. The moral, social, economic, and psychological effects of Okite can be addressed by educational initiatives organized by the government in collaboration with civil society organizations. In order to have the most impact on raising awareness of the risks posed by okite and its detrimental impacts on society, these campaigns ought to focus on communities, educational institutions, and places of worship. Additionally, the government may encourage young people to choose more ethical and sustainable routes to success by highlighting the true costs of pursuing rapid money through immoral means (Nkongolo, 2016; Sunstein, 2015) through social media platforms, traditional media, and local advocacy groups. By educating people about the moral dangers, the legal repercussions, and the long-term harm to individual and societal well-being, public knowledge can help to lessen Okite's appeal.

3. Strengthening Legal Frameworks

The government must fortify the laws that make occultism, ritual killings, and fraudulent activities crimes in order to combat the Okite epidemic more thoroughly. In order to handle contemporary forms of Okite, the current laws ought to be updated to make sure that people who engage in ritualistic practices are subject to suitable punishments, such as long jail terms and asset confiscation. In order to show that it is committed to enforcing justice, the legal system should also place a high priority on the prompt prosecution of those found to be involved in these unlawful actions. These laws can be more successfully enforced by fortifying law enforcement procedures through better police officer training, sufficient resources for investigations, and the creation of specialist task teams. In addition to strengthening the state's resolve to defend its people against the evil of Okite, a more robust judicial system will serve as a disincentive to possible offenders.

Role of Religious Institutions

1. Teaching Biblical and Moral Principles Against Greed

Churches and other religious organizations are essential in combating the moral decline linked to Okite. Actively teaching and advancing biblical values that condemn materialism and greed is one of the main ways these institutions may step in. According to 1 Timothy 6:10, which cautions that "the love of money is the root of all evil," the Bible clearly opposes pursuing wealth at the expense of one's soul. Instead of succumbing to the temptation of Okite practices, religious leaders can stress the need of living in accordance with Christian ideals, such as honesty, integrity, and selflessness. A deeper understanding of wealth and morality should be fostered through Bible study groups, sermons, and youth programs. The emphasis should be on the long-term benefits of leading a moral life rather than the transient joys of illegal financial gain. Religious organizations might help those who might be having trouble resisting the draw of quick money-making methods by emphasizing the spiritual repercussions of Okite.

2. Deliverance Ministries and Spiritual Warfare

To assist persons caught in Okite, some religious organizations may set up deliverance ministries centered on spiritual warfare in addition to teaching biblical teachings. These ministries seek to make a spiritual difference in the lives of people who have suffered because of ritualistic and occult practices. Prayers, fasting, counseling, and other spiritual rites may be a part of deliverance services, which are meant to sever the spiritual ties that bind people to destructive behaviors. Deliverance ministries can be a significant intervention given the occult nature of Okite by providing spiritual and psychological support to individuals who might be entangled in

the cycle of ritual money-making. These organizations might also try to direct people onto a path and teach communities how to see the warning signals of Okite behavior.

3. Community-Based Evangelism

Community-based evangelism, which seeks to spread messages of moral rectitude and spiritual rejuvenation to people at the local level, is another crucial function that religious organizations can play. Religious leaders can offer helpful advice on avoiding Okite's traps and alternate paths to financial security that are based on moral and Christian principles by interacting with the local community. Positive substitutes for ritual money-making can be found in community outreach activities, such as counseling services, vocational training, and youth empowerment projects. Additionally, by strengthening ties throughout the community, these activities promote a sense of belonging and shared responsibility. Religious organizations can teach people through evangelism that real wealth is not obtained by taking advantage of others through occult activities, but rather via diligence, morality, and faith in God.

Role of Traditional Rulers and Cultural Institutions

1. Reaffirming Igbo Moral and Ethical Values

In Igbo society, the moral and ethical standards of the community are greatly influenced by traditional leaders and cultural organizations. These leaders must reassert the traditional Igbo principles of honesty, respect for human life, and communal well-being in order to combat the emergence of Okite. In order to reduce the appeal of ceremonial money-making methods, it is imperative that indigenous moral values be preserved and promoted. Traditional leaders can emphasize the value of moral behavior, prudent wealth accumulation, and the sanctity of life through town hall meetings, community get-togethers, and cultural events. Traditional leaders can act as role models who show the real way to success by upholding the cultural values of integrity, diligence, and adherence to tradition. These leaders are able to remind their followers that obtaining wealth illegally, like Okite, not only upsets the social order but also compromises the moral character of Igbo society.

2. Sanctions Against Perpetrators

Sanctioning those who participate in Okite rituals is one of the key responsibilities of traditional leaders and cultural organizations. Those who are tempted to participate in ceremonial money-making activities are discouraged by these penalties, which can include exile, fines, or even ostracism. In addition to making sure that these measures are in line with the community's customary legal systems, traditional leaders can collaborate closely with local law enforcement to find and punish those responsible for ritual killings and occultism. Social punishments frequently have a strong impact in Igbo culture because people may refrain from unethical behavior out of fear of public shame and isolation. Traditional leaders preserve the principles that have traditionally governed Igbo society by making sure that offenders suffer repercussions within the community.

3. Reintroducing Traditional Oath-Taking as a Deterrent

Restoring customary oath-taking procedures can function as a cultural disincentive for Okite. Oaths are strong communal and spiritual instruments in Igbo culture that hold people to their word. Violations of an oath have serious repercussions, frequently on a social and spiritual level. For those engaged in illegal activities, such as Okite, traditional vows might serve as a means of moral and spiritual accountability. The community can hold people responsible for their behavior when they are forced to pledge to follow moral principles and abstain from occult practices. Conventional rulers can work alongside religious leaders and law enforcement to ensure that the power of these oaths is upheld and that those who break them face the appropriate

social and cultural repercussions. Igbo society's collective moral fiber is strengthened by the reintroduction of oath-taking as a deterrent, which deters people from engaging in destructive behaviors like Okite.

Conclusion

Strengthening religious and moral education is crucial as a first line of defense against the emergence of Okite in Igbo society, according to one of the study's main results. The results show that materialism and greed have gradually undermined traditional values, leading young people in particular to engage in unethical and illegal wealth-seeking activities. Society can raise a generation that prioritizes hard work, honesty, and selflessness over illegal shortcuts by integrating moral and biblical education into schools, churches, and community initiatives. Religious organizations, which teach biblical values that place an emphasis on patience and honesty, are essential in bringing attention to the perils of seeking wealth at the expense of one's moral character.

Another important finding emphasizes how poverty and unemployment contribute to people's decision to go to Okite. Occult practices thrive because of economic difficulties and a lack of possibilities, especially for young people in rural and disadvantaged areas. Therefore, comprehensive empowerment strategies are crucial. Access to small-scale funding, assistance for entrepreneurship, skill development, and vocational training should all be part of the initiative. These programs can lessen dependency on ritual money-making and foster long-term economic stability by offering viable alternatives, giving people genuine opportunities for achievement.

The study also highlights how urgently the legal and law enforcement institutions need to be strengthened. Laws prohibiting ritual killings and occult practices do exist, however they are frequently not properly enforced. For law enforcement authorities to properly investigate and prosecute offenders, they need sufficient resources, training, and assistance. Consistent enforcement upholds the rule of law, but prompt and suitable punishment is required to dissuade possible offenders. To stop Okite and maintain social order, a strong judicial response is essential.

Lastly, Okite is shown to symbolize the perils of an unethical pursuit of wealth through the prism of 1 Timothy 6:10, which states that "the love of money is the root of all evil." Its impact erodes the moral and cultural underpinnings of the Igbo people, encouraging behaviors that go against both religious and legal teachings. Nonetheless, the study comes to the conclusion that Igbo society may overcome these obstacles by reverting to moral and spiritual values and prioritizing integrity over financial gain. By working together, traditional institutions, religious leaders, and the government may reinstate the moral principles that previously upheld the community. Igbo society may recover toward fairness, harmony, and long-term prosperity with concerted effort.

Recommendations

1. Programs that incorporate moral and religious education into their curricula ought to be implemented by community centers, churches, and schools. The ethical risks of Okite, the value of leading a moral life, and Christian teachings on money and morality ought to be the main topics of these programs.
2. The government and non-governmental organizations should fund youth empowerment initiatives in response to the socioeconomic issues that influence people's decision to relocate to Okite. These initiatives ought to offer young entrepreneurs access to capital, workshops on business, and vocational training.

3. Governments at the local, state, and national levels must prioritize strengthening the enforcement of laws related to ritual killings, occult practices, and fraud. This can be achieved by providing law enforcement agencies with the necessary resources, specialized training, and support to investigate and prosecute ritualistic crimes.
4. Public awareness efforts that highlight the moral, social, and economic risks of Okite should be actively pursued by community-based groups and local authorities, particularly religious and traditional leaders. These advertisements can help clarify the dangers of ritual money-making and demythologize its appeal.
5. Igbo moral principles that prioritize hard effort, community, and respect for life must be actively promoted by traditional leaders and cultural organizations.
6. A comprehensive strategy that incorporates moral teaching, economic development, more robust legal enforcement, and cultural reaffirmation is needed to address the detrimental impacts of Okite on Igbo society.

References.

- Ayonrinde, O. A., Stefatos, A., Miller, S., Richer, A., Nadkarni, P., She, J., Alghofaily, A., & Mngoma, N. (2021). The salience and symbolism of numbers across cultural beliefs and practice. *International Review of Psychiatry*, 33(1-2), 179-188.
- Bensman, J., & Gerver, I. (2019). Crime and punishment in the factory: The function of deviancy in maintaining the social system. In *Work Place Sabotage* (pp. 215-225). Routledge.
- Chukwu, J. C. (2015). Traditional Igbo economy: challenges to growth and development. *Journal of Culture, Society and Development*, 10, 70-77.
- Cox, J. (2018). *Fast money schemes: Hope and deception in Papua New Guinea*. Indiana University Press.
- Davies, O. (2024). Witchcraft, magic and culture 1736–1951. In *Witchcraft, Magic and Culture 1736–1951*. Manchester University Press.
- Diaconescu, A. (2017). The Social Deviance Notion. *Journal of Advanced Research in Law and Economics (JARLE)*, 8(29), 2121-2127.
- Ezenwa, P. C. (2017). *The value of human dignity: A socio-cultural approach to analyzing the crisis of values among Igbo people of Nigeria* Universität Würzburg].
- Fisher, M. (2022). *The chaos machine: The inside story of how social media rewired our minds and our world*. Little, Brown.
- Flynn, L. (2018). Expensive happiness: The impact of luxury consumption on happiness levels.
- Frankfurter, D. (2015). Dynamics of Ritual Expertise in Antiquity and Beyond: Towards a New Taxonomy of " Magicians". In *Magic and Ritual in the Ancient World* (pp. 159-178). Brill.
- Kleinfeld, J. (2016). Two cultures of punishment. *Stan. L. Rev.*, 68, 933.
- Lee, H.-W. (2017). Taking deterrence seriously: The wide-scope deterrence theory of punishment. *Criminal justice ethics*, 36(1), 2-24.
- McKay, R., & Whitehouse, H. (2015). Religion and morality. *Psychological bulletin*, 141(2), 447.
- Nkongolo, G. (2016). UJAMAA: A Gift from Tanzania to Africa A Critique of Current Social and Political Systems in African and Ujamaa as an Alternative.
- Okpalike, C. J. G., & Ugah, K. D. (2021). OGWÜEGO: MONEY-MAKING RITUAL IN IGBO ETHNOLOGY. *AMAMIHE Journal of Applied Philosophy*, 19(4).
- Philpott, W. (2016). *Bloody victory: the sacrifice on the Somme and the making of the twentieth century*. Abacus.
- Shreeve, J. L. (2015). *Human Sacrifice: A Shocking Exposé of Ritual Killings Worldwide*. Simon and Schuster.
- Sunstein, C. R. (2015). *Choosing not to choose: Understanding the value of choice*. Oxford University Press, USA.
- Xygalatas, D. (2022). *Ritual: how seemingly senseless acts make life worth living*. Little, Brown Spark.