

IMALANYI (DISLIKE, ENVY) THE BANE OF IDOMA PROGRESS AND GROWTH.

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ABSTRACT

Imalanyi is as old as human race; it resides in every component of the land and largely at home with Idoma. Since Nigeria's Independence until this political dispensation, prominent Idoma sons and daughters have featured at different stages but could not impact progress and growth at the home front. Largely, imalanyi is at play leaving Idoma nation near retardation. Progress and growth have eluded us. To further worsen matters an Idoma ascending the ladder of greatness is vehemently dislodged by fellow Idoma using popular but divisive adage "ANUFOFONU N'IDOMA MA' NE?" (Is he the only man born to the idoma?) Imalany would rather have a non-Idoma strive above a fellow brother or sister. The implication leaves the Idoma person merely at lower ladder of life, near servitude always and at all places. Those who rise are nonchalant towards others who come seeking for help. Our youths refuse to be apprentice and so disregard the well to do, always alluding: Anu ge bi um ona? (Does he feed me?). Imalanyi is used to blackmail, back-stab and destroy others. This work shall attempt to conscientise Idoma on the ills of Imalanyi and finally draw a conclusion by inviting all to avoid and condemn Imalanyi, so that we can foster growth and progress of Idomas and Idoma land.

INTRODUCTION

"Imalanyi has destroyed the careers and talents of gifted people across the land leaving every rising star jittery about the future....

— Joseph Omaku

Imalanyi is a universal phenomenon, other tribes have it too. The Idoma people like other tribes developed Imalanyi beyond expectation; it has been imbibed into every facets of existence. Well, many Idoma sons and daughters are now frightened and so begin to ask when shall we overcome such maladies, so that our kiths and kins will see growth and progress everywhere in the land?

Historically Imalanyi has been with the human race since time immemorial bedeviling the whole of humanity. The Holy Bible records events of Imalanyi in very many ways (1) Envy and Jealous is at the root in Cain's murder of his brother Abel (Gen 4:3-8). (2) Imalanyi is responsible for the sending away of Hagger and her son Ishmael by Abraham (Gen 21: 9-14) as demanded by Sarah. (3) Joseph's plight, his sale into slavery was imalanyi at work as brothers conspired against him, (Gen 37:26-28). (4) Imalanyi was at work when Esau's blessing was bestowed on Jacobs instead by his aged-blind father (Gen 27:20-29). (5) The peak of Imalanyi is when Jesus was betrayed and killed by the Jews because of the powers, miracles and wonders he accomplished.

Imalanyi is at its peak in modern Idoma society and so many people have become its casualties, many have lost elections, some dismissed from work and others out-rightly refused employment etc. the syndrome of pull him/her down is synonymous with Imalanyi syndrome in Idoma land. Business cannot thrive, educational and academic excellence are thwarted reputably and jeopardized not by strangers but by Idomas. The scenario pointed above is as Joseph Omake (1970:1) explained was responsible for the ineffectiveness of the so many well positioned Idomas' inability to lift the land upwards out of poverty and create jobs for the teeming youths.

The power and exacting influence of Imalanyi on Idoma has become so synonymous with the tribes' inability to unite, achieve a common goal and execute collective ventures, here Idoma always fail. It is therefore in line with this disturbing phenomenon of Imalanyi, it has become a cultural trait among Idoma that this paper wishes to examine the destructive trends and problems generated against the growth and progress of Idoma land.

CLARIFICATION OF TERMS

I shall examine the words, Envy, Dislike, Growth and Progress as used herein.

- (A) Envy: Envy connotes the feeling of wanting something that someone else has.
- (B) Dislike: connotes the feeling of not wishing other people well.
- (C) Growth: according to Rudoly Muller (1982) the availability of facilities that were hitherto not found in a given place is known as growth. It comes with the good-will of the provider and the receiving place.
- (D) Progress: it is synonymous with development, this has no single same concept put forward it includes "equitable distribution of goods and services. According to Ijiga P. (2019:10) he stressed that progress is the ability of the people to lead a modern civilized existence through access to facilities as good roads, health, water and education.

Growth and Progress are seen as development so to Aremo (2004:23) development is multi dimensional progress involving major changes of social structures, popular attitudes and national institutions, as well as economic growth, reduction of inequality and eradication of absolute poverty.

The above implies that growth and progress enveloped as development would involve a prospective transformation which improves and sustain the general well-being of the citizenry (Apenda and Adegas 2006: 194). As can be drawn from above, Idoma citizenry and Idoma land have not been transformed neither has the life of the people improved nor is there any sustenance and general well being of the people. All we notice in most Idoma settlements are vicious cycle of poverty, characterized by lack of portable drinking waters, poor housing, roads and educational facilities. It appears that the Idoma even aggravate matter for themselves as they do not appear to imitate the progressive styles from their neighbors. The best Idoma can copy from their neighbors are the negative aspects such as Imalanyi, witchcraft, cultism, defiant attitudes and blackmails.

Taken from the above analysis, growth and progress may be seen as a holistic concept. Central to this would be the betterment of lives of individuals and groups in relation to societal resources and values.

PRACTICAL REALITIES OF IMALANYI AMONG THE IDOMA

Imalanyi or Envy has become the bane of Idoma progress and growth. Most Idoma are now aware of its dangerous effects on their wheels of development but they seem unable to break free from its shackles. Imalanyi has been the cause of disunity for Idoma.

While it is apt to propose as many people would want us to understand that Imalanyi is not peculiar to Idoma, we can quickly add that Imalanyi is practiced by virtually all people of the world. However, the level of Imalanyi among the Idoma is most prevalent and unique in the sense that an Idoma only practicalizes his Imalanyi on fellow Idoma, with a basic aim of bringing him or her down. Ada Ugah (2000:34) vehemently laments that:

An Idoma does not wish to have another Idoma to progress or grow. Every effort can be done to block a fellow Idoma from attaining fame, wealth, position, prestige, land or massive produce.

This Envy is manifested in the many communal clashes that are executed in Idoma, affirming the above assertion. Hence, farm produce, animals and assets are destroyed without precaution. Explaining the rationale for this negative attitude, Ada Ugah (2006:62) asserts that it is the bold-face presented by the Idoma to portray himself as a detribalized Nigerian who has detached himself from his kith and kin. This is a paradox; the simple explanation is the fact that Idoma are unequaled in the act of Imalanyi.

The most amazing manifestation of Imalanyi pertains the desires of all Idomas to be at the top at the same time or to be at the base line altogether. They employ the destructive Imalanyi to the surprise of on-lookers. Hence, Christianity as a moderating force has not succeeded in inculcating into the Idoma any of the enviable beatitudes, thus, they do unto others that which they would not want done to them.

EFFECTS OF IMALANYI ON IDOMA PROGRESS.

The records are visible, Idoma sons and daughters have benefitted from lucrative appointments in Nigeria beyond all our neighbors. We are a minority but have held outstanding offices in the land. The effects of Imalanyi have not allowed such to translate in progress or growth for Idoma land. The effects of Imalanyi on the development of Idoma are to say the least catastrophic. Imalanyi jeopardizes the physical, structural, economic and political progress of Idoma land.

According to Adegga (2004:228) wealthy Idoma who have the means to establish industries, factories etc abroad or in other parts of Nigeria should establish such in Idoma land. This would offer employment and teach youths graduating annually from school. This could have in turn brought progress and growth to Idoma land.

Imalanyi according to Adegga (2004:229) as properly understood has deprived Idoma of unity. Idoma unity seems to have lost its appeal. Imalanyi is the basis for most of the intra personal and inter-clan crises which are common in Idoma land today. Seeing the lists of the impacts of Imalanyi on Idoma as mentioned above, it is time the Idoma look into this degrading phenomenon which we generally have come to accept as cause of disunity, underdevelopment and backwardness. Idoma as a matter of necessity have to sacrifice Imalanyi on the altar of reason. We are poor enough to

avoid any self impoverishment. We might remain poor and uneducated, unclassified citizenry.

TAMING IMALANYI

Imalanyi could be tamed as proposed herein the way forward out of our present predicament in Idoma land. Ada Uga (2000:22) vividly declared that:

from one generation to another, without remorse Imalanyi has caused great stir between clans, families and neighbors across Idoma land, retrogression, destruction of values and even death is what we have harvested...

By personal assessment, Imalanyi has served no useful purpose to the society; Idoma must cease practicing Imalanyi in any form. Clannish sentiments, ugly rivalry and maladious behavior are responsible for the lack of progress and growth in Idoma land. Imalanyi has fueled so much sectionalism, nepotic tendencies and gross lack of love nowadays.

Furthermore, the celebrations of Ej'aje, Ej'alekwu and other traditional festivities are clannishly embarked on at the expense of national Idoma celebration at one front. Imalanyi has encouraged and promoted lack of respect for the traditional institution to an extent that we live as though we were autonomous self ruled nation.

On its part the Idoma traditional council should firmly take a firm stand by calling to order prominent Idoma sons and daughters who ride advantageously on the wings of Imalanyi to drag our progress and growth to the mud. This might deter others from engaging in Imalanyi. While on the other hand, those who do well should be praised and honored.

Collectively, Idoma should embrace love as they had done in the past. Our ancestors migrated together, shared the parcel of land, harmoniously direct together in love. Wars were waged against common enemies, not amongst themselves. Above all, Idoma should learn to be happy with progress of their kith and kin, because Idoma, adage has it that "Oyine Oche w' oche" a king's brother is also a king. Thus, since it is natural for persons who love to progress in life, would generally rejoice with those climbing up the ladder of success.

CONCLUSION

This paper attempted to examine the phenomenon of Imalanyi among Idoma, this has been achieved herein. Imalanyi affected the development of Idoma land. Imalanyi is responsible for the disunity in the land. Industrious Idoma sons and daughters have not been sufficiently encouraged and supported by those who have the resources to do so. Idoma individuals and Idoma land in general should imbibe positive tenets for greater unity, progress and growth of the home front, otherwise development will elude them for eternity.