

ISAAC BORO AS A COMMON MAN REVOLUTIONARY MARXIST HERO

John Suofe PhD

Department of Theatre & Film Studies, University of Port Harcourt, Port Harcourt, Rivers State, Nigeria.

jsuofe@gmail.com

ABSTRACT

Heroism is the practice of the display of expertise, courage, bravery, fortitude, unselfishness, valor, doughtiness, spine, spirit and etc in a chosen field. It is the extension of intrepidity, audacity, lion heartedness, dauntlessness, gallantry and guts in one's exploits or taking up a struggle against a perceived unfavorable situation which serves the interest of mankind. The thrust of this study is the exploration of the life and impact of Isaac Boro, a Nigerian activist and leader in the struggle for self-determination. It delves into his early life, his involvement in the Niger Delta Volunteer Force, and his ultimate sacrifice for the cause of freedom for his people. This paper highlights Boro's courage, determination and unwavering commitment to social justice, making a compelling case for his status as a revolutionary hero in Nigerian history. The theoretical framework adopted for this study is "Marxist Revolutionary Theory". It is a qualitative research that combines case study, descriptive and critical analysis of sources with fieldwork interviews. Among the findings is that hero worship transcends about the traditional epic scholar's view of nobility or high-born; such as kings, queens, emperors, generals, princes, princesses, and etc, as the hero, but, it is dependent on one's excellent feats attained in his chosen field. However, this study recommends that men should put in a grim struggle in whatever they choose to achieve the best result.

Keywords: Isaac Boro, Common man, Marxist, Hero, Revolutionary.

1. Introduction

True enough, mankind in every age, in every political system that, it has operated, whether capitalist, communist, socialist or fascist, has always held up one hero or another for celebration. Only a few transcend the bounds of time and state. A hero as defined by Clark, (1978, p.2) is "a man of super-human qualities favored by the gods, a demi-god. He is an illustrious warrior. He is a man admired for achievements and noble qualities, "a chief person in a poem, play or a story". Similarly, the Advance Learner's Dictionary of Current English, also defines the hero as; "A real or mythical person of great bravery who carries out extraordinary deeds, a role model, the main protagonist in a work of fiction, a champion" In addition, Aristotle, in his poetics also defines a hero as a person who is admired or idealized for their courage, outstanding achievements, or noble qualities. According to him, heroes often exhibit selflessness, bravery, and a willingness to sacrifice for the greater good. And that they can be fictional or real individuals who inspire others through their actions and values. Through, this variety of meanings, one concept of the person remains constant, that of excellence. It is this

extra-ordinary quality in his given field of achievement which makes him 'a person of honor' to such an extent that, other men and women, less endowed, accept to worship him. No wonder, Carlyle, (1840, p.93), in his singular brand of prose tells us that, "Worship of a hero is transcendent admiration of a great man" Thus, he sees the hero as divinity, as prophet, as priest, as poet, as man of letters, and as kings, which to an extent, I disagree. According to Campbell, (1949, p.30), a hero ventures forth from the world of common day into a region of supernatural wonder: Fabulous forces are there encountered and a decisive victory is won: The hero comes back from this mysterious adventure with the power to bestow boons on his fellow men. The subject of hero happens to be one that affects all classes of people in every society, for it is what they do that, in the long run determines whether or not ordinary citizens, shall live and function to the best or the worst of their abilities.

Carlyle's conclusions align with the phenomenon described and defined here. It is to be found in every area of human activity, in religion, in politics, in business, in science, in vices, in virtues, in villainy, in academics, in

military, in sports, in popular music, in film-land of course, and even in sex. It is a strange phenomenon, this idea of the hero. It even inspires, as we have seen, those who speak, write, or sing about it to heroic expression. This is why we have such heroic works as Gilgamesh by the unknown Bard from Mesopotamia, the Iliad and Odyssey by Homer, the Aeneid by Virgil, the Ozidi and the Iziri Saga by Clark and Suofe, respectively. The classics scholar, Bowra, (1964, p.7), writing on heroic poetry says:

This poetry is inspired by the belief that, the honour which men pay to some of their fellows is owed to a real superiority in natural endowments. But, of course, it is not enough for a man to possess superior qualities; he must realize them in action. In the ordeals of the heroic life, his full worth is tested and revealed. It is not even necessary that, he should be rewarded by success.

The hero who dies in battle after doing his utmost is in some ways more admirable than he who lives. In either case, he is honored because, he has made a final effort in courage and endurance, and no more can be asked from him. He gives dignity to the human race by showing what feats it is capable; he extends the bounds of experience for others and enhances their appreciation of life by the example of his abundant vitality. However, much ordinary men feel themselves to fall short of such an ideal, they nonetheless respect it because it opens up possibilities of adventure and excitement and glory which appeal even to the most modest and humble. The admiration for great doings lies deep in the human heart, and comforts and cheers even when it does not stir to emulation. Heroes are the champions of man's ambition to pass beyond the oppressive limits of human frailty to a fuller and more vivid life to coin as far as possible a self-sufficient manhood, which refuses to admit that anything is too difficult for it, and is content even in failure, provided that, it has made every effort of which it is capable. Since, the ideal of action opens new chapters of enthralling experience; it becomes matter for poetry of a special kind.

There, as our learned colleagues would put it, the case for heroes rests.

2. Theoretical Framework

A revolution is a fundamental and relatively sudden in political power and political

organization which occurs when the population revolts against the government, typically due to perceived oppression (political, social and economic.) Against this backdrop, the theoretical framework adopted for this study is, "Marxist Revolutionary Theory" Marxism is a social, political and economic philosophy named after Karl Marx which examines the effect of capitalism on labour productivity and economic development and argues for a worker revolution in favor of communism. Marxism posits that, the struggle between social classes, specifically between the bourgeoisie or capitalists and the proletariat or workers, defines economic relations in a capitalist economy and will inevitably lead to revolutionary communism. Marxist view of the world is built around the centrality of the struggle between the exploiters and exploited. This makes Marxists to believe that, a socialist society is far better for the majority of the populace than its capitalist counterpart, and thus, opines the overthrow of capitalism by a socialist revolution when government or organization is perceived to be socially, politically or economically oppressive. That is to say, the exploited or populace should revolt against such system. This is in tandem with the exploits of our hero in discourse.

We of this country and continent have seen in the last six decades such a long parade of men demanding to be recognized as heroes that, we need to examine more carefully the concept of the superman in our midst. Many of them look like the principal characters in books our children read for their examinations, and they reveal numerous faces in society. Although, it has been generally argued by the traditionalist epic scholars that, the qualities of hero must be;

A noble person, such as kings, queens, princes, princesses, generals and etc.

That, he must affirm high values in society.

And, his deeds must be heroic, supernatural and impossible.

And, finally that, his language must be of the elevated type.

However, it all depends on the particular situation to which his unrivalled exploits are admired and celebrated by society. For instance, J.P. Clark believes that, hero can be regarded sometimes as a villain. Thus, he disagrees with the traditionalist epic scholar's position of hero

worship only by man's glorious deeds performed in battle, or through use of an elevated language, and that, this can be attained even through villainy. What is important is, men must give honour to some of their fellows who have attained a real superiority in natural endowments. In support of this position, Clark cited instances from Shakespeare's Richard III and Macbeth in his book, *The Hero as a Villain*. In Richard III, Clark recounts the story of how, Richard convinces his brother, King Edward IV to imprison their brother Clarence, but later, he has him murdered while pretending to plead his cause. He captures his young nephew who becomes Edward V, sends him together with his brother to the "Tower of London" that most notorious of all political prisons in the world and there, has both boys murdered as he has their uncles. But, we cannot but help admire the man for some aspects of his career. His unfailing courage, winning or losing is acknowledged even by his greatest detractor. But, most remarkable is his winning way with women, the women he has wronged most. He woos the widow of the man he has killed and wins her hand in marriage even as she is weeping in the funeral procession. Next, he sweet-tongues the mother of the boys he killed to agree to his marrying her teenage daughter, their sister, his niece. It all sounds incredible, but Shakespeare gives him heroic life, and so, he was praised for his villainous heroism by men who cannot match these exploits or perform these feats.

Again, in Macbeth, Shakespeare's hero in the play, Macbeth begins as a potentially good person who becomes corrupted and win over to the path of evil by listening to the voices which manifest themselves as the famous 'witches' crying aloud and prevailing over the constraints of his disciplined self and consciousness. All he needed was his wife's moral support to launch into his career of blood-letting at home. In his case, according to Clark, 'not only does the occasion find the man but, the man is revealed by the occasion'. By these examples, Clark has made it clear that it is a serious action or exploit whether negative or positive but which has distinguished the performer from his fellow men that commands the heroic worship. So also is Suofe John, who is equally our writer here disagrees with the

traditionalist school of thought. According to him, the hero is sometimes a lover. Citing instances from his M.A. Dissertation titled: *Iziri Saga of the Kolokuma Izon of Bayelsa State*. He recounts in this epic, how a war ensued between two neighboring clans, Kolokuma and Okordia as a result of elopement of a married woman. Iziri, an 18 years old boy of Olobiri town in Kolokuma clan goes to elope with the beautiful wife of Alakanza- the greatest warrior of Okordia clan while in trade mission there with his father, Deekegbe. But, in the bid to retaliate to restore lost honour on the part of the husband, he embarks upon a one-man revenge mission, and at the end got killed by his would-be victim. Thus, a bloody war ensued between the clans of Kolokuma and Okordia. However, despite the evil unleashed by Iziri's action, he still stood to defend his people by fighting gallantly in the war and finally defeated his opponents. Thus, he attains heroic stature in the esoteric world view of the Izon nation. A cursory look at the story reveals that, the war occurs as a result of a woman. Therefore, in this story, the hero is considered from the point of view of a lover.

In addition to the traditionalist view as well as the hero as a villain and as a lover, etc. There is also another view of the hero; the hero as a common man (Marxist) hero revolutionary which is the main thrust of this paper. The major exponent of this position is Arthur Miller. In his view of the "common man" concept, (Miller, 1948, p.1, 368), asserts that "I believe that the common man is as apt as subject for tragedy in its highest sense as kings were". By this interpretation, Miller believes that the hero does not only arise from the heroic actions of high characters such as kings' princes or princesses, queens, generals and that, even common men, can attain heroic stature, since, it is the exploits of the hero that elicit our admiration and compel our worship. He further notes that, the common man attains this heroic position simply because of his fear of being displaced in society, and so, he puts a grim struggle by exerting both his courage and vigor to overcome it. Thus, he says;

In this world, but for a moment, everything is in suspension, at that moment, nothing is accepted, and in this stretching and tearing

apart of the cosmos, in the very action of so doing, the character gains 'size' the tragic stature which is spuriously attached to the royal or high-born in our minds. The commonest of men may take on that stature to the extent of his willingness to throw all he has into the contest, the battle to secure his rightful place in his world (1948, p.1, 368).

However, this view is observed from three different perspectives, the common man (capitalist) hero, common man (Marxist) hero and finally, common man, (revolutionary) hero. Miller, in viewing the hero from the point of view of the common man, (capitalist) cited instances in his play text, *Death of a Salesman* where, Willy Loman, a common man which his name represents is portrayed to us as a very hard working man for the Capitalist System. He distinguishes himself as a diligent salesman. Thus, "even opening up unheard of territories to their trade mark" Yet, he is cast aside without benefits, or better still dumped. Thus, it is this courage and sense of Willy Loman (the common man) as a serious hardworking salesman who loves the personality that wins the day, Miller says, be celebrated, because, according to him, despite the failure and futility of his life, his predicaments still give him heroic stature. In other words, the common man, after being exploited by the American Capitalist System is dumped without any hope or benefits, thus, becoming a failure in life. These odd situations make him become a hero or victim of the Capitalists system.

The second view of the hero as a Common man is expounded from the Marxist perspective. The major exponent of this view is Marxist scholar and playwright, Bertolt Brecht who also doubles as the father of epic concept. In his emphasis on this position, Brecht considers the Common Man who sticks out his neck courageously in the midst of the wealthy and high class citizens to bring meaning to the life of these people and the masses in general. This man, Brecht says is the epic hero and not the bourgeoisie or royal born who is self-centered and conservative. Buttressing this view, he cites in his play-text, *Caucasian Chalk Circle*, where a common woman, Grusha Vasmadze, a kitchen maid to a Governor's wife who took sympathetic, but bold

steps to escape with the governor's little child when the latter was wanted by the soldiers for execution. Disguising, hitting an armed soldier and climbing rickety and fragile bridge etc are risks she takes in the bid to save the child which represents mankind or the future of a society, but whose biological parents had abandoned for selfish motives-the fear of being caught. Ordinarily, this sounds incredible, because, it would have been the responsibility of the parents to rescue the child, but she did it- (a display of concern for the downtrodden or helpless). This makes her the Marxist heroine. By these examples, we will agree that, the hero worship has transcended the bounds of what the traditionalist epic scholars have offered. And that a 'Common man' can also be a hero provided he or she takes on the bold step to excel in a given field where his fellows cannot.

We have come a long way in trying to define who the real hero is and that must compel the worship. The instances reviewed so far has shown the hero in different but structurally and thematically related perspectives, but all in all, the hero of Arthur Miller's world fits into the exploits of our man of discourse; Late Major Isaac Adaka Boro of the Niger Delta Region of Nigeria. Thus, Boro himself considers the hero from the point of view of Miller. And so, let us be fair enough to do justice to it, since, it is those details of his heroic life the reader would be bothered about.

3. Methodology

This enquiry adopts qualitative research methodology, thus, specifically deploying in-depth interviews, case study, content analysis, and descriptive approach to realize set objectives. The data for this research are from twin sources. The primary and secondary: The primary sources are the firsthand information obtained from the second- in-command to the personae in discourse, and in-depth interviews with the immediate family of the hero and some surviving soldiers of the "Volunteers", while the secondary data are supporting information/commentaries on the personae gotten from books, journal articles, magazines, the internet, etc. These would be harmonized by the analysis of the researcher, arguing for or against and taking a stand where necessary, all

aimed at providing a balanced view on the discourse, in order to realize set objectives of the study.

Life and Times of Isaac Boro

Isaac Boro, born on 10th of September, 1938 into the families of Mr. and Mrs. Jasper Pepple Boro of Kaiama town, headquarters of the now Kolokuma\Opokuma Local Government Area of Bayelsa state of Nigeria. Young Isaac's parents were "neither" kings, queens, princes, princess, high-born nor noble persons. Isaac Boro attended Proctor Memorial School, Kaiama from 1943-1950. Thereafter, he proceeded to Okrika Grammar School, Okrika and later Hussey College, Warri where he successfully completed his Secondary career. Though, while at the Secondary School, he was quiet bright, so that in his final year 1957, he was made the senior prefect of the school. In short, Boro also produced the best WAEC result for that year. Upon completion, young Isaac was immediately employed as a teacher too and deployed as second master to his father, Mr. J.P Boro's headed school. Isaac Boro was a kind hearted and sincere fellow and also loves sports and games. Hear what his younger brother Gelsthorpe (2007, p.9) has to say of him; "I grew up to see my brother as a model of truth, love, mutual respect, honesty, hard work, playful and good sense of humor".

According to him, Isaac Boro loved all his younger ones and also got annoyed only when pushed to the wall and once annoyed, one will regret making him annoyed. And as at that point, he would become fearless. Barely just three months as a Primary School teacher, and because he was born with a zeal to defend a race, when a riot occurred in Amassoma by women against the government in 1958, it attracted the presence of security officials (the Nigeria police) to Amassoma for an investigation. However, the manner and style which they flagrantly displayed their duty swayed Isaac Boro that, he himself confessed. According to (Boro, 1982, p.10). "In that occasion, the Police that went exercised their authority with assured precision" This got him swayed, that, he opts for quitting the teaching profession. Even though, as his father did all things to persuade him, his efforts yielded

fruitless. This event then influenced him to apply for the Nigeria Police as a Cadet Inspector, and fortunately he was successful. So he went for training and upon completion came out first among equals. Isaac was posted to Port-Harcourt, his own region to carry out his legal duties. This he performed well to the best of his knowledge and to the admiration of his superiors.



Boro as a Police Inspector

But, in the process, he was faced with all manner of deliberate opposition from within and outside his domain. So while pondering over this callous treatment meted to him, Boro comes to discover that his region or tribe has been socially, economically and politically marginalized. Thus, he decries; (Boro, 1982, p.29).

But, why were things happening this way even at my own home. I could no longer understand the unnatural surrounding desperately gnawing at my very existence. Here was I, sent to my own place of origin, but treated more like a stranger, dumped into a sinister social environment with no protection from the people under whom I serve and only to be stuffed with unmerited indignities".

This, to him is an injustice to mankind, and he was not comfortable. So, he thinks of righting some of these anomalies which lie within his reach. But, suddenly, (he) Boro was dismissed from the Police force while still in his probation. He had only work for two years and eight months, not even completing his probation terms of three years, and he was totally denied all available privileges that can be used to reinstate a dismissed officer. This, he observes as a nepotism, thus he says; "When an officer of the inspectorate cadre was dismissed, he had right to appeal to the Governor-General. But, in my case, I had not been allowed to use my last

privilege, it was totally denied" (Boro, 1982, p. 35). Another injustice to mankind again, and so shocked and dejected, he consoled himself with the hope that perhaps, nature had a higher calling for him. So, he prayed;

Father of all, who protected me from birth till now, if it be thy will that injustice shall not prevail against thy children, then, lead me into the path of success and give me, O' give me more strength to fight injustice! (Boro, 1982, p. 36).

Though, despite the fact that Boro was dismissed from the Police force indiscriminately, he still recorded a striking feature during his short stay. On his Cadet training in the Force as Officer, he was sent to leadership and citizenship course in 1959 at the Man O' War Bay, Victoria Island. So because of this training he had acquired excellently before, when manpower was lacking in Cameroonian Police Force, Boro was taken on loan to Cameroun as one of the temporary instructors and the only African to the bargain. Here in this exercise of an adventure in a sea and finally to a dark cave, one of the participants missed his way. All efforts to recover him prove hard until Boro who also added an advantage of hailing from the Niger Delta whose terrain is flooded with rivers, seas and creeks, so that, mastering water is no problem to him. It was Boro who used his skills and mastery of sea to find the missing personnel. He was praised by all.

However, barely a month, Boro who is disillusioned, but never daunted by defeat, heard of admission vacancies in the prestigious University of Nigeria, Nsukka and so, he applied and subsequently got admitted into the then famous University of Nigeria, Nsukka to study for an Honors degree in Chemistry.



Boro as a chemistry undergraduate of UNN. 1964/1965 session

This got his father elated. Unsatisfied always with the state of things he sees, and for his burning desire to correct them (he) Boro in his first year joins the political theatre of the university and thus, stood to contest the topmost chair of the institution. Although, he did not succeed the first time, but, after several trials, precisely in his final year, he won the presidency of that famous school and made impact, but all at the expense of his studies. But fair enough, Boro's undergraduate life in a mixed tribal institution broadens his horizon of observation, thinking and solving as he was always prone to intimidation and victimization. This is seen in his electioneering campaign, when he was contesting the student union president alongside an Igbo and his tribe's man as his opponents. And so, his Ibo opponent hit him with a last minute strategy that; 'If his people would have a stranger as their President even in their University, then, they should stand eliminated in the Nigerian Society from then, (Boro, 1982, p. 44) He (Boro) encountering the intimidation and dehumanization, marks this speech well and cries; "If two IZONS would be regarded in their region as strangers, it was conclusive that we were the detached members of an ethnocentric society" (Boro, 1982, p. 44). To Boro, these unpleasant remarks about him was a deliberate attempt to wipe his tribe out of existence, because, he felt he is a full-fledged indigene of the said region. He was not happy with the situation of affairs in the country which his region feeds economically about 85% in the nation. And to worsen the situation, was the outcome of the 1963 population census figures which tend to marginalize the Niger Delta, which Boro considers as strictly the area occupied by the IZONS, the aboriginal tribe of the Delta, which spans the coast of the Bight of Biafra, from the Forcados River to the Opobo River and upstream to the Niger tributaries of the Nun and Forcados Rivers. This is a geographical complex, with a crisscross of creeks and a dense forest nourished by heavy rains almost throughout the year. So, Isaac while as an undergraduate sued the Federal Government over perceived rigged figures from the population census results, and later withdrew the suit when it became necessary.

This series of distasteful events he has experienced right from his village days through his Police career to the University days coupled with his region's marginalization he had observed made his sensibilities to injustice so sharp that, he had sleepless nights. Thus, he bares his experiences within himself, and feeling so aggravated, resolved to righting all those wrongs that lie within his reach. It was at this instance that, Boro abandons his studies at the University without completion. He then goes to tell his father the ugly trend of events/treatments prevalent in the Nigeria polity that are staring at him of which if not nipped at the bud' will spell doom for his tribe/region. Though, his father frowns at his decision, but, Boro gives no qualm than to embark on his desired mission, which he felt would be beneficial to all at the long run. Thus, he declares to his father;

I want to engage the military Government in a battle to get a state for my people. I am no longer happy with the way the Niger Delta area of the country is being exploited. And that, with the death of sir, Abubakar Tafawa Balewa, my Niger Delta people would become perpetual slaves, if steps are not taken immediately to stop that from happening, (Boro, 1982, p.74).

This is similar in idea to Miller and Marxists position of the Common man as the (revolutionary) hero. Miller states that; "There are moments in this world that one's life and identity is threatened to near extinction, but, when you summon courage and fight back to regain your freedom, you end up becoming a champion" (Miller, 1948, p.1,370). So also, the existing thing about Marxian revolutionary philosophy is that, it offers the most scientific explanation of social relations in our society, but, its "nuisance" is that, it has the capacity to revolutionize its convert and sets him on a collision course with the authority, fired by the firm assurance that the proletarians have nothing to lose but their chains. The deduction from Boro's response above is that, once," one is pushed to the wall to the extent that, one is going extinct, then one has to revolt in order to regain one's rightful place". So, without even a nod from his father, (he) Boro went ahead and formed a militant outfit, code named Niger Delta Volunteer Force (N.D.V.F) with him as the

Commando and two others, Nottingham Dick and Samuel Owonaro and started recruiting and training able-bodied personnel for the task ahead. Upon this mission, Boro embarked on several journeys outside the borders of Nigeria, such countries as Ghana, Gabon, Ivory Coast and Cameroun, etc for both moral and financial support as he was incapacitated financially. Back home, he also engaged in waylaying federal government agencies as well as traders either stationed in his territory or plying the territorial waters all to finance his mission. This, he was accused wrongly of such names as terrorist, robber and etc all by the very people he sought to liberate. But, that did not budge him as he convinces himself of a clear conscience, rather, he continues his recruitment and training exercise at the bush of Tontonbau, South end of Odi bounded by Sampou town, until his desired time to strike draws close. This, after spreading his troops to various strategic federal locations and with an instruction to strike at when due, he engaged the Federal military effectively in might to might duel in his domain to a standstill, thus, caused official obstruction.



Boro as a NDVF Soldier/Revolutionist

Blowing up of oil pipelines, raiding of Federal military formations, destruction of Federal offices, capturing, beating and killing of Federal soldiers, are all what he embarks upon, thus, influencing a heavy and massive man- hunt for Boro and his boys. Much later, (he) Boro was arrested and arraigned at the Federal High Court, Port-Harcourt over charges of treason.



Boro arrested by the Federal troops of Nigeria
Boro arraigned before the Federal High Court, PH.

However, at Court, when he was cross-examined by the presiding judge on his revolution against the Federal Government, Boro replied;

If I cannot talk, but sit down here to be tied like a goat To be slaughtered, then, I have not achieved my aim. I rise to defend the 1.5 million IZONS who had been exploited, oppressed, dehumanized, intimidated, socially castrated and above all, kept in oblivion. (Ambakederemo, 1978, p.10).

As the Yoruba adage goes, 'the cockroach cannot be made innocent in the Court where fowls are the judges' So the Court gives a verdict that proves Boro and his boys guilty and they were sentenced to life imprisonment with hard labour.

But, as a child born to deliver his people from bondage, luck gripped him so well that, when General Gowon became head of State of Nigeria, Boro was granted State pardon alongside his two lieutenants, Capt. Samuel Owonaro and Nottingham Dick.



Boro and his Lieutenants granted state pardon by General Yakubu Gowon

As fate would have it, he was released at a time when the Biafrans were engaging the Nigerian federal military government in a battle of secession tagged "Biafra/ Nigeria civil war". So, as soon as he was released from prison, the federal military government, knowing his mettle now, engaged his services by enlisting him into



the Nigerian army and decorated him with the rank of a major to join the war and fight on the side of Federal Government.



Boro enlisted into the Nigerian Army as a Major

And this, he did with his plan at heart, thus, his exploits leading to the creation of Rivers State out of the then Eastern region in 27th May, 1969 and since then, IZON affairs had been discussed in both national and international quarters. Meanwhile, corroborating Isaac Boro's exploits as heroic actions in the esoteric worldview of the IZONS and by extension the Niger Delta region, (Ayengiebi, 2003, p.4), while in reminiscence of Boro's struggle said;

When I read about Ijo struggle in papers, I started reminiscing about the man we knew and sometimes lived with when we were children who came to sacrifice his life for our today. He was many parts and different things to different people- a teacher, policeman and a university student's leader, a revolutionist and Nigerian Army Officer.

Furthermore, (Tare-Otu, Artor Lugard, 2003) in an address titled; "Isaac Boro" submitted at the memorial festival of Isaac Boro at Kaiama, headquarters of Kolokuma/Opokuma Local Government Area says; "Boro was a patriot too precious to lose or forgotten. We would have forgotten him, but writings on his exploits, especially, Simon Ambakederemo's play, titled; Isaac Boro has re-awaken us for

action against the federal government and multi-national oil companies" (Anayochukwu, Agbo, 2006, p.8) in a Tell Magazine publication titled; "Isaac Boro as a Major in the Nigerian Army" while vividly capturing Boro's early life from his struggle to death which today serves as inspiration for the Niger Deltans says; "reading carefully works on Boro, (The play) I was also spurred to war even though, I am not from the region" In addition, (Simon Ambakederemo, 2003, while responding to Chief D.S.P Alamieyeseigha, Governor of Bayelsa State's speech on the Command Performance of his play; Isaac Boro at Bayelsa Independence Day Celebrations, Glory land Cultural Centre, speaks;

The play, Isaac Boro is not only a record for posterity of the leading aspects of the life of the historical Isaac Boro, but it also presents him as a "symbol" of the struggle for self-determination within Nigeria of a people who though, talented were relegated to the background because of their geographical location and in minority group.

Speaking further, he said, "the play, Isaac Boro which is adapted from Boro's "Memoirs" also presents him as a symbol of national unity and eventually a tragic hero in the struggle to keep Nigeria one.

4. Conclusion

We have come a long way in trying to narrate the escapades of late Isaac Boro. His struggles, adventures, his zeal and commitment to save his kinsmen was undaunted by defeat. The analysis above reveals that, three experiences might have profoundly fashioned Boro's thoughts and distinguished him as the leader of his age. First, he experienced first-hand the travails of belonging to a minority ethnic group in post-independent Nigeria. A second-class citizen in his own country, Boro discovered that his entire life depended on the goodwill of his superior neighbors. A young man of great ideas, dreams and abilities, got disillusioned at the experience at the police in Yoruba land, his

studentship in Igbo land and his citizenship in Izon land, all constantly reminding him that, he (and his ethnic nationality) had no stakes in the emerging state. He wrote: "Year after year" we are clenched in tyrannical chains and led through a dark alley of perpetual political and social deprivation- "Strangers in our country".

Secondly, his apparent whirlwind romance with socialist ideals at the University of Nigeria, Nsukka which provides revolution as a remedy for socio-economic and political oppression in society. And then, as you can see, Boro, a common man with a common background, because of fear of the oppression or better still, his people to be displaced by the Federal Government in a country (they) the Niger Deltans are also economically viable, rose from humble beginnings; first, as primary school teacher, then a police officer, later, a university undergraduate where he singlehandedly sued the federal government over population census figures. A feat carried out by a minority tribe's man in an Igbo land, and finally, a commando of a militant formation called; Niger Delta Volunteer Force (N.D.V.F), where he organized a revolution against the Federal Military Government of Nigeria over what he perceives as social, economic and political oppression (otherwise known as "internal colonialism" suffered by his people. In this process, Boro fought gallantly and the end result is the creation of Rivers State on the 27th of May, 1967 which allayed the fears of the Itons and made Iton affairs to be recognized in international discourse till date. Thus, it can be argued that, the actions of Boro which were risky and tedious made him gain 'size' (that is, the tragic stature) which the royal or high-born usually take on in traditional times to become hero. Boro assumes that role and therefore, becomes the common man revolutionary Marxist hero.

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