A History of the Jasper Isaac Adaka Boro Memorial Festival, 1970-2023

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Abstract

The "Isaac Jasper Adaka Boro Memorial Festival" is an annual festival hosted by the Ijaw people to commemorate late Jasper Isaac Adaka Boro, a patriot of the struggle for the development of the Niger Delta region. The festival was first launched in 1970, by Ijaws that returned from the Nigeria-Biafra Civil War. Since then, it has been hosted as an annual event by the Ijaw people in different places across the globe. Despite the significance accorded the festival by the people, it is still marred with notable challenges. There are. complaints of marginalization by Boro's kinsmen in the organization of the festival. Members of organizing committees of the festival have also complained about poor funding. Observers have also complained of poor organization of the festival. The research was undertaken to verify the claims, as well as proffer solutions to the challenges. It was undertaken as an historical investigation that utilized primary and secondary sources. Interviews were conducted at Kaiama and other places for primary information. Books, magazines, newspapers and other secondary source were extracted through library studies. Data obtained from the sources were analysed for facts. The study showed that there has been minimal involvement of Boro's kinsmen in the organization of the festival in recent times. The festival has not been adequately funded resulting in the poor organization of programmes.

Introduction

Personalities regarded as heroes have been celebrated by people of different climes all over the world. The Boro Day memorial festival is one of such heroic celebrations. The festival" is an annual event held in honour of Late Isaac Jaspa

Adaka Boro, the initiator of the post 1960 militant agitations in the Niger Delta. Boro was born on 10th September, 1938 at Oloibiri Town, in the present Ogbia Local Government Area of Bayelsa State, to Chief Jasper Pepple Boro, of Kaiama town, and Mrs Lydia Boro, (Nee Gozi) of Agbere town, all in Bayelsa State (Gelsthorpe, 2007:10).

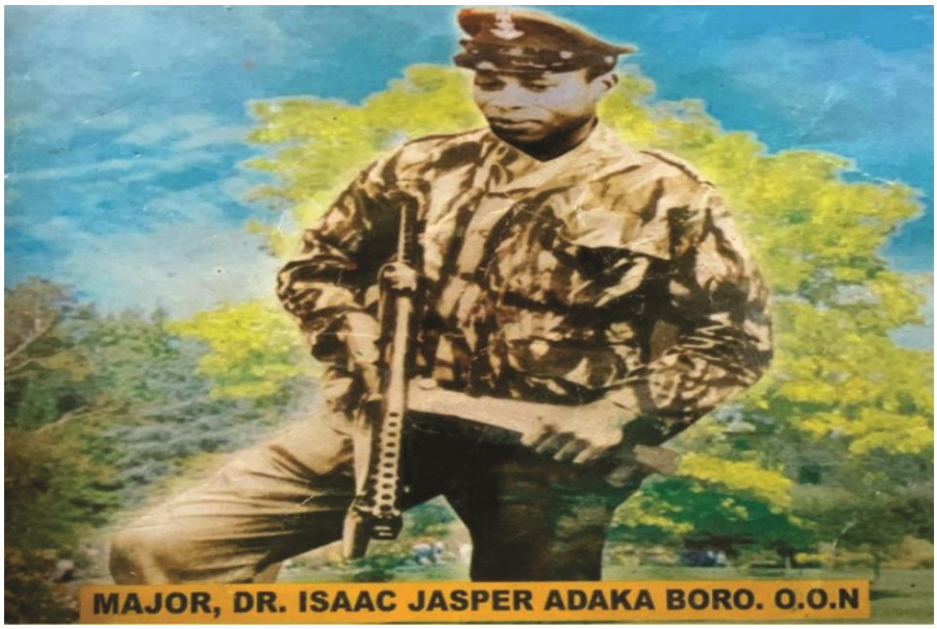
As a child, Isaac Jasper Adaka Boro, had the privilege of travelling to many towns in the Niger Delta with his father who was a teacher. The travels exposed him to the challenges of the environment and people of the region. After his primary education, he served as a teacher under his father in 1958. He later joined the Police Force in 1959, but resigned when he gained admission to study analytical chemistry at the University of Nigeria Nsukka. While there, he joined students' unionism and contested for the President of Students Union of the institution that was largely shaped by tribalism. The experiences at UNN further exposed him to marginalization suffered by minorities in Nigeria (Ugo, 2024: 6).

On 23 February, 1966 Boro and about one hundred and fifty-nine (159) Ijaw youths, staged a militant revolt against Shell Petroleum Development Company and the Federal Government of Nigeria. The youths under the name of the Niger Delta Volunteer Force (NDVF), also declared the independence of the Niger Delta Republic (NDR), and asked Shell Petroleum Development Company (SPDC), operating in the area to leave for polluting the region. Within the twelve days that the revolution lasted, Boro and his compatriots blew up pipelines in the Yenagoa administrative area They also attacked a Police station at Yenagoa town, took control of other government offices and enforced political control in the area. Boro claimed that their actions were necessitated by the pollution of Ijaw land by SPDC, and marginalization of the Niger Delta people by the FGN controlled by the majority ethnic groups (Ugo, 2024: 6).

For staging the revolution, Boro and other leaders of the NDVF were arrested on 6th March 1966. They were later tried in Port Harcourt High Court for treason by Justice J. Philip Ebosi. Consequently, Boro, Samuel Owonaro and Nothingham Dick were sentenced to death. But, other members of the NDVF were discharged and acquitted. Boro and his comrades appealed the judgement to the Supreme

Court of Nigeria. However, the judgement of the High Court was upheld. Consequently, Boro and the others were remanded at a prison in Lagos. Boro and those sentenced with him were still in prison when Rivers State was created on 27th May, 1967 and the Nigeria-Biafra Civil war broke out three days after. Later, Boro and his comrades were later granted amnesty by Gen. Yakubu Gowon, then Head of State of Nigeria and freed on 4th August, 1967. Thereafter, Boro joined the Nigerian Army and fought on the side of the Federal forces until his mysterious death on 9th May, 1968 at Ogu Bolo, Okrika, Rivers State. As a soldier of the Federal forces, Boro helped to liberate Niger Delta communities from the occupation of Biafran forces. Shown below is the picture of Boro as an officer of the Nigerian Army.

Fig 1. Picture of Major Isaac Adaka Boro as a Soldier



Source: Gelsthrope Boro, 2011

Efforts at Immortalizing Jaspa Isaac Adaka Boro

In recognition of Boro's heroic struggles, Ijaws of the Niger Delta and governments of Rivers and Bayelsa States, have taken several measures to immortalize him. In

Rivers State, a central park in Old GRA, Port Harcourt is named after him as "Isaac Boro Park". Chief Melford Okilo, Gov. of Rivers State established Boro Town, located opposite Opokuma town in the 1980s. Gov Timipre Sylva also named the state owned college of education as Jasper Boro College of Education.On 11th December, 1999 youths of Ijaw gathered in Kaiama to issue the "Kaiama Declaration". Kaiama was chosen as the place for the declaration in honour of Boro. In 2013, the bones of Isaac Boro was also re-interred at the Heroes Park, Bayelsa State, established by Gov. Henry Seriaki Dickson. A sculpture of Boro is also built in front of the Proctor Primary School Kaiama by the Government of Bayelsa State to denote his town of origin, Boro Day festival is also organized yearl, by Ijaws in Nigeria and the diaspora. Below is the sculpture of Boro in Kaiama, the Home town of Boro.

Fig. 2 Boro's Sculpture in Kaiama



Source: sculpture of Isaac Adaka Boro at Kaiama

The steps taken to immortalize Boro by Rivers and Bayelsa State Governments have been commended by the Ijaw people. The people have also called on the Federal Government of Nigeria to emulate Bayelsa and Rivers States governments to

immortalizing Boro, by naming a national infrastructure after him. This call has been championed by Ijaw National Congress (INC), Ijaw Youths Congress (IYC) and other Ijaw based social cultural organizations. During the 2024 Boro Day Celebration, a similar call was made by Mr. Binabai Princewill, spokesperson of the IYC worldwide. He requested that the FGN should name critical facilities like international airport or a federal institution of learning after Boro. He also stated that Boro was a Nigerian Nationalist, who died for the indivisibility of the country. Binabai, also used the occasion to also appreciate the leaders of Ijaw nation worldwide and other stakeholders, who have continued to support the Boro day festival (Emem Idio, "Boro Day: Declare late Isaac Boro a national Hero, IYC, urges FG"*Vanguard, May 16, 2024*, **https://www.vanguardngr.com/2024/05/boro-day-declare-late-isaac-boro-a-national-hero-iyc-urges-fg/**)

David Boro, a younger brother of Isaac Boro corroborated the fact that, governments of Rivers and Bayelsa have done much to immortalize Issac Boro. However, not much recognition or benefits have been given to his children. He stated that the government of Diete Spiff, gave Isaac Boro's siblings scholarships to study abroad. Chief Melfod Okilo also granted him and other of his siblings' free access to him while he was governor of Rivers State. Dr. Goodluck Jonathan, also paid a visit to to Boro family in Kaiama, as a mark of honour for Isaac Boro. In addition In 2012, Gov. Henry Seriaki Dickson, exhumed the remains of Isaac Boro from Lagos and brought them to Yenagoa. However, no government has made direct care for the children and there was no official arrangement for their scholarships, (Daniels Igoni, "Northern Nigeria encouraged Isaac Boro's 12-day Revolution –Brother, David"*Punch 11th January, 2020*,,**Northern Nigeria encouraged Isaac Boro's 12-day revolution –Brother, David - Punch Newspapers (punchng.com)**

Organization of Boro Day Celebration

The Isaac Adaka Boro memorial festival began on 16th May, 1970. It was initiated by Ijaw soldiers who returned from the Nigerian Civil War (1967-1977) as means of remembering their commander and colleague. The celebration was then called "Adaka Boro Memorial Festival". In 1971, the occasion also had a wreath laying ceremony organized by the Government of Diette Spiff in Port Harcourt. The

programme was then jointly organized by Boro's comrades in the 3rd Marine commandos, his comrades in the defunct Niger Delta Volunteer Force and the military government of River State.

Ayibaweripre A. Ogidi, a regular presenter of a radio talks on "The life and Times of Isaac Jasper Adaka" stated that after 1971, the celebration suffered neglect by successive military governments of Rivers state. When Chief Melford Okilo became governor of the state. However, it was still celebrated in Kaiama by Boro's kinsmen until Gov. Okilo revived it in the 1980s. Between 1980 and1983, 16th May was declared public holiday by Gov. Okilo as Boro's Day in Rivers State.

Initially, the Boro-Day celebration was hosted as a one-day event. But it is now celebrated as a one-week festival, from May 14th- 21st. The celebration is now held simultaneously in different locations within and outside Nigeria. It has been held in Kaiama, Port Harcourt, Yenagoa, London and United States of America by the Ijaws. During the period, notable personalities are invited to deliver lectures as well as grace the occasion. In Bayelsa State, organization of the festival is handled by an Ad-Hoc committee set by government and Kaiama community every year. The committee set up by government is made up of representatives of prominent social organizations, such as Ijaw National Congress (INC), Ijaw Youths Congress (IYC) and kinsmen of Boro. The committees draw up programmes for the yearly celebration. They also source for funds from government, corporate organizations operating in the Niger Delta and prominent individuals.in addition, the committee is also responsible for the coordination of programmes pertaining to the celebration. In 1998, members of the state organizing committee comprized of John Ewerekumo Yeri, former military Administrator of Edo State (Chairman), Madam Primrose Ikposei, Mr. Idubamo Kakiri, Mr. Yenimikikuro Ugo, Mr Felix Boro (son of Isaac Jasper Adaka Boro) and others. In 2007, the Chairman of the celebration in Kaiama was Brig, Gen, Maxwell Appah. Hon. Werinipre Pamo (Secretary) and others. In 2018, Mr. Victor Binawari, was the representative of the media in the Central Planning Committee constituted by Bayelsa State Government.

Sometimes, the Boro-Day celebrations take place simultaneously in different places. In 2021, Boro Day was celebrated simultaneously in Kaiama, Yenagoa and

Lagos by the Ijaws. The celebrations in Lagos was reported in the *Vanguard of May 23, 2021* by Ephraim Oseji and Juliet Ebirim. They quoted Harry Yinkere Matawa, the Chairman of Ijaw Youth Council (IYC), Lagos Chapter, as stating that Ijaws organised the celebration to celebrate Boro because, he handed over a philosophy and an ideology to the entire Ijaw nation and the Niger Delta in general. (Ephraim Oseji and Juliet Ebirim, "Why we are celebrating Isaac Boro 53 years after-Ijaw in Lagos" *Vanguard of May 23, 2021*, https:www,vanguarngr.com….)

In 2007, "Boro Day" was celebrated by Ijaws in Coliseum, High Road, IIford, Essex London. At the event were Professor Kimse Okoko, then President of Ijaw National Congress. Also present was Goodluck Jonathan, represented by Mrs Diezani Alison-Madueke, then Minister of Petroleum. the Ijaw leaders in London also used the event to call for the internationalisation of the Ijaw struggle, as well as inaugurated a 23-member European council of Ijaw in Diaspora (John Iwori and Davidson Iriekpen, Ijaw Leaders Eulogise Isaac in London" *Thisday 17 September, 2007*, Nigeria: Ijaw Leaders Eulogise Isaac Boro in London - allAfrica.com).

Fig.3 Pictures showing the celebration of Boro's day in London is shown below as follow



Source: bing.com>images(celebration of isaac boro in london - Search Images (bing.com))

In 2022, events for the day's celebrations held in both Yenagoa, and Kaiama in Bayelsa simultaneously. Julius Osahon, reported that businesses activities in the two towns were shut down due to the celebrations. According to him, the closure of the businesses was jointly enforced by hundreds of members of IYC and

Movement of the Survival of Izon Ethnic Nationality in the Niger Delta (Julius Osahon, Ijaw in Baylsa Celebrate Isaac Boro's Day, *GuardianNigerian news of 17th May, 2022* https://guardian.ng/news/ijaw-in-bayelsa-celebrate-isaac-boros-day/).

Events marked in the Boro Day Celebrations

Boro day celebration has been marked by the organization of different events. In the first few years the celebration featured just few events such as cross country, the parade of ex-service men, display of war canoe boat regatta called *Omo-Aru* in Kolokuma/Opokuma dialect, and a wreath laying ceremony.

In Kaiama, the festival begins with a cross country organized by the Youths of the town. The event begins at the northern end of the town and terminates at the southern end of the town.The youths usually dressed in different sporting attires are accompanied in the event by trumpeters, who sin different tunes. Accompanying the train is also a group of health officials that provide rescue services in cases of emergency. In the evening of the second day, a candle light procession is organized. During the event, hundreds of youths holding glowing candles marched from the northern end of the town to the southern end. The procession is accompanied by trumpeters and a music band that provide music to those involved in the procession and the onlookers.

Parade by the Ex-Servicemen

The Boro Day ex-servicemen parade is a military styled parade. The parade is organized by retired members of the Nigerian Armed Force and surviving patriots of the NDVF who are dressed in military regalia. The parade usually starts at the Kaiama bridge and terminates at the symbolic grave site of Boro, located around the Proctor Memorial Primary School and the Customary Court premises. The veterans are commanded by a senior retired colleague revered by the participants. The ex-service men display different marching moves and manoeuvring of guns in response to commands given in high pitched tones by the commander. In some cases, gun shots are also fired by the men during the parade. According to Timineri Aro, a retired soldier and a former member of NDVF, the ex-service men parade is organized by the ex-servicemen to show that Boro was brave militant and soldier.

The *Omu Aru* (War Canoe Display)

The *Omu Aru* is a ceremony organized mainly by males during wars by the Ijaws. It is also organized at times to celebrate heroes and remarkable festivals. The Boro Day *Omu Aru,* is organized by youths and young men from various Ijaw towns gathered for the celebration in Kaiama town. Persons on the boat wear charcoal and white chalk in various parts of their bodies. Tied round their waists are skirt like attire locally called *Abuluku*. In their hands are also carved wooden machetes. In the boat are also skilled drummers and singers, who played different beats and sang battle hymns or warrior cries. There are also others, who functioned in paddling and steering the boat. In the 1970s, the Omu-aru was led by the Chief Priest of Kolokuma Egbesu. But in recent times, it is piloted by any notable traditional priest associated with the worship of Egbesu in the clan. the*omu aru*usually begins and ends at Kaiama. As at other times, the 2024 Boro Day *omu aru* started at Kaiama and ended at Kaiama after sailing the entire Kolokuma/Opokuma towns. Organization of Boro-day *Omu aru* shows that he was a hero not only on land but also in thesea.

A Wreath laying Ceremony;

The wreath laying ceremony is the highpoint of the Boro-DayCelebrations. It involves the laying of wreaths by notable personalities and making of remarks. In 2022, the wreath laying ceremony was led by His Excellency, Senator Douye Diri, at Adaka Boro's symbolic grave in Kaiama. Prof. Benjamin Okaba, then President of Ijaw National Congress (INC) also laid ceremony on this occasion. In their separate speeches, both of them remarked that Rivers and Bayelsa States were created due to Boro's heroic agitations.(Julius Osahon, *The Guardian 17th May, 2022*).

Changes in the Boro Day celebrations

Every year Boro-Day celebration is mark by the introduction of new programmes. Presentation of lectures and symposium, organization of wrestling competition, praise night, all night awigiri dancingare some of the programmes introduced in the past few years. In the 2022 celebrations, a beauty pageant was also introduced. The new introductions make each festival more distinct, elaborate and colourful. Below is the programme of events of the 2017 Boro Days celebrations at Kaiama

Fig 4: Programme of Events of the 2017 Boro Days Celebrations at Kaiama

Date	Activities	Venue	Coordinator	Time
Day 1 14/5/17	• Amafini Egele • Candle light Procession • Praise Night	• Under Bridge • Under Bridge • Under Bridge	• Amananaowei Council • Kaiama Youth Council • Churches in Kolokuma/Opokuma	• 4pm-6pm • 8pm-11pm • 11-down
Day 2 15/5/17	• Okolo Nziri Egele (Hold your neighbour wrapper dance) • Formal Opening Ceremony • Novelty Football March • Departure of omu-aru	• Rev. Proctor Memorial Sch. Kaiama Town • KGS field • Boro Vs Judge Turna FC of Kolo town • Under the Bridge	• Kilegbegha wari (the Boro Family) • Amananaowi in Council • KGS • President Kaiama Youth Council	• 8am-10am • 10am-3pm • 4pm-6pm • 12midnight
Day3 16/5/17/	• Inter-compound canoe race/swimming Competition • Ex-servicemen parade/Wreath laying ceremony • Arrival of Omu-aru/omu-aru egele	• Odowari water front • Grave site of Boro at Proctor Memorial Sch. • Kaiama • Kaiama • Kaiama	• Planning Committee • Maj. Barabara (Rtd), Legion Chairman, Kolga Chapter • President Kaiama Youth Council • National Union of Bayelsa State	• 7am-9am • 9am-11am • 11am-12pm • 12noon-4pm

	• Street procession • All night awigiri dance	• Under the bridge	Students (NUBSS)	• 7pm till dawn
Day4 17/5/17	• Amaranbiri royal train procession • IweniOgboCultural Dance Okoloba Town • Symposium • Anda egele/wrestling contest	• Kaiama • Under the bridge • Auditorium • Rev. Proctor Memorial Sch. Kaiama Town	• Mrs.ImomotimiGopregha and sis. Nabofa • Odoko • ChairmanFestival Planning Committee • Hon. Tonye Isenah	• 8am-10am • 9am11:30 am • 12noon-4pm • 4pm-6pm
Day5 18/5/17	• Dou-sei (masquerade dance) • No big man for road (costume parade) • Novelty football match (Boro Queens of Kaiama Vs Odi girls • Century Group Medical Outreach • Old school/variety night	• Under the bridge • Kaiama • KGS field • KGS field • Under the bridge	• Seibokorogha town • Ogoja/Maisano • Boro Queens FC • Century Group	• 8am-11am • 11am-3pm • 3pm-4pm • 4pm-6pm • 7pm

Day6 19/5/17	• Cultural street carnival • Women day • Reggae love boat • Beauty pageant (Miss Boro 2017) • Owigiri dance competition	• Kaiama • Under bridge • Under the bridge • Under bridge • Under bridge	• Amanana-arau (women leader) • Kilegbegha women (Boro family) • Gesu entertainment	• 7:30am-10am • 10am-4pm- • 3pm-6pm • 7pm-11pm • 11pm-dawn
Day7 20/5/17	• Isondu Cultural Dancers • Isondu cultural Dance • Boro sun splash beach party	• Under bridge • Under bridge • Kiliegbeha sand field	• Igbainwari Town • Sampou Town • Kaiama	• 9am-11am • 11am-12am • 1pm

Source: 2017 Boro Day Celebrations Planning Committee

In 2023, Boro day celebration witnessed increased number of participants. Dignitaries that graced the occasion at Kaiama were Sen. Douye Diri, (Governor of Bayelsa State), Sen. Lawrence Erujakpo (Deputy Gov. Baylsa State), Sen. Seriaki Henry Dickson, Hon. Fred Agbedi, Hon. Oboku. Others were Rt. Hon. Ingobere (Speaker of the Bayelsa State House of Assembly) and members of the Bayelsa State House of Assembly. the Chief of Staff, Bayelsa State Government House, the Kolokuma/Opokuma Local Government Chairman, Heads of Ministries and the President of the Ijaw Youth Council, among others. At Kaiama, the Gov. and his entourage paid a courtesy call on His Royal Highness, Onya Mozi Agara (the Ibenanaowei of Kolokuma Clan) and his traditional rulers council at the King's Palace.

In Yenagoa, the year's celebrations began with a procession of youths, that started at Igbogene and terminated at Peace Park, Onopa. The procession was organized by members of IYC, MOSIEND and other youth based organizations operating in the state. The processing youths moved in a convoy on foot and cars, with some holding banners with a picture of Boro and inscriptions that eulogized him.

A Christian Praise Night and all night awigiri dance were Also organized. The praise night was jointly organized by different Christian churches in Kaiama. The programme featured praise and worship session handled by different church choirs. Notable pastors that officiated in the events were Rt. Rev. Funkuro Amgbari, Apostle Zilly Aggrey, and others from Kolokuma/Opokuma towns. The clerics messages referred to boro as hero of the Ijaws, who can be likened to Moses, Joseph, Daniel and others who were agents of the liberation of Israel. During the all-night awigiri dance, Ijo musicians such as Chief Pereama Freetown (J.P), Barrister Smooth, Izonebi, Alfred and so on mounted the stage. The musicians sang awigiri songs that eulogised Boro. Men and women who were at the venue responded to the lyrics different dance steps at the venue.

There was also a cultural display by the Bayelsa State Arts and Culture in Kaiama. The troupe sang songs in the Ijaw language, as well as displayed mellow-drama moves that depicted Boro's heroic deeds. Other events that were featured in the year's celebration include Art exhibition, musical concerts and awards night; Novelty Football Match; Beauty Pageant; Beach Party and others. The new events made the celebrations more grandeur than others. Below is a picture of the Bayelsa State cultural troupe in Kaiama.

Fig 4:Picture of Bayelsa cultural troupe display in the 2023 Boro-Day celebration



Source: Picture taken during the display at Kaiama

Impact of the Boro Day Festival

Boro day celebration has become a very significant ceremony for the Ijaw people. It provides opportunity for the Ijaws and others within and outside Nigeria to interact in various ways. People from different Ijaw communities across the world converge at venues the celebrations to honour Boro. For people of Kaiama, the day serves as a time for re-union of family members. Those in diaspora often return home to join those at home to grace the festival. Such unifications provide opportunity for people of the town to discuss the developmental needs of the town.

During Boro-day celebrations, economic activities are promoted in towns hosting events. In Kaiama, trading activities experience a boost. Traders from different places are seen selling food crops, clothes, shoes wrappers and other items. Numerous food vendors also are seen sellingcooked food, snacks and drinks near venues hosting events. The venture enables traders to make money, and provide buyers with goods they need. Hotel and guest houses businesses also experience increased patronage in towns that host events. According to Ebinipre Gloria Easter, a resident of Kaiama, the town experiences the influx of more people during the Boro festival than any other time every year. During the period, all the hotels and guest houses in the community become fully booked with guests. Those who could

not be accommodated within the town move to the neighbouring communities of Odi, Opokuma towns and Sabagreia to lodge. The interactions sometimes lead to relationships that lead to marriage of some persons. For promoting the convergence of people from different places, the Boro town has helped to promote the Ijaw culture, promote unity amongst various Ijaw people and engendered the development of the Niger Delta region and unification of Nigeria in general.

Challenges of the Festival

Every year, committees tasked with organizing the Boro Memorial Festival have been faced with various challenges. They complain that funds provided by sponsors of programmes are never enough. In recent times, clashing of youth cult groups occur sometimes. In such cases lives are lost and properties are destroyed. In recent times, there have been reported cases of theft of cars belonging to visitors around venue where events are hosted. Increased cases of burgling of houses and other social vices are experienced in Kaiama during the period.

Organization of the Boro day also suffers from undue political influence. Sometime, the selection of members into the planning and organizing committees are unduly influenced by government. Members selected due to such influences arenot even familiar with the nature of the festival and lack organizational ability. There have also been disagreements between members of planning committee on who to feature and venue for events. In 1998, there was disagreement between the chairman and other members during a lecture presentation at the Ministry of Women Affairs building concerning who should coordinate the event. According to Mark Samiama, after the first attempt to celebrate Isaac Adaka Boro in 1971, the affair became dormant for years, not till some well-meaning Ijos in diaspora took interest and revived the celebration. But these groups of persons made it an elitist celebration that was held between Lagos and London.

Gov. Timipre Sylva rotated the event between the United States of America (USA) and the United Kingdom (UK) during his administration. It was then viewed as an elitist event which attracted only the rich and government functionaries. Overseas celebration of Boro resulted in capital flight, marginalisation and neglect of the family members of the hero. It also relegated to the background the significance of

Kaiama, the home town of Boro. In fact, it was regarded as a jamboree and a conduit to fritter the resources of the state.

Conclusion

The Niger delta people encourage appreciation of those who contribute to the development of the area as necessary task. Accordingly, they have always honoured those who have led the region's resistance and agitation struggles for development. King Koko of Nembe, is celebrated for his resistance struggles against the Europeans imperialist. Harold Dappa Biriye is honoured for the promotion of Ijaw Rivers League, as an organized institution for the agitation for the political and economic liberation of Rivers people. Isaac Jasper Adaka Boro, whose honour the Boro-day is celebrated is recognized for pioneering the militant liberation struggles of the Niger Delta in the post-colonial era. He is honoured for leading militant agitations that led to the creation of Rivers and Bayelsa and other forms of development in the Niger Delta. Afterthe Boro led revolution of 1966, there was no other notable militant revolution in the Niger until the 1990s.

The Ijaw people have shown appreciation to Yakubu Gowon for granting Boro and his compatriots amnesty and the creation of Rivers State. However, they demand that the FGN should do more to acknowledge Boro's contributions to Nigeria's unity by naming a Federal institution after him.They also commend Gen. Sani Abacha for creating Bayelsa State in line with Boro's philosophy of having an Ijaw state.In addition, those who have contributed to the immortalization of Boro through the sponsorship of the Boro Day celebrations are also commended. However, calls to increased funding of the Boro day celebrations have been made by the people. The boro family, have also demanded that governments should end politicisation of the organization of the festival, because that undermines the effective organization of programmes.

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