

CONSEQUENCES OF INSECURITY ON CULTURAL HERITAGE OF TRADITIONAL INSTITUTIONS IN CHAD BASIN REGION

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Abstract

This paper focuses on the insecurity and its encounters with the cultural heritage of traditional institutions in the Chad Basin Region. It assesses the destructions carried out by insurgents on palaces in Borno, and Yobe States, Nigeria. This paper use qualitative method of primary and secondary method in gathering its data for the study. Insecurity on Cultural Heritage ruined the entire Chad Basin from 2009 to date. In Nigeria, it started in Maiduguri but soon spread out to Chad Basin Region; Cameroon, Chad, and Niger were also affected by the insurgents. Borno and the Yobe States located in Nigeria are good examples where the destruction of Cultural Heritage as collateral damage in the cause of the insecurity was prominent. Throughout this period, a great deal of Cultural Heritage, such as the concrete building of Palaces, Mosques, Cultural Objects, the Cultural landscape, were destroyed. Palaces in Bama, Gwoza, Askira and Dikwa in Borno State, Gujba and Gaidam in Yobe State took over by Non-governmental armed groups whereby the insurgents destroyed beautiful painting, arrangement of rooms, artefacts, and cultural objects. Chiefs and Emirs, the custodians of Cultural Heritage, were chased away from their Palaces and occupied by a non-governmental armed group. The question of social activities with colourful attires and horses during ceremonies, Sallah or entertaining dignitaries were no more. Social order between the people of this area has changed since the emergence of insecurity. These insecurities showed the international community that Chad Basin Region is not a secure and safe place suitable for tourism. The paper recommends that the traditional institutions, government and general public take measures to arrest the feature occurrences of such menace.

Keywords: insecurity, cultural heritage, traditional institutions, Non-State armed Group

Introduction

The Non-Governmental Armed Group emerged in 2009, though some scholars argued that the Group's existence started in 2002, where some youth migrated to Kanemba and claimed to be their country. The difference between the youth who appeared in Kanemba and the one in Maiduguri is that the former wasn't attacking innocent people and other public and private property. They were not being named as Boko Haram insurgency by the public and media. They didn't call themselves "*Jama'atu Ahlus Sunnah Lid Da'awati Wal Jihad*" (People Committed to the Prophet's Teaching and Jihad). But actions of some members who were opportune to attend formal education is similar to the latter. They had been brain-washed to tear their certificates obtained then. This singular act of pulling their certificate indicates disapproval of western education. The latter, who appeared in one of the populated towns in the Chad Basin region (Maiduguri), started preaching and calling people to show away from democracy, mixing up males and females in the formal education setting and avoiding any Western ways of life. However, when they resisted the preaching, they turned to violence. The insurgent's infamous attacks on police stations, breaking prisons to free the prisoners, attacking traditional rulers, killing whoever goes against their new ideology, and rejecting anything Western make the general public and media name them *Boko Haram*. It means "western education is sin". Garba et al. (2016) assert that crisis in sub-Saharan Africa and some parts of the Middle East became the epitome for the destruction of local, national, global cultural heritage, which reflected either in relics, monuments, manuscripts, temples or shrines by the Non-governmental armed Group in the region. The Chad Basin region suffered destruction of cultural heritage from the atrocities of the Group.

The Chad Basin Region had blessed with abundant natural resources; it holds large semi-arid desert and savannah areas. The region has an ethnologically diverse population with an admirable cultural heritage. Unfortunately, the insecurity erupted in the region, which caused severe damage to many cultural sites, including palaces, artefacts, objects, paintings, places of worship, loss of innocent life, and destruction of properties. The armed Group's most significant attacks of cultural heritage comprise those palaces of Bama, Gwoza, Dikwa, Gujba Gaidam and Sukur in the region. The Non-State armed Group attacks the cultural heritage, and its members execute their nefarious acts to whoever goes against their preaching and ideology. Sukur is among the most seriously affected palaces by the insurgency. It was also affected other palaces, like that of Bama in Borno State, and the emir's palace had burnt during an attack, in which many people get killed, "they set the palace on fire (BBC, 2014). On the 6th August 2014, insurgents attacked Gwoza town and emir's palace. The gunmen first dislodged the military guarding the city, took over the town and proceeded to

emir's palace. The emir escapes to an unknown destination. The sects set the palace in the blaze and destroyed the most tangible and intangible cultural heritage (Audu, 2014).

However, the human attitude on cultural heritage was coin to history even during the second world war in 1945, destroyed many historical sites and artefacts. In every conflict situation, property destruction is certain and royal palaces are not inception. Starting from the palaces to the valuable cultural artefacts stored for many centuries were deliberately destroyed during the reign of the Non-State Armed Group in the region. The palaces contain not a unique traditional architectural building but also destroyed some intangible cultural items with the worth of spiritual and physical importance. The long history and culture of the people that serve as part of royal spiritual connections of those palaces had distorted. The material cultural collections include pictures, letters, archival materials, musical instruments, horses, gowns, symbols and signs, a stick of honour, royal musicians and many more that were generationally inclined towards people who lost cultural identity in the process. Some of these heritages are hard to retrieve for the benefit of the people. These led Oluwafemi (2018) to state that the most unfortunate aspect of these attacks was the burning of Heidi's palace, an iconic building among other traditional architectural structures that altered the integrity of this world heritage site. The Sukur community is a cultural landscape that no longer exists as it once did. The palace's material and non-material cultural heritage, including all tangible and non-tangible aspects of people's ways of life, disappeared. Against this backdrop, this study attempts to assess the consequences of insecurity that erupted cultural heritage into traditional Chad Basin institutions. It is pretty apparent to note the fact that most of these collections go with the festivals, spiritual ceremonies and activities of those royal palaces of Chad Basin Regions that have substantial cultural endeavours.

Objectives

The study set to achieve the following specific objectives are to:

- a. examine the level of destructions by the Non-State Armed Group in the palaces;
- b. assess the affected artefacts, painting and cultural objects in the palaces;
- c. explore the story of restrictions of festivities and ceremonies events in the palaces in the Chad Basin Region.

Conceptualisation and Review of Literature

Concept of Insecurity

Different scholars from different perspectives have conceptualised insecurity. Insecurity has been part of human society since its inception, and to curtail the threat, one needs to apply multidimensional strategies to arrest the situation. Insecurity is a feeling of uncertainty, a lack of confidence or anxiety. It can also describe the state of being open to danger or threat (Vocabulary.com). In Nigeria government put measures in handling some of the insecurity that is hampering the nation's peace. Some of these cited by Adegbam (2013) stated that inauguration of the security outfit known as the Joint Task Force (JTF) with the singular aim of quenching the activities of robbery, kidnapping, ethnic militia well as insurgency. On the other hand, Boma (2021) enumerates that insecurity is a social problem that invincible social sponsors like poverty and unemployment contribute to frustration and anger that can result in one armed robbery, kidnapping, and further panic in the society.

The recent rebellion against the state by the insurgents has exacerbated the insecurity situation that led to the destabilisation of the national economy, displacement and destructions of life and properties, including the cultural heritage of the traditional institution. According to Merriam Webster Dictionary, insecurity is the instability or tension against the community or society where people live. Although insecurity is related to ethnicity, religious identity, sociocultural, region, or gender incline, it may trace the roots to political or economic factors. Insecurity, often called the absence of peace and stability, tends to be used to actualise their inner intention. The American Heritage Dictionary describes insecurity as uncertain, doubtful: unemployed, and facing an uncertain future. Inadequately guarded or protected; unsafe: Not firm or fixed; unsteady: an insecure foothold.

Therefore, insecurity is peculiar to the Lake Chad Basin region and is a global issue that needs collective decision depending on the sociocultural nature of the state. The destruction of the people's cultural heritage and identity is carried out in conflict situations by insurgents as a way of transforming the people into blank slates upon which assumed that can propagate new ideologies into them" (Knut,2006).

Concept of Cultural heritage

The recent emergence of the Non-state armed Group has degraded the cultural activities of the Chad Basin region, and it is against this background that the study investigates the activities of the insurgency and conceptualise the aspect of the cultural heritage of Lake Chad Basin region. Oluwafemi (2018) described preserved cultural heritage in royal palaces of keys, family heads, priests in control of sacred

rooms, shrines, etc. The preservation of cultural heritage has significant importance. Cultural heritage is the inheritance of innovative ideas, seen and unseen by the people in the community and preserved and passed on to the next generation. On the other hand, cultural heritage is the legacy of physical artefacts and intangible attributes of a group or society inherited from past generations, maintained in the present and bestowed for the benefit of future generations (Wikipedia, on cultural heritage). Onyema (2016: 274) claimed that cultural heritage advance from man's creative activities, preserved and transmitted through oral traditions or in written concrete forms across generations of human societies. Studying people's history is to understand their way of life; understanding people's way of life will make you appreciate their cultural heritage. Therefore, the royal palaces, historically interconnected with one another, contain a heritage of significant value that attracts many people from far and near to appreciate the people's cultural heritage, especially during festivals called "Durbar". The method and design of the building virtually look similar to one because of the extended historical connotation and relationship. This development is being in existence since its inception.

The Destruction of Cultural Palaces in the Lake Chad Basin Region

witnessed the destruction of historic houses during conflict across the globe, especially the first and second World Wars. Indeed, in every conflict situation, the destruction of life and properties is inevitable. The current conflict situation in sub-Saharan Africa and other parts of the world is a clear example. Therefore, it is not surprising that there have been several attempted attacks on cultural monuments in the recent past. One of the known terror threats against a cultural monument has been the planned but thwarted attack by terrorists on Strasburg Cathedral in December 2000, one of the most important icons of Christianity (Frey and Rohner, 2006). Thus, Parker (2015) explain further that the destruction of heritage is a long-standing weapon used by one force against a people (the Romans used a tactic against individuals called damnation memorise), resulting in the erasure of another culture's identity. Used to dominate local historical narratives, suppress particular communities, and exploit resources (in the form of artefacts) for their gain, tangible heritage is under continuing threat.

Furthermore, the Jihadist group in Afghanistan, Syria, Iraq, Mali, Nigeria, and North Africa carried out massive destructions of heritage sites that they believed were anti-Islamic figures that needed destruction. The insurgents depicted their anger and hatred on the cultural heritage especially standing figures and statues (Lawan, 2019:4). Lawan, further cited in Abara (2015), illustrates that during the conflict, many things happen, and people die, houses get destroyed, and every other thing in

the society suffers. In recent years, the cultural site and historical palaces were affected by the conflict in the Lake Chad region and lost many lives and properties. UNESCO (2015) also observes that in Timbuktu, Mali, three historical Mosques, an Islamic school including the University of Timbuktu, sixteen Mausoleums believed to have built-in 1327, primarily out of straw and wood, have been destroyed. However, the activities of the insecurity and their deliberate intention in destroying cultural heritage attract many cultural organisations in safeguarding historic sites and other cultural industries across the globe. It observed that it could not bring the past; it can only preserve it. But when the world neglects a tangible cultural heritage, something precious will continue to be lost until nothing is left (Lau, 2015:1). The palaces of the traditional rulers are institutionalised into part of human heritage and cultural identity that one can easily be proud to associate.

Identification of Cultural Heritage in the Lake Chad Basin Region

In its Draft Medium Term Plan, UNESCO (2005) definition of cultural heritage refers to the entire corpus of material signs, either artistic or symbolic, handed on by the past to each culture and, therefore, to the whole of humankind. As a constituent part of the affirmation and enrichment of cultural identities, as a legacy belonging to all humanity. For this reason, it is tough to identify all the region's cultural heritage, but for understanding, I will mention some of the essential ones. The people of the Lake Chad Basin region have a vibrant culture that consists of both tangible and intangible affected by the recent insecurity in the lake chad region. The palaces of chiefs with their huge cultural potentials symbolise traditional authority, identification, and history. The classic musical instruments and music can remind the people of their past; the artistic ornament with spiritual importance, the aesthetic horse display during ceremonies, traditional wrestling, and seasonal harvest festivals were among the identified cultural heritage Insurgents have destroyed. Society is a collective where people enjoy doing things together, especially during weddings, farming, funeral, naming ceremonies, turning, mourning and religious performances. However, both good and bad items have been restricted by the insecurity mounted by the Boko Haram insurgency. Abubakar (2017), people of the Chad Basin region are fully motivated and driven by religion as a reference point at all times and in making any decision ranging from jurisprudence to marriages, issues of inheritance, type and nature of foods to be eaten, celebration and even dress codes and dress ethics among others.

History of Cultural Heritage in the Lake Chad Basin Region

Cultural heritage has a very long history across the globe. If we talk about the people's heritage, we refer to ancestors' legacy passed on to the next generation to

benefit. The concept of heritage is brought and differs from one particular society to another but as a collective understanding. Therefore, the people's cultural heritage and history can link the migration and settlement of the Kanem-Borno people to the lake Chad region, which traced back centuries. Abubakar (2017) postulated that the people came from the Arabian Peninsula and settled at about 640 kilometres north of the present-day Lake Chad, which later emerged as the great Bornu kingdom and later known as the Kanem-Bornu Empire (One of the two greatest Empires in the history of Africa). At the same time, the other part of the region traced their history to the late 15th century with substantial cultural activities, especially the Sukur kingdom's people. David & Sterner (1995) posits that there is limited evidence of Neolithic occupation in Sukur, but evidence of the Iron age phase.

The settlement of the people accumulates their cultural activities, including traditional building, armament, music and dance, festivals, events, rituals, ceremonies, dress, cloth, and customary marriages. The outstanding cultural heritage that is existed for many centuries is still in practice despite the enormous challenges hunting the society from one place to another. Indeed, recent insecurity has transformed the community and the people trying to reclaim their lost glory.

Significance of Cultural heritage in the Social Life of the Peoples

Generally, our past perceptions determine the direction of our cultural heritage activities. It will assist us in making the ground ready to find an appropriate description for our cultural heritage from the view of "why cultural heritage needs more attention?". Studying the value of the past, in particular, is necessary for those involved in cultural heritage of humankind as a whole. As Boito (1893) stated, "Because the architectural monuments from the past are not only valuable for the study of architecture but contribute as essential documents to explain and illustrate all the sides of the history of various peoples throughout the ages." (Jokilehto 1986) argued that cultural heritage is very significant in fostering the quality of life with values and pride in all civilisations. It combines historical messages and information that cultural materials transmit from the past to the present and the future (Fallahi, 2008).

Furthermore, one cannot understand the present and future without fully understanding the experiences acquired from the past. Historical remains are not just the agents of reports; they are also the medium with which human beings can make emotional contact with their ancestors, a role that perhaps nothing else can play. This role provides a unique place for cultural heritage in the psyche of human beings." However, their records encompass all areas in the world which early humans had occupied. A museum is an institution that tries to represent the essence of cultural

significance from ancient times. Through exhibits, they make them available to the visitors to understand the values of the past within the shortest possible time. Monuments: architectural works, monumental sculpture and painting, elements or structures of an archaeological nature, inscriptions, cave dwellings and combinations of features, which are of Outstanding Universal Value from the point of view of history, art or science.

Methods

Qualitative methods are suitable for exploring novel experiences and issues, the attacks and destruction of artefacts by Non-State Armed Groups is uncommon until the rise of insurgency, vis the choice of qualitative methods. Therefore, the study combined primary and secondary research methods to gather complementing data for the analysis.

The secondary data gathering methods focused on a literature review of related concepts of the study area to notify the primary data. The secondary sources of data for this research include journals, published and unpublished materials, books, and books of abstract.

collected Primary data through unstructured interviews conducted face-to-face through forty-five minutes took long tape-recorded and notes were taken with members of the two palaces assigned by the emirs (Bama and Gujba). employed one trained research assistance like an interpreter. The interview is vital because the nature of the study required detailed expressions about the level of destruction made to the traditional institutions by the Non-State armed Group, which may have been difficult to capture in the questionnaire. So also did observation of palaces and places destroyed.

The authors also used purposive methods to select their participants. The purposive sample will enable the researcher to produce a sample that can be logically assumed to be representative of the population (Encyclopedia, 2008). For example, many traditional institutions were affected by a Non-State Armed Group in the Chad Basin Region, but the most affected locations include Bama, Dikwa, and Gwoza from Borno State, others are Gujba and Gaidam from Yobe State. selected two emirates council from the most affected five, including Bama and Gujba in the region.

In the analysis, interview recordings were translated, transcribed and analysed through thematic analysis. The authors used Nvivo qualitative software and analysed the data sought from the field. Nvivo generated code, themes created and patterns evolved to help explain the research objective.

Results

The Assault on Culture

Two ancient Kanem Borno Empire kingdoms were the focus of this study, Bama Emirate now in Borno state and Gujba Emirate in Yobe state. The time these kingdoms were attacked and overrun attests to how long the people's cultural heritage of the Chad Basin has been suffering assault and disruption. The Emir of Bama placed the date of both attack and destruction of its palace and cultural heritage to September 2014. While the Emir of Gujba placed the attack and destruction of its palace in 2015.

The Trail of the attacks

The Emir of Bama recalled leaving behind chaos and mayhem when they attacked. The palace burnt, destroyed the Royal Regalia, ancient texts and records were burnt or catered away, a thousand-year-old Holy Qur'an went missing (burnt or taken away), preserved artefacts, including swords used in ancient wars, among which was the sword of the great Rabi who waged war and conquered the Kanem Borno Empire, but was later defeated with the aid of external forces. In his words, *he destroyed so many things, I cannot list them all. There were items destroyed that were existed since the 16th century. The emirate was founded in 1904, but brought the cultural items from Kukawa to Dikwa and the present Bama, an older settlement of the emirate.*

In Gujba Emirate, the destruction was Lethal, Palace razed, cars burnt, royal regalia destroyed and every property in the palace destroyed or carted away, the palace lost 4 members. Nothing is rescuing, not even clothing.

Taking Count

The emir recounted what was lost with pain, "Over forty lives were lost, among which were six district heads. These district heads were repertoires of culture and history. For example, in my palace, we lost; Ancient Royal Bed, *Hakimi* (District Head), flag, *Kalau* symbol (something we call Rom) our ancestors said it was brought from the Roman Empire and sent to the Sefawa Dynasty and Borno Empire as a sign of diplomatic relations, there were ancient swords and instruments of war, including items for riding horses that used to wage war by our ancestors and more than 70 Royal horses were killed, among which were those that my great grandfather rode upon.

According to the *Hakimi*, (District Head) who spoke on behalf of the Emir of Gujba:

The emir did not get any property out of his house. Destroyed the cars of the emir, his clothes, items for decorating horses about 70, and the emir's regalia "Alkeba", There were items made of silver, burned his

furniture, and the chamber was the cultural items for receiving visitors were burnt. Cultural drums and musical instruments took away more than 30 horses.

A Great Loss

What was lost are symbols of authorities for emir and the cultural heritage of the people of the Emirates. The history of the people is encapsulated in most of what was lost. The Emir of Bama noted that the Rom, a symbol of diplomatic relations between Kanem Borno Empire and the Roman Empire, is evidence to attest the property lost. The handwritten Quranic texts lasting over a thousand years testament to the history and existence of empire were also lost. The Ancient Royal Bed which has sheets put upon by every past emir, a repertoire of the number of Emirs that have ruled the kingdom was lost. He stated:

These cultural items is the symbol of authority of any emir. For you to be recognised and declared an Emir you must walk into the ancient room of the Emirs and lay your sheet on the Rom Bed and sit on it, for before the coming of the colonialists, there was no staffed office given to Emirs. Every emir places his bedsheet on this bed, so there are over 100 sheets on the bed. There is also office staff that colonialists started giving from 1901; all these were losing to this carnage (Emir of Bama).

In Gujba Emirate colourful cultural displays during Durbar was always a sight to see, the inversion of the Emirate by insurgents brought it to a halt and sent the Emirate council and its people into forceful exile to Damaturu. In a host Emirate, the Emir of Gujba scaled down his activities, he hosted people but could not organise the Durba, he was simply a King without a Kingdom.

Cultural Artefacts Carted Away

Besides what they destroyed the Emir of Bama noted took their items away because they were not easily destructible by fire. He noted that the palace burnt, but silver and bronze items remained unharmed by the fire. However the emir of Bama listed the following items which have been taken away by the insurgents, they are: ancient swords used at war during the time of the Kanem Empire, the Sword of the great historical figure Rabi, items used in decorating and riding horses, many of which are materials made, they were safe during the fire outbreak. Royal sword made of silver ancient den guns, used at war before the coming double-barrel guns.

The Emir of Gujba believed that the insurgents must have selected what they liked in the palace before setting it on fire. He lost everything, he cannot mention what has

been taken away before setting the palace ablaze, but like his Bama counterpart, there were items of silver and bronze that remained unharmed despite the fire outbreak at the palace. May have taken such items. But no one knows what they took and what they destroyed.

The Impact on the Cultural Activities of the Emirate

To understand how the destruction of cultural heritage has affected the conduct of the Emirates, it is important to consider what cultural activities were before the insurgency.

Cultural Festivities Before Insurgency

The Emirates, both Bama and Gujba, had several cultural events, organised events to welcome important visitors, these also included western tourists, who came to see our ancient relics. We would organise over a hundred horse riders to display and conduct several cultural events to welcome them.

According to the Emir of Bama, the Durbar is organised during Eid. It involves hundreds of horse riders, several colourful cultural displays, and many of our sons and daughters in Diaspora would return to witness these events. The Emir of Bama stated that *usually during cultural festivals, the emir will provide horses and decoration for horses about 100, which people will mount during the festival. During Eid, we use to have up to 300 people mounting horses. People also would gather, and those in the diaspora would return home, and we used to have tourists, including whites.*

Similarly, the Emir of Gujba posited that there were colourful cultural festivities and displays before insurgency. For example, when there were visitors, they were welcomed with horse riding displays, during festivities like Eid, there was the Durbar and great play a display of horse riding, dancing, and different forms of musical instruments.

Cultural Festivities During Displacement

The narrative of Emir of Bama revealed that after attacked the palace, the royal family and those that survived the attack in the palace are taking to the city of Maiduguri, during that time the emir could not hold its usual festivities or function fully as an Emir. According to him, *people still came to the palace after displacement to Maiduguri. But there cannot be two kings in one place, so we were restricted in what we could do.* In Maiduguri, there was already an Emir, the Shehu of Borno, the Emir of Bama could not fully function in the domain of another Emir who was hosting him.

The Emir of Gujba who also displaced into Damaturu, stated that *we were in the host community, we did most of the tradition, received visitors, and gave out alms. But, still, we*

couldn't organise major gatherings like the Eid festivals or the Durbar like we did in Gujba.

Cultural Festivities After Displacement and Return to the Emirate

When asked how the cultural activities and festivities has been carrying out now that they have returned to the Emirate, the Emir of Bama paused for a while and then said, *you know some things are better than not having*. His point what we have is not what we used to have but is better than not having at all. He stated that since they returned, they have been making an effort to recover lost artefacts, they recovered some, but many are lost. He has set up a Museum to house recovered cultural artefacts. However, what they have now to carry out their usual cultural activities and festivities is not like they had.

The story is similar for the Emir of Gujba, they have returned, and the effort is to rebuild the destroyed properties. The cultural activities continuous as usual and as splendid as they used to be, so much was lost, making these cultural festivities colourful and attractive.

Discussion

The two Ancient Emirates of Bama and Gujba attacked seven and six years ago, respectively. The Non – state armed group targeted the symbol of authority of these Emirates; the palace. Perhaps, to make a statement, they pillaged and destroyed every symbol of constituted authority.

The level of destruction of these two ancient kingdoms was catastrophic; the Emirs were forced into exile, ancient artefacts were destroyed or carted away. These attacks brought to a stop cultural activity that had lasted for over a thousand years. The Durbar celebrated during 'Eid, festivities done for tourists and dignitaries were no more. So took the symbol of authority, what could burn was burnt, what couldn't burn was taken away.

These two kingdoms lost irrecoverable paraphernalia, for they were centuries old and made of ancient material. Some of these items were tourist attractions, like Rom in Bama, which was a symbol of diplomatic relations between the Kanem Borno Empire and the Roman Empire. Perhaps has been lost to history forever. Preserved ancient horse-riding equipment and swords used lost infamous battles. Horses that have served the kingdoms for up to three generations were lost. There was no counting the loss of human lives, among which were district heads, who themselves were reservoirs of ancient history. These two kingdoms lost substantial evidence of their ancient historical existence and feats in this carnage.

In exile in sister kingdoms, these kings could not fully function, for they cannot play a king in another kingdom, for there can be no two captains in a ship, alluded to by the Emir of Bama. Their yearly festivities ceased; they became guests in other kingdoms' cultural activities. Now they have returned to their kingdoms, they could not restart fully their cultural activities, for the cultural items required for these activities were lost. Even more simple items like musical instruments were no more. Now they are trying to replace what they can replace, searching in the open market for what remains undestroyed, and finding alternatives to fix the lost items. Gradually they are rebuilding their lives and reorganisation their kingdoms. But the inversion of their kingdoms by insurgents has dealt a blow to the cultural heritage of these kingdoms. It will take time, perhaps decades before they can fully recover, if there are no further threats to these kingdoms.

Conclusion

The ancient kingdoms of the Lake Chad Basin have suffered pillaging and destruction, whole kingdoms sent into exile (displaced), for the new occupiers do not want them. What attests to ancientness and their historic achievements is largely lost to the carnage that befell them. The paraphernalia of authority and items for cultural and traditional practices were lost. In exile, largely stopped their cultural activities upon return to their kingdoms. They are still in search of the items for which they require to fully conduct the cultural activities and the affairs of the kingdom for which they are known. They have lost historical items that attracted tourists, they have lost evidence of acts of bravery by ancients. For example, the Emirate of Bama had a Holy Qur'an, the Muslim holy book, handwritten a thousand years ago by Islamic scholars of ancient Kanem Borno Empire, but today it is lost to history, will it ever be found, only time shall tell.

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