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Conflicts and Resolutions on Religions Differences as means of Acquiring Slaves in the African Gulf of Guinea during the Slave Trade Period: The Case of Nigeria and Cameroon in the Nineteenth and Twentieth Centuries

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Abstract- Within the Gulf of Guinea yesterday and today we could find out that the existed and still in existence many kinds of Religions, these varieties of believes at first was a threat to one another each conflicting or fighting for supremacy and hegemony. Some of these religions that pose a threat to one another (humanity) were Christianity and Paganism (traditional belief), Muslims and Paganism, paganism versus paganism, Islam for the Muslim and Christian for Christianity. But with the passing of time other noted religion or faith has developed and grown to a wider dimension and their existences are also widely acknowledged like others. The aforementioned religions that surfaced in the community of Nigeria and Dahomey (Benin Republic) and Cameroon, it is generally noted that they all open ways for slaves ushered during the transatlantic slave trade transaction and in the aftermath eras.

Keywords: yesterday, today, religions, conflicting, christianity, islam, paganism, transatlantic, resolutions, consequences, nigeria, cameroon, gulf of guinea.

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Conflicts and Resolutions on Religions Differences as means of Acquiring Slaves in the African Gulf of Guinea during the Slave Trade Period: The Case of Nigeria and Cameroon in the Nineteenth and Twentieth Centuries

Suh Hillary Sama

Abstract- Within the Gulf of Guinea yesterday and today we could find out that the existed and still in existence many kinds of Religions, these varieties of believes at first was a threat to one another each conflicting or fighting for supremacy and hegemony. Some of these religions that pose a threat to one another (humanity) were Christianity and Paganism (traditional belief), Muslims and Paganism, paganism versus paganism, Islam for the Muslim and Christian for Christianity. But with the passing of time other noted religion or faith has developed and grown to a wider dimension and their existences are also widely acknowledged like others. The aforementioned religions that surfaced in the community of Nigeria and Dahomey (Benin Republic) and Cameroon, it is generally noted that they all open ways for slaves ushered during the transatlantic slave trade transaction and in the aftermath eras. Furthermore, due to conflictual views, hence paving the way for the growth and increased in slaves' captivity of some Africans found around the Gulf of Guinea. Amongst several mentions is the most notable Yoruba religion that evoked our Centre of focus and concentration is the Orisha religion. It should also be noted that these above mention religions at one time and another in conflicts brought some Resolutions as consequences in the entire regions of Nigeria and Cameroon in the Gulf of Guinea.

To bring out these historical facts, some numbers of Contextual Analysis, Methods or sources, Theories, Results, and other related aspects were contacted and used, which is from (documentary) written, Oral and Internet sources.

Keywords: yesterday, today, religions, conflicting, christianity, islam, paganism, transatlantic, resolutions, consequences, nigeria, cameroon, gulf of guinea.

I. Introduction

Indeed, the act of slavery, slaving and slave trade activities was highly felt at the Gulf of Guinea: Bight of Benin, Bight of Biafra, Fernando Po, Rio del Rey to the Congo Basin. Areas like the Island of Sào Tome, Principe, Cape Verte in the Atlantic Gulf with it extension to Angola was engaged in conflicts, wars in pluralism forms depending the area were the activities took place, with the Transatlantic Gulf of Guinea South or Sub Saharan territories[1]. In Southern Yoruba land some authors such as Osifekunde who can be supplemented by Samuel Johnson who was a Yoruba historian lived in Ibadan and it close vicinities from 1858 to 1901 gave us facts on the conflicts and wars that led to slavery, slaving and slave trade activities within the Gulf of Guinea, through Oral tradition on the Yoruba land wars in 1870s via 1897. Due to political instability in the Oyo heartland that went ahead and redirected trade into non-Oyo areas. An area where slave trade was booming erupted another that also expanded the level and amount of slaves captured. The animosity came as a result of the changed and opening of new slave routes that passed through Central Yoruba land linking Ilorin to Owu, Ife, Ondo and Ijebu and through the Lagoon to Lagos, near the Owu-Ife border where the New North-South route crossed the East-West Yoruba route from Ile-Ife to Ibadan emerged the market town of Apomu where slaves including many Oyo captives were bought by Ijebu traders in exchange for cowries, foodstuff, textiles, and after 1820, firearms and tobacco"[2] Calabar, Bonny, Warri, Benue and Mamfe not leaving out Victoria (Limbe) in the 1950s experienced conventions in slavery and slave trade Nigeria-Cameroon. A lot of petitions like that of the Native High Court on March 36th 1955 and 1957, banned slavery and slave trade in Nigeria which the federated law officers respected[3]. With the application of law, many of the Latin Americans

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[1] A.F.C Ryder, *Portuguese and Dutch in West Africa before 1800, In A Thousand Years of West African History, edited by J.F Ade Ajayi and LanEspie,* Nelson/IUP, 1968, PP. 220-222.

[2] Olatunji Oji, *The slave ship Manuelita and the story of a Yoruba community, 1833-1834,* Department of History, Brock University, St. Catherine, Canada, 03 march 2017, PP. 124-125.

[3] Suh Hillary Sama, *some Historical Essentials : From the slave trade to Present and Past legacies and memories in Eastern Nigeria and Cameroon from 1800 to 1914, Gulf of Guinea First Edition*, Maryland publishers Bamenda, Cameroon, December 2017, pp. 50-70. (The returnees mostly resided in the Lagos colony, with substantial populations in Abeokuta and Ibadan. Some also settled in Calabar, Port Harcourt and other cities in the Niger Delta. Though many were originally dedicated Anglophiles in Nigeria, they later adopted an indigenous and patriotic attitude on Nigeria affairs due to a rise in discrimination and were known as cultural nationalist. The wave some

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returnees or Amaros started migrating to Africa after slavery was abolished. No exception was Nigeria, she received returnees who came and settled in Nigeria for cultural, missionary and economic reasons which the greater majorities were Yoruba's, Efik, Igbos, Hausas and Nupe not leaving out the Krio population[4].

Conflicts on Religion as means of Acquiring slaves in the Gulf of Guinea during the slave trade period.

The Ijaw, who occupied the tidal area in proximity to the Igbo, had wrested a frugal living from the sale of dried fish and sea salt to the inland communities for centuries before the rise of the slave trade. Traditionally, they had lived in federated states or groups of villages with the head of the ranking village presiding over general assemblies attended by all the males. During the heyday of the slave trade in the eighteenth century to the twenty first centuries, the major Ijaw villages grew into cities of 5,000 to 10,000 inhabitants ruled by local strongmen allied with the Aro. Their economies were based on the facilities they offered to slave traders. They were entrepreneurial communities, receiving slaves from the Aro for resale to European agents. Personal wealth rather than status within a lineage group was the basis for political power and social status. Government typically was conducted by councils composed of leading merchants and headed by an *amanyanabo* (chief executive), an office that in time became hereditary.

By the end of the eighteenth century to the twentieth and aftermath, the area that was to become Nigeria and Cameroon was far from a unified country. Furthermore, the orientation of the north and the south was entirely different. The savanna states of Hausaland and Borno had experienced a difficult century of political insecurity and ecological disaster but otherwise continued in a centuries-long tradition of slow political and economic change that was similar to other parts of the savanna and Cameroon. The southern areas near the coast, by contrast, had been swept up in the transatlantic slave trade. Political and economic change had been rapid and dramatic. By 1800 Oyo governed much of southwestern Nigeria and neighboring parts of the modern Republic of Benin, while the Aro had consolidated southeastern Nigeria into a confederation that dominated that region. The Oyo and the Aro confederations were major trading partners of the slave traders from Europe and North America, these two often war with one another which slaves are often gottened.

In the Gulf of Guinea are found many kinds of Religions, these varieties of believes at first was a threat to one another. Some of these religions that pose a threat to one another were Christianity, Peganism (traditional belief), Muslims(Islam), and Christian for Christianity. But with the passing of time other noted religion or faith has developed and grown to a wider dimension and their total existences are also widely acknowledged like others. It is generally noted that they all open ways for slaves usher to the Americas during the transatlantic and trans Saharan slave trade transactions that was a booming business at the time due to conflictual religious views hence paving the way for the growth and increased in captivity of some Africans found around the Gulf of Guinea. The most notable Yoruba religion that evoked our Centre of focus and concentration is the Orisha religion.

people called the Saros or Creols in Nigeria during the nineteenth century and early twentieth century, were freed slaves who migrated to Nigeria in the beginning of the 1830s. They were known locally as Saros or Amaros migrants from Brazil and Cuba and chief or captain James PinsonLabul Davies and his wife, Princess Sara Forbes Bonetta were some of the most prominent Saros in Victorian Nigeria (Saro Nigeria-wikipedia.org consulted 11-09-2019 at 10:25 AM)

[4] Peter F. Cohen, *Orisha Journeys: The Role of Travel in the Birth of Yoruba-Atlantic Religions,* In Archeologie de science sociale de Religion, Columbia University, New York, EHESS, Paris, Janvier-Mars 2002, PP, 17-18

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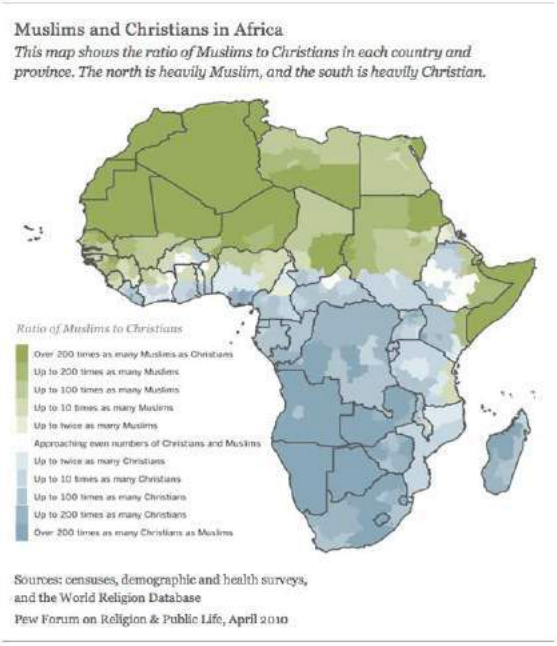

Source: Authors Research Maps

Map 1: Areas of Muslim and Christian Occupation.



Map 2: The Gulf of Guinea in Africa.

a) *The Orisha Religions in Western Nigeria*

This religion originated from the Yoruba vicinity of Western Nigeria in the town of Lagos, Porto Novo, Badagry and Ibadan. While in Dahomey we could sight an area like Porto Novo. According to the citation below by Peter F. Cohen, we see the insight of the migration into the Atlantic slave trade;

> "In recent years the Array of Orisha traditions associated with the Yoruba speaking peoples of West Africa has largely broken free of the category of African traditional religion and began to gain recognition as a nascent world religion in its own right. While Orisha religions are today both trans-national and pan-ethnic, they are nonetheless the historical precipitate of the actions and interactions of particular individuals. At their human epicenter are the hundreds of thousands of Yoruba speaking people who left their country during the first half of the 19th century in one of the most brutal processes of insertion into the world economy undergone by any people anywhere; the Atlantic slave trade.

While the journey of the Middle Passage is well known, other journeys undertaken freely by Africans during the period of the slave trade-in a variety of directions, for a multiplicity of reasons, often a great expense and sometimes at great personal risk- are less so. These voyages culminated in a veritable transmigration involving thousands of Yoruba-speaking people and several points on both sides of the Atlantic. It is within this migratory complex broadly shaped by but not limited to the slave ships that they contemporary Orisha religions took form…

The emergence of Orisha religious traditions in several localities around the Atlantic basin is correlated with similar and interrelated historical processes involving people from a particular region of Africa. Enough work has now been done on the local level to justify an attempt at synthesizing of the various histories and an exploration of their similarities and difference, as well as of their historical interrelationships".[5]

In context to the citation cited the Christian Yoruba and the Hausa Muslim had the notion of One God worship which is one "God" and "Allah" respectively to the different world of religions. Other traditional associations or society in the Yoruba land such as the Ekhengbo, the important of these associations monopolized the Benin-Akure route which the most high-ranky, the Oba and others protected their commercial activities or religions focus clashes with one another thus slaves were born or delivered for the transatlantic slave trade[6]. During the war period, each state at the lead request the others to pay tributes from the vassals to the York state hence worship it gods and follow all royal instruments from the York state gods. Thus emanated into conflicts and wars that created chances for the enormous civil wars hence birth to enslavement and exportation of slaves. The African base (the Orisha tradition in the 19th century Atlantic world reveals certain significant parallels and interconnections faced to other religions that was geared to the dramatically with the decline of the Oyo Empire after 1789. The Oyo slaves revolts of Afonja in 1824, the Owu

[5] K B C Onwubiko, *History of West Africa 1800-present Day*…, P. 101.
[6] Ibid.

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war and Dahomeys succession from Oyo control in 1821, the revolt of Afonja in 1824, the Egba war in 1825, the Ife-Ondo war in 1829, the Ilorin Jihad and the final collapse of old Oyo annual 1835 were all part of a regional disintegration with or on religious notion on direct cultural and religious repercussions in the New World. In the New World it causes a chaos as of contact with the West religions hence emanating revolts of all sorts. They as such invited a spectrum of analysis in the sense of both an expanded geographical field and a corresponding expansion of the temporal domain to embrace the views. This jungle of religious notions assisted the production of slaves from conflicts or wars in diverse reasons as stipulated by the quotation. 32

> "the increase in supply of Yoruba captives coincided with an increase in New World demand. The elimination by the Haitan Revolution of the world's single largest sugar producer from the world economy after 1791 propelled Cuba and Brazil into a Sugar Boom". This, combined with the export trade in tobacco and cotton, brought some 416, 000 captives to the New World from the Bight of Benin between 1770 and 1851, with another 15,000 arriving clandestinely until as late as 1870"[7].

The expansion of Oyo collided with other obstacles in the cosmogonic of gods and religion was closely associated with the growth of slave exports across the Atlantic as the demand was very high so too supply has to match to rich equilibrium as explain explicitly by the demand and supply curves below. It should be noted that amongst the several causes for slave growth was that of Religious Wars and conflicts especially within the African Gulf of Guinea. This Christian, Muslim, and traditional gods precipitated collusion among the people as an abuse or assault to each one religion.

[7] Peter F. Cohen,*Orisha Journeys : The role of Travel in the Birth of Yoruba-Atlantic Religions* … P. 19

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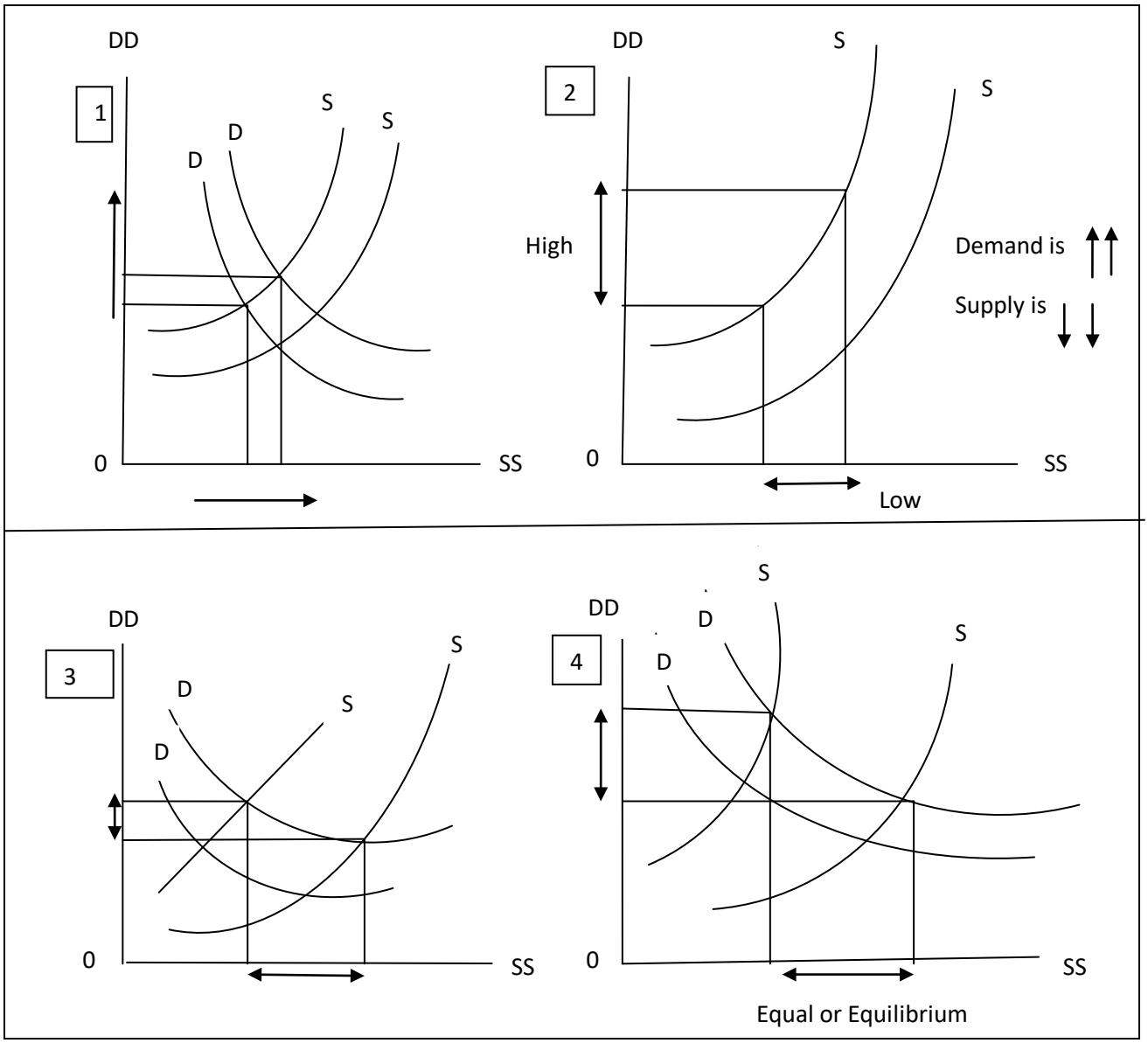

Source: Author Diagrams

Graphs

Here the principle of capture and "Recapture" is applied. The Oyo Calvary pushed southward along a natural break in the forest known as the Benin Gap which is an opening in the forest where the savanna stretches to the Bight of Benin hence gained access to the coastal ports. This religious conflicts and wars coupled with antagonism in other perspectives in the eighteenth century directly related to the success as a major slave exporter. The Demand and Supply at stage (1) was low and at stage 2 it demand increases due to collision of different religions conflicts which was caused by different vassals rising with different religion and falling giving rise to other paving way for slave capture and "Recapture" for the transatlantic slave trade. While the stage (3) deals with those at the Gulf of Guinea struggling and having much slaves by creating more religious groups within the ethnic groups thus combustion of ideas leading to the greater slave capture as such supply equated demand for the Transatlantic slave trade supply activities. But as time keeps evolving and event keep passing with time, the supply mutation spray and added until it realized an equal stage or equilibrium hence this shows and explains the manner in which the demand and supply of slaves provoked religious conflict along the African Gulf of Guinea.

b) Traditional gods (believes) in The Niger Delta and Cross Rivers Zonesto Cameroon

In the Niger Delta region stretching and extending to the Cross-River zone on the frontiers zone between Nigeria and Cameroon, the existed actually at this cross section of the Gulf of Guinea, some worshippers of the god Aros, Ekpe and Obasinjom in the Igbo land and Mamfe respectively. The Oracles are said to be the chief priest that stands as intermediary to explain the words of the gods. He was known as the

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"Godman" or "Child of Chuku". The Arochuku in the Igbo country provides another case of a system of alliance under religious aegis used to promote slaving. This religion came from the town called Arochuku which is settlements, large and small extending the south Esatern Nigeria and the South West Cameroon. The Aro was also diagnosed of military strength which gave him strength and success in the slave trade[8].

It is potential tounderst and here that the Aro were heavily involved in the integration, supply and wholesale aspects of the delivery system, agreement and cooperation with various groups, movements, and neighbouring communities hence facilitating the trade on slaves. The Ekpe society of Calabar and Mamfe was a secret society that deals with the gods and was actually engaged and in charged to regulate and imposed sanctions on the religion that goes against the norms of the slave trade business. Also it could destroy people's property thus could bring troubles that can lead to war. Misunderstanding resurfaced everywhere so too was the various religions and the gods[9].

Also in Cameroon, the existed some gods which falls in the cultural realms of the people. Found at the Gulf of Guinea, these gods or societies like the Takumbeng, in Mankon and Bafut, the Manjong, Nkwifon, Nigiri which all chiefdoms connected to the Tikar country such as the Bamilike, Nso, Bamoun and some of the tribes or villages in Bamenda acquired the name Paraphernalia of the society of Rifum. This societies also sale slaves for the Transatlantic middle passage or the triangular trade on slaves. They fought against witches and wizards in the society which many slaves were gotten since they were judged and found guilty. When the need of slaves were needed at the New World these were the ones that were sold and "resold" for the merchants at the coastal Gulf of Guinea. Generally, we also have the Iwebo, obas regalia, the Iwegunae, the Ibiwe, Iyashere, Ebohon, the OOlogboshere and Bende as stipulated and brought out by Paul NchojiNkwi in element of the history of the Western Grassfield. We could also find this in Abaloya document Ekpe society in Aro Chukwu and Bende, and Nicolas Argenti, in his Air Youth Performance, violence and the state of Cameroon found in the Journal of the Royal Anthropological institute. The spread of Islam, an efforts to execute prophet Mohammed religion by Ousman Dan Fodio in Northern Nigeria and Madibo Adama in Northern Cameroon also resulted to conflicts that slaves were got and when the demand arise, some of these slaves were sold for the transatlantic slave trade[10].

The Fulani Jihad that was led by Usman Dan Fodio in the Central Sudan that is Northern Nigeria and Northern Cameroon was the most successful of the Islamic revolution of the 19th century. What is important here for us to note was the vital role this religion played to subdue the pagans population which if not, the Atlantic slave trade supply should have been very limited thus the work supply; skilled and unskilled workers emerged which they worked in the American plantations. Before 1804 Uthman Dan Fodio (Ousmandan Fodio), he got his first victory over Yunta, Gabir at Tabkin Kwatto which it was tremendous. The Jihad was a racial and religious war hence in 1805 the leader in the Fulani communities in North came to Usuman Dan Fodio, which he gave flags as symbols of authority to each of the leaders enabling and enjoying him to conquer unbelievers wherever he want to establish Islam as a result or consequences, some areas like Kebbi, Zaria, Katsina, Gobir and Kano fell to the Fulani Jihadist between 1805 to 1808 which this conquest was almost complete. Before he headed authority to his predecessors he got more than 1,700, 000 slaves as history of the time indicates or predicts. His son Muhammad Bello and his brother Abdullahi to continue Jihad, which it was *extended to pagan areas outside Hausa land where there existed considerable concentrations of the Fulani*[11]. Areas such as Nupe, Llorin, Bornu, Adamawa under the leadership of MallamDenndo (teacher) 1810, Abdussalami 1871, Ibrahim Zaki (flag bearer) 1811 but later driven away, Adamawa, ModibboAdama (flag bearer) received from ShehuUsuman respectively. Modibbo easily overcame the weak pagan tribes of the area. He established the emirates of Yola and Muri which the Jukun Empire disappeared hence paving the way for many slaves captured that was sold for the Transatlantic and Trans Saharan slave trade. This religious war on the pagans was to establish an ideal Islamic society in Hausa land predominated. To erased decadent, corruption, institute religious reforms to propagate and promulgate peace and tranquility, against oppressive governments. In this process much slave were registered but stopped in the Southern Cameroon[12].

Gradually, Islam has been peacefully expanding in the sub-Saharan region, Asia, Europe and America and in Wumbumland in Cameroon, our Centre of focus within the Gulf of Guinea. According to Simon Tata Ngenge in his article, pierce of work Chamba-Fulani

[8] The Aros were not politically Organized although given their success in trade and commerce, they could have attempted to create a territorial empire.

[9] Suh Hillary Sama, *some Historical Essentials : some Historical Essentials : From the slave trade to Present and Past legacies and memories in Eastern Nigeria and Cameroon from 1800-2014*,Gulf of Guinea first Edition Dec. Maryland publishers, Bamenda, December 2017, pp. 38-41. 2017.

[10] Ibid, pp. 36-37(In Cebtral Africa, Congo, Gabon, Congo Democratic Republic and Equatorial Guinea conflicts arise and slaves were got.

[11] K B C. Onwubiko, *History of West Afica, 1800-Present Day*…, PP, 14-15. Roland Oliver and Anthony Atmore, Africa since 1800, Fourth Edition, Cambridge University Press, Cambridge, 1986, PP, 53-57.

[12] Ibid, PP, 17-18 (The Jihad brought Unity in Northern Nigeria and Northern Cameroon)

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slave raiders in Wimbumland Bamenda Grassfields of Cameroon CA. 1780-1900, lay emphasis on "The demand of slaves in Europe, America, Saudi Arabia, and other Asia minor states between 16th and 19th centuries transformed slavery and slave trade into a trans-continental transaction"[13]. Slaves taken to the other continent through these religious raids were exported to the extent of America, Europe and Asian continents. But what should also be noted here is the fact, the Wimbum constituted of three clans with a population according to 2006 census to be 236,000 people and is made up of three clans; Warr, Tang and Yar which each is divided into independent polities with thirty four Fondoms. Yar supplied slaves after some battles fought and several war soldiers died. When the Yar were defeated, their chief, FonMforambo, his wives, children and a good number of Yar peoples were taken into slavery. The Fulani chambaraid was a religious conflict against the traditional group of Wimbumland in the North West region of Cameroon. Other of such wars raids swept other cross section of that region, like Bali-Kumbat, Bali-Nyonga, Santa but some section has been peacefully settled by the Muslim population today[14]. During the period of raids, the Kom soldiers will raid as far distances as Bafut, Mankon, Bambili, Babanki, Esu in the Western Grassfields thus a mean where slaves were capture for the transatlantic slave trade for the Americas.

While other tribes among the aforementioned do same to the others when in need of slaves. Each at this level struggling to put his or her religion in state thus tantamounting to expanding or establishing an expansionist policy of religion and it believes at the same time. These religions clashes also culminated to acquiring slaves that was transported during the transatlantic slave trade to the America. By each struggling to established her religions hegemony and cultural affinity plunges into catastrophes. Many people also in addition lost their lives hence making the whole and entire system "vivre en temour" that is fears, timid and unsure for tomorrow intention because all was expose for victimisation[15]. It should be noted that the Muslims and Christians had been having some minor and major conflict externally that also impacted activities from the Dahomey, Nigeria to Cameroon, Gabon, Congo Democratic Republic and Congo Brazaville not leaving out the Island of Sâo Tome and Fernando Po (Malabo) as seen in the second map above. During some of the religious war fought millions of slaves were captured, some displaced and today find themselves in other continents such as the continent of America. Well, to others religion believes are not so much sources of conflict as major hope force in civil society and key provider of belief and development for the various civil societies for the needy particularly given the widespread reality of failed states and collapsing government services[16].

Some Resolutions on Religions differences as means of acquiring slaves in the Gulf of Guinea during the slave trade period.

a) Through Revolutions

As solutions to all the above religious that led to conflicts; wars and raids, it started from a growing movement against the slave trade after the Haitan Revolutions. Initially, the Americans with the quarkers "society of friends" never turn down any oof the doctrine, religions but activated and promoted by promulgation of the Christians, Muslims and African traditions culture in Americas. As a mother of all cultures, civilization all is well acknowledged and practically enforced in the worldly continents with no exception in a peaceful manner as variety is one of the key to development. Particularly, in industrialised Great Britain, these religions has culminated in 1808 in a policy of "recapture" like that of (Orisha) journeys: The role of Travel in the Birth of Yoruba-Atlantic Religions. The Yoruba term for Orisha is Orisa, Orisha in the British Caribbean, Orixa in Brazil and Oricha in Cuba-denotes entities often described as "gods" or "saints" as well as the traditions devoted to their worship. This conflict that provided slaves for the transatlantic slave trade was combated by the British Navy, began seizing slave ships, on the high seas in the Atlantic Gulf of Guinea from Sierra Leone to Southern Gulf of Guinea[17]. Releasing about 12,765 slaves thus their captives at Freetown in Sierra Leone but this reduce the demand for slaves trading centres in Yoruba land but in later period other issues stimulated the trade rather than a deterrent. To this an ambiguity result was released immigrating of the "Recaptive" as soldiers or for tertiary movements to the West Indies or remain in the colony and became subject to an active program of evangelization and mission education and many became voluntarily by

[13] Simon Tata Ngenge, Chamba-*Fulani slave Raiders in Wimbumland, BamendaGrassfields of Cameroon CA. 1780-1900, In Pan Tikar Journal of History, vol 1, N° 1,* Department of History, Higher Teacher Training University of Bamenda College, Bamenda, Bambili, March 2013, P.10.

[14] Ibid, PP. 13-16 (The Wimbum of the Nkambe Plateau in the Bamenda Grasslands were not spared from the inhuman traffic during the Trans-Saharan and Transatlantic slave trade inspite of the 1833 Abolition Act that forbade slavery and slave trade in the British colonies, slave rfaids and trade continued in the hinterlands unabated. This was the case of the Nkambe plateau that fell prey to Chamba and Fulani raids. The Chamba raids in the area began in Ca 1780 and ended in 1827. The Fulani raids came on the heels of the Chamba raids in Ca 1840 and stretch intermetently up to 1900". Simon Tata. PP. 10-11.

[15] To some outside observers, this is a volatile religious fault line-the site, for example, of al-Qaeda's first major terrorist strike, the bombing of the US embassies in Kenya and Tanzania in 1998, and more recently of ethnic and sectarian bloodshed in Nigeria, where hundreds of Muslims and Christians have been killed.

[16] In Tolerance and Tension : Islam and Christianity in Sub-Saharan Africa, April 15 2010. (Demographic study) Pew Research Center.

[17] Peter F. Cohen, *Orisha Journeys*… P.19

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themselves, missionaries who carried out evangelic crusades and some learn crafts and trades, and others did commercialisation of legitimate goods. Some hundreds and thousands raised money to buy the seized ships, vessels, canoes that were captured as dealing objects for the slave trade. These merchandises were auctioned by the British at organised bargain points in cheap prices which they use to trade along the ports from which they had been sold. According to Peter Cohen.

> "Those who joined the British West Indies Regiment were sent throughout the Caribbean and Africa. Composed of emancipated West Indians and recaptured Africans, the Regiment counted over 12,000 recaptives by 1840… One British observer stated in 1837 that the whole of our African corps, and a great part of our West Indies, are supplied from the liberated Africans at Sierra Leone… service in the Regiment opened a new channel of contact between Africans in Sierra Leone, the West Indies and Yoruba land. In 1865 the Regiment was sent to Abeokuta, and some soldiers made contact with their hometown…
>
> Those who were sent to the Carribean as indentured laborers replaced the emancipated slaves who had deserted the plantations after abolition, producing sugar for sale in direct competition with their enslaved compatriots in Brazil and Cuba. Although liberated Africans had begun migrating to the British West Indies around 1834, with approximately 3,200 arrivals by 1840…, it was the influx of 36.120 recaptives from Sierra Leone and St. Helena between 1841 that and 1867 that brought significant influx of Yoruba speakers to Trinidad, British Guyana and Jamaica with smaller numbers going to St. Vincent, St. Kitts, St. Lucia, Dominica, Tobago and Grenada after 1848.
>
> The British also (as a solution more to regulate the religious conflicts or discouraged it from its roots) began recapturing slave ships in the Carribbean after 1846, by 1808 and releasing their captives in Cuba. While only 1.056 recaptives had entered Cuba by 1846, by 1860 the number had jumped to 11,000. Although an indeterminate number were re-enslaved in Cuba, most blended into the Urban population of free and enslaved Africans… The mixed commissions (international anti-slaving courts) in Rio and Havama sent 893 recaptives to British Guyana, 687 to Jamaica, and 879 to Trinidad… During the… over half of the recaptives in Sierra Leone were Yoruba…"[18]

From the above citation, we take note of the recognised facts and evidence that in Cuba and Brazil practical abolition took place in 1886 and 1888 respectively. In the years 1990s and 2000s conflicts between the Moslem and Christians has resurfaced in several folds, this gave way for forced demographic movements as most slave "recaptured" moved to the sugar producing areas of Bahia and Cuba altered by the British efforts to thwart the slave trade, voluntary contacts were promulgated that stopped in conflict in a radiating manner in Africa and some between Nigeria and Cameroon migrated to America, Europe and other parts in Africa respectively. It demands for slaves was ended then religious conflicts will also end. The Yoruba Africans began returning home as all these took place in the 19thand to aftermath 20thcentury. In the 1900 which was the onset of the 20th century, the religious landscape of Sub-Saharan Africa has changed dramatically but both Muslims and Christians were relatively small minorities in the region. Greater majority practically lay on the bare footing of African traditional religion which the aforementioned made up just less than a quarter of the population, according to historical estimates from the world religion Data base[19].

Since then, however the number of Muslims living between the Sahara Deserts and the Cape of Good Hope has increased more than 20 fold, rising from an estimated 11 million in 1900 to approximately 234 million in 2010. The number of Christians has grown even faster, soaring almost 70 fold from about 7 million to 470 million. Sub-Saharan Africa now is home to about one-in-five of all the Christians in the world (21%) and more than one-seven of the world's Muslims (15%)[20] .

As greatly noted, cultural matters keep arising which brought intermarriages amongst the various religious groupings making them to throw away conflicts and embraced tolerances and peace? Today, we fine peace pact with the American Head of State Donald Trump and the Islamic world. They had decided to open trade links with one another diplomatically and economic Developments. It should be worth noticing that the two faiths are roughly balanced from the United Nations population estimates survey reports[21]. Since Northern Africa is heavily Muslims and Southern Africa is heavily Christians, the great meeting place is in the middle, a 4000-mile swath from Somalia in the east to Senegal in the West down to the Gulf of Guinea. (See table)

[18] Peter F Cohen, *Orisha Journeys*… P 20

[19] Ibid.

[20] Religion and Public life, Demographic study, Tolerance and Tension: Islam and Christianity in Sub-Saharan Africa Pew Research Center April 15, 2010, P. 2

[21] Pew forum on Religion and Public life, April 2010 with 400 million to 500 million followers each.

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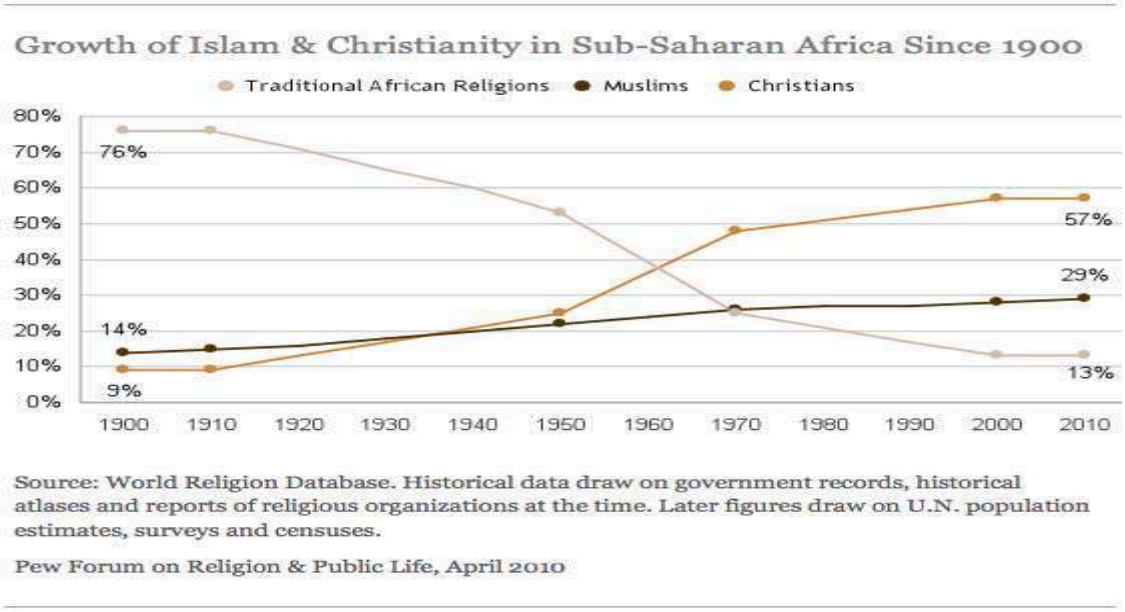

Sources: Authors Research Table

Traditional African Religions, Muslims and Christians due to the tolerance of the United States and the United Nations Organisations that came up after the fall of the League of Nations has allowed different religions, in their varieties to exist like the African traditional, Muslims and Christian religions, with their mixture nowadays that was not permitted in the long past years. Other faith from Latin and North America continue to infiltrate in the Gulf of Guinea which should be more concentrated to create soft mine of the people in the Gulf to embrace development. *(see table for of Latin and North American religions).* Those found at the Gulf of Guinea viewed sub-Saharan themselves within the conglomeration of the religion in their lives and societies which the question has also been addressed by Pew Research Center Forum on Religion and Public life with generous funding from the Pew charitable Trusts and the John Templeton Foundation[22]. Many of those involved within the two doctrines has yet continue to practice elements of traditional African religions. More so, many support democracy today at the Gulf of Guinea like Nigeria that was first ones a military state country. It has been confirmed of it goodness, people from other religions are able to practice their faith freely, which they wish to make the Bible or Sharia law the official law of the land but the supreme world body organization has brought more concrete resolution by accepting the different religion existence for better and lasting development which should be enlarged geared toward growth in the gulf of Guinea like Nigeria and Cameroon[23].

[22] This foundation conducted findings which more 25 000 interviews in about 60 languages or dialects in 19 countries making 75% of the population was diagnosed. From Louis Lugo and Cooperman in Growth of Islam and Christianity in Sub-Saharan Africa since 1900.

[23] It should be noted that both that both Muslims and Christians recognize positive attributes in one another, tension lie close to the surface.

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Table: Some Religious Bodies in the America

No.	Religious Body	Year Reported	Place of Worship Reported	Membership (Thousand)	Number of Clergy
1	African Methodist Episcopal Church	1999	-1	2500	7741
2	African Methodist Episcopal Zone Church	2002	3226	1431	3252
3	American Baptist Association	1998	1760	275	1740
4	Amish Old Order	1993	898	227	3592
5	American Baptist Churches U S A	1998	3800	1507	4145
6	Antiochian Orthodox Christian Archdiocese of North America	1998	220	65	263
7	American Apostolic Church	2010	153	1000	200
8	Assemblies of God	2009	12371	2914	34504
9	Baptist Bible Fellowship International	1997	4500	1200	-1
10	Baptist General Conference	1998	876	141	-1
11	Baptist Missionary Association of America	1999	1334	235	1525
12	Buddhism	2001	-1	1082	-1
13	Christian and Missionary Alliance. The	1998	1964	346	1629
14	Christian Brethren (Plymouth Brethren)	1997	1150	100	-1
15	Christian Church (Disciples of Christ)	1997	3818	879	3419
16	Christian Churches and Churches of Christ	1998	5579	1072	5525
17	Christian Congregation.Inc.The	1998	1438	117	1436
18	Christian Methodist Episcopal Church	1983	2340	719	-1
19	Christian Reformed Church in North America	1998	733	199	-1
20	Church of God in Christ	1991	15300	5500	28988
21	Church of God of Prophecy	1997	1908	77	2000
22	Church of God (Anderson, IN)	1998	2353	234	3034
23	Church of God (Cleveland, Tennessee)	1995	6060	753	3121
24	The Chuech of Jesus Christ of Latter-day Saints	2005	12753	5691	38259
25	Church of the Brethren	1997	1095	141	827
26	Church of the Nazarene	1998	5101	627	4598
27	Churches of Christ	1999	15000	1500	14500
28	Conservative Baptist Association of America	1998	1200	200	-1
29	Community of Christ	1998	1236	140	19319
30	Coptic Orthodox Church	2003	200	1000	200
31	Cumberland Presbyterian Church	1998	774	87	634
32	Episcopal Church	1996	7390	2365	8131
33	Evangelical Covenant Church.The	1998	628	97	607
34	Evangelical Free Church of America. The	1995	1224	243	1936
35	Evangelical Lutheran Church in America	1998	10862	5178	9646
36	Evangelical Presbyterian Church	1998	187	61	262
37	Free Methodist Church of North America	1998	990	73	-1
38	Full Gospel Fellowship	1999	896	275	2070
39	General Association of General Baptists	1997	790	72	1085
40	General Association of Regular Baptist Churches	1998	1415	102	-1
41	U S Conference of Mennonite Brethren Churches	1996	368	82	590
42	Grace Gospel Fellowship	1992	128	60	160
43	Greek Orthodox Archdiocese of America	1998	523	1955	596
44	Hinduism	2001	-1	766	-1
45	Independent Fundamental Churches of America	1991	659	62	-1
46	International Church of the foursquare Gospel	1998	1851	238	4900
47	International Council of Community Churches	1998	150	250	182
48	International Pentecostal Holiness Church	1998	1716	177	1507
49	Islam	2001	-1	1104	-1
50	Jainism	-1	-1	50	-1
51	Jehovahs Witnesses	2011	11876	1200	-1
52	Judaism	2006	3727	6452	-1
53	Lutheran Church-Missouri Synod.The	1998	6218	2594	5227

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54	Mennonite Church U S A	2005	943	114	-1
55	National Association of Congregational Christian Churches	1998	416	67	534
56	National Association of Free Will Baptist	1998	2297	210	2800
57	National Baptist Convention of America Inc	1987	2500	3500	8000
58	National Baptist Convention U S A Inc	1992	33000	8200	32832
59	National Missionary Baptist Convention of America	1992	-1	2500	-1
60	Orthodox Church in America	1992	625	1000	700
61	Pentecostal Assembly of the World. Inc	1998	1750	1500	4500
62	Pentecostal Church of God	1998	1237	104	-1
63	Pentecostal Church International United	2008	28351	4037	22881
64	Presbyterian Church in America	1997	1340	280	1642
65	Presbyterian Church (U S A)	1998	11260	3575	9390
66	Progressive National Baptist Church Convention. Inc	1995	2000	2500	-1

Source: Statistics from the American Bureau for States Census

b) Reaction from the United Nations

The United Nations has given her own point of view under the United Nation Charter, Chapter IX, titled, International Economic and Social cooperation in or under article 55 and 56 as stated;

Article 55;

"With a view to the creation of condition of stability and well-being which are necessary for peaceful and friendly relations among nations based on respect for the principle of equal rights and self-determination of peoples, the United Nations shall promote:

a) Higher standards of living full employment and conditions of economic and social progress and development;
b) Solutions of International economic, social, health and related problems, and international cultural and educational cooperation and
c) Universal respect for and observance of human rights and fundamental freedoms for all without distinction as to race, sex, language, or religion.

Article 56;

All members pledge themselves to take joint and separate action in co-operation with the organization for the achievement of the purpose set forth in Article 55" [24].

The United Nation Charter and the International Court of Justice is aware that religion contributed in all round activity of the world. Therefore, the degree of concern in the Gulf of Guinea about religious conflict varies from country to country but tracks closely with the degree of concern about ethnic conflict in many countries, suggesting that they are often related. To bring peace, the United Nations addressed this in article 55 and 56 so as to avoid conflict on religion, forester development in employment, cooperation in the social, economic and race, sex and languages since they are angles of development promotion. But since some don't know each side religion so well some thought that as the paradox denotes, the Muslims faith was violent which Muslims are significantly more positive in their assessment of Christians than Christians are in their assessment of Muslims[25]. In spite of the dominance of Christianity and Islam, whether or not this entails healers, reincarnation and other elements of typical African religions where the chief priest or the king is work upon as an Intermediary, the majority say it is good to maintain their religion as seen by the Graph below.

[24] Charter of the United Nations and status of the International Court of Justice, PP. 37-38 (United Nation, PP. 37-38 New York).

[25] About 40% of more in a dozen according to the Pew forum on Religion and Public life, April 2010.

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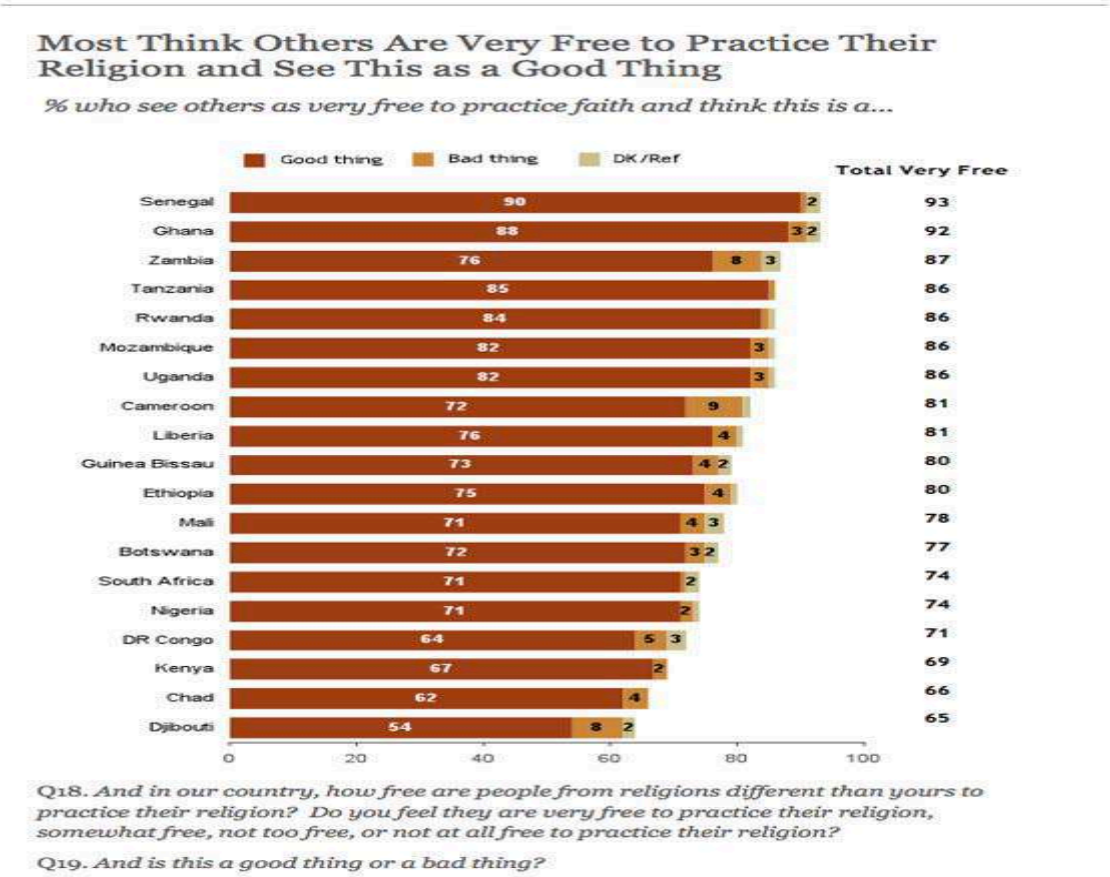

Source: Authors Research Bar chart

Bar Chart 1: Religions Practices should not be forceful but Voluntary free will

Either the Bible or Koran countries surveyed say that they believe in one God and in heaven and hell as such Christians and Muslims believe in the Littoral truth of their scripture. They, the Christians pray every day and attend service ones a week while Muslim pray five times a day and fast during the holy periods of Ramadon or lent which they gave religion alms as such tithing for Christians, Zakat for Muslims. All these worships are very good and important in the lives of the people found at the Gulf of Guinea.

c) *The United Nations in the Universal Declaration of Human Rights.*

Furthermore, according to the work of the Organization under the United Nations in the Universal Declaration of Human Rights.

"Article 1

All human beings are born free and equal in dignity and rights. They are endowed with reasons and conscience and should act towards one another in a spirit of brotherhood.

Article 2

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any of any kind, such as race, colour, sex, language religion, political or other opinion, national or social origin, property, birth or other status…

Furthermore, no distinction shall be made on the basis of the political, jurisdictional or International status of the country or territory to which a person belongs, whether it be independent trust, non-self-governing or under any other limitation, of sovereignty.

Article 3

Everyone has the right to life, liberty and security of person.

Article 4

No one shall be held in slavery or servitude, slavery and the slave trade shall be prohibited in all their forms.

Article 5

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment."[26]

From the above laws, slavery and slave trade characteristics could be seen within lines as examine. Slave were tortured, has no liberty and no freedom. They had no right to life due to cruel and inhuman degrading

[26] Universal Declaration of Human Rights, United Nations Department of Public Information by BrotosGhali, Secretary General (former) Introduction Notes. Reprint December 2006, P.7

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treatment that often go with punishment. This is some of the decency in religious focus that has been adopted and made legal internationally. We can allocate the percentage of how importance religion is to people of some countries in the Gulf of Guinea. Senegal 98%, Guinea Bissau 90%, Ghana 88%, DR Congo 82%, Nigeria 87%, Liberia 87%, Chad 86%, DR Congo 82%, Mali 93%, found in the sub-Saharan region of Africa. The United States has been one and the leading countries.[27] Belief in the protective powers of sacrifices to spirits or Ancestors in percentage at the Gulf of Guinea, All countries 27% Christians 25%, Muslims 30% in the entire Africa. But in the Gulf we have Mali 59%, Senegal 58%, Cameroon 42%, Guinea Bissau 41%, Chad, 41%, Liberia 31%, Ghana 26%, DR Congo 21%, Nigeria 11%, and Zambia 11%, while the faith has been handed down from generation to generation through Oral traditions, Myths, rituals, festivals, shrines, art and symbols and it has no formal creeds or sacred texts comparable to the Bible and Koran. This is lapsed social responsibilities or violation of taboos end up in hardship, suffering and illness for individuals or communities and must be counted with ritual acts, to seek order, harmony and well-being. Religious divinity has been the gold of the African tradition. The percentage of those who accepted that religion is something very good to be freely practice are; Cameroon 81% and Senegal 93% at the Gulf of Guinea only [28].

d) The conventions on the Abolition of slavery and slave trade and other related aspects or issue close to slavery give an account on the abolition of slavery.

Furthermore, with the Resolutions adopted in the conventions on the Abolition of slavery and slave trade and other related aspects or issue close to slavery give an account on the abolition of slavery. With all these laws enforced some important personalities, Cameroonian-Americans were known after a DNA test and some have visited their ancestral land of Bimbia. Among the millions of them are, Naomi Achu, Anthony Anderson, Jasmyne Cannick, Sheryle Lee Ralph, Condolezza Rice, Chris Rock, Tony Rock, Theoson Siebatcheu, Trey Sonze, Jem Spexctar, Jeremy Ebobisse, Roberta Flack, Peter J. Gomes, Michael Hancok (Colorado Politician), Quincy Jones Rashida Jones, YaphetKotto, ArieKouanddjio, Cyrus Kouanjio, NasJoakim Noah, Nde Parker, Les Payne, John Punchi (slave of 1640), EtchuTabe, J.P Tchani, J.P Tokoto, Chris Tucker, Blair Underwood, Jessica Williams (Actress),. *(see picture of some of the above personalities)* India Arie *(Artist)*



Picture: India Arie

Source: India Arie Performs at Majic 1075/975.



Picture: Condolezza Rice

Source: E S D Fomin, Achas Safari Magazine, No 002, july-September 2016.p, 60.



Picture 61: Shelton Jackson(Spike Lee)



Picture: Quincy Jones Quincy Jones

Source: E S D Fomin, Achas Safari Magazine, No 002, July-September 2016.p, 60.

[27] US data : 2009 survey by the Pew Forum on Religion and public life and the Pew Research for the people and the Press and 2007, 2008 and 2009 Pew Global attitudes Projects.

[28] Ibid. (The accusation of Religious hostilities on religion is reciprocal)

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Other methods to reduced religious conflicts which was a way most Africans were taken prey to the U.S.A were the diversity immigrant lottery that has been made effective for about three decades. Many countries in the world including Africa and the Gulf of Guinea has found themselves today in America through this means not to work as slaves but also to home "White colar jobs". This method does not involve bad treatment of the Black though racism still exists in the America and everywhere in the world.[29]

E-Other Dimensions or Levels

Another conference or worship was organized and held in Yaounde-Cameroon on the team "les site et la mémoire de l'esclavage au Cameroun" in Ecole Nationale Supérieure Polytechnique on the 25-26 July 2019 that participant came from Great Britain, France, Kenya, Cameroon and others from diverse fields of works. This project was to show evidence that slave trade actually existed as the sites, places are found dotted all over the territory in Cameroon. This heritages that it has undergone several stages of development within the entire Gulf of Guinea. Centre D'etudes et du Recherches Pluridisciplinairess sur l'esclavage et la traite en Afrique (CERPETA),[30]. This workshop was organized by a number of Organization and Institution amongst which are CERPETA, Bath SPA, University of Yaounde I, University of Maroua, University of Côte d'Azur, Nice, France, Institute of Research for Development, SLAFNET, (slavery in Africa: a dialogue between Europe and Africa. In this seminar the University of Yaounde I, University of Maroua and the study committee and of pluridisciplinary Research on slavery and the slave trade in Africa (CERPETA) Cameroon were represented. At the opening of the conference the equip of the people or team addressed the participants and observers in the personage of word of welcome from Ahmadou Séhou (University of Maroua and Coordinator-general of (CERPETA), Presentation of the project was done by Marie-Pierre Ballarin (coordinatrice and the principal Investigator, URMIS-MSHS, University of Côte d'Azur, Nice, France. Keynotes comes from Olivate Otale (Bath Spa University, UK) A word from the Rector University of Maroua and a speech from the (Rector) Vice Chanccellor University of Yaounde I. This conference brought out the various sites of slavery and slave trade for development purposes in the nearest future[31].

Another Resolution on religious conflict was the practically enforcement of conventions to all acts contrary to William Wilberforce which later on 26th of April 1955 D.G cudmore (sgd) in his annual report assessment influence some notables role in slavery and slave trade. Also on 3rd July 1957 those who called others as slaves were requested to stop hence on the 26th of July 1957 laws were made applicable to Nigeria and the Federated law officers to fight against the trade. This was also applied in Mamfe, under code decision 195/75 D.O Mamfe, 21st September 1957.

Furthermore, some Christians missionaries' who had been at the Gulf of Guinea cannot be left out in many Christians and Muslims communities. Some liberty villages has also been created by colonial administrators like Lord Lugard which still exist till date. Muslims laws has also been reshaped which accompanied with missionaries activities slaves escaped from their masters while some reclaimed their rights from their masters, Lamidos and became runaway to the missionaries and administrations in 1955, 1957 to 1961. The routes of some laws on Nigeria criminal code 369,371,384 and 269 was grossly enforced hence helped reduced slavery and slave trade within the Gulf of Guinea, by 1961 was enforce in British Cameroon which this area now need to be develop[32].

II. Conclusion

Conflicts on Religion as means of Acquiring slaves in the Gulf of Guinea during the slave trade period.Some Resolutions on Religions differences as means of acquiring slaves in the Gulf of Guinea during the slave trade period have been put forth. Nigeria and Cameroon kept its important position in the slave trade throughout the great expansion of the transatlantic trade after the middle of the seventeenth century. Slightly more slaves came from the Nigerian and Cameroonian coast than from Angola in the eighteenth century, while in the nineteenth century perhaps 30 percent of all slaves sent across the Atlantic came from Nigeria and part from Western part or section of the Cameroon. Over the period of the whole trade, more than 3.5 million slaves were shipped from Nigeria and Cameroon to the Americas. Most of these slaves were Igbo and Yoruba, Bamendas, Mamfe, Bkwerians, Doualas, Bakundus, Bakossians Bangwa, Bassossis, Ejakham, and the Tikars groups from Banyo and Nkambe Bansos with significant concentrations of Hausa, Ibibio, and other ethnic groups The people of Calabar were Efik, a subsection of Ibibio, while Bonny and Elem Kalabari were Ijaw towns. But with the creation of effective international and National bodies for peace respect of

[29] United States Informaation office DV lottery in http://www.state

[30] Center for the Plurisdisciplinary studies and Research on slavery and the slave trade in Africa.(CERPETA).

[31] See archieves of CERPETA and participants. Representatives and participants came from all works of life like the Marine Meseum and Art and Architecture.

[32] Suh Hillary Sama, The suppression of slavery and slave trade in British Cameroons 1916-1961, In Nka ? lumiere Numero 19, 1st semester 2018 Dschang, University of Dschang, 2018, PP, 290-293. (Under UNSUC of 1958)

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each religion has surfaced thus the need for this area to be developed that goes with The French President Francois Hollan Speech in 2012.Therefore what measures could be taken to apply directly by World bodies, organisation to development Nigeria and Cameroon?

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