

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. 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.

Index terms— yesterday, today, religions, conflicting, christianity, islam, paganism, transatlantic

1 Introduction

ndeed, 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 São Tome, Principe, Cape Verde 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 ?? . 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

1 INTRODUCTION

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 36 th 1955 and 1957, banned slavery and slave trade in Nigeria which the federated law officers respected 3 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 ??jayi 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. . With the application of law, many of the Latin Americans 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 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.

(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.

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 ”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 19 th 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". ?? 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 5 K B C Onwubiko, History of West Africa 1800-present Day?, P. 101. ?? Ibid.

. 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 19 th 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 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 Haitian 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.

. 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.

2 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 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 ??0 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 19 th 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 .

3 11

. Areas such as Nupe, Llorin, Bornu, Adamawa under the leadership of MallamDemndo (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 ??2 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 Ngege in his article, pierce of work Chamba-Fulani . ??0 Ibid, pp. 36-37(In Cebtral Africa, Congo, Gabon, Congo Democratic Republic and Equatorial Guinea conflicts arise and slaves were got. 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 . 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. . It should be noted that the ??5 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 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 São 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 a) Through Revolutions . Some Resolutions on Religions differences as means of acquiring slaves in the Gulf of Guinea during the slave trade period.

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, Orixá 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 recently of ethnic and sectarian bloodshed in Nigeria, where hundreds of Muslims and Christians have been killed. ??6 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 . 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 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. 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 ??8 Peter F Cohen, *Orisha Journeys?* P 20 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 19 th and to aftermath 20 th century. In the 1900 which was the onset of the 20 th 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 ??9 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%) . . 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 ?? © 2020 Global Journals . 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 ??3 It should be noted that both that both Muslims and Christians recognize positive attributes in one another, tension lie close to the surface.

. "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" ??4 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 . ??4 Charter of the United Nations and status of the International Court of Justice, PP. 37-38 (United Nation, PP. 37-38 New York).

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

. 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.

4 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.

5 "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.

6 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-selfgoverning or under any other limitation, of sovereignty.

7 Article 3

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

8 Article 4

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

9 Article 5

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment." ??6 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 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. ??9 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'études et du Recherches Pluridisciplinaire sur l'esclavage et la traite en Afrique (CERPETA), Another Resolution on religious conflict was the practically enforcement of conventions to all acts contrary to William Wilberforce which later on 26 th of April 1955 D.G cudmore (sgd) in his annual report assessment influence some notables role in slavery and slave trade. Also on 3 rd July 1957 those who called others as slaves were requested to stop hence on the 26 th 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, 21 st September 1957.

10 E-Other Dimensions or Levels

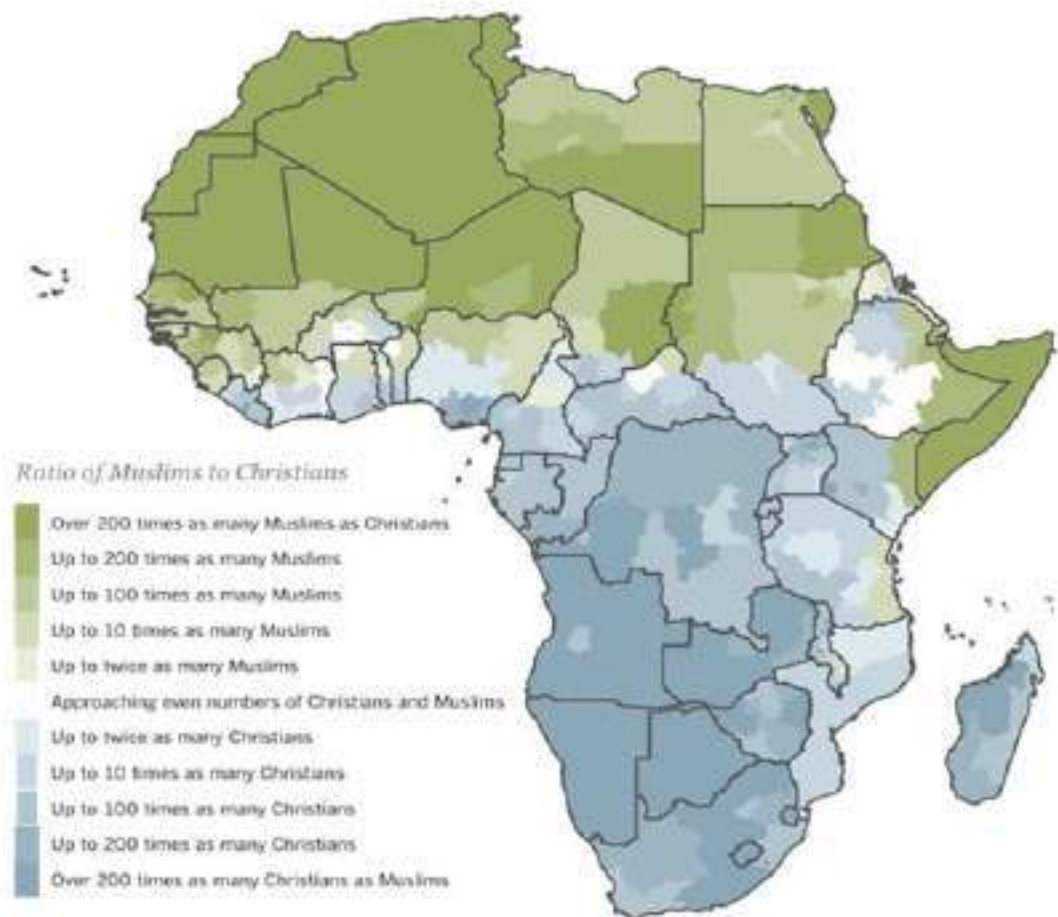
Furthermore, some Christians missionaries' who had been at the Gulf of Guinea cannot be left out in many Christians and Muslims communities. Some liberty villages has also been created by colonial administrators like Lord Lugard which still exist till date. Muslims laws has also been reshaped which accompanied 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.

11 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

Muslims and Christians in Africa

This map shows the ratio of Muslims to Christians in each country and province. The north is heavily Muslim, and the south is heavily Christian.



Sources: censuses, demographic and health surveys, and the World Religion Database

Pew Forum on Religion & Public Life, April 2010

Figure 1:



1

Figure 2: Map 1 :

¹Peter 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

²Peter F. Cohen, Orisha Journeys : The role of Travel in the Birth of Yoruba-Atlantic Religions ? P. 19

³Year 2020 © 2020 Global Journals

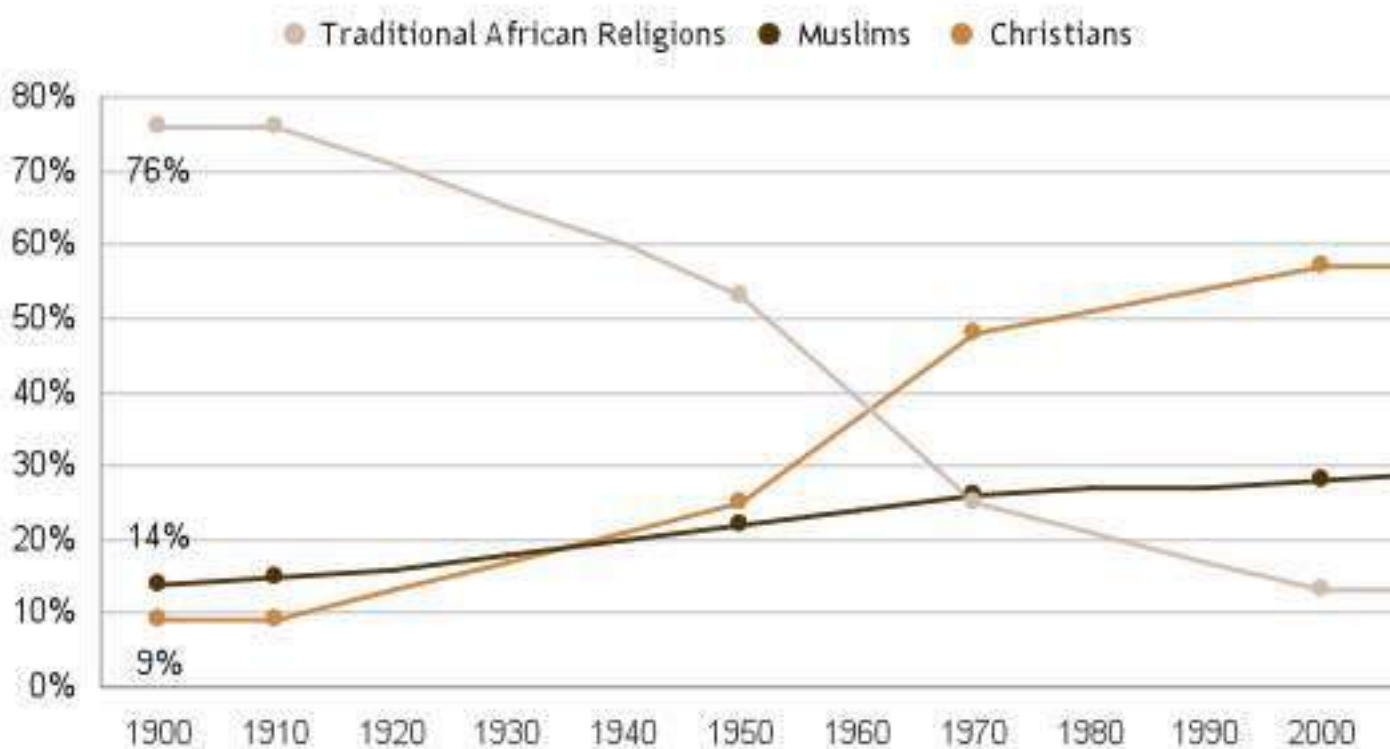
⁴The Aros were not politically Organized although given their success in trade and commerce, they could have attempted to create a territorial empire. 9 Suh Hillary Sama, some Historical Essentials : some Historical Essentials : From the slave trade to Present and Past legacies and memories in Eastern Nigeria and Cameroon from 1800-2014, Gulf of Guinea first Edition Dec. Maryland publishers, Bamenda, December 2017, pp. 38-41. 2017.

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⁶Universal Declaration of Human Rights, United Nations Department of Public Information by BrotosGhali, Secretary General (former) Introduction Notes. Reprint December 2006, P.7

⁷See archives of CERPETA and participants. Representatives and participants came from all works of life like the Marine Meseum and Art and Architecture.

Growth of Islam & Christianity in Sub-Saharan Africa Since 1900



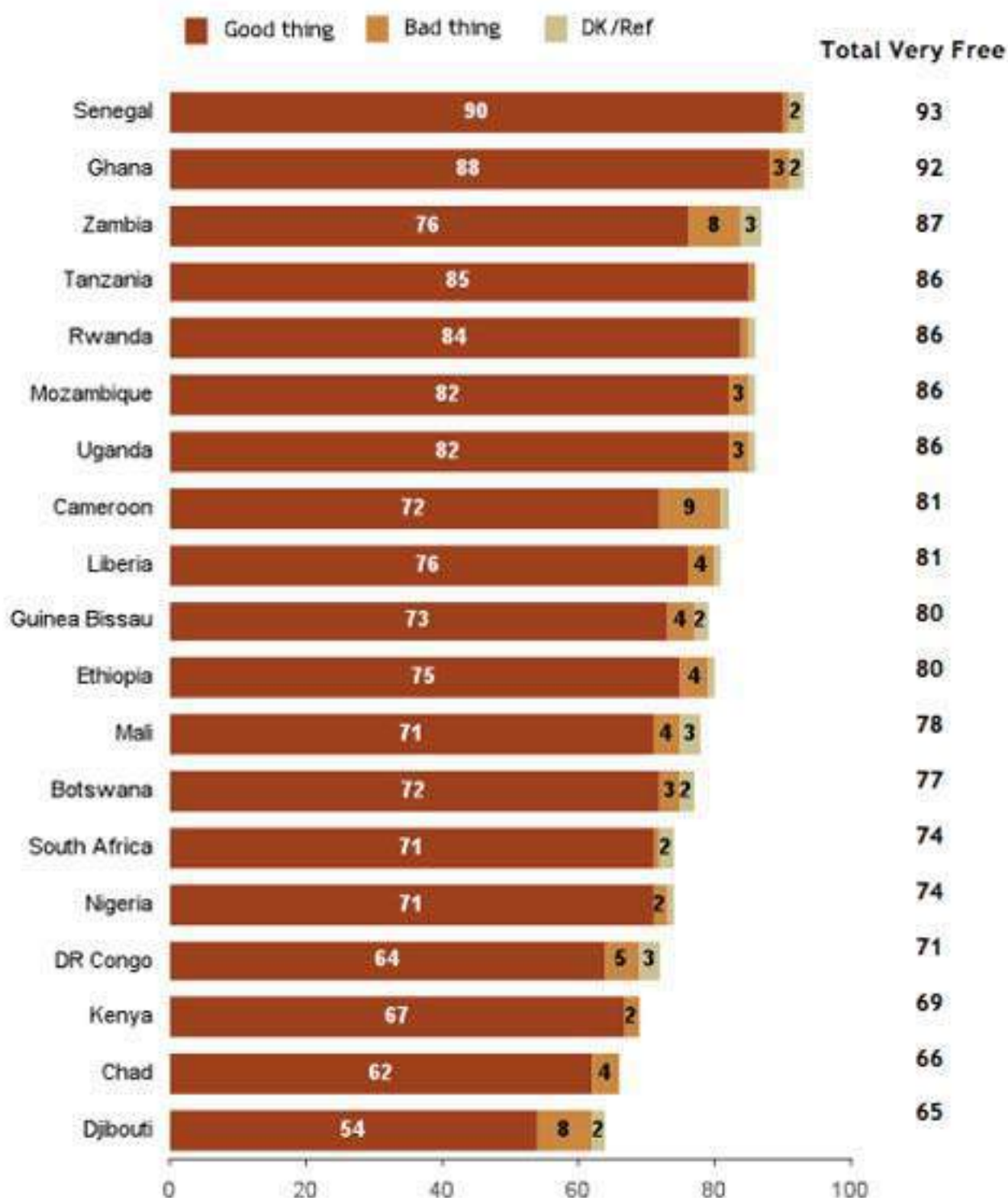
Source: World Religion Database. Historical data draw on government records, historical atlases and reports of religious organizations at the time. Later figures draw on U.N. population estimates, surveys and censuses.

Pew Forum on Religion & Public Life, April 2010

Figure 3:

Most Think Others Are Very Free to Practice Their Religion and See This as a Good Thing

% who see others as very free to practice faith and think this is a...



Q18. And in our country, how free are people from religions different than yours to practice their religion? Do you feel they are very free to practice their religion, somewhat free, not too free, or not at all free to practice their religion?



Figure 5: 1513



Figure 6:



Figure 7: 20



Figure 8:

Year 2020
68
Volume XX Issue II Version I
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Figure 9:

11 CONCLUSION

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	Mennonite Church U S A
No. 55 56 57	Religious Body National Association of Congregational Christian Churches Na- tional Association of Free Will Baptist Na- tional Baptist Convention of America Inc
1 58	African Methodist Episcopal Church Na- tional Baptist Convention U S A Inc
2 59	African Methodist Episcopal Zone Church National Missionary Baptist Convention of America
3 60	American Baptist Association Orthodox Church in America
4 61	Amish Old Order Pentecostal Assembly of the World. Inc
5 62	American Baptist Churches U S A Pente- costal Church of God
6 63 64	Antiochian Orthodox Christian Archdio- cese of North America Pentecostal Church International United Presbyterian Church in America
7 65	American Apostolic Church Presbyterian Church (U S A)
8 9 66	Assemblies of God Baptist Bible Fellow- ship International Progressive National Baptist Church Convention. Inc
10	Baptist General Conference
11 12 b)	Reaction from the United Nations Baptist Missionary Association of America Buddhism 13 Christi
14	view under the United Nation Charter, Chapter IX, titled, Christian Brethren (Plymouth Brethren)
15	International Economic and Social cooperation in or Christian Church (Disciples of Christ)
16	under article 55 and 56 as stated; Christian Churches and Churches of Christ
17 18 Article	Christian Congregation.Inc.The Christian
55;	Methodist Episcopal Church
19	Christian Reformed Church in North America
20	Church of God in Christ
21	Church of God of Prophecy
22	Church of God (Anderson, IN)
23	Church of God (Cleveland, Tennessee)
24	The Chuech of Jesus Christ of Latter-day Saints
25	Church of the Brethren
26	Church of the Nazarene
27	Churches of Christ
28	Conservative Baptist Association of Amer- ica
29	Community of Christ 14
30	Coptic Orthodox Church
31	Cumberland Presbyterian Church
32	Episcopal Church

. 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 Olivante Otale (Bath Spa University, UK) A word from the Rector University of Maroua and a speech from the (Rector) Vice Chancellor University of Yaounde I. This conference brought out the various sites of slavery and slave trade for development purposes in the nearest future 31

Year 2020

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. ??? 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 Hancock (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)