

The Aftermath Impacts on the Abolition of Slavery and Slave Trade on the Social and Political Issues in the British Sphere of Influence in Cameroon 1807-2011

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Abstract— The suppression or abolition of the Slave trade was quiet successful in a wider dimension involving the British Sphere of influence:It is the case in the southern Cameroons from 1807-2011. After the abolition, some prints, marks or scars were left behind; what is known as impacts which actually prevailed up till date or today. These impacts entirely could be examined in two main levels: the social and the political aspects. Within these two spheres of studies, the inconvenience proposed for rectifications and has been forwarded based on some social affiliated problems in the world and the chosen vicinity or area. Furthermore, accompany with case files we examine some marriages in the said area and some political institutions as reactions after the suppression or abolition of slavery and slave trade. In addition,a positive reaction that ameliorates situations after the halting of the act, Social ills emerged and political means resolved.

This work has been carried out with the use of some documents, Archive materials, articles and interviews. Here, what we should also learn is the fact that the application of some laws is still under-going processes even after the study period.

Keywords— southern Cameroons, slave trade, 1807-2011, abolition, impacts, Social, Political aspects, marriages, institutions.

Résumé— La suppression ou l'abolition du commerce des esclaves a véritablement réussi dans une large mesure dans la zone d'influence britannique : ceci a d'ailleurs été le cas dans le Cameroun méridional de 1807 à 2011. Après l'abolition, certaines empreintes, marques et séquelles sont restées. C'est ce qui peut être considéré comme les impacts qui ont subsisté jusqu'à nos jours. Ces impacts pourraient être examinés à deux niveaux : les aspects sociaux et politiques. A l'intérieur de ces deux cadres d'analyse, nous avons présenté pour réparations certaines atrocités qui ont eu un impact notable sur le plan social dans le monde en général et sur notre zone d'étude en particulier. Bien plus, à travers des études de cas, nous examinons certains mariages dans ladite zone et certaines institutions politiques comme corollaires de l'abolition de l'esclavage et du commerce des esclaves. Aussi, on a observé des réactions positives ayant eu pour objectifs d'améliorer les conditions de vie après l'abolition. Ainsi, on va assister à l'émergence de certains fléaux sociaux suivis des réponses politiques pour les résoudre.

Ce travail a été mené avec l'appui de certains documents d'archives, des articles et interviews. Ici, ce que nous devons aussi apprendre est le fait que l'application de certaines lois est toujours d'actualité même après cette période d'étude.

Mots-clés— Cameroun méridional, commerce d'esclaves, 1807-2011, abolition, impacts, aspects politiques et sociaux, mariages, institutions.

I. INTRODUCTION

In 1807 the British in the House of Common abolish Slavery and Slave trade and ratify it in 1833. Before, as early as noted, the main countries, those in charge and were at the fore front of all that surrounds Slavery and the Slave Trade in the area at one time; British Sphere of influence: the case of pre-colonial Cameroon, southern Cameroons, British southern Cameroon, west Cameroon, unitary Cameroon and part of The Republic of Cameroon that runs from the periods 1807 to 2011, decided to put an end to this entire act in the following times. Before then, Denmark has made the Slave trade illegal for her own nationals in 1805, Holland in 1814, France in 1818, while in 1815 and 1817 Spain and Portugal respectively, restricted Slave Traders to the sea south of the Equator. The British abolished the act in 1807 and even went as far as carried this new anti-slavery policy to establish a naval patrol in West Africa waters. Sierra Leon was declared as a Freed-Slave settlement in 1808. The slaves in the above also settled in the area, British Southern Cameroon. The long period of Slavery and Slave Trade in the World and British Sphere of influence put humankind in a delimita. This act was abominable in diverse forms. But, aftermath checked, it was unveiled that the cat has changed and taken another shape. The greatest dismay to this cross examination, matters change direction. As impact people started using other means to keep people still in bondage hence dealing with “innocent culprit” like husbands of some women in marriage with the intention of putting the suitors or husband to difficult situation of slavery. Also with this, putting their daughters in to slavery, thus selling them as a way for money makings in the name of marriage, within the territory of British influence was a result or impact of the Slavery and slave trade. It should be noted that there were some problems that came as a result of the abolition and some that still prevailed in another sense of the same problems.

The aforementioned impact went along way to evoke another impact which was the making of laws in States institutions which could bring to an end and subdue the new negative impact for the achievement of positive dreams. This is not an evil of a society but a history that takes place in the world at large involving British southern Cameroon. Here, the question that we need to ask is what are the socio-political impacts of the Abolition of Slavery and Slave trade in the British southern Cameroons? To answer this question it will be interesting to examine, firstly, the Social impacts and secondly, the Political impacts after the Abolition of Slavery and Slave Trade.

II. SOCIAL IMPACT IN THE AFTERMATH OF THE ABOLITION OF SLAVE TRADE IN BRITISH SOUTHERN CAMEROONS

After the abolition of Slavery and Slave Trade, the general idea was that slave Trade has finally come to an end. But to our greatest dismay the end of Slave Trade did not provoke the end of the Slavery and enslavement. It should be noted that the New forms and New motives of servitude have appeared. Also, It should be known that in the colonial period many actors like the Colonial Administration, United Nations (U N) and other International Organisations, the Non-governmental Organisation (N G O), continue to fight against the said practices leading to human servitude.

2.1. A Delight or plight of Maltreating Suitors

Many things remain uncertain about the slave trade and its impacts. The general picture after a good survey of incidents, it was couple in great destructiveness, which is clear. The destructiveness can be shown to be the logical impact in the manner of receiving suitors. The British Sphere of influence had connective characteristics of this phenomenon. Henceforth, after the ruling of reviewed in the value of the potentiality of putting to an end the slave trade and slavery brought many changes in the atmosphere. Some individuals took abolition principles as plight in their hands and inflicted injuries to innocent’s citizens, a delight of treating suitors who had been married legally to their wives and had at least six and more children. Families kept asking dowries and victimizing their suitors for no reason.¹ An example of such a situation could be examine or seen in a complain from Wakum, Big Babanki, Bafut area, Bamenda Division, 23rd September 1946 addressed to the Honorable Resident Cameroons Province, Buea through the district officer, Bamenda Division, Bamenda. These lines of the Complain run thus,

... I beg to state that i am a citizen of Big Babanki, Bafut Area, in the Bamenda Division and during the time of the Ex-German Government i married the daughter of the late chief of Bikom and paid full dowry. The amount paid was £12:s and in addition i paid to the family two bags of salt, and the woman in

¹ Walter Rodney, “Europe and the roots of African underdevelopment to 1885” In (ed. Walter Rodney) *How Europe underdeveloped Africa*. Panaf publishing, Abuja, Nigeria, 2005 pp. 108-109.

question was then given to me. When she was then given to me... we then came to big Babanki my native home where we remained and made the family of six children.

I have been living peacefully with my wife and children and in this period when even my children have become men and women i have been taken on a surprise to see that a summons has been issues against me for the native court of Kom by the plaintiff maintaining that i did not pay full dowry. The plaintiff admits that only the sum of £12. - Dowry was paid to the late chief.

When the date for trial arrived i came to the native court and was surprised that i was roughly handled by a court messenger who began to flog me in order to frighten your most humble petitioner to leave the court in order that the right i deserve in this case should be set aside. ...²

Due to the fact that abolition of all forms of enslavement was stipulated and put to effectiveness, some people took it as a delight, means to challenge the laws and their enemies and inflicting harms to some innocent villagers. Mr. Wakum decided to justify his claim as he married rightfully with a full dowry payment during the time of the Ex-German Government to the late Chief of Bikom and have already given birth to six children. Henceforth making a family of six not including him and his wife. From the complain we head nothing about the wife (opinion) which indicate the claim to Mr. Wakum was false. Furthermore, as Mr. Wakum claimed they have stayed for a very long period of time with a family of six children, the suitor and complainer were not given any sum to pay as claim which is not justified by the native law and custom. The children of the complainer in number is claimed without any support reasons, meanwhile the messenger flog him which indicated that it was arranged by his opponent best known to him why.

2.2. Double payment of Marriage Dowry

² BAC File N^o, 36/35.Wakum of Big Babanki Request for Residents Review in Kom native court civil suit N^o79/46, 1946, P.1. The object of the complain goes thus: Kom Native court civil suit N^o79/46. Ngongkule versus Wakum, claim return of dowry (£12 & 4 children.)

Additionally, the summon was a surprise one hence was not legal entirely. If it was justified the court members should have question Mr. Wakum and the messenger for the action but the cold attitude towards such unreasonable oppression such induce practices will only be repeated to other victims who might be accused falsely. Also, on the 10th September 1947 while in Kejom Keku still in the Bafut area, complain to the Bekom (central) court under civil suit N^o79/46 the same matter, the native court judgment was modified. The suitor was asked to pay £12:- and retain his legitimate children. This determines the fact that the suitor paid dowry twice. The petitioner hope British justice will triumph over the matter.³ However, there were some case judgments that went ahead to explain the concept of abolitionism. In this case, it was very effective in all entirely as some women became liberated. This could explain the action put or enforced by the United Nations Organisation (UNO) through conventions in the British Southern Cameroons. Some other examples will involve a case held in the native court of Bum on the 19th day of June 1951 before the following members Ful of Laibum, Nanambang, Tateh of Ngunifisy Name of Mulung. It is with Ful of Laibum as plaintiff and Defendant Yoh of Kom. Claim, return of wife Ndum (f) or dowry of £20 taken by defendant 4 years ago. Under (sgd) W.J Griffith verdict: judgment for Plff for his wife Ndum (F) or dowry of £20 in 2 months with costs. The wife is further enslaved forcefully and the husband as he has been placed to pay double dowry, a trick of fostering slavery in another form.

Furthermore, still under (sgd) W.J Griffith Ag. D.O 13:10:51 to 23:2:52, paid; CRN^o83718 of 11/11/38. C.S. N^o8/38, plff: Ful of Laabum vs. Deft: Fulchunde of Gunabum. "Return of 27 Nkom clothes and 2 guns or £27 being dowry for 3 women and to return 7 small children owed by deft about 3 years ago" claim admitted. "I do not know what the plff summons me for. I know that the women are with me. I did not refuse to give them to him. About the children, they are with me. I did not give any of them to a husband. The 2 guns are with me." Actually, the cost was not paid. Signed by the Bum chief, Misom and Ngwi with mark.⁴

2.3. Women Enslavement (Sold and Resold)

³Ibid. This case rightly showed that the judgment was not rightly meted or given, in this region hardly do you find a family sending or accepting their daughters into marriage to any person without having claimed their full dowry,

⁴BAC. File N^o 36/294, date Registered 18:4:52 Mr.Yoh Application for residents Review in Bum native court civil suits N^o 22/51, Achieves N^o NW/La/d/1952/16, pp.1-2.

In January 1952, Wum division at Kuk village Fungom Area from Nemesikong, petition against Bainan Njang of Aghem claim to have paid dowry to late Njo late uncle Kwafon and later the woman was passed over to Chenegi. This woman was sold and resold in the name of marriage. From one man to another further putting or enslaving the woman as stipulated in the following lines.

That after an interval of one year my late uncle Kwafon wanted the woman and Njo Njang then informed him that the girl Ikai was formerly engaged by one Chenegi who paid 3 goats and that he Njo Njang had refunded the 3 goats to Chenegi who paid same and that Njo Njang had refunded them. He asked that my late uncle should give 3 goats and Kwafon gave 2 goats, 3 yards munchi cloth for one goat to his late uncle. He went on that in one occasion Kwafon sent 24 calabashes of salt for 2 goats and after 1.5 years he sent £121-for 2 goats valued 61-each...⁵

As a consequence after abolition, the woman under dispute was that of his late uncle who married her by dowry following native custom. Due to the presence of the late chief of Kuk, the chief gave her to his sons not only in pretext of servitude of women but as a sign of enslavement. The judgment went in favour of the chief because of his position.⁶ The chief paid actually the dowry to the father but it was not handed or passed onto the petitioner late uncle. With the acknowledgement that the dowry for the woman was not recovered, the Kuk council stands as the main witness sued defendant which he end up cost the case both in court and review and has therefore applied for resident review. Several other matters or cases were brought to court such as the seen below.

The consequences or impact of the abolition of slavery and slave trade was equally applied in another case at the Kom native court between Maricus Chia of Njinikom versus Tobi of Fundong with the claim, return of daughter Ngoinkung or £20 price taken by defendant to Fundong about 20 years ago. The claim was not admitted. But finally the judgment for plaintiff for £15 in 3 months and cost at once. The uncle exchanged 29 years ago and died 23 years ago. The claim came late as such according to the native law

⁵BAC. File no 361/292, NW/La/D: 1952/12, date Registered 1st April 1952, Ngemesikeng-Application for Residents Review in Fongom C/S 67/51.

⁶Ibid [the Woman was brought out of conflict and handed to one raby as such his right obtained, end slavery]

and custom which it was expired. The decision of the native court and the distinct officer was that, claim dismissed.⁷ Also, MrKubensum of Tunfombii at Kom claimed £100 bride price on 2 daughters taken by defendant 11 years ago by Tohru Teji Ngwaa. According to Astom-Smith's confirmatory judgment (P.156 of C.R.B 10/42_ in which the court passed instruction to sue Akoni for the Dowry or bride price, which the plaintiff did not do this. Akoni was reported dead as also is the mother of the girls. The Fon at this moment of the case is late Akoni's son and successor as such the claim was dismissed and signed by the (sgd) Francis Prestom Potts. D.O and (sdg) B.N Ntane C.N.C.⁸

Moreso, in Aghem native court another case on marriage was heard. The parties involved were Awa Djembong of Zongetu versus Mfensen of Su, claim refund of £25 maternal bride price paid on behalf of wife, Mbi Nsen. The following decision was taken and upheld under Mr. R.T Elkerton at Wum on 8th October, 1957. Neither dowry nor bride price was paid by plaintiff to defendant, and therefore there is no justification for claiming a refund. During the German times, a small girl in the compound of Tega Nko was given to Kukai as wife, because of "ill-treatment" and "badly beaten" she was hospitalised, while plaintiff was imprisoned. Finally the plaintiff admits that he paid neither dowry, no bride price to defendant. This claim should have been in respect of a refund of bride price alleged to have been paid by him to the mother of Mbi Nsen, who was also mother of the defendant. Here it is noted that defendant's mother is now dead. The property of mother was not claimed hence case was dismissed.⁹

2.4. United Nations Methods to end the aftermath Calamities

In The Supplementary Convention on Slavery, Slave Trade and institutions and practices similar to slavery. Adopted by a conference of plenipotentiaries convened by Economic and Social council resolution 608 (XXI) of 30th April 1956 and done at Geneva on 7 September 1956, entry

⁷BAC. File No 361/399/, Date registered 25/05/1954, NW/La/d. 1954/10, Tobi of Fundong, Application for residence review in Kom N.C Civil suit No 29/52 [The native courts ordinance Cap.142 laws of Nigeria in the review jurisdiction of the resident Bamanda, Westmacott, Ag resident, Bamenda] p.15

⁸BAC. File No 361/524. Mr.Kubensum of Funfombi, Application for resident review in Kom native court civil suit No 65/55, NW/La/d.1958/3, date open, 25/03/56.

⁹BAC. File No 361/668/NW/La/d, 1957/12, date registered 12/08/57, Residents Review in Aghem Native court Civil suit No101/57. Review in Bum Civil suit No. 67/51, p.11

in to force: 30 April 1957, that was promulgated by the United Nation in 1957.

Preamble: The States Parties to the present convention considering that freedom is the birth right of every human being...

Section I, Institution or Practices Similar to Slavery.

Article 1: Each of the States Parties to this convention shall take all practicable and necessary legislative and other measures to bring about progressively and as soon as possible the complete abolition or abandonment of the following institution and practices where they still exist and whether or not they are covered by the definition of slavery contained in article 1 of the slavery convention signed at Geneva on 25 September 1956:

(a) :-...

(b) :-...

(c):-Any institution or practice whereby:

- (i) A woman, without the right to refuse, is promised or given in marriage on payment of a consideration on money or in kind to her parents, guardian, family or any other person or group: or
- (ii) The husband of a woman, his family, or his clan, has the right to transfer her to another person for value received or otherwise; or
- (iii) A woman on the death of her husband is liable to be inherited by another person:

(d):-Any institution or practice whereby a child or young person under the age of 18 years is delivered by either or both of his natural parents or by his guardian to another person, whether for reward or not, with a view to the exploitation of the child or young person or of his labour.

Article 2: With a view to bringing to an end the institutions and practices mentioned in article 1(c) of this convention, the states parties undertake to prescribe, where appropriate, suitable minimum age of marriage, to encourage the use of facilities whereby the consent of both parties to a marriage may be freely expressed in the presence of a competent

civil or religious authority, and to encourage the registration of marriage.¹⁰

The effectiveness of the convention put in place under the United Nations was means that brought about methods and procedures to end the social calamities that at the time were perpetrating the communities of British southern Cameroons. Still in the southern Cameroons a case was presented in the court of the Resident Bamenda province holding at Wum on the 18th of March 1953 before J. Brayne-Baker, Esquire acting resident between Wanyang of Su versus Mbala of Fin with claim return of £30 taken about three years ago on daughter Yunga (F). In this case, Mr. Tumenta was the interpreter and the District officer Mr. W.T Griffith confirmed the judgment of the native court, an adjournment order was signed on the 22nd of October 1952¹¹. In the case, Wambang inherited Yunga (f) from his late brother which she late got married to one Keban after having received dowry of £9 awarded to him whom he did not accept due to the long duration and it is noted his brother had paid a much larger sum to Mbala the daughter's father. Evidently, at this moment, it is clear that the several conventions organised went effective and put things in order as many cases of marriage divorce were regulated and some dismissed to avoid slavery in marriage.¹²

From Neng Ewe, We village, Fungom area, Wum Division, Bamenda, 13th October 1954 to the honourable province Bamenda through the district officer. Fungom native court. A case between Sadras Boubiwo of We versus Neng Ewe, of We claim refund of thirty pounds being dowry of his late sister alleged owed Nine years ago from date of summons in the native court. It was paid to his father and mother.¹³ At the final analysis the woman was accused for having committed adultery, the wife was returned to the husband, which he escaped. She admitted that her mother received bride price from the plaintiff as such she was highly responsible for the payment of the dowry by soft installments. The married was divorced which the court said if she was to marry to anybody else the plaintiff had the right

¹⁰ The Supplementary Convention on Slavery, Slave Trade and institutions and practices similar to slavery enforced on 30 April 1957.

¹¹BAC. File No 361(308) NW/La/d, 1952/15, date registered 6/10/52, subject Wanyang of su Application for Residents.

¹² Ibid. [The emptiness of the court case is due to the UNO enforcement of abolition principles]

¹³BAC. File No361(415) NW/La/d/1954/6, Fungom NC Civil, p.1

to sue that person for his dowry to be refunded.¹⁴ This case was witnessed this 13th day of October 1954 and written by H.J.S. Ngongi, writer for the Honourable Resident, C/O D.O Wum Division at Wum.¹⁵

A means or methods that often engaged many people into slavery were marriages in either forms on the man or woman. When the actions were condemned by abolitionists' leaders, people were not sold into marriage, no matter what. They were advised to follow the legal procedures. As such due to the abolition act through juries which they found insufficient evidence, slaves were acquitted under marriage bondages. "Habitual runaway were considered risks to the community and to the slave holder, so they were held in jail until they could be exported."¹⁶ Most women and men ended up during the typical slave period learning their homes but ended up moving into more slavery. So some parents requested the return of their daughters and bride price refunded. Still another case in which the two parties concerned Biama of Usu versus Metangba of Isu in Fugom Native court with claim return of daughter Chia or £40 bride price taken by defendant one year ago. The claim was not admitted and when judged it was dismissed by F. Potts.¹⁷

Another glaring circumstance with proceedings from court, No753 of 5th November 1957 which was headed by the D.O on the 4th of September 1957. Both parties present. Pius Chia Ndum of Wembong as Plaintiff versus Suo Bi (m) of Jikfun defendant which the claim was dismissed by I. Griffin, (sdg) ADO and the claim was refunded of 3 daughters. The judgment of the court held continued and gave liberty to pursue his claim in the usual manner (sdg) M.N.H Milne at Laikom, 3-corner on the 06/12/1958. Furthermore, another episode or case took place in 1959 between Kang Ntumba V.H of Nundabili versus Kume of Mbuk-Bum with claims refund of £100 B.P or Nte Ndeh Bong taken by defendant 2 years ago. The suit was head by the district officer on the 18th of March 1959 and head on May 19th 1959 (D.O, J.H Beeley Esg). Decision arrived at was that the plaintiff daughter Nte Ndeh is already an adult and has married Jam and has a child 1.5 month old

and the defendant has admitted that he has received £30 dowry from Jam if he consider what he received is not sufficient, he can take action against Jam.¹⁸ Many of such situation occurred in the Mamfe, Kumba, Victoria Divisions in British southern Cameroons.

III. POLITICAL IMPACT IN THE ABOLITION OF SLAVE TRADE IN SOUTHERN CAMEROON.

3.1. Ex-slaves, slaves participation in Politics.

Politically, due the abolition of slavery and slave trade, slaves became integrated in to political affairs of the Kingdom. Bafut became an entity in the grassfields involving others, some few villages with an organised political system raised slaves to talk within political issues in different ways, directly and indirectly as similar as the freeborn citizens. The slaves were military soldiers protecting the political figures such as the Fon who played glaring role internally as Mathias L. Neba emphasized;

The army was summoned in the past by the appropriate signal by use of a slit wooden drum "kwin" which was ensconced in a shed in the plaza of the palace. When the army assembled, it was briefed on its objectives. Each soldier provided his own arms, spears, clubs, cutlasses, bow and arrow. When guns became available around the middle of the nineteenth century, it became a mark of prestige to have one and people exerted every effort to get them. With the availability of guns, the Fon supplied the gun powder. The Bafut went to war, not only to ward off attacks, but often to maintain their supremacy over their tributary subjects in particular those to the north. Sometimes the wars resulted from raids and counter raid for slaves, but at other times, the Bafut attacked other people for alleged insults to their Fon. The rationale of different wars determined the

¹⁴ Ibid, P.2.

¹⁵ Ibid.

¹⁶ Wilma A. Dunaway, *The African-American Family in Slavery and Emancipation*, Cambridge, Cambridge University press, 2003, pp .42-43.

¹⁷ BAC. File No361/601, date registered 18th /10/1956, NW/La/d.1956/8, Fungom civil court 59/56.

¹⁸ B A C. File No 9034/3-17, NW/La/d. 1957/5. Pius Chis Ndum of Wombong vs Suo Bi of Jikfon at Kom Native court civil suit, No144/56 and File No 9034/S.33 Kang Ntumba V.H of Mundabilivvs Kume of Mbuk-Bum at Bum Native court suit N°28/58 in NW/La/d.1959/3

different weapons, strategies and tactics used.¹⁹

Most war tactics were developed in the entire grass fields of British sphere of influence in Cameroon by ex-slaves and slaves, a case of study at this juncture is Bafut, and the slaves were those who master very well the beating of the wooden drum *Kwinto* to summon the people for meetings of the Fon request. The army constituted the slaves in Bafut. During discussions their opinions count as they give impressive information concerning the clan indirectly or directly, information around the kingdom that the Fon is not current or aware of. They decide if they can go for war or not. They follow strictly decision of the Fon *Mbeh*. That could have been the reason that made the Bafut slaves were skillful in the fabrication of den guns, knives, cutlasses and other utensils and masks in different categories as their right was giving. The waging of wars during the slave active period had developed the people in its entirety. Also, the Fon was very active as he will supply the army constituting slaves with gun powder. The large kingdom grew larger as a result of the slaves' participation. The *Tikar* slave Bafou Firlo'o who left Bafou Fondong behind, took over from the Fon Nebachi as Fon and controls the Kingdom hence participating in politics. This however made the Fon great and admired due to the number of slave found in his palace and entire village. The Fon was also respected as regard the number of slaves he had and their active participation in political matters. Several honours and gifts were given to successive chiefs, The Fon or Chiefs usually attributed or award medals and red feathers to more slaves who performed their duties efficiently. After the abolition some Fon and chiefs in Bafut still kept and placed duties on slaves, for some slaves to work as errand men or boys in political affairs of the Kingdom from one palace to the other within the Grassfields. Finally slaves help to maintain the political integrity by bringing together via the Fon issues concerning territorial disunity for the intention to make proposals for solutions in the Kingdom.²⁰

3.2. Reactive influence from the Common Wealth of Nations

As regard the abolition result in the Common Wealth of Nation, the British who annexed and colonised Nigeria and British southern Cameroons under the Queen of England (British sphere of influence in Cameroon) has initially decided after the Berlin West African conference in 1884-1885 that slavery and Slave Trade should be abolish in Africa which also involved southern Cameroons. Talks on abolition of slavery and slave trade in later times, under Lord Roseberry Adelaide made the first reference to the British Empire as a "commonwealth of Nations" in 1884 which slave was not taken out of the territory any longer legally. Later, it then became the British Dominion; British southern Cameroons became part of this empire under the mandate era that has expelled slavery and the trade over her dominion. The conferences attended should be noted that in later period it was differentiated as "imperial conferences" not "colonial conferences" attended by countries under British rule and seeking independence thus connectivity found in the two areas or regions hence all malpractices connected to slavery and slave trade was abolished or abandoned. It should be noted that, it was as a result of this, colonisation exercise that Nigeria was let free by The British until on 1st of October 1960, as Nigeria obtained her independence, thus a more advanced method to stay away from slavery and slave trade in Nigeria. Also, British southern Cameroons also follow on 1st of October 1961 under British auspices, a giant step to undo slavery and the slave trade as laid down principles to combat the aftermath practices of slavery and slave trade after the abolition in the British Sphere of influence was introduced.²¹

Additionally, several organizations were formed to end slavery and the slave trade trafficking of women and children and prostitution among which was The Centre for Human Rights and Peace Advocacy (CHRAPA) in the Fight against Child Trafficking with one of her main office at Ghana Street Bamenda, Cameroon was created in June 2006. A Non-Governmental Organization (NGO). This NGO seek to monitor and promote Human Rights through the promotion of a culture of human rights, good governance, gender equality and human dignity. CHRAPA had witnessed and identified with an estimation of about 25% of children from the Boyo division, Donga Matum, and Bui division 17%, Menchum 15%, Ngokintujia 11%, Mezam 10%,

¹⁹ Matthias L. Neba, *The Bafut and the Germans, 1889-1907*. (ed. V G Fanso and Chem-Laaghee) In *Nso and its Neighbours*. Reading in Social History of the Western Grassfield of Cameroon. Edited assisted by M. Goheen and E.M Chilver, Yaounde, 1986.p.89.

²⁰ Ibid.

²¹ Kasali Adegote and co, *Social studies*, Ibadan, Oxford University press Department, 1978, pp.47-53.

Nigeria 5% more coming from the interior.²² Out of the 22 cases identified, Bamenda central registered zero while Santa had 12, Awing 4, Bali 5 which 80% were 18 years and 20% were over 18 but trafficked below 18 which served their masters while waiting for settlement. This took place before 2011 and has been checked.

3.3. Disgruntledness for no or less payment or settlement of house-help

Many of the house-help did not receive any settlement but left in agony. Some were less paid. From information gotten their conditions like payment, working time, and treatment were not respected. Few of them at least received payment ranges between 5,000 to 10,000 francs per month. This is not even the authorised fixed rate of payment which is 20% accepted receiving this sum. The sum could be received as contract stipulated for a period of 5 to 8 years. Most of them work as house help, sellers and baby seaters. They work as from 5a.m and stop at 10p.m while some starts (sell oils) 7a.m to 6:30p.m. More than 75% complain of constant corporal punishment given to them hence serious beaten, poor feeding, held in captivity. CHRAPA was formed to combat all these mess but much is still to be done as CHRAPA is handicapped financially.²³ Most children who are orphans are sent or exported from Cameroon and Nigeria to Gabon and Congo, Equatorial Guinea as many of these classes of victims are found in the entire territories. There is no complexity about this form of interval trafficking, it is usually for domestic work, even though in some cases, the victims are forced in to prostitution instead of domestic solitude that had been promised to them. Traffickers became more sophisticated when dealing with cross-frontiers especially on crimes on transactions without visas finally led them into farm plantations, Market assistants, catering workers and domestic workers.²⁴

3.4. Constitutional Laws Committees setup included in Government Plans and granting of Jobs

3.4.1. The Role of Constitutional Laws Committee

As a consequence or impact of slavery and slave trade abolition, to end slave trade and slavery in Cameroon the constitutional law committees of the National Assembly examined some bills in 2011 in the political bench, the “Sitting of November 26th 2011 regulated the trafficking in persons and slavery” under the Vice Prime Minister, Amadou Ali in the constitutional laws committee. Among important matters (issues) discussed “The instruments include the Penal Code, United Nations Convention against Trans-national organized crime and its protocol to prevent, suppress and punish Trafficking in persons especially women and children”. Also some particular sections like 292 on forced labour, 293 on slavery, 294 on slavery and being in debt bondage. The Government enacted law N° 2005/15 of 29 December 2005 which dealt on the fight against child trafficking and slavery.²⁵

3.4.2 Granting of jobs

More so, it was noted that lack of job availability had course much problems hence another commission sad on the issue of job granting, giving greater right to The President of The Republic as authorized to ratify the Project, under the convention, N° 144,²⁶ on international job that was adopted in Switzerland on the 2nd of June 1976 at Geneva. This was done when the President launch the Recruitment of Cameroonian Youths in 2011, outside and within Cameroon and later other jobs opportunity has come up like the recruitment of two thousand University lecturers in State Universities in subsequent years. Morso, another law deposited before the chambers, No. 155 gave authority to the President of The Republic to ratify the convention on Security of Job and Health of Workers. This was also adopted in Geneva at Switzerland on 12 June 1981. This convention was to be applied to all sectors with no exception. The member of Government represented to this commission was Robert Nkili minister of works and social security, and was assisted by the minister of External Relations In charge of The Islamic World, Adoum Gargoum.²⁷

²⁵ Emmanuel Kendemen, “Cameroon harmonizes trafficking slavery laws”. In *Cameroon Tribune*, Monday, November 28, 2011 p, 3 [... The bill tabled in parliament is intended to ... regulatory lapses contained in the December 2005 law... fight against child trafficking and slavery. It has three chapters divided into eight sections.]

²⁶ BAC. law project that authorized the President of the Republic to ratify the convention N° 144”

²⁷ Jean Francis Belibi, “ Deux Projets de loi déposés Vendredi” Sécurité, Sante et normes du travail. In *Cameroon Tribune*, 2011.

²² BAC. The U.S State Department “Trafficking in person Report 2006”.

²³ BAC. Cameroon Human Right Report, March 2005. (Illiteracy, high birth rate, and polygamy often is behind the enormous problems), March 2005.

²⁴ BAC. These commonly found within the CEMAC and ECOWAS regions Cameroon Harmonizes Trafficking, slave laws. 26 November 2011.

IV. CONCLUSION

In the nutshell, the two major aspects, the social impact and the political impact of the Abolition of Slave Trade in Southern Cameroon have been explained. This abolition of slavery and slave trade started when the British came reasoning that it will be important to stop this brutal life as they saw the millions of people who are dying all over the world. As a result, slaves were to be set free such as the case of James Summerset in England.²⁸ In Africa, the inhabitants were the culprit or prey to be enslaved. Before the proclamation of the abolition by European countries, many had prayed very seriously to “break the chains” following resistances and advocacy, the legacy of the abolition was also felt in British southern Cameroons under the British. Converts out with the fact that the transatlantic slave trade that had once loaded more than 100,000 Africans per year was abolished. Between 1935 and 2011 the vast trans-oceanic extension of slavery created, was dismantled and dislocated above seventy percent, before 1950. The main warehouse, by the 1960 when French Cameroon gain her Independent and 1961 when southern Cameroon gain her Independence by Joining French Cameroon, it has wantonly decreased. By 2011 laws has been effectuated to take care of this act that perpetrated the societies and British southern Cameroons.²⁹

The Political institution under The League of Nations Reports and Conventions after slavery and slave trade abolition in the 1930s, the British imperial domination operated under the banner of antislavery, not slavery. By the first half of the twentieth century, the institution, universal status of human existence had been revision as an institution fated for inexorable extinction a world with limited crime against humanity was accepted. People got “free air”, “free soil” at home on which all seats and nations have agreed from the time of Adam” no seats and nations disagreed on the subject, its acceptability required no more demonstration than the light of day, the existed “cruel failure” emanating from diverse action groups and personalities against the slave

trade. These laws abide in the entire British southern Cameroon. Therefore, what are some of the Emigrational, Private and other International laws made to combat and forbade the impact of the abolition of slavery and the slave trade in British Southern Cameroons?

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²⁹ Seymour Drescher, *Abolition : A History of Slavery and anti-slavery ...*, pp.ix and 4.

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