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Reparations for the Transatlantic Slave Trade: It History, From Donors, Distributions in Equal Justices, Development Cooperation for Eastern Nigeria and Southern Cameroons Growths

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Abstract

As objective to this study, the need for Reparations that has been a cry to the world at large was because at one time or at a certain period the world was faced with the abominable history of slavery and slave trade of peoples across borders and continent of the world and which today has fallen in to another new or modern form of slavery. The illicit transatlantic slave trade has generally been noted as people became victims of circumstances. There have been some clear reproduction of unequal geopolitical, social and racial relations within these two halves areas of research along the border lines between Nigeria and Cameroon. They were tortured horrifically and undesirable within and out of the continent of Africa as specific studies prevailed and revealed on West Africa and particularly Southern Cameroons and Eastern Nigeria in the Gulf of Guinea. Some points or spots has been chosen as a case study within space and time. Abolition principles became applied that brought slaves to succumb to end it all but limited the corrosive action. The wealthy economy systems keep booming and flourishing hence reflect on those who greatly expanded the riches lengthily has thought of some compensation which

we are now working on in Eastern Nigeria and Southern Cameroons; these areas were the highest supplier of slaves during and after the Transatlantic slave trade. Some exposed sites and the offspring of slaves need to be revisited, and Reparations from donors executed judiciously to them, Now or presently wishing for development actions. This has always been in the territories as a political discourse with the absent of political implementation and justice.

Here, those involve are trace with a number of methods used, they are known and some are still to be known nowadays, and in future thus, we examine all by applying some methods in our research via Oral means hence interviews as voices of the masses and popular counts much. Some written or documentary sources has also been of great assistance to this piece of research work. From all the device sources, it is glaringly clear that some areas had been under advantages due to acceptance of this Reparation and some like Southern Cameroons in particular and Eastern Nigeria equally are gradually in waiting of this golden opportunity to develop as compensation to assist the people who were used and involved in slavery and slave trade.

Keywords: Objective, Reparations, Slavery, Slave Trade, Peoples, Southern Cameroons, Eastern Nigeria, Implementation, Compensation, Justice

Introduction

Slavery in historical Africa was a practice in several forms or ways. These forms were different to one another. Some of the forms of slavery were Debt slavery, enslavement of war captives, military slavery, slavery for prostitution, criminal slavery, pawning, stealing, mortgaging, selling, Witchcraft and Wizards, Magic, Occultism practices and many others. As the Atlantic slave trade began, many of the pre-existing local African slave systems in the 16th century began supplying captives and those involved in one or the other were Africans and Europeans. Also, plantation slavery also occurred with the passing of time primarily within the east coast of Africa and West Africa for the Trans-Atlantic slave trade. Southern Cameroons and eastern Nigeria in Cameroon and Nigeria respectively, the importance of domestic plantation slavery increased during the 19th century. At least, half the population was enslaved people. The population of the Kanem 1600-1800 was about one third enslaved. It was perhaps 40% in Bornu 1580-1890. Between 1750 and 1900 from one to two thirds of the entire population of the Fulani Jihad states consisted of enslaved. In the Sokoto Caliphate under the Hausas in northern Nigeria and Cameroon was half enslaved in the 19th century as such slavery was widespread among the Taureg peoples and lasted until at least 1975. It should be noted that among the Adrar 15 percent of the people were enslaved and 75 percent of the Guima were enslaved. While in

Cameroon, specifically in the area southern Cameroons, the Bamendas, Mamfe people of the Banyangs, Anyang, Ejagham (Keaka) down to the Rio-del key were enslaved not leaving out the TIV, Ibibio of the Bakassi Peninsula.

Furthermore, the Bakwerians of Victoria (Imbe) Bakossi, Barundo, Balong, Bafaw, Bassossi, Bangwa of the Fontem were enslaved. These different group people registered slavery and some were ushered out of the territory for the Atlantic slave trader. In eastern Nigeria as already mentioned, the Ibos sold much slaves for the Atlantic slave trade in Africa.¹ When the British Government under Lord Lugard rule was first imposed on the Sokoto Caliphate in eastern Nigeria and the surrounding areas as mentioned above as the turn of the 20th century, approximately 2 million to 25 million people there were enslaved in 1936 by the actions carried out by the League of Nations on slavery and slave trade.² Here, the abolition was rightly imposed all over the world like in France 1848, in USA 1865 which later the issue of reparation started arising for the payment of labour done without payment of some classes of people in Africa and southern Cameroon-eastern Nigeria. Here, the question that needs an answer is, how can the issue of reparation of the transatlantic slave trade be treated as or by compensation in eastern Nigeria and southern Cameroons to experience her growth? To better answer this question, it will be interesting to treat the history of reparations, the advocates and donors of reparation, the application of equal justice and for the development cooperation.

I - The history of abolition and reparation from the transatlantic slavery and slave trade.

As a detour of what resulted in the transportation of slave to America, one of the major aspects was the occultism practice of the people in the vicinity of Southern Cameroons and Nigeria. This led to the death of many people due to the practice, some in America and within the territories. British attention was called, followed by some drafted letters that inform the Queen of England. This as a factor led to the abolition of slavery and its request for reparation due to harsh treatment on the blacks.

A - Occultism Practices in and Around the Cross Rivers (Nigeria-Cameroon)

Out of Witchcraft, Magic with Magicians, one major occultism practice in Africa is as old as the primal religion itself or what came to be known as African traditional religion (ATR), those who hated or do not follow the norms were enslaved.³ This traditional system practice is highly carried out in and around the cross rivers on occult forces, morality and violence among the Ejagham, the cross river region societies.⁴ This occultism practice, activities has been routinely criticized by some recent anthropological discourses. According to Ute Röschenthaler, "about a hundred years ago the German explorer Leo Frobenius

bemoaned in one of his first books (1898:5) stipulated that in the cross-river area associations grew like mushrooms, then disappeared too, quickly to be saved for academic study. The cross-river region is still known for its richness in associations and cult agencies which initially was too brutal tantamount to killing and much death rate registered as preventive motive letters were written demanding the eradication of such ill parts in the customs. But the practices and activities in this rain forest zone is noted divided by the international borders but engulf people of similar activities Cameroon and Nigeria, and sparsely populated by decentralized groups living in small villages, became known as Ejagham (Ekoi), Banyang, Boki, Anyang, Korup (Ododop), Yako, Mbembe and many more. During the time of the slave trade most of these villages actually, acted as middlemen with much monopoly power thus the Ejagham among them have about 140 villages which fall entirely about seven and ten associations. They are also surrounded by more than separately cult agencies hence which the widest cult was the Obasinjom and Mfam, followed by Eburukpabi, Egbinon, Obasi, Eja and less frequently mentioned, Mominjom, Nkayak, Eyumemfam, Igu, Ikumi and Agya. Many more were found only in few of the villages, facts could, were gathered from some documents and oral traditional narration. Some historians have estimated that the cult agencies are about 81 amongst the Ejagham people.⁵

Practically, the activities request several belongings to the cult to follow extra-ordinary way of life, life in Nigeria the followers of Kalabari prophet Garrick Sokari Braide destroyed tens of thousands of cultural and religious icons urging his followers to downgrade. They were often dressed in white garments during their activities, requesting people at the channels of the Niger delta between 1915 and 1918 advocating iconoclasm, crossed every religion boundary, although having more photographs from the Christians. In 1930-31 apostle Joseph Ayo Babalola inspired large numbers of Yoruba to surrender masks, shrine figures, and ceramic or wooden vessels for burning. West African movement connected to spirit accused of antisocial behavior were urged to surrender their ritual objects for display and destruction.⁶ In 1902 as resistance, a demonstration in the tight relationship of attraction and revulsion in late nineteenth-century to the twentieth century responses to religious works of art in Africa. Although Allan wrote in loathing of the "cannibal worship" of Bonny, he developed a deep emotional investment (dare we say) the humorously called "my idiots" which several of his sculptures were

¹ BBC World service, the end of slavery (<https://www.bbc.co.uk/worldservice/speouls162-story-of-africa/page56.shtml>), the story of Africa

² Encyclopedia Britannica's guide to black history <https://web.archive.org/web/2007> (consulted 2020)

³ www.researchgate.net/publication

⁴ Shigehiro Sasaki, Rethinking the cross-river area in *Journal of the International Institute Africa* 2004 p.2 (n°2, 36 pages, Cambridge university press (www.jstage.jst.go.jp))

⁵ Ibid. -South West Provincial Archives-Buea, file N° M251 Witchcraft p.21- South West Provincial Archives-Buea, file N°223/19 26? Archive N° AF/1926/924, Subject, Mamfé Criminal Case N°93/1926, Rex versus Njikam and 3 others of Bamumbu. PP1-4.- South west provincial Archives – Buea, Archives N° Af (1964 93, registered 1964, protest against Nawiri Occult in Besongabang village 1964, p.17-MEMBER OF NY ampce and Nawiri, Barnabas Oben, ben Takor chief of Nawiri and Mbeng. Purely-pont IB-Political -Southwest Regional Archives Buea, file No M251, subject witchcraft, archives No AF87.

⁶ Z.S Strother, « Breaking juju » breaking trade: Museums and the culture of iconoclasm in southern Nigeria, *anthropology and aesthetics* volume 67-68 (Chicago journals) (www.journals.uchicago.edu).

included in the “block buster”⁷ Targeting of shrines at the cross rivers and around vicinity “ritual murder” on blood-soaked altars. The practices activities go to gain their objectives. Initially, the killing of twins and children delivered with their legs first appearing rather than their head help nourished the occultism organization societies. Also, the killing of “Mukala”, “Ngengeru” or “born blanc” in the societies activities as practices was very famous in the early cross rivers region, early days. Another most famous instance is the blowing up of the Ibinukpabi or “long juju” of Arochukwu unquestionably the most renowned Igbo shrine, in 1901-1902.⁸ The destruction did not prevent yearly continuous insurrection through the 1910s for it still survived. Similarly, although the Oron shrine was demolished in 1897, British rule over the Oron was not judged but secure until the 1920s. despite its failures, many British commanders held fast to their beliefs that they could eradicate their most important shrines (occultic places). The British instigated destruction of altars declined in the 1920s in the cross-river region following the establishment of firm administrative control geared toward development enforcement within the territory concern, the old anxieties could resurged at times of crisis.⁹ Fighters to be more or less invisible in the eyes of the federal fighters on government side. This enable the Egbesu boys not to lost so easily which have aided the struggle of the youths in the Iboland Niger Delta and cross river territories. The bullet cannot harm nor penetrates the Egbesu boys as the cult power dwell (s) in them, no cutters or machetes can cut through their bodies or slain. This has been their strength against the heavy arms of the military.¹⁰ On the other land same thing of occultic practice activities dwells among the Ambazonian forces of the southern Cameroon separatist fighters (NOSO) north west/south west against Government forces of La Republic, both are strongly engaged. The several deity and cult agencies like that of the Ijaw, Ekpe, Efik, Obassamoto, Chi and others from occultic shrines has assisted the Amba fighters “Ambaszonian” to constantly, inflicted defeats to the rapid intervention Battalion forces and other government forces in The Republic or La Republique of Paul Biya, the president of Cameroon. Left for judgement for its ambiguity resistance on both side is still to be known. For more than six years the Amba boys has been able to resist the joint task

forces of Cameroon and support from neighboring countries in and around the cross rivers region, Cameroon-Nigeria.¹¹ The thought of Reparation has not only been focus to America that is no man’s land and a land of all as the world is proving today in globalization. Germany paid reparation to the war damages and still was aided by investment to build Germany. Today, Germany is out from the calamities and has as objective helping some countries in Africa and the world. That of the Transatlantic trade is without no exception proposed by some world philanthropists and historians after its Abolition.

B - The History of the Abolition

The existed inconsistent emancipation effort that started in the 19th century hence final and major transformation of slave relationship started with the European authority that began to take over large part of inland Africa started before in the 1870s. Anti-slavery struggling in Africa often brought slave and former slave together with master and former master to fight for independence hence there existed cooperation but was short lived as independence led to stratification of slave and slave masters.¹² But at the juncture slavery and slavery-like practiced continue such as the illegal trafficking of women and children hence proving to be difficult for the government and civil society. It is not so easy to be eradicated or eliminated. Portugal became the first to end or abolished slavery in her country and Portuguese India by a bill issue on 12 February 1761 but never affected Brazil and Portuguese Africa. France followed in 1761, but never affected their colony and allowed by napoleon Bonaparte in 1802 which it was only in 1848. Denmark, Norway implemented a ban on the slave trade in 1803 and slavery itself was not banned until 1848. There British followed suit in 1807 with the abolition of slave trade act by parliament which also allowed “stiff line” on for captain of slave ship and later in 1833 the 1807 action was ratify after slave search, material search in and on board the ships on the sea and ocean by the British naval squadron. Here, it should be noted that many slaves were freed in the British empire which much pressure resulted in other country agreeing to end the slave trade from Africa, the USA law of 1820 on slave trade made slave trading piracy, punishable by death.

⁷ Stanley and African exhibition of 1890 as well as a series of missionary exhibitions, transported in cases especially made for them.

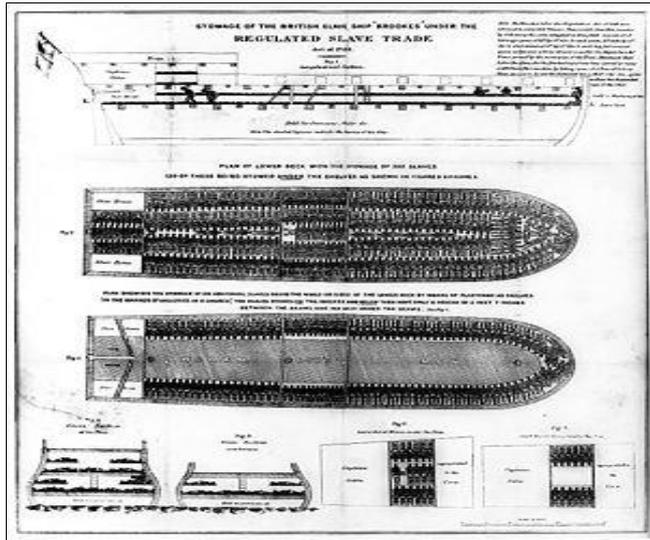
⁸ Z.S Strother « Breaking juju » breaking trade: Museums and the culture of Iconoclasm in southern Nigeria... p

⁹ Ibid. and Edlyne Anugwom « something mightier marginalization and the youth conflict in the oil-rich Niger delta » In Africa spectrum, December 1, 2011 (<https://doi.org/10-1177/000203971104600301>) in sage journals

¹⁰ Ibid. shrine in Anambra state in southeastern Nigeria, in 2004- due to the Okija cult at the Okija shrine)

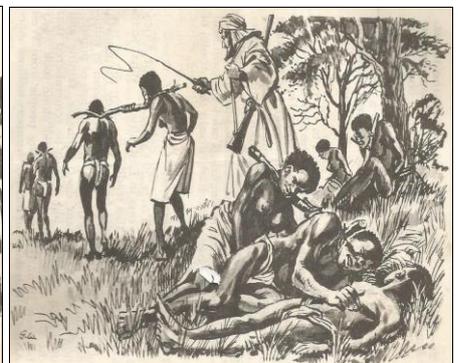
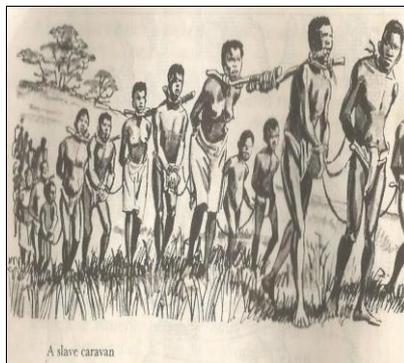
¹¹ Most of this cult agencies powers come from the leafs and trees of the forest where their shrine are highly located. These activities still survive as heritages in the contemn also Stephen Ellis, “The Okija shrine: death and life in Nigerian politics” published online by Cambridge university press, 22 December 2008. (Journal of African history).

¹² Manning Patrick, slavery an Africa life; occidental oriental, and Africa trade, trade, London, Cambridge, 1990.



Source: Augustus Pugin and Thomas Rowlandson (1808–11)

Fig 1: The British House of Common 1807



Source: Authors Research pictures

Fig 2: Slaves under Suffering Journeys

Also, the ottoman empire abolished slave trade from Africa in 1847 under British effort of pressure.¹³ Furthermore, by 1850 Brazil who was a major participant of the slave trade passed the Eusébio de Queiros law banning the slave trade; as only illegal trade went ahead and Brazil was noted for this until about 1870 which became permanent in 1888 as princess Isabel of Brazil and minister Rodrigo Silver who was seen in law of senator Eusebio de Queiroz banned the practice, in 1808 that work of the British naval has started and between 1808 to 1860 about 1600 slaves ship were capture which about 150,000 African were aboard these ships. Africa chiefs and king in southern Cameroons and eastern Nigeria not leaving out lamido and emirs were also targeted to stop slavery and slave trade. A Lagos king was disposed in 1851 due to his refusal and anti-slavery treaty were signed with over 50 Africa rulers from 1850 to 1900 hence slavery became domestic. In Cameroon it was abolished in 1902 as domestic plantation witnessed drastic boom and the workability of domestic plantation slavery and legitimate commerce worked by slave labour, this however, here enhance the European conquest and colonization of Africa with effective control over the territories.¹⁴ But, this precipitated broad and undesired abolition during the colonial epoch.¹⁵ It is worth noted that Ethiopia ended the trade in 1932 while the Sokoto caliphate abolition slavery in 1900 and the rest of the Sahel in 1911. Though slavery has been abolished it was still in Mauritania that as finally out caved in 2007 and in Niger the practice in existence was abolished in 2003 but about 8% of the population is still slave. Due to it drastic drop in percentage in Africa and the study area they have been a wide cry from Africans to completely abolish and ways for abolition be implemented, this could exist via reparation as studies indicates.¹⁶

C - The history or story of reparation for the trans-Atlantic slave trade

The movement for reparation originated in the Organization of African unity (OAU) which has been succeeded by the Africa union (AU), the Abuja meeting of group of Eminent persons (GEP) in Nigeria was held on June 28 1992 which was invited several nations, the OAU swore in a 12-member group of Eminent persons that would pursue the idea for the reparation payment of the trans-Atlantic slavery and slave trade to the Africans. The rich multibillionaire Nigeria became the Clair, chief Bashorun MKO Abiola who was later elected president of the federal republic of Nigeria although never permitted to take office, his followers as member were others like a historian J.F Ade Ajayi, professor Sanir Amiun of Egypt, US congress man R. Dellums, professor Joseph ki-zerbo of Burkina Faso, Madame Gracha Machel, formerly first lady of Mozambique

and a political activist in her own right and later the wife of Nelson Mandela Winning Mandela, the south Africa singer (musician), Miriam Makeba, the Kenyan social scientist Ali Mazrui who is based in the United States, professor M-M. Bow who was the former director-general of UNESCO, former president A. Pereira of cape Verte, ambassador Alex Quaisdon-sackey, former foreign minister in the government of Kwame Nkrumah of Ghana and the Jamaican lawyer and diplomat Dudley S. Thompson.¹⁷ What is Unknown here is the fact that it is not known whether all the 12 individuals were present in Abuja or indeed if all were still at their new role. Amongst the three mentions above, some three members in December 2002 were still actively pursuing the goal of reparations, though writing and lecture at academic conference and institutions. The three who went ahead on the same footing were J.F Ajayi, Ali Mazrui and Dudley Thompson. They filled annual report and acted as individual capacities and abilities rather than a group of person advocating for general worldly interest and benefits. Mr. M.K.O Abiola made this suggestion as an aspirant, philanthropist and established the G.E.P apparently as an influence of dialogue on related affaires like the Holocaust with a Jewish business man. His contact with a caucus congressional black in the United States of America. In a speech delivered in 1992 in London Abiola M.K.O said their aspiration request for reparation demands in the tripod of morals, historic and legal argument because no one knows the path of development that should have taken if the existed no slavery and slave trade or the transatlantic slave trade not exempting colonization. Nigerian debt has been or could be paid to western bank and financial institutions, which it is glaringly clear that international law advocated for this and the western nation should pay, it is a debt used animating to about six countries.¹⁸



Source: Authors Research picture

Fig 3: Chief Moshood. K. O Abiola of Nigeria

As the world and GEP in Cameroon embraced the issue of reparation was also the then president of Nigeria who promoted the idea Ibrahim Babangida who officially

¹³ File://E:/ slavery in Africa Wikipedia. htm and Ehud R, tôlerdânô, slavery and abolition in the ottoman middle east (https://books.google.com/books?id=H7P-wasdhing_ton_press_press_pll)

¹⁵ Between 1906 and // 9//millions of slave from west Africa under the French feed from their master to earlier homes in Madagascar over 500,00 slaves were freed following French abolition in 1896

¹⁶ Ibid. Martin A Klein « slave descent and of Liverpool press, 2009 p 29 social status in Sahara and Sudan, in reconfiguring slavery: west Africa trajectories ed. Benedetta rossi, university of

¹⁷ Rhoda E. Howard Hassmann, reparation to Africa and the group of Eminent person, in cahier d'étude africaines, reparation, restitution, reconciliations, open Edition Journal, Editions de L'EHESS, 1 January 2004, p 84.

¹⁸ Ibid, p.85.

dedicated huge sum of 500,000 U.S dollars thought it was received from the businessman Abiola and for the government of Nigeria. Together in 1991 the ex-president Babangida and Togo of Senegal (president) accepted that the debt should be taken or considered as part of reparation due for 500 year of slavery of African in western Europe and America.

More so, still as a follow-up for the opinion of reparations, on April 27 to 29, 1993 the first pan African conference on reparation was held in Abuja sponsored by GEP,¹⁹ GEP, under their auspices and the commissions for reparation of the Organization of African unity which it was made known at this conference that debt was on moral issues to be paid as compensation to the Africans by countries that engaged in slavery and colonialism and neo-colonialism. This conference was out to lay emphasizes for the return of stolen goods, artefacts and other traditional treasures in African context, hence African Reparation Movement of Britain (ARMB) was set as the British housed the Benin bronzes. Furthermore, compensation or reparation was measured in terms of capital transfer and debt cancellation in the highest decision-making bodies and more to that very particular permanent seat on the United Nations security council. In 1999, a conference known as the trust commission as “truth commission” conference (TCC) was held which member came together and held a meeting at Accra, Ghana.²⁰ This meeting targeted as it comprised of individuals from many African countries, the United States, the United Kingdom and three Caribbean countries in central part of the continent of America. They brought out facts to support that enslavement and colonialism has been facts to prove that over a period of 400-year period debt, owed to the Africa amounted to 777 trillion U.S dollars as compensation which with, the was no African debt to outsiders. No suggestion was shown on the above estimate how it was considered but following the United States absurd figure in 2001 was estimated at only 10,082 trillion dollars of the United States currency as cross domestic product.

As per say, the proposal sum far reparation is decidedly larger (U S, \$777 trillion). As an academic author on reparations, Daniel Telteh Osabu-kle said, this figure noted is also absurd 100 trillion US dollars can be as compensation. Many proposals were made basing focus on Africa and Asia population which an estimated value of US \$75,000 to each lost person since Africa population could be equal to that of Asia. Here, the GEP member did not assigned or made reparation due to the fact that it is trivial to compare human live with killing millions of peoples who were ancestor of Africa, Eastern Nigeria and southern Cameroon carrying the highest victims. Their limitation of the people assumed to benefit included the blacks in Africa and those of the Africa diaspora, that is to say Africa descendants who lived outside the continent of Africa hence global Africa and the diaspora of enslavement. These are and are considered as survivors of the middle passage as the dispersal of Africans which has been occurring as a result of colonization in the after math. Lord Anthony, a British jurist spoke in 1993 which attributed to all Africans generation backward and people of African descent hence it was more than theft (slavery), those who have lost their freedom of movement, civilization and other are illegible for reparation

benefits. This has been a song to the populist Kwame Nkrumah from Ghana, Dudley Thompson in his mid-1980s when interviewed in 2002 reflect on his days as west Indian student president association in Britain 1940s, he used Nkrumah phrase which luxury of delay can no longer be afforded which means reparation is debt very primordial owed to Africa.²¹

The issue of reparation was not only acknowledging in Nigeria and Cameroon. In Cameroon for example some missionaries like Alfred Saker in 1700s started protesting over the slave trade which the London Baptist missionaries created a Christian colony in Victoria which today is call Limbe. The inhabitant of Limbe also known as Victoria were freed slave from Jamaica, Ghana and Liberia. Some Africans who were converted to Christianity also are the inhabitant or saltcellars of Limbe. After the abolition trade between Cameroon and Europe, change and business complex was founded by Alfred Saker an English navy engineer. Schools and churches were built in Douala around the bank of river Wouri. European started moving into the interior and carry out some developmental project beneficial at the time to the indigenous people. The coastal relation focus on natural resources and the British open a British representation in Lagos while king Manga Bell of Douala wrote to king Victoria of England asking for an official relationship. In Nigeria and southern Cameroons, the British were already present but due to reluctance of British, the German were forced to take over the territory. Huge sum of money (German mark) was spent on opening of plantations.²²

From outside reparation for genocide against the indigenous people of the Caribbean, the kidnapping, forced migration and enslavement of Africa in the Americas known as maafa or African holocaust, the establishment of chattel slavery as a unique form of human domination couple with all atrocities like exploitation of Indian peoples via indenture ship system, killing of hundreds of post protest of the nineteenth century across the region of study, a world conference was held in Durban, south Africa in 2001, in march 2007 –march 2008, hence a bicentennial of the passing in Britain of the slave trade abolition act.²³ The idea of reparation is very old than we can find her influence in 2001. The Jamaican Rastafarians in 1961 and brethren petitioned queen Elisabeth 2 of England on matters of economic, political and social emancipation in letters as follows:²⁴

“We Rastafarian brethren of Jamaica do earnestly and sincerely desire your royal highness, to follow in the footsteps of so illustrious an ancestor as the great Queen Victoria (who freed the Blackman of this western hemisphere from chains) and free all black people within your common wealth, from political, economic and religious slavery to which we are subjected in this present time ...”²⁵

²¹ Ibid, pp.86-87.

²² Eile:///high commissioner for the republic of Cameroon in Canada hlm.

²⁴ Ibid Verene A. sherpherd, Jamaica and the debate over reparation for slavery; a summary overviewed. (Member of the working group of experts on peoples of Africa descent.

²⁵ Verene A. sherpherd, Jamaica and the debate over reparation for slavery; a summary overviewed. (Member of the working group of expert on peoples of Africa descent.

²⁰ Ibid, p 86.

Meaningly, from the above quotation it is glaringly clear that even the Rastafarians black community demanded care as reparation for their suffering in the slave into slavery and culprits' utensils for slave trade. In 2002 another drafted letter was addressed to the Queen which the Rastafarians demanded for reparation and repatriation. By this time, the head of the revelation of Rastafari, brother Sam Clayton throw light on colonization which they think the Queen can make a significant contribution. Royal patronage was the establishment of the company of royal adventure trading to Africa. Later it was amalgamated into the Royal African Company (RAC) chained by the duke of York, a prominent investor as a member of the royal family. The response of the Queen came in 2003 and she disconnected grants due to immoralities of the Trans-Atlantic Trade in Africans (TTA) which the British investors industrialist use to enriched themselves.²⁶ Furthermore, in 2007 after a few debate on the issue of reparation parliament passed under Aloum Assamba and opposition leader Mike Henry, "the global Ahikan congress " known as CARICOM headed by ambassador Dudley Thompson which he carried on the Caribbean case for reparation in the unified way. This was also supported by the prime minister of Caribbean; Ralph Gonzalues of St. Vincent and Grenadine, Pertia Simpson-miller of Jamaica (former prime minister), Hugo Chauvez president of Venezuela. Also, the Jamaican national bicentenary committee (JNBC) and of the Antiguan bicentenary committee (ABC) and other has continually open sport for reparation payment hence staging several support document such as "the empire pay back "as well as hosting two public lecture on the subject of advocate such as lord Anthony Gifford and Randall Robinson. This as research denote is a just cause as proceeding in the first pan African conference on reparation reveals, held in Nigeria in 1993. Example of reparation payment as quoted Chinweizu is that of the Nazi Germany in killing Jews in territories controlled by Hitler Germany, indemnity for persecution such sum totaling in 1992 under the influence of work Jewish congress in New York, pay compensation and 63 million for 1993 to fifty thousand Jews under Nazi Germany persecution and suffering. It should be noted that USA and Canada has also received reparation as well as Japanese-Americans (Japanese economic miracles in 1958 and Koreans and Japanese -Canadians, France and Belgium cannot be left out from reparation gains.²⁷

II - Donors of Reparation for the Transatlantic Slave Trade.

The donors of the transatlantic slave trade came from far and near. International migration permitted the discovery of America by Europeans which gave them access into the Continent called New World, Before and later period greater population arrived America which they involved in slaving activities. With the passing of time they were involving in tax having when the slave trade was abolished which today the world and Africa is talking of reparation that will help

²⁶ Ibid, p 2.

²⁷ Judging from several plaintiffs against defendants and articles on newspaper in 2006 and 2007, the validity of the reparation claims forged about the shameful slavery episode happening in SC and EN /and America -Cam-Nigeria.

develop the world economy and Africa where greater Labour originated.

A - British slave owner compensation loan reparation and tax having

According to Naomi fowler comments, many did not believe this idea will come to emerge so far but this research could prove that it was only in 2015 that according to the treasury that treat British tax payer affaires finished the payment of debt which the British government incurred in order to compensate British slave owner in 1835 because of the abolition of slavery and slave trade hence it became sustainable to the victims which meant abolition of these time is prolitennig that show past human misery would finally gradually come to an end. Since no penny was paid to these victims, slave who were brutalized after enslavement. It should be noted that the government borrowed 20 million pounds to compensate slave owners. This money amounted to a massive 40 percent of the annual income of the treasury, in other word 5 percent of the British growth domestic product (GDP), this loan has been noted and considered as one of the largest in history of today.²⁸ Here, what should be noted is the fact that some donors never gave their names as comment Naomi fowler. The bank of England and the UK treasury responses details of those creditors and investors remains unknown. Furthermore, the museum of Bristol shows how slave are celebrating these moves as slave trader Edward Colston has never been so more painfully apparent that Kris Manjapra wrote that the legacy of slavery continues to shape life for the descendant of the formerly enslaved, and for everyone who live in Britain whatever their origin. The legacies of slavery in Britain are not far off; they are in front of our eyes every single day "also David Olusoga investigation of this information confirmed that the reparation complement was yet not known until the British government treasury posted it on their official twitter channel to its hundreds of thousands of followers. David Olusoga wrote; "so basically, my father and his children and grandchildren have been paying tax to compensate those who enslaved our ancestor, and you want me to be proud of that fact. The University of Glasgow showed leadership in these fields by conducting and controlling a kind of slavery money audit and announcing long-overdue reparation justice measure on the issue of black's malice of the past trans-Atlantic slave trade.²⁹ Also another author Luke Moffatt, a senior law lecturer in transitional justice and human right, queen's university Belfast made mention of two businesses very major in Britain said they shall or will make undisclosed payment to black and minority ethnic groups to alone for their past during the transatlantic slavery and slave trade, pub group Greene king and insurance broker Lloyd's of London directly and openly apologized for what they respectively and normally called inexcusable action and "indefensible wrong doing." Beside green king and Lloyd's of London, the UK bank HSBC, Barclays and Royal Bank of Scotland are all known to have had similar link, the US have introduced list which has included J P Morgan, Bank of America and the clothing retailer brooks brothers. Also, J

²⁸ Naomi Fowlers, Britain slave owners' compensation loan, reparation and tax havening, university of Glasgow June 9, 2020, pp.1-4.

²⁹ Ibid., p, 4.

P Morgan set up a scholarship fund where he apologized for the atrocities of the predecessor companies in slavery in 2005. But it should be noted that, this never lasted as in 2006 it collapses. But whatever be the case it intended to react on black dignity as human being and to reproached the future on how reparation denoted should be manage.³⁰

Reparation is a word meaning making amends or compensation, compensating for damages. It was the name given to a movement that started in the 1990s. As time do go by in 1993 the Abuja conference emerged and in British came the Africa reparation movement (UK). In the united nation Organization (UNO), revived called for government to pay financial reparation to victims of the historic slave trade. The UN addressed reporters in New York, a UN racism investigator Tendayi Achiume made known that the world body could do or be platform for setting who pay who received, and how much money is do led out. In 2016, a called by the UN working group of experts on peoples of African descent on reparation (EPADR), payout to some Africa Americans caused calmness and acceptance of the Trans-Atlantic slave trade.³¹

As earlier as 2007, the UN general assembly designated March 25 as an annual day of remembrance of the victims of slavery and the transatlantic slave trade. The United Nation General Assemble embarked or crusade and conduct the Durban conference that emphasized on the payment of reparation and a further reviewed was also conducted by the general assembly of the UN of the Durban declaration on the declaration twentieth anniversary in September 2021. In favor of reparation, reparation was included in China who urged all countries to adopt a zero-tolerance policy against racism. To this remarkable fact, 38 countries which many are countries from western world including America due to the presence of anti – Semitism at the original Durban conference that gave birth to several related follow up conference and meetings. Furthermore, the United Nation Human Right Council (UNHRC) in 2021 issued a report as part of the UN international decade for peoples of Africa descent which stipulated that racist action should have some processes to designed truthful method, justice, harm definition, reconciliation ways, acknowledgment and apologies, memorialization and institutional and educational reforms to adapt reparation principles for the transatlantic slave trade.³²

The action of CARICOM reparation commission came up again in 2013 under the advocacy of the United Kingdom and other European government in which 7.6 billion pound which was the approximate sum adjusted for inflation was paid to Jamaica demands to slave owners. In 2020 the Prime Minister Mia Motley of Barbados said Britain should offer a written apology to say “we were wrong “we will not do it again “and ... we must pay recompense for what was done.” A ten-points plan was introduced which material payment

was adopted. Hence, the USA was never involved in any request or demand but the European parliament held a day in December 2, 2020 to abolished the slave trade. France, Britain, USA, European union, UN general assembly, human right council, European parliament, the European commission has held anti-racism plan in 2020 – 2025 that included plan to advocate the continuity of request and payment of reparation of the Atlantic slave trade without resistances.³³

The USA could not be left out from this deal of reparation for the transatlantic slave trade. Suggestion from westerners is that America should be involved in the trans-Atlantic slave trade reparation and she has been more concerned with reparation granted to slave dependence in the USA. Also, in June 2009, USA house of representative and the USA house of Senate passed a resolution that acknowledge the fundamental injustice, cruelty, brutality and inhumanity slavery and the Jim crow laws did and this made her to tender apologies to black Americans in the USA but this was not a claim to the sentiment of the any claim against the United States of America. This could be seen in the presence of Barack Obama president of America. Here white imposed much resistance to reparation suggestion as all reiterated over CNN by journalist thwarted of the ideas that surround reparation payment to Africa –Americans. In 2021, the house of representative (HR) put in place a commission to take care of reparation proposals of Africa. America act which has as objectives to apologize, make proposal for reparation, and end discrimination on living Africans – Americans, which till date the issue, goal still stands by. The Democratic Party in 2022 experience obstacles considering proposals to include reparation proposal in congress bill but some institutions have so far offers reparation to descendant of enslaved Africans. some 272 slaves as descendants has been identified. Also, Princeton theological seminary in New Jersey plans to set aside 27 million dollars to provide 30 scholarships for student who descended from slave or underrepresented groups.³⁴ Among elite US Universities, Harvard, Yale, and Georgetown have all admitted in recent years that at one time they benefited financially from the slave trade. But two protestant seminaries have now gone a step further, saying that in recognition of their own connections to racism they have a Christian duty to pay reparations. More so, Virginia Theological Seminary in Alexandria, VA, the flagship institution of the U.S Episcopal church, announced in September that it has set aside 1.7 million dollars for reparations fund, given an acknowledgement that the campus was constructed by enslave persons and hence the school participation and racial segregation even after slavery ended. Much earlier from the above, Princeton Theological Seminary in Princeton, N.J followed suit with an announcement of a 27 million dollars endowed fund for reparations, from which 1.1 million dollars was scheduled annually.³⁵

³⁰ Luke Moffatt « slavery reparation: There is little legal basis to make companies pay for historic actions in the conversation, academic rigor journalist flair, June 2020. 1.46pm SAST, pp, 1-6.

³¹ James Rein. UN revives call for slavery, colonialism payout, 30-10-2019(consulted 29/08/2020) RP.1-2.

³² Rhoda Howard. Hassmann, should the USA after reparation to Africa the transatlantic slave trade? Society –springer science +business media, LLC, part of springer nature 24 February 2022, p. 2 b.

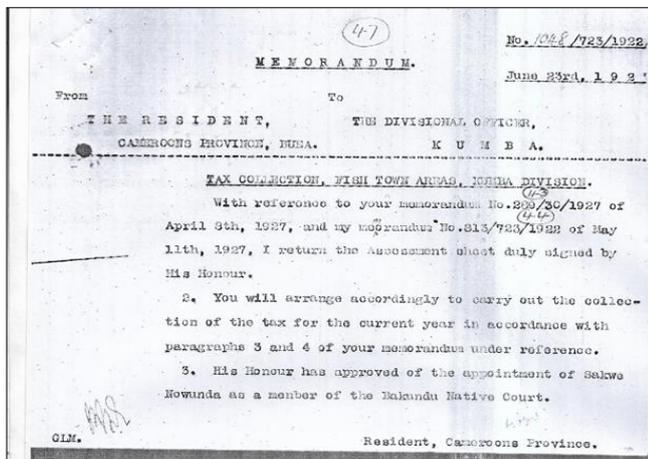
³³ Ibid., p 3.

³⁴ Tom Gjelten, with plans to pay slavery reparation two seminaries prompt A broader debate, religion October 29, 2019, 9:39 AM /ET (consulted 29-08-2020/16h -50.

23 Ibid. (other religious bodies that follow are the southern Baptist seminary under mhler, Africa-American church in large evil local communities and PTS affiliated to Presbyterian Church U.S.A

In Africa reparation donation is contested but it should be acknowledging that Africans took active part in the transatlantic slave trade. Olaudah Equiano father was a slave dealer, king Jaja of Opobo and, king Akwa, Bell and Manga William were all slavers. If patriotic personality like Moshi Abiola could make same effort for the payment of slave dependence, then definitely reparation could also come from Africans. The Africans are reliable to and have been paying taxes in the Rio del Rey district, Kumba Division and the Bamenda Division not forgetting Calabar and Makurdi Division in Nigeria. The collection of taxes from all over Africa can help booster the welfare situation or conditions of those involved and their offsprings, if well organized. This payment initially started with the payment of comey in the case of Nigeria and kumi in the case of Cameroon and today is measurable in terms of budget to the community Treasuries.

Document: Tax Authorization Collection as method in Fish Town Rio del Rey Division Cameroon



Source: South West Provincial Archive-Buea, File N)723/1922 origin; Residents of Cameroon Province, date Register 19-5-1922, subject; Fish Towns, Assessment Report on by Mr F.B. Carr Ading Divisional officer dated 12 may 1922 Archive N° Ag 6, pp.3-5

It was a global trade involved by and large, all with no exception. Either one is a victim or a participant as well as actor, volunteers, religious bodies from abroad that is operating on various branches in Africa and America, and Europe can make efforts as the development in Africa will also boom development in the entire world.³⁶

III - Discussion on The Atlantic Slave Trade Reparation Equal judgement, Development Cooperation

The game and justice of reparation determined prejudice to serve as cleanser hence as a matter-of-fact certificatory framework. Here justice require the return of victim and the perpetrators to equality by a roving and removing any unusual law like that of the Jim crow rule. The perpetrators could make it as a sort of transactional arrangement. This could be judge and return victims to the status quo ante (original position). This goes ahead to defend the principle of restitution in intergroup in international law. The reflect on the totality of wrong doing and victimization, not only addressing the consequences. Furthermore, identifying the

victim and perpetrators could be met with appropriate remedy and follow with reparation as a justice mechanism can be comprehensively granted. To explore, this issue concerning reparation as political project as discussing and redressing other political settlement make for topical atrocities. The suffer under discriminatory practices experience by descendants realized on the notion of transatlantic enslavement, under apartheid, colonialism, black codes, segregation, international debts should be erased favoring hence, distribution to equal justice.³⁷

Moreso, making attempting modalities, incomprehensible justiciable, court can have served as empowering mechanisms whereby the individual agency and right of victim are recognized and inculcated. However, and of opinion whether the application of law shall migrate such harms remain a bond of contention that deal ordinary insufficiently to grapple with such past atrocities. If so well done, then the actual victim and next- of- kin got the enrichment for the non-payment of labour ancestors hence a broader injustice on families and communities.³⁸ But, it should be noted that raising the victim and dependences means raising some environmental development which interns radiate to the donors. This summarizes the recycling of the incidence, if not might pose a problem on world economic order like the great depression of 1929.³⁹ Some suggestion has been proposed that focus on the “good enough “as sufficient effort and recognition to victim to leave them psychologically satisfied in turn rebuilding community and societal bonds, driven enslavement: linking past atrocities with contemporary victim populations, queen university Belfast school of law, research paper 2019-08, pages 1-3 by outcome procedural roles and the inclusibility of award concerned with the improving victims satisfaction with the march, with the state program by treating them fairly with much respect as such perceiving their impute valued. International law should have more hand in hand with custom laws which redress some glaring issue like that of slavery and slave trade during the global crises making it a complete sense of History of International Relations.⁴⁰ In supportive to this agenda Luke Belfast reiterate on this matter of internationalization.⁴¹

“Although morally repugnant, slavery was regulated under domestic law of the time, as well as the tentative ‘international ‘law of the time,’ the dominance of this understanding of the status of prohibition is apparent in a number of cases before the United States, Great Britain mixed commission involving the actions of British authorities who seized US ship involving in the slave trade and freed ‘slave ‘belonging to US nationals. United States had to determine whether slavery was contrary to the law of nation at the time of each incident in order to determine whether the State of Britain had committed acts of unlawful interference with the property of foreign national freeing the American “slave.” The commission found such unlawful interference in cases proceedings recognized prohibition, but later found no breach once the ‘slave trade ‘was recognized

³⁷ Luke Moffett and Katharine Schwarz, reparation for the transatlantic slave trade and historical.

³⁸ Ibid, pp. 3-4.

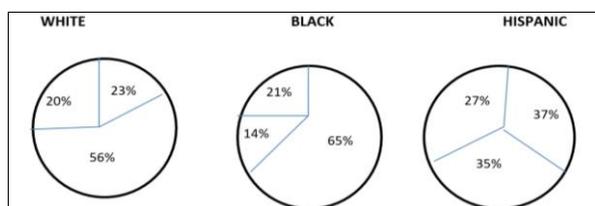
³⁹ Ibid.

⁴⁰ Ibid.

⁴¹ Ibid.

³⁶ Rhoda E. Howard –Hassman, should the USA offer reparation to Africa for the transatlantic slave trade ... p46.

as being prohibited by all civilized nation. Meaningly, the legal discourse, lead to legal construct mechanism as an apparatus ripe for legal application of reparation, redress all suffering damages which resulted to particular wrong doing. The causation claim requires responsible party or parties to applied sufficient legal solution, obtain result that can permit a rise to a legal cause hence rule geared towards foreseeable and proximate consequence in the case of the transatlantic slave trade. This should be scope, acknowledge and address by any proposed reparation programmed. This will also be accomplished with attribution of responsibility thus political justice discourse will led to a success in political result with appropriate solution which would become easily applied.⁴² Several lawsuits has been tabled by several author on reparation presenter facts such as Alex Guy, a digital officer on 28 September 2006, Anthony J Sebox in find law on 19 December 2006, Natasha koreki, Chicago sun-Times, Ashley M. Heher, Associated press on 26 September 2006 – 2 June 2005 respectively. Katie Benner, CNN/money -30 November 2004, sustain Ability 23 August 2005, Jon Robins, the lawyer (UK) 4 July 2004, Professor Margaret bed good 29 march 2004, Associate press, 29 march 2001. BBC descendant of slave programmed to issue Lioy el's. The judiciary was charge to examined matters related to the affaire of reparation which the case advocated for appeals still pending till dates. For the pursuit of happiness to all regardless of colour, opponent said, reparation is both impractical and unfair because no living American has owned slaves. White who fought against slave trade should not be taxed. In polling shows 59 percent of registered voters opposed and 58 percent of African Americans supportive. President Trump for his part said reparation are unrealistic and are probably not going to happen. This show proves of the fact that opinions differs as well as party system objective ideology matters, the Republican and Democrat. This is a prove that the white and black differs on object of reparation sharply on who to received, descendant of slave or who? Due to voters at the polls as explained by *Huffpose / YouGou poll* of US, sixty-nine percent (69%) of white oppose government cash payments to descendants, while 58 percent of blacks support the idea. Fifty-six (56) percent of whites also oppose forming a commission to study reparation, but 65 percent of blacks back the idea, while Hispanic carries thirty-five (35). Other percentages came from other groups and races. The question set for Yes or No was; should the US government make cash payment to descendants of slave?



Source: Author Diagrams derived from statistics

Fig 4: Yes, or No Vote for Reparation Execution in USA

With possesses progress, the black race has look at this being insulting as far as the care of reparation movement divisive and commanding damaging view of both races. There are no hardles if congress were to pass a reparation

⁴² Ibid, pp 9-13 (reparation could be political settlement).

program that offers economic benefits to African-Americans. The program will be bound to face legal challenges whether it could survive, would depend on how any reparation program is structured according to legal norms and experts.⁴³

During the first fiery debate that erupted at the first congressional hearing exploited whether the decendants of slaves should be compensated. Some opinions stay alongtime the issue that reparation would damage the relation between blacks and white while others said it was imperative to achieve justice. In the White House many democratic members hopefully book up the idea of reparations but the republican leader Mutch McConnell has made it clear that no reparation bill will pass as he is present in the White house and control the Senate.⁴⁴ The white house official representative judiciary subcommittee on the constitution, civil rights and civil liberties said that hearing on reparation issues would be examine under the legal framework of the transatlantic slave trade, its continuing impact on the commun and the path to restorative justice. However, since the exist bond of contension, law makers considered a bill proposed by texas democratic Sheila Jackson Lee to setup a commission to study the issues and questions that surround reparation for slavery. The following questions were deduced and accepted; should black Americans get slavery reparation? The US students who want to pay slavery descendants, the reparation debate is back.

Here some arguments against reparation was and surfaced in the hearing. An African-American writer and New York student advance argument during a hearing that, such restitution would insult many black Americans by putting a price on the suffering of their ancestors. He expounded still on the same logic of building the political coalition required to solve the problems facing black people today. Meanwhile, the second republican witness, who is an African-American former NFL player burgess owens also rejected the idea saying “what strangers did to other strangers 200 years ago has nothing to do with us because that has nothing to do with our DNA”. Furthermore, congressman in person of Mike Johnson, a Louisiana Republican, was booed as he spoke against the injustice of monetary reparations from current taxpayers for the sins of a small subset of American from many generations ago. This hearing heard from June 10, commemorates 19 June 1865 when slaves found in taxes finally learned they were free in a period, two-and-a-half year after president Abraham Lincoln’s emancipation proclamation on the other-hand, some points were raised in favour of reparation. Actor Danny Glover during the hearing told the panel that reparation would cure the damages inflicted by enslavement and forced racial exclusionary policies, thus a national reparations policy is a moral democratic and economic imperative as said Danny Glover. Also, economist Julianne Malveaux who emphasized that she wanted lawmakers to address structural inequalities affecting black americans. She further reiterated that, “when zipcode determines what kind of school that you go to, and what kind of food you eat, these are the vestiges of enslavement that a lot of people

⁴³ Ibid, p.9 (reparation and be went to close the gap between white-black wealth).

⁴⁴ BBC, should reparation heaving ignites fiery debate in congress, US and Canada, 19 June 2019 (should the US pay reparation).

don't want to deal with. Another personality, lawmakers also heard from writer Ta-Nehisi coates whose 15,000-word story for the Atlantic magazine in 2014, the case for reparations reignited the entire debate which the enslavement reignited the entire debate which the enslavement reignited for 250 years on these shores as it ended the country could have extended its hallowed principles of life, liberty and pursuit of happiness to all but America had other things in mind.⁴⁵

A democrat's conundrum, analysis Anthony Zurcher, north America reporter in June 2014, in a magazine with author Ta-Nehisi coates made what has been widely considered the most comprehensive case for reparations for black Americans. This issue is due as justice prevails, not only for enslavement but also discrimination and depredation, official and unwritten, the community had been subjected to in, in time after emancipation. Housing employment and education problems as stipulated deprived the blacks under the Jim Crow law will stage argument as on-going debate within the democratic presidential field and now the halls of congress over the way forward. Here, the democrats view the horrors of slavery and slave trade (enslavement) behaviors and has smouldered in America during the Era of president Trump. Democratic political leaders and lawmakers believe to and inclined to behave positively to political success.⁴⁶

The congress is question if reparation matters would be more than them to resolve. This is a debate since U S civil war hence bubbled up for the presidential 2021 election. Cory Booker, Kamala Harris, Beto O'Rourke and Bernie Sanders have said that as president proposed a commission to study the matter but opposed by the republican due to the fact that the republican has tried to deal with original sin of slavery by fighting a civil war, and by passing landmark civil rights legislation as they elected an African-American president Barack Obama. But this a matter of work in progress in the country, no one was responsible for that but a Cameroonian in us has been granted temporary residence by president Biden democratic government.⁴⁷ A Cameroonian woman Laura Taylor-Kale, has been appointed in an administrative position at the helm of another country. She has been appointed as an Assistant Secretary of Defence for Industrial Base Policy in Joe Biden Government. Reparation given to Blacks were not exclusive of those who came from the area in Africa Southern Cameroons and Eastern Nigeria. In 1989 John Conyers Jr. introduced legislation to create a commission to develop proposals for reparations, which he reintroduced each new Congress. After Conyers retired in 2017, Rep. Sheila Jackson Lee (D-Tex) took over sponsorship of the bill in congress, which he said it is a reckoning across the nation regarding restoring and repairing. Furthermore, the white House has been an important factor in understanding the impact of slavery.

⁴⁵ In October 2018, London University calls for 100 million dollars' slavery reparation, in 12 April 2019, George-town students approve slavery reparations fund. In June 2019, ancestors enslave mine and now we are friends.

⁴⁶ In August 2020 unemployment benefit expires under Trump.

⁴⁷ US 2020 election Biden beat Trump as running mate.



Source: Authors Research Picture

Fig 5: Laura Taylor-Kale (an assistant secretary of defence for industrial base policy)

The White House has been able to receive information with members of congress working with the language of H.R. 40. The first reparation given to the blacks came in January 1865, after Maj. William Tecumseh Sherman's march to the sea shortly before the end of the civil war. He met with 20 Black Ministers and asked in Savannah, Ga. and demanded that how maybe black could survive economically after more than 200 years of enslavement and brutality. The only solution for them was to have land and turn it by the labour of the woman and children and old men; and have something spare, responded the Rev. Garrison Frazier, 67, who had purchased his freedom along with his wife's, they said, we want to be placed on land until we are able to buy it make it our own. Four days after his meeting with the minister, he issued Special Field Order No. 15 seizing land along the coast from South Carolina to Florida, Sherman promised 40 acres and a mule for thousands of Black families, a move historians would later refer to as the first act of reparations for enslaved Black people though it was taken back on the 29 of May 1865 by President Andrew Johnson who issued an amnesty proclamation that gave the land back to the white Southerners who took a loyalty oath following a special field orders No. 15, reported by the national Archive but freed people with land title was exceptional. The Japanese-American citizens league signed the letter sent to Biden Wednesday, said there is significant support among the Japanese American community, redress happened for us close to 40 years ago Inoue said. It's as simple as passing a commission to research and investigate reparation. It has not happened at this point.⁴⁸ A coalition of dozens of human rights organisations and racial justice advocates sent a letter to the white House Wednesday demanding that President Biden issue an executive order to create a commission to study reparation for slavery. In April 2021, the White House judiciary committee voted to advance H.R. 40 for the first time since it was introduced in 1889, Last June, White House press secretary Jen Psaki said Biden supported a number of components of the bill. He of course, supports a study of reparations, Psaki said, and feels that would be the best next step which initially in 2019 then Senate Majority Leader Mitch McConnell (R-Ky.) told reporters he did not support reparations that has been for

⁴⁸ De Neen L. Brown, Racial justice coalition demands that Biden order study of reparations, In the Washington Post, Democracy Dies in Darkness, May 5, 2022 at 12.32 pm, Published, May 5, 2022 at 8.00 am EDT.

150 years ago, for whom none of us currently living are responsible, is a good idea. McConnell said, we tried to deal with our original sin of slavery by fighting a civil war, by passing landmark civil rights legislation. We elected an African American president. Laws made did not exclude the majority Black that left in their higher percentage Southern Cameroon and Eastern Nigeria.⁴⁹ Nkechi Taifa, director of the Reparation Education project, which signed Wednesday's letter, said the federal government is lagging behind state and local jurisdictions that are moving ahead with reparations. In 2019, the city council of Evanston, Ill, approved the first allocation of a reparation fund that would issue 400,000 dollars in housing assistance of people harmed by discriminatory housing practices in this period.



Source: Authors Courtesy picture

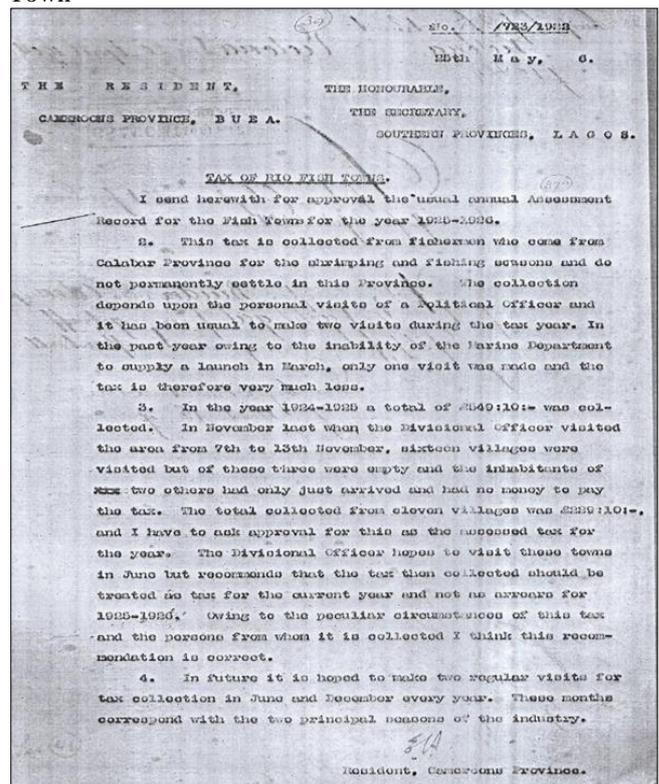
Fig 6: German Constructed Houses in Kumba

The next year, California became the first state to established a reparation task force. New York New Jersey, Detroit, providence, Asheville, N C, and Washington, Del, have also established commission to study reparation or introduced proposals.” We have a once in a lifetime opportunity said Taifa, “we are in control of the House, the Senate and the presidency. To let this opportunity, wash away would be unconscionable for future generations.”⁵⁰ The Germans, British and French open up plantations in Southern Cameroons and Nigeria. In later period they constructed houses like the Germans in Cameroon and the Southern Cameroons. These houses called Bongalos serve as distribution of benefits of the gains in America as slavery has been shifted into Africa like that of the Bight of Biafra and Gulf of Guinea.

The workers were taken from the coastal and the hinterlands of the Gulf. With the passing of time the plantation workers started paying taxes of different sorts such as Hut, Head, land and Jangali taxes to maintained the circularity of investment in the territories which will prevent stagnation of world economic systems and will enforced economic order.

It holds be noted that reparation benefitted even the donors because Goods produced went and came back in asserts and currency hence leading to the development of the areas. But what should be known here is the fact that discrimination of some parts of the Gulf has led to some parts left in the forest today and stagnant economic flows which has led to economic crises like the Great Depression that took place in America and affected the world in 1929. This area Southern Cameroon and around has been the hide out of Pirates, Bandits and Aggressors due to it Negligence of State Government thus missing investment potentials due to blockage or obstacles found in the normal economic flows. Most of those Germans left asserts are in the bushes dilapidating gradually into ruins and plantations facing a regressive agricultural trend. Cases of crime for slavery were judged within the territories and finds levied, and most of the farmers who inhabited the areas went into fishing which they pay taxes and these taxes in the areas were used to develop the region and could assist in the development of these territories on the opening of a deep-sea ports like that in Calabar, pending of refinery like that of Warri, Opening of Industries and large-scale industries.⁵¹

Document: Recommendation of Tax of Rio del Rey Fish Town



Source: South West provincial Archives- Buea, file N°723/1922, Residents of Cameroon province, 19-05-1922, fish Towns Assessment Report on by Mr. F-B. CARR, Acting Divisional officer dated 12th may 1922, pp.24,24(a) 1-7.

This mention will assist to provide income to workers which will intern give means of payment of taxes to the

⁵¹ South West provincial Archives- Buea, file N°723/1922, Residents of Cameroon province, 19-05-1922, fish Towns Assessment Report on by Mr. F-B. CARR, Acting Divisional officer dated 12th may 1922, pp.24, 24(a)1-7.

⁴⁹ Ibid.

⁵⁰ Ibid.

Government hence the circular economic system, must function, tabled out of that, the system is bound to fall or collapse, while contrary to this Government, Public and Private investment could be a wanton solution to this fact. This has been the case of the Germans where about 40 percent was applied with the payment of taxes, but today is below due to lack of development and abandonment of the economic circular trend or system of continuous rotation. Fishing today has been the area of income obtain as seen below.

Conclusion

To conclude, the history of abolition and reparation from the transatlantic slavery and slave trade, Donors of Reparation for the Transatlantic Slave Trade, and Discussion on The Atlantic Slave Trade Reparation Equal judgement, Development Cooperation were the main axis of this work. The official point put ahead prior to the Durban Conference which was the African Regional Preparatory Conference for the World Conference. This Conference affirmed that, slave trade is a unique tragedy in the history of humanity, particularly against Africans—a crime against humanity which is unparalleled.” It made an explicit connection between the slave trade and Africa’s current problems, the impact of the slave trade seen in colonialism and apartheid has as result in substantial and lasting economic, political and cultural damage to African peoples and are still present in the form of damage against Africans and people of African descent in the Diaspora. The Conference also noted that “other groups which were subject to other scourges and injustices have received repeated apologies from different countries as well as ample reparations, all African leaders supported this viewpoint, however. Just prior to the Durban Conference, the President of Senegal, Abdoulaye Wade, said that if reparations are paid for slavery, then he is liable to pay them, as his ancestors had owned thousands of slaves. He found the proposal for monetary compensation under the populist and rhetorical appeal of a call for reparations to Africa may lie an unwillingness to deal with far more complex issues of the real causes of that continent’s severe underdevelopment. Promotion of a bitter call for reparations is an easy way to deflect attention from internal African politics, and the many abuses of human rights by African dictators.⁵² The Nigerian Nobel-prize winning writer Wole Soyinka, for example, pointed out that M. K. O. Abiola, the founder of the reparations movement, had himself become a prisoner of the then dictator of Nigeria, Sani Abacha. “Abiola... is today himself enslaved by one of the new breed of slave dealers, who actually boasts of power over the most heavily populated, most talented slave market that the African world has ever known. This mockery of history is complete even down to the underground railroad on which hundreds travel every day, this author Soyinka included” (Soyinka 1999: 73). Moreover, Soyinka argued, reparations began at home: “Reparations, like charity, should begin at home, and the wealth of the Mobutus, the Babangidas, the Abachas ... should be utilized as down payment” whereas “Islam went further than others to encourage *emancipation* of slaves”, and also had several other customs which made it possible to integrate slaves into free society, for example by recognized alliances between free males and slave women

(Mazrui 2002: 41, emphasis in original). Ajayi also argues that the trans-Atlantic slave trade “bred racism that was never a part of the Muslim Arab world as Arabs enslaved both whites and blacks, preached the virtue of manumission, and opened the possibility for some fortunate black slaves to rise to high positions as scholars, or diplomats or successful generals”. Other commentators are not so between the two: “Islam... inaugurated the era of slave raids on the black continent for Arab slave markets... Even today, you will encounter ghettos in many Arab countries peopled entirely by descendants of those slaves... The Africa, on behalf of whom reparations are sought, is that Africa that was enslaved under the divine authority of the Islamic and Christian gods, their earthly plenipotentiaries, and commercial storm troopers... It simply seems to me rather presumptuous to offer absolution to the practitioner of a dehumanizing trade through an exercise in comparative degrees of abuse.”⁵³ Yet some thoughtful, scholarly Africans nevertheless argue for reparations from the West, on legal, moral and material grounds. Given the current worldwide interest in apologies and compensation for myriad past wrongs, it is unlikely that the rhetoric of the Durban Conference will disappear. One must ask, therefore, what the future of a movement for reparations to Africa is likely to be, once the three still active members of the GEP are no longer able to continue their work for reparations. There does not seem to be any active group willing and able to take on their labours. The African Union, successor to the Organization of African States, does not appear to have taken up the idea of reparations as a focus of its activities. Moreover, as Thompson himself noted, reparations is not an issue that is of concern for most ordinary Africans, who are concerned with more mundane matters of day-to-day survival. “There’s a vast majority, a large part... who feel that this is a matter of such a long time ago... that we should forget about it” The genesis and activities of the GEP may be remembered as a mere comment on Western-African relations, absent the organizational resources to enlarge upon their activities.⁵⁴ What shall be the impact of implementing reparation payment to Africans?

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