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Research Paper

Lessons from a Colonial and Post-Colonial Episode: Revisiting the Coffee Industry in Tubah Sub-Division, 1934–2010

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ABSTRACT: *It is sixty three years today since the former Southern Cameroons came out of the scum of colonialism by achieving independence through reunification. An appraisal of the tortuous process thus far has often focused on political issues while coffee farmers are left ajar. The paper revisits the dynamics of the coffee industry in Tubah sub-division from 1934 to 2010, analyzing the lessons of this colonial and post-colonial experience. Based on archival records, interviews, and secondary sources, the paper argues that the colonial era shaped the Tubah coffee industry and set a trajectory for its development in the post-independence period. However, fraught with a plethora of challenges during the post-independence period, including the neglect of the coffee farmers, decline in production and export, resulting in economic instability and poverty, the paper concludes that policy makers promote value addition, market access, and diversification to improve the coffee industry's sustainability and support smallholder farmers.*
KEYWORDS: *Lessons, Colonial and Post-colonial, Revisiting, Coffee Industry, Tubah.*

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I. INTRODUCTION

Cameroon's coffee economy has evolved over the last decades in a manner which may be qualified as erratic, disorderly and even contradictory. The relative supply scarcity of coffee in the mid1990, caused by the economic crisis and climatic conditions, was followed by a short period of moderately high prices that compensated for the losses incurred by the dismantling in 1989 of the International Coffee Agreement's quota system. However, this situation prompted for a surge in production that altered substantially the sustainable trend of the supply structure in Tubah and globally and was the cause of the worst coffee crisis ever seen in terms of growers' income in the area. Our focus is in understanding the global coffee phenomenon in Tubah sub-division which is a Sub-Sahara African territory situated in the West African territory of Cameroon. The sub-division is found in Mezam Division of the North West Region of Cameroon. Placed in the Central African sub region within Cameroon, it is situated between several sub divisions; Belo in Boyo division, Bafut, Santa and in Mezam Division, Balikumbat and Ndop Centre in Ngoketunjia division. Hemmed in between so many sub-divisions, implies it is having so many boundaries which is a likely source of conflict. Due to the fact that it is predominantly an agricultural economy the subsistence economy in the first half of the 20th century entered the international monetary chain through the cultivation and commercialization of arabica coffee. Coffee is the world's second most tradable commodity after oil. In fact, the lack of sustainable coffee production in most developing countries occasioned partly by a drop in earnings from these commodities, cooperative malpractices and the economic crisis in the 80s and 90s constitutes one of the most important causes for its unsustainable trends and of world poverty. This was clearly stated in November 2003 by the Deputy Secretary General of the United Nations in a statement to the General Assembly, when she pointed out that "the decline in prices for commodities such as coffee and their unsustainable supply trends, which now receives roughly a third of the prices that had prevailed in the mid-1990s, contributed to increased poverty and makes it more difficult to reach the millennium development goals" [1] and [2].

Most evidence shows that Cameroon's coffee produce is on a decline and this makes sustainable coffee production the serious topic of all stake holders. [3] reveal that, since the early 1900s, coffee producing areas such as the Americas, Africa, Asia and Oceania maintained some suitability for growing arabica coffee. They

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further denote that the overall influence of weather variations on coffee producing countries were predicted to be negative stating that, this could affect sustainable coffee production in the long run [3]. [4] have aptly articulated that this climatic variability has always been the main factor responsible for the reduction of coffee yields in the world and determines the future coffee production status in the coffee producer's countries. Positing further, [5] examines gender inequality in Uganda's coffee industry. The article's main question is whether gender equality could improve the sustainability of the coffee industry, and according to the examples provided in it, these factors are pertinent. However, these issues affecting sustainable coffee production have recently started to receive attention, and a number of organizations emerged to address these problems.

As has been seen from above, the world's coffee industry is rather old but raises an important point of its sustainability about how farmer illiteracy, price fluctuations, cooperative behaviours (appropriation of farmer surpluses) and the flaws of the economic crisis in the 1980s affected the possibility for coffee production becoming sustainable in the long run. From the historicist vein, this article argues that despite coffee standing tall as world's second most tradable commodity after oil, due to complexities in the production and supply chain of the industry, most of the farmers were excluded from the profits. Instead, a large portion of the revenue was secured by few cooperatives (corporations). This, plus the increasing competition from other sectors and farmers' vulnerability against global price fluctuations with the global economic crisis of the 1980s contributed in making the sector unsustainable.

II. BACKGROUND

A vivid look at the development literature of capitalist agriculture in Cameroon no doubt depicts that coffee cultivation had become one of the leading cash crops in the nation's agricultural theatres. Like other parts of the globe, Tubah became a pawn of European politics and ultimately of the conflicting designs of the British imperialists with the introduction of coffee culture following the advent of the legitimate trade. Britains's ambivalent conquests—oscillating between attempts to project outward its own ways of understanding the world and efforts to demarcate colonizer from colonized, civilized from primitive, core from periphery-made the space of British empire in Sub Sahara Africa into a terrain where coffee business was widespread in a match of "modernization" and "development". This provided perhaps the clearest example of what is sometimes called the inaugural of a "new technology," an era roughly beginning in 1934. The new era witnessed farm plots all over Sub Sahara Africa rapidly changed their seasonal tastes to reflect an inexorable spread of the coffee crop from Europe but with an increasing African personality.

Though the documentary record of coffee's (arabica) origins in the area is often maddeningly elusive, the crop has nonetheless been a versatile historical player that both shaped and took the shape of the African societies that cultivated it. A crop that monetized Africa's agriculture with the European currency system of exchange linked the once subsistence economy of Tubah into a cobweb of the international monetary economy through a network of cooperative societies. This was important because the developmental efforts in the coffee industry at the time enabled poor coffee farmers in the area to enjoy relatively high levels of revenues from its cultivation when prices scaled up [6]. More than 80% of the Tubah indigenes earned their living, either directly or indirectly from coffee. Men formed over 70% of the farming population and engaged mostly in activities like coffee harvesting, picking, drying and the inter-planting of food crops with coffee trees.

The importance of coffee to the economy of Tubah and the African mainland was recognized even before independence. The colonial strategy of development at the time revolved on two axes: to discourage industrialization and encourage an agricultural sector based on mono-cultural plantation economy [7]. After independence, the Cameroon Government continued to show a lot of concern to the development of the coffee sector in its five-year development plans. The first five-year development plan of 1961–1965, for example, was captioned "the farmer's year" and the second plan (1966–1970) was declared "the farmer's plan" [8]. Government's commitment to ensure the future of coffee development until the 1980s was consistent. The agricultural show schemes and best coffee farm competitions served as additional incentives to the Tubah farmers. All these investments in the rural economy produced far-reaching results in the domain of poverty reduction, employment as well as economic development in the area [6]. Paradoxically, the outbreak of the economic crisis by the 1980s and a resultant fall of the price of the commodity in the world market put an end to these incentives by government to the coffee farmers. The outcome was that, sky-rocketing hardship and misery occasioned by the lack of incentives and the appropriation of farmer surpluses and caused many to abandon the sector as production became unsustainable. This paper maintains that the sustainability of the coffee sector in terms of the number of cultivators is under threat. Below a certain available quantity, it becomes loss- making for farmers to operate in the sector. This area's coffee sector is very close to that threshold and increasing available quantities is mandatory. The motivation to embark on coffee economy was premised by a sequence of inter-locking factors.

III. THE FOUNDATION OF COFFEE BUSINESS IN TUBAH

Understanding the natural environment and contextualization of the Tubah vicinity is essential to understanding the local `coffee industry. A naturally occurring sub-division of the savanna belt, 2000 meters above sea level and rich in soils, it offered a favorable habitat for the growth of vegetation like bush grass [9]. Since the area is a part of the Cameroon Western highlands, as shown by a number of hills and valleys that were indicative of the experience of volcanic activities in the past, it provides the area with a rich and alluring geomorphologic scenery, where four main villages that all originated from the Tikar (to a group of migrants who left northern Nigeria and settled at Ngaoundere) and the Fulani (Mbororos) ethnic groups left their footprints. The prevalence of these geomorphologic features and their ethnic connections most likely caused the area's inhabitants to migrate constantly in two different migratory groups as a result of their quest for abundant and fertile land. The numerous geomorphologic features that gave rise to the European imperialists' brutal exploitation of the untapped natural resources of the indigenous community for commercial agriculture can be traced back to these endogenous activities and current exogenous processes, which are also responsible for many of the current exogenous processes. Due to the area's innately predominately subsistence-based agricultural economy, these indigenous farmers were inspired to cultivate and market arabica coffee in order to join the global financial system in the first half of the 20th century.

The spread of coffee culture in Tubah was a difficult effort facilitated by the British ambivalence toward the crop culture, which was greeted with explicit discouragement by the colonial administration out of concern that local cultivation without their support would impair the crop quality. Its overt discouragement aimed to stifle community initiative and promote lewd total dependence on the colonial authorities. [10] unanimity asserted the following in light of the phenomenon:

While it seems possible that the people in Bamenda might be able to grow Arabica coffee successfully, it is unlikely that they would be able to prepare it properly for the Agricultural Officer. It is our experience that the native farmer may be able to grow a permanent crop more or less successfully without European help and guidance but that he cannot do without that and guidance when it comes to preparing the crop for export [11].

While the aforementioned statements seem to indicate very clearly that the Europeans questioned the ability of the indigenous farmers to cultivate coffee, considering a critique of the Tubah economy, which has had agrarian roots from time immemorial, the ugliness of the Europeans' skepticism of the Africans' ability to successfully grow coffee prompts us to wonder whether the White colonizers' well-designed system of the global coffee trade was actually successful in achieving its goals. What's more, it could be argued that this misrepresentation of the indigenous African farmers' ability to successfully cultivate coffee nourished a lack of interest on the part of the European crop pioneers to teach the Africans the necessary skill to transform coffee into a finished consumable product. As a result, this further opened the door for the crop culture to wind up in the locality in the years ahead. The crop was nevertheless successfully introduced in Tubah by 1934. Jules Ferry, the then-prime minister of France, provided the finest extrapolation of the economic component acting as a catalyst for the spread of coffee in the region and other African hinterlands, stating that:

Colonial policy is the off spring of industrial policy… European consumption is saturated. It is necessary to raise new masses of consumers in other parts of the globe, else we shall put modern society into bankruptcy; Otto Von Bismarck, the then German chancellor said, 'colonies would mean the winning of new markets for German industry, the expansion of trade and a new field for German activity, civilization and capital [12].

In order to guarantee European hegemony over its production worldwide, the British with imperial deigns in Tubah and the Cameroons by the 1930s, fostered the cultivation of coffee against indigenous initiative. [9] have suggested that in order to understand the dynamics of the coffee economy in Tubah and around the world, colonial powers increased African coffee output in the 1930s as European nations tried to break Brazil's global monopoly on coffee. As a result of Europeans using tariffs to bar South American producers from European markets, African coffee production surged tenfold during the 1930s. Suifon adds that this measure was to beimpressed on the local Chiefs in order to overcome any obstacles and promote the quick growth of coffee culture in the former British Southern Cameroons [13]. By 1934, coffee culture came under the ambit of Tubah chiefs who became utilized as powerful and influential apparatus for coffee business. Alfred Achu Gay, according to Dominick Mundi, was responsible for its beginnings in the 1930s in the Bambui community of Tubah sub-division.

The desire to grow the coffee product was sparked by a halo of goals among them the quest for "cash money". Accordingly the unprecedentedly pursuit for cash through coffee business gained momentum when blight threatened the Kolanut, the most significant cash crop at the time before the advent of coffee in the locale which forced the indigenous farmers to go searching for alternative revenue streams to pay for the head tax, purchase European products, and support their children's education [14]. Land was the sole factor of production that appeared to be in plentiful supply. It was inconceivable that a potential farmer would encounter any obstacles in securing whatever family property was offered in his area of origin. Farmland was sufficiently ample to prevent a restriction on development in the colonial rule, despite the fact that there was little technological know-how with which to reclaim waterlogged or otherwise unsuitable land resources for the coffee farms. The fact that there was very little infrastructure because of the area's isolation from the rest of the world accounts for the availability of arable land in all of its vastness, which made it possible for coffee to be grown on a vast amount of it. So, the idea that land posed a barrier to farming was rejected. We dissent from that view and rather argue that the nascent colonial authorities to which the local Chiefs in Tubah subordinated, caused them to lose some degree of authority as they had become more or less European servants in the coffee trade at the same time wielding much authority over land matters as they were traditional rulers and had much say to this effect. At times dispensing land asserts as gifts to the predatory colonising Europeans.

Similarly, the undeniable participation of these African rulers in the colonial coffee trading system, which involved transferring land to the colonizers after receiving gifts from the imperialists, raises the important question of whether "Africans exploiting Africans" rather than just "Europeans exploiting Africans" was taking place in the global coffee trade because these indigenes African titled men were actively participating in the coffee theaters extorting money from their subjects. The indigenes African grower was meant to suffer the most, regardless of whether Africans or Europeans were involved in the control of the coffee industry. By the 1930s in Tubah, a tidal wave of coffee had taken over farm plots, directly in response to these changes as dictated by time and circumstances. Nonetheless, this precedence did not involve the effective participation of the indigenous women. The next section seeks to explore the economic position of Tubah women in the context of the development of the coffee industry.

IV. WOMEN'S ECONOMIC STATUS AND THEIR NON-PARTICIPATION IN THE COLONIAL COFFEE INDUSTRY

The conventional economic, political, and social systems of the former British Southern Cameroons under colonial administration underwent a significant transformation. Traditional subsistence economies were changed into ones that were financed or capitalist. Agriculture started to take on a new meaning for the people of the defunct British Southern Cameroons territory with Tubah area farmers directly implicated. It was no longer seen as a source of exclusive existence, but rather as a business opportunity. The commercialization of agriculture that gained momentum with the production of cash crops gradually supplanted subsistence crop cultivation. The indigenous women were displaced from the traditional agricultural sector when European plantation owners and their largely male labour force took control of it. During the colonial era, the former British Southern Cameroons territory to which Tubah was a sub set had a boom in the commercial trade of cash crops like cocoa, rubber, tea, and coffee.

A wide range of imported goods, including modern tools like bicycles, pumps, sewing machines, and ploughs, as well as all kinds of consumer goods, were brought into the Cameroon community as trade increased. They offered a straightforward but efficient way to invest in capital. Farmers in the British Southern Cameroons raised the yield of their cash crops in order to pay for these products. During this time, there was an enormous expansion in the cultivation and export of cash produce. It was an economic miracle, or "wirtschaftswunder," as the Germans put it.

Despite the fact that subsistence agriculture underwent certain changes during colonial times, it remained to coexist in Cameroon even though cash crop cultivation predominated the economy at the time. In many cases, this served the crucial purposes for the colonial capitalist economy. Women continued to supply food for the labor force in the cash crop economy and later for the employees in the light manufacturing and service sectors, which at the time were solely dominated by males. As a result, women in the cash crop economy served as both food suppliers and unpaid laborers [15]. With their offspring, they boosted the labor force. As producers of food, they kept the workforce alive. By managing village lands while many of their husbands and brothers left to work on European plantations, they also provided the only insurance option for displaced workers [16].

Women in the colonial era were frequently ignored and degraded despite playing a significant role in cropping. Males took over women's roles as primary producers, and with them their significant authority and autonomy. In terms of women's economic status in Tubah, this colonial legacy has mostly held true. For instance, plantation or commercial agriculture prospered during the British colonial regimes in Cameroon. According to [17], there were fifty-eight plantations in the Kamerun by the time German colonial rule ended there in 1915. The economic situation of women is still strongly affected by this colonial history. Plantation or commercial agriculture, therefore prospered[17]. This resulted in the eviction of numerous small farmers from their plots, including both men and women.

In general, things got skewed for women farmers. Due to the dominance of indigenous men over the limited tribal lands that were still unclaimed by Europeans and the prejudice of European specialists against women farmers in the Tubah area like most of their counterparts in the former British Southerns, subsistence farming became more difficult and less productive. This therefore prevented a great majority of them from working in cash crop agriculture. The majority of these women, who were living in rural areas at the time, however, continued to grow food crops. This altered the indigenous system of traditional labor division. It was now obvious that "colonial policy" encouraged cash crops, but sadly colonial administrators believed that only men should be involved in farming, women were not, for instance, trained to diversify their crops. They were also not included in the few training initiatives for cutting-edge farming machinery and technology operations. Males who were compelled to work on European plantations began to adopt intensive farming practices, such as plowing and irrigation. The responsibilities of subsistence farming were more compatible with childbearing and childrearing than these advancements, which needed strength and extended absences from home. A significant amount of the autonomy and power that women had previously enjoyed in the economic, political, and social arenas during pre-colonial times were now in usurpation by men in the primary production sector. During this time, the educational condition for indigenous in the former British Southern Cameroons in general and women from the Tubah vicinity in particular was dire. When it came to their hopes for a better life during colonial times, the majority of the indigenous people faced enormous difficulties due to the limited access that indigenous people had on schooling, namely, the scarcity of schools, and the subpar education that those few learning centers that were accessible offered. For women, the situation was by far worse. This was yet another relic of colonialism. The inferior socio-economic status of women during colonial times was also reflected in the inferior education offered to girls. Women's access to education was far more constrained than men's. For instance, the female population in the Cameroons was higher than the male population, according to the 1957 Census [18]. According to estimates, there were 51.4% more women than men (48.6). Yet, compared to men, women had a significantly lower literacy rate. The Ministry of Women's Affairs assessed it to be 25% for women and 72% for men [19].

Education was a necessary prerequisite for all other forms of economic and political participation in the British Southern Cameroons throughout the colonial period, especially during the latter half. For instance, because only men received training in the utilization of innovative agricultural methods and machinery, they—along with their white capitalist overlords—became the economic engines of the agricultural sector at the time. These women were denied the socio-economic prospects afforded to their male counterparts because of the latter's relative educational accomplishment since the indigenous woman's participation in education that was likened to the women of the Tubah area was, at best, minimal in comparison to that of the man in the former British Southern Cameroons. Women's chances of ever receiving an education were further hampered by Western bias against teaching women alongside the financial restraints that Tubah community parents faced since European colonialists first imposed taxes. The situation is described by a 65-year-old woman as follows: If parents with limited resources had to decide between sending their daughter or son to school, the son nearly always had the advantage. During this time, a lot of parents preferred to marry off their girls and utilize the bride price to send their sons to school [20].

In British colonial times in mainland Tubah, this was more common than uncommon. The colonial and some customary biases against Tubah area women combined to severely imperil women's educational possibilities. The rationale behind this was to preserve the colonial tradition of keeping women in their "rightful places," such as at home. If and when indigenous girls got the chance to attend school during the colonial era, and even to some extent today, they encountered another gender-related issue. They had a very unproductive and sexist school curriculum [21].

For girls, basic reading, religious instruction, and domestic science made up the bulk of the curriculum. The main goal of women's education was to create Black Victorian wives and mothers. Girls were trained to work in low-status, low-paying jobs like primary school teaching, midwifery, nursing, secretarial work, and other clerical positions. On the other side, men were learning the skills required in the colonial social, political, and economic systems for relatively high-paying, high-status occupations. Most of the training that women acquired only helped to socialize them into secondary, non-decision-making, and inferior positions in the socio-political and economic arenas, as well as into the degrading roles of spouses and mothers in the West [21]. In colonial and missionary establishments, Tubah area women were taught that their responsibilities in the "modern" colonial society were more "proper" than what was the case in the traditional African society [21].

The reality, nevertheless, was that the main cause of indigenous Tubah women losing a significant amount of power and respect was the modernisation of the country's society. The fact is that while men's education in the former British Southern Cameroons during the colonial era enabled them to continuously integrate into formal capitalist work relations and, in turn, somewhat bolster their socieconomic position, women's education consistently prevented them from integration into these structures and settled women's status down to a level below that of their male equivalents. The condition of the married, uneducated urban Tubah woman like in the Cameroons as a whole was and is perilous. Although being cut off from their farms, they still had to provide for the food and clothing of their families. Some of these women were compelled to return to their villages repeatedly to plant and harvest crops, but even so, they were unable to give their families a consistent supply of food. Urban farmers typically didn't have enough land to provide enough food for their families since their plots were too small. Of course, their husbands, whose salaries were unfortunately low, were frequently unwilling to lend their women money to start a small business. Some husbands would have to support their families in some way out of need. Their women, however, persisted in believing that they were the only ones in charge of providing for their children's needs. As a result, these ignorant wives and women frequently looked for a method to engage in petty commerce, which had now come to be the main source of revenue that was still available to them [22] and [23].

For uneducated urban wives of highly educated men, the situation was considerably malign. They frequently lacked the opportunity to engage in some kind of small-scale trading. These husbands frequently believed that identifying in the same line of trade with their own wives would diminish their own standing. These women as a result became fully reliant on their husbands for both their social needs and financial stability. It follows that the relatively "high" socio-economic standing that Tubah area women previously enjoyed before the days of coffee business (the 1930s), drastically decreased during colonial era. The institutional, technological, and cultural restrictions that were imposed on women at the time were indicative of this. Their engagement in the economic sector during the colonial or post- colonial era was negatively impacted by these restrictions (discriminatory laws towards women in productive education, to mention one). It was within this context of the colonial era that women in the Tubah area embraced coffee business but were constrained to fully participate in its cultivation, but the men only. Regardless of the economic position to which these local women were subverted, coffee business that was espoused in the 1930s took a sustained trajectory with cultivation. The subsequent section thus seeks to explore the dynamics trends of coffee cultivation as a predominantly male crop where the indigenous women were less involved.

V. EVOLUTIONARY PATTERNS OF COFFEE CULTIVATION IN TUBAH

The politics of colonialism and the shifting economic circumstances in the many African colonies were directly related to situation of coffee farming in the Tubah area. Exclusively, export crops like coffee was the emphasis. Because it infringed on the large-scale plantations controlled by Europeans, little attention was paid to or actively opposed the development of the indigenous food sector. The administration took a number of steps to encourage the establishment and growth of coffee farms in Tubah. The British colonial powers turned their attention to indigenous labour for coffee cultivation during the trusteeship period, which laid the groundwork for the rapid growth of exports like coffee [24]. Only a few stems of coffee were planted alongside tobacco, an old cash crop of the indigenes of the Bamenda Grassfields, when these people introduced it in Tubah. In other words, it was initially grown locally. Due to the early and extensive engagement of the Catholic clergy in its promotion, the cultivation of coffee was first mostly carried out by Catholic Christian nuclear families [14].

In the beginning, coffee plots in the Tubah area were near the compounds where hearth ashes and sweepings had fertilized the soil and shade-giving tree crops had provided shade. Fallow lands that needed little clearing and were close to settlements and feeder roads also became part of the coffee culture, though few people planted the crop on lineage lands that were remote from the main settlements and had recently been in cultivation. Casual paid labor first appeared on the scene about this time. After that, coffee cultivation spread to more and more pristine places that were farther from the main settlements [13]. They were rather sizable farms owned by traditional authority who had access to well-located fields and free labor, as well as by wealthy businesspeople, political figures, and salaried officials who could afford to hire seasonal laborers and hire vehicles [25]. When word of the crop's financial benefits spread throughout the area, many turned to start up modest coffee farm operations. At this time, the cultivation of arabica coffee in Kedjom Keku and Babanki Tungaw took the place of food crops, particularly cassava. [26] stated in an effort to historicalize the incident that: Colonial innovations also included the introduction of cash crops such as coffee, which changed the pattern of production from food crops to cash crop production. The immediate impact of this collision on the traditional economic food crop farming and colonial commercial interest on farmers is that the latter eclipsed the former.

When coffee was first introduced, it quickly overtook the conventional food crop system, so when food crop regimes changed, more area was set aside for coffee cultivation. In the early years (1930s), the initiative of the farmers was the main factor supporting the practice of coffee farming in the Tubah area. Rural farmers in Babanki Tungaw, Bambui, Bambili, and Kedjom Keku witnessed the varying seasons over time despite being schooled on the knowledge to do so. They were able to foresee the rainstorm and the arrival of the sun based on their findings. Hence, they established the beginning and conclusion of the planting seasons and reaped the fruits of their labor as needed. Although unlettered, the rural farmers of Babanki Tungaw, Bambui, Bambili and Kedjom Keku observed the changing seasons over the years. From their investigations, they could reasonably predict the pouring of the rains and the coming of sunshine. They thus determined the start and the end of the planting seasons and harvested the berries of their labour when it was the time to do so. The traditional coffee farmers in Tubah did learn via trial and error and were successful in resolving farm issues as they emerged, increasing yields from their labor before the days of agricultural schools and experimental stations. When their coffee crop did not do well, they had learnt to sometimes permit worn-out plots of land for a few years to boost their fertility before returning to cultivate them.

Although they did not intentionally apply manure on their fields, they did achieve some success in this area by planting weeds on the cleared farmland so that they could degrade and return minerals to the soil. They made sure to give each coffee tree the unique care it needed, such as cleaning the lowest part of the stems and pruning, and they stored some of their harvest (berries) as seed for a later season. In Tubah and nearly all of Southern Cameroons, John Ngu Foncha's contribution in 1961 was the final factor that aided in the expansion and spread of coffee farming. Among his suggestions was: The last factor which encouraged the expansion and further propagation of coffee cultivation in Tubah and virtually all of the Southern Cameroons came from John Ngu Foncha in 1961. He recommended that: Every single male is required to plant coffee trees, precisely like they do in French Cameroon. With their coffee plantations, the locals there are wealthy. If you are willing, we will give you seeds and instruct you on how to grow them. You will have a very good harvest before five years have passed, and it will bring you a great deal of money. The houses' grass roofs will next be removed, and corrugated iron sheets will be used to cover them. Every time one of your kids becomes sick, you'll have the cash to get them to the hospital, and they won't pass away. You will also be able to send all your children to school to have them educated [27].

Foncha uttered this statement during his tour of Bamenda in 1961 when he encouraged farmers on the benefits they were to reap as a result of their cultivation of arabica coffee. The Tubah coffee farmers gave their approval to this speech, which inspired them to increase their production during what would later become the vicinity's peak coffee season. People from the victorious party did actually arrive in 1961, as promised, bearing coffee plants from East Cameroon to distribute to the farmers after Cameroon's reunification [28]. The colonial agricultural policy and institutional framework remained largely in place during the post-independence era until 1972. With regard to the coffee industry, it involved transforming the Tubah coffee peasants through the gradual diffusion and adoption of innovations, and it only relied on a minimal amount of government intervention (research, extension, and inputs) to achieve changes in peasant behavior given their autonomy in making decisions. This approach was implicitly adopted in the first Five-year Development Plans of the country (1961-1965) and to some degree, in the second (1966-1970). By the Fourth Plan (1976-80), coffee cultivation in Tubah and in most African economies like Kenya, Ghana and Nigeria whose economies were/is predominantly agriculture began dwindling as foreign aid donors were no longer willing to fund for incentives in the coffee sector in the area and agriculture as a whole. Yet, Cameroon's attempt to establish a contemporary coffee industry through this type of intervention proved to be exceedingly expensive for the Tubah farmers and had only a minor effect on overall agricultural output. It was especially counterproductive for new institutions and structures to proliferate.

It was difficult to coordinate the work of the agencies because they were overseen by various government ministries. The poor performance of the interventionist strategy led to donor retreat and helped to awaken government doubts about the approach. This marked the beginning of gloomy days for coffee business in Tubah and the nation at large. The North West Regional Delegation of Agriculture in its 2003 report noted that coffee was for a long time the major cash earner for farmers in the Bamenda Division. More than 70% of the area's farmers relied heavily on income from coffee cultivation up to the early 1980s for their well-being. Also, the crop made a major contribution to the country's overall economy's foreign exchange revenues [29]. Although playing a crucial part in Cameroon's economic performance, Tubah coffee farmers were left on their own in the 1980s, and farm bonuses were eliminated as a result of their cooperatives' managerial issues and individual contributions to the economic crisis. After 1986, when living conditions took a sharp decline, the government decided it was necessary to conduct structural adjustment programs (SAPs), which were funded by foreign donors. The SAPs in agriculture underwent sector-specific policy reforms that included both privatization and liberalization.

These reforms focused on input, production, the transfer of technology and know-how, as well as sanitary and phyto sanitary control, through research and development, marketing, training, and information. They wanted to boost and diversify coffee exports and boost rural income. Liberalizing coffee marketing was one of the reforms that garnered the most attention. Its goals were to boost income in the rural area and promote and diversify coffee exports. Liberalizing the selling of coffee was one of the reforms that received the most attention. Following the closure of the Cameroon Agricultural Bank (*Crédit Agricole*) in 1997, only a small number of parastatals or private agro-industrial enterprises were able to provide loans for farm production, which meant that more significant changes would take place as a result of the liberalization of the coffee market. The official credit system was completely unavailable to smaller and more isolated farmers. High risk and a lack of available collateral hampered the development of financial intermediaries. So, for cultivation, these rural farmers had to rely on loans from family members and unofficial local lenders. There had been some microfinance available through donor-funded organizations, but it was sparsely distributed throughout the nation and occasionally lacked professionalism and trust. Moreover, there was no connection between these institutions and commercial banks.

The monetary challenges of these small farmers symbolized the pinnacle of the evolution of coffee in Tubah and fueled it eventual decline. As earlier noted, money earned from the sale of coffee unmistakably changed the mindset of these indigenous farmers, especially the male contigents who as the true proprietors of coffee plots and for cash incomes from the business embraced a lifestyle that was prone to drinking and inebriation. In view of the foregoing, they were frequently exposed to late-night activities, and some ended up in the gutters. For the importance of the coffee industry it was certain that it was to eventually alter the pattern of land tenure in Tubah and Cameroon in general. After the expansion of the global coffee market in 1962, Cameroon became a party to the International Coffee Accord. The agricultural industry in Cameroon was undergoing transformation at the same time, and the farmers in Tubah were in a mad-rush to increase their output of coffee and cash profits. In this vein, land that had previously not been competitively sought after became a valuable marketable commodity for its importance in coffee cultivation[30]. These factors, nonetheless, put together, raised the value of land. There was a great need for private land ownership as the cost of coffee increased in the 1960s and 1970s, resulting in skyrocketing prices per acre in the region [31]. The nature of the coffee crop indeed, as already cited, changed the local system of land tenure. Due to the perennial nature of the coffee crop, community ownership of the land in the locality gave way to individual ownership. The social obligation especially the financial demands of education, house construction and health in most families made it difficult to make both ends meet. As a result, the sale of land to meet up with these social obligations was provoked in part by export agriculture [20]. Farmers in the Tubah area held vast amounts of land. Cropping activities took place on almost all of the area. In Kedjom Keku, Bambui, Bambili, and Babanki Tungaw, customary land-use rights dominated the regulation of land tenure. Almost 55% of coffee producers in the Tubah vicinity typically farmed land that had been given to them by their parents or relatives. The terrain became too fragmented as a result for extensive coffee cultivation. The area's traditional village heads were significant players in land-ownership disputes and had the authority to distribute land that had been left fallow by its owners [32]. However, this mostly applied to land planted with annual crops. Land tenure for coffee was more stable. Several farmers saw coffee-growing land in the indigenous community to be a desirable asset. The poorest farmers in particular utilized coffee-covered land as collateral when taking out loans. A farmer in serious financial problems would normally be the last to sell such acreage under coffee. Food crops could always be grown on unused land, but for the Tubah farmer, coffee was a long-term investment. This section showed just how land had become more valuable as aresult of coffee production the locale.

However, Cameroon's unification in 1972 and the establishment of a new Ministry of Agriculture resulted in a significant alteration to the colonial institutional structure for the coffee industry, which had a negative impact on the indigenous Tubah farmers. The period of Cameroon's agricultural policy change in the coffee sector was the unitary period, which lasted from 1972 to 1982. The early 1970s saw a movement toward greater intervention in the coffee sector in Tubah, as well as in most regions surrounding Cameroon, with the direct involvement of government in tasks previously performed by the private sector, like the distribution of coffee inputs, which benefited the Tubah coffee farmers [33]. In contrast, the 1974 land use legislation gave the state possession of the property in Tubah instead of the traditional rulers [33].

In this context, coffee culture in the locality of Tubah adopted a cyclical pattern that rendered the crop enterprise unsustainable because the loss of land resulted in a decline in coffee cultivation. That was why, Tubah area coffee farmers came to believe that the absence of land tenure security for small farmers was a sure way for the industry to quickly become unsustainable and wane away [33]. Farmers did purchase land, and those who did so occasionally had a sales receipt that served as ownership documentation. However, the government did not recognize such land assets, and in cases of land confiscation for governmental development projects, farmers were typically not reimbursed unless they obtained a legitimate title deed. It has been stated that such land may be used to mortgage land holdings. Due to the high expense and difficulty of obtaining a title deed, many farmers did not have recognized paperwork for their land. The customary land-use right and land sales revenues were used to establish ownership in this case. Land devoted to coffee farming was small family farm plantations and the majority of farmers had different plots across the villages on average one hectare. In fact, there was increased indirect taxation of peasants Tubah coffee farmers through the Tubah Cooperative Produce Marketing Societies under the directives of the *Office National de Commercialisation de Produits de Base (ONCPB),* which had been created mainly for cocoa and coffee. The aforementioned cooperative boards in Tubah did not immediately pay their farmers for their coffee. Instead, during the rainy season when there was no coffee for sale, only three quarters of the money to be paid by these cooperatives was given to the farmers while the remaining twenty-five percent was held and handed to them as bonuses later. The farmers in Tubah, however, welcomed this with joy because it served as a type of incentive for them. Because of the reduction in income caused by the increase in taxes, the impoverished farmers received nothing in the way of "hard currency" from growing coffee. The fact that they spent a disproportionate amount of their coffee income on taxes led them to believe that the crop culture was not sustainable in the long run, which opened the door for future skepticism regarding the sustainable progress of their coffee enterprise in the long run. The commercialization of coffee in mainland Tubah was caused by financial constraints.

VI. FUNCTIONAL MECHANISM OF COFFEE MARKETIZATION IN TUBAH

In pursuance of the government's four guiding principles of social justice, independent thought, balanced growth, and liberalism, the government identified cooperative organizations as a means of achieving these objectives and accelerating the much-heralded Green Revolution. The government adopted specific actions in order to make the most of cooperatives as a tool for growth, employment, and poverty reduction. The marketing board underwent reform. According to the government's four guiding principles of social justice, independent initiative, balanced growth, and liberalism, the National Produce Marketing Board (NPMB), formerly known as the West Cameroon Marketing Board (WCMB), was established as a way to accomplish these goals and hasten the much-touted Green Revolution. Then later when the Produce Marketing Organizations that had previously served as dishonest middlemen were eliminated. They included Direct Supplies Ltd, Kamerun Mountain Company, Kilo Bross Ltd, West Cameroon Development Agency to name a few. This gave the NPMB a monopolistic hand when it came into being in 1978 following the administrative reorganization by the government that year because of the Marketing Board's actions in the North West Area between 1978 and 1987, which several authors envisaged as a source of cash (surplus) that could be used for development [34].They were established, according to [35], primarily to stabilize prices by paying producers less than market rates during periods of economic growth and keeping producer prices steady during years of low global market rates.

When Cameroon gained its independence in 1961, it adopted an interventionist strategy for development (Tambi 1984). Prices, the rate of exchange, and interest rates were all regulated; commerce was subject to quantitative limitations; and private-sector activity was under stringent control. Trade and private-sector activity was controlled. Government directly provided services like marketing, and in some cases, they were also producers.

The Bamenda Cooperative Association (BCA) decided to change its name to the North West Co-operative Association at an extra-ordinary meeting on March 29, 1978, when the government of the United Republic of Cameroon decided to implement a broad-based rural development program for the benefit of the farmers in the North West Region. By coincidence, the NPMB was established by the same government in 1978.

Later, it took over the marketing duties previously performed by the West Cameroon Marketing Board (WCMB) and the Southern Cameroon Marketing Board (SCMB) [36]. Farmers were given the chance to engage in the cash economy and provided outlets for their crops, with everyone being paid equally. regardless of where they are, they will pay the same price for the same thing. The North West Cooperative Association delegated authority to the Kedjom Keku, Babanki Tungaw, Bambui, and Bambili societies to purchase and process coffee on behalf of the National Product Marketing Board. The unions in Bamenda graded and packaged Tubah coffee before it was delivered to NPMB in Bamenda for shipment. The main responsibility for coordinating the different Tubah cooperatives was now handed to the NWCA Ltd. Through an agent, F S A Cavanagh of Lehavre, France, the NPMB obtained export quotas and exported primarily to EEC nations, the US, and a few other nations. It prevented price increases, restrictions, and significant price swings. The farmer had the option of selling his coffee in cherry form paid directly or continued waiting until his coffee was delivered to a locality with a coffee mill and hulled there, which was a condition common in cooperatives with limited marketing tonnage. The coffee was then moved to the marketing Board's stores after being cleaned and hulled. The NPMB exported the coffee it acquired from cooperatives to international markets. The farmers in Tubah experienced mixed results as a result of the implications of commercialization of coffee that were influenced by British policies.

VII. IMPLICATIONS OF COFFEE MARKETING BOARDS ON THE LOCAL INDUSTRY IN TUBAH

Many mitigating developments took place in Tubah with the coffee economy but was short lived as the level of development was mediocre [37]. Yet, the limited economic benefits from the crop culture inter-alia in the indigenous area included the development of cooperative movements that turned into market hubs. The Industrial Revolution saw a shift from subsistence to marketed agriculture, which gave rise to cooperatives, a global phenomenon represented by the International Cooperative Alliance (ICA). The main goal of the Tubah cooperatives was to fulfill certain economic functions that met the demands of these coffee producers collectively, functioning as duly appointed agents in a non-profit capacity on behalf of their members. As a result, the production of coffee led to the transformation of the Tubah area's economy from a once-traditional "laiser faire" economy to a strictly organized market one. Totomiantz viewed the cooperative movement as "the logical corollary of capitalism" because of the manner in which it assisted the Tubah farmers in surviving in a miniature community [38]. Indigenes of Tubah thought that the establishment of the cooperatives was a talisman that would give the dwarf a chance to win the conflict between more competitive giants. The marketing of coffee was entrusted in the hands of the National Produce Marketing Board through the Tubah Cooperative Produce Marketing Societies whose importance was illustrated by Olankanpo and Teriba who quantified Marketing Boards as government established monopolies entrusted with agricultural export and fixing of producer prices, exercising considerable fiscal and monetary policy [39]. The government's finances, farm income, the money supply, and the economy's overall growth rate all depended on their operating success. Frequently, this caused it to amass enormous surplus. They were the growers in Africa who founded them, according to their experiences.

Rising economic hardship made farmers' socioeconomic lifestyles difficult and widened poverty since payments for coffee farmer benefits were either late or nonexistent [40]. Hence, Tubah area coffee farmers like the rest of the country, to lose hope in the Tubah cooperatives. [41] claimed that the marketing boards had withheld 32% of producers' potential earnings. It is unnecessary to overstate the significance that the Cameroon government attached to the role of the marketing boards as a source of funding for development. The government discovered a surplus through the many Tubah cooperatives, and this was used to fuel economic growth. Obayan emphasized that few people would genuinely contest the government's obligation to find and use such surplus for investments that would benefit not only farmers but the entire community [42].

Lewis argued that a large portion of the excess from commodities handled only by larger public institutions (cooperatives) in the North West Province, particularly coffee, was maintained by the institutions for reinvestment rather than being given back to the farmer [43]. The export of agricultural products was previously demonstrated to be a significant source of foreign exchange income for these farmers, and the income from these exports to farmers served as one of the primary engines for the conversion of the rural sector from a barter economy to a monetized economy. Unfortunately, withholding surpluses for the Tubah coffee farmers under such conditions had disastrous effects on the industry and put it into a coma.

Positively, a stabilization fund operated by the NPMB utilized to pre-finance these cooperatives and keep a constant purchasing power the stabilization fund should be used when pricing. As a result, between the 1970s and the beginning of the 1980s, coffee production doubled. The majority of governmental intervention in the Tubah coffee sector was eliminated as a result of a radical transformation brought about by a structural adjustment program that was overseen by the IMF. The early 1990s economic crisis forced the government to implement highly strict controls as part of its attempt to realign the coffee industry. Government subsidies to coffee producers were substantially decreased, which suggests that the coffee farmers in Tubah had to purchase their agricultural inputs in the open market. Also, the devaluation of the FCFA had doubled import prices; the NPMB was closed implying the pre-financing activity to the Tubah cooperatives was no longer available. The devaluation of the FCFA had also doubled import costs, and the closure of the NPMB meant that pre-financing for the Tubah cooperatives was no longer possible. The Department of Cooperatives and Mutuality, whose role it was to oversee and monitor the operations of the Tubah cooperatives, was responsible for removing government control. The government made these decisions as a readjustment strategy, but the immediate repercussions were detrimental to the cooperatives and producers of Tubah coffee. Due to price increases brought on by the FCFA's devaluation, they were no longer able to purchase agricultural inputs [44]. As a result, the Tubah cooperatives went bankrupt because the coffee farms were poorly managed, resulting in low production and productivity, poor management, and improper use of finances. Due to this, farmers gave up on running their farms and switched to producing food crops without a stable and organized market. According to [8], the fall was caused by "significantly diminished government support," which brought about progressive changes and related issues for the Tubah coffee growers, including their inability to purchase farm inputs.

In addition, the coffee industry in this polity suffered from the 1986 economic crisis. Tubah area farmers no longer saw a rationale to continue coffee farming [45]. On the international market, the cost of coffee decreased. This had a negative impact on the ongoing production and purchase of various important cash crops in Cameroon, such as coffee, cocoa, and rubber. These indigenous farmers were demoralized by the coffee price failure. Farmers were forced to make some extreme decisions as a result of the economic crisis, some of which had far-reaching effects, further dampening hopes of revival. Many angrily cut down coffee plants in favour of fast- yielding food crops. Some who retained their farms had no other alternative.

The Tubah coffee sector was going through some difficult times at the time, and the government, which was also dealing with a crisis of its own, needed to step in quickly. State subsidies for important crops like coffee were abolished as part of the agriculture sector's restructuring. The state's management of the coffee trade, its marketing strategy, quality assurance, and pricing was suspended, as well as the distribution of fertilizers and insecticides to farmers. In order to facilitate the production and selling of cocoa and coffee, the NPMB was reorganized into the National Cocoa and Coffee Board (NCCB) with a reduced mandate [46].

Following the discontinuation of government subsidies in 1990, the liberalization of the coffee market and the devaluation of the CFA Francs have combined to force Tubah coffee farmers to incorporate their coffee farms into conventional family farms, resulting in a more class-intensive and casual coffee production [47]. Several coffee producers were compelled to abandon their farms or diversify as a result of the drop in coffee prices [48]. Surprisingly, in the name of liberalization, the farmers' control over the sector was abandoned. As nature would have it, this unleashed a wave of chaos and a continual inflow of impostors. The strong desire for money led to several unfavorable outcomes, including a decline in coffee's quantity and quality. Despite this, it appears that the situation might have been different if farmers had obtained professional advice [49].

Ignorance gave rise to the notion of razing coffee fields to plant food crops [50]. According to the general manager of the National Cocoa and Coffee Board (NCCB), the best way to develop other crops alongside coffee on the same plot of land is to use good agricultural techniques. Ignorance of the fact that coffee could be successfully cultivated alongside other shrubs and plant pushed Tubah area coffee farmers to cut down their coffee trees because at this point for their frustrations they considered the cultivation of the crop to be less profitable or as an occupation for the poor. The abandonment of farms, widespread loss of jobs, reduced fiscal revenue, knock-on effect on other economic sectors, reduced export volumes and earnings (Cameroon, Central African Republic, Cote d'Ivoire, El Salvador, Ethiopia and Nicaragua). This hypothetical situation in the Tubah polity was also reminiscent of what was happening in Cameroon, which had emerged as a significant exporter of arabica coffee to European markets. The crisis in the Cameroon coffee industry was also felt in Colombia, Costa Rica, Ecuador, Ethiopia, Papau, New Guinea, and Vietnam. Rural to urban migration, emigration, a decrease in funding for health and education, an increase in the number of households living below the poverty line, an increase in the incidence of malnutrition, and increased debt created an unsustainable environment for coffee growers, leaving them with no choice but to ignore the cooperatives. The question still remains: could the same budget not be used to fix the agricultural (coffee) sector with a realistic impact on farmer socio-economic wellbeing and the GDP while safeguarding the coffee sector's long-term viability, as opposed to governments spending enormous sums on ineffective city projects with no real limnkages for the rural farmer? While the answer to this question looms, the price of coffee surged locally and in the global stage between the early 1990s, 2000s and even the period 2010. Nonetheless, because the farmers was disgruntled with the challenges of the industry at home amidst the soaring prices, coffee production in Tubah and other growing Sub-Saharan African economies rather declined.

Sadly, in spite of these new rising price for coffee by the 2000s, more farmers instead had stopped growing coffee in favor of market gardening, which to them was more profitable and had higher market demand. In addition, they argued that vegetable crops grown through market gardening yielded for them a quick harvest and money as a result. So, as the price for coffee soared, more and more indigenous coffee farmers turned away from its cultivation. The rural farmers seemed to have lost fconfidence in the coffee sector. In Tubah, less than 10% of the population as a result was still engaged in the coffee industry as of the 2010 period. In order to put this scenario into perspective, [51] was right when he said that the "economy" is "what we jointly develop is what the economy produces". This assertion is entirely consistent with Tubah's coffee industry because the few bags they were able to produce perfectly captured the area's dire situation. As the coffee industry evolved, there were challenges and copping strategies put in place to ensure a vibrant sector for the colonial and post independent authorities and farmers alike.

CHALLENGES AND ADAPTION STRATEGIES OF THE COFFEE ECONOMY IN THE COLONIAL ERA

The colonial period in Tubah Subdivision, that witnessed diverse colonial administrations between 1889 and 1961, saw the development of a significant coffee sector that faced a range of challenges. These challenges included technical, economic, political, and social issues that required adaptation strategies to ensure the sustainability of the coffee sector. The paper in this sebsequrnt section examines the challenges faced by the coffee sector in the colonial period and the adaptation strategies that were implemented to overcome them.

Accordingly, one of the primary technical challenges faced by the coffee sector in Tubah was the lack of knowledge and expertise in coffee production. The indigenous farmers were not familiar with the cultivation practices required for high-quality coffee production. The colonial authorities responded by setting up experimental farms in the 1930s and 40s to teach farmers the best practices for coffee production [52]. These farms were also used to develop new varieties of coffee that were better adapted to local conditions.

Another significant challenge faced by the coffee sector in Tubah Subdivision was the lack of infrastructure. There were few roads to transport coffee to the markets, and the lack of processing facilities meant that the coffee was exported in raw form. These factors led to significant losses due to spoilage and damage during transit, as well as a loss of value due to the lack of processing [53]. To overcome these challenges, the colonial authorities constructed new roads and processing facilities, which helped to reduce losses and increase the value of the coffee produced.

There were also economic challenges faced by the coffee sector in the indigenous community that were significant. The global coffee prices were highly volatile, and this had a significant impact on the local economy. When coffee prices plummeted in the 1930s, many farmers were left in a state of poverty, and the area's economy suffered a significant setback [53]. To mitigate these economic challenges, the colonial authorities implemented policies that encouraged diversification in agriculture. Farmers were encouraged to grow the more of coffee crop alongside social life to increase their dependence on coffee as a single cash crop as a means to earn more cash money [53].

The political challenges faced by the coffee sector in Tubah Sub-division were significant and can not be undermined. European companies used their economic and political power to manipulate local prices to their advantage, while colonial authorities enforced policies that favored European interests at the expense of local farmers. This situation led to a widespread feeling of dissatisfaction and resentment among local farmers, who felt that they were being exploited and marginalized [54]. In response, local farmers organized themselves into cooperatives to negotiate better prices and more favorable policies.

Finally, the social challenges faced by the coffee sector in Tubah was that which saw the colonial authorities introducing forced labor policies that required farmers to work on colonial coffee plantations for a specified period. This policy led to significant tensions between the colonial authorities and local farmers and undermined the traditional labour practices and preferences for subsistence crop cultivation in the locality [54]. To address these social challenges, the colonial authorities introduced policies that aimed to improve the living conditions of farmers, including better access to healthcare, education, and other social services.

In a synopsis, it is apparent that the coffee sector faced a panoply of challenges during the colonial period, including technical, economic, political, and social issues. These challenges required adaptation strategies to ensure the sustainability of the coffee sector. The adaptation strategies implemented included the development of technical knowledge and expertise in coffee production, the construction of new infrastructure, diversification in agriculture, the formation of cooperatives, and policies aimed at improving the living conditions of farmers. These strategies helped to overcome the challenges faced by the coffee sector and ensured its sustainability. But the progress of the coffee sector in Tubah left much lessons to be learned and constitutes our next focus area.

VIII. LESSONS LEARNED FROM THE COFFEE SECTOR IN TUBAH

Between 1889 and 1961, Tubah Sub-division in the North west Region of Cameroon experienced a significant colonial coffee sector that had far-reaching effects on the local economy, politics, and social dynamics. The lessons learned from this period have been crucial in shaping the community's present state and future trajectory. This section therefore examines the lessons learned from the colonial coffee sector in Tubah Sub-division during the period under review. Firstly, it is important to note that the colonial coffee sector in Tubah Sub-division was characterized by a strong emphasis on monoculture production, where the vast majority of farmers were encouraged to cultivate only coffee at the expense of other crops. This practice led to a situation where farmers became heavily dependent on coffee as their primary source of income, and this had disastrous consequences when the global coffee prices plummeted in the 1930s [53]. As a result, many farmers were left in a state of poverty, and the area's economy suffered a significant setback. As more and more coffee was being cultivated by men in particular to meet up cash demands in taxes as coffee prices plummeted even so was the indigenous cropping system neglected.

Secondly, the colonial coffee sector in Tubah Sub-division was also characterized by a severe lack of investment in infrastructure, such as roads and processing facilities. This lack of investment made it difficult for farmers to transport their coffee beans to the market, resulting in significant losses due to spoilage and damage during transit. Moreover, the absence of processing facilities meant that most of the coffee produced in the vicinity was exported in raw form, leading to a significant loss of value [53].

Thirdly, the colonial coffee sector in Tubah Sub-division was characterized by the exploitation of farmers by colonial authorities and European companies. European companies used their economic and political power to manipulate local prices to their advantage, while colonial authorities enforced policies that favored European interests at the expense of local farmers. This situation led to a widespread feeling of dissatisfaction and resentment among local farmers, who felt that they were being exploited and marginalized [54].

Finally, the colonial coffee sector in the indigenous area had a significant impact on the locality's social dynamics, particularly in terms of labour relations. The colonial authorities introduced forced labour policies that required farmers to work on colonial coffee plantations for a specified period. This policy led to significant tensions between the colonial authorities and local farmers and undermined the traditional labour practices in the locale [54]. What generally emerges from this section is that, the colonial coffee sector in Tubah Subdivision between 1889 and 1961 had far-reaching effects on the area's economy, politics, and social dynamics. The lessons learned from this period have been crucial in shaping the region's present state and future trajectory.

These lessons include the dangers of monoculture production, the need for infrastructure investment, the dangers of exploitation by external forces, and the importance of respecting local labour practices.

IX. CONCLUSION

The critical lessons from the colonial and post-colonial episode of the coffee industry in Tubah Sub-Division between 1934-2010 are significant and have far-reaching implications The case of the coffee industry in Tubah Sub-Division, from 1934 to 2010, provides critical lessons about the effects of colonialism and post-colonialism on economic development. The paper has highlighted the exploitative practices of the colonial era, where local farmers were forced to grow and sell their coffee beans at low prices to European traders, leading to their economic disempowerment and dislocation from their indigenous agricultural sector. In the post-colonial era, government interventions aimed at revitalizing the industry were undermined by poor follow up mechanisms, mismanagement, economic crisis and lack of support for small-scale farmers. The result was a decline in the quality and quantity of coffee production abandonment of the coffee crop and a loss of income for many farmers. These lessons underscore the importance of promoting equitable economic development and supporting local industries in post-colonial societies. It is vital to recognize the legacy of colonialism and work towards redressing the historical injustices that continue to affect economic development in many parts of the world. Efforts to address these challenges should prioritize the interests of small-scale farmers and local communities, promoting sustainable and inclusive economic development. Governments and other stakeholders must ensure that policies and programs aimed at revitalizing industries, such as the coffee industry in Tubah Sub-Division, are implemented in a transparent, accountable, and participatory manner to benefit the local communities. It also highlights the importance of historical analysis in understanding current economic realities and the need to learn from past mistakes to avoid repeating them. In general, the critical lessons learned from the colonial and post-colonial episode of the coffee industry in Tubah Sub-Division serve as a valuable reminder of the importance of promoting inclusive economic growth, sustainable development, and social justice.

KEYWORDS: Colonial and Post-Colonial, Revisiting, Coffee Industry, Lessons, Tubah

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