

Afrikan Liberation Movements in The Maafa: A History of Victorious Consciousness

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Abstract

Liberation is a language for the oppressed. It is whispered within the prayers of the hopeless, sung inside the hymns of the voiceless, and remembered by the descendants of the forgotten. Afrikan liberation exists beyond oppression. Afrikan liberation, defined here, is the ability to define reality to achieve holism. To begin this journey, we must start with Afrikan history. History does not always give us answers. It reveals how our predecessors grappled with the same questions. What is the process of liberation? What is the function? What are its qualities? How do we classify the different manifestations? To determine the answer, we must investigate the problem. The answers to these inquiries are riddled in the histories of our Afrikan ancestors. To this end, contemporary scholars must examine the most potent manifestation of oppression in human history, the Great Maafa. In particular, the scope of this ongoing study encompasses Afrikan liberation movements across North America during the Plantation Era (1600-1865 CE). It should be noted that the objective is to center the cultural narratives of our Afrikan ancestors and to understand the lessons left by their legacy. This article will analyze three prominent Afrikan liberation movements: the Haitian Revolution, Nat Turner's Rebellion, and the Maroon Wars. To accomplish this task, we will explore the accelerants and retardants for these monumental historical events. Henceforth, this author endeavors to restore Ma'at by balancing the scales of history.

Keywords: Liberation Movements, Maroons, Reformation, Rebellion, Revolution, Plantation Era, Location

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Introduction

What is Afrikan liberation? Afrikan liberation is a call to action for social change. Afrikan liberation transcends oppression, existing before and after systems of domination. Before colonialism, slavery, and genocide, Afrikan people were free. Across the Afrikan diaspora, liberation movements have served as regenerative campaigns centered on social change. In the *Afrocentric Paradigm*, Nah Dove writes, “Thus, the struggle for survival, the resistance of Afrikan people to the inhumanity involved in the capturing, enslavement, and colonization process, has not only facilitated the humanization of western society but has provided the backbone of social change”². Indeed, the purpose of liberation is to change the nature of power. The system of racism that is called white supremacy depends upon the conservation of power. White supremacy is a patriarchal system that incarcerates its ideologues within a prison of social stratification. The ultimate objective of white supremacy is the domination of society in social, political, economic, and cultural spheres. This ideology seeks to maintain or establish systems of power that prioritize white people and marginalize or oppress non-white groups. To support social boundaries, this racialized system must establish a hierarchy predicated on a colorized caste. This racist structure masquerades as social

order. However, it fails to address one of the most intrinsic social requirements: liberation.

It should be noted that the term “liberation” is highly subjective as its meaning may differ from one society to the next. Across the Afrikan continent and diaspora there are various interpretations of liberation constructed by their respective communities. To define Afrikan liberation, we will accept the demarcation provided by the Afrikan philosopher Maduabuchi Dukor. According to his 2021 publication *African Freedom: The Freedom of Philosophy*, he posits,

There is African conception of freedom extant in the underlying principle of African political philosophy called communalism and in a popular conception of individual personal gods among the Africans. Analytically speaking therefore, African conception of freedom can be traced to a realm of ideas bordering on African communalistic ideology and her conception of personal god. African man is understood and explained in terms of his integration in a network of relationships in the society among the individuals and their relationship to the past, present and future generations.³

² Nah Dove, “Defining African Womanist Theory” In Mazama, A. (Ed.) *The Afrocentric Paradigm* (Africa World Press, 2003), 178. The Afrocentric paradigm, as articulated by Dr. Ama Mazama, Dr. Molefi Kete Asante, Dr. Nah Dove, and other scholars, is essential for understanding Afrikan liberation movements because it reorients the analysis of these movements from a Eurocentric framework to one that prioritizes Afrikan agency, culture, and worldview. Dr. Dove contributes that true liberation must begin with the reclamation of Afrikan ways of knowing and being, free from the distortions of Eurocentric thought.

³ Maduabuchi F Dukor, *African Freedom: The Freedom of Philosophy* (Malthouse Press Limited, 2021), 5. Maduabuchi F. Dukor’s work, *African Freedom: The Freedom of Philosophy*, is significant in understanding Afrikan liberation movements because it frames freedom not only as a political or economic struggle but also as a deeply philosophical and epistemological quest. Dukor’s analysis aligns with the Afrocentric paradigm by emphasizing the necessity of reclaiming Afrikan thought systems and worldviews as fundamental to true liberation.

Therefore, defining Afrikan liberation as a collective endeavor is essential. Like oppression, liberation seeks completion. In the Afrikan worldview, liberation is centered on our holistic engagement as a people. This notion is reflected in the Afrikan philosophy of Ubuntu, meaning “I am because we are.” To grasp this abstract concept, we must consider that liberation is only successful when it is shared. There is no victory in a system that is selective upon those who have access to power. Take for example, the famous quotation in Martin Luther King’s 1963 *Letter from a Birmingham Jail*, “Injustice anywhere is a threat to justice everywhere”.⁴ This collective mission is what connects different Afrikan movements across time and space. Although many movements are distinguished by their respective styles of liberation, they are connected by a unified objective: the advancement of Afrikan people.

To assess the phenomena of Afrikan liberation movements, this essay will apply various research methods derived from the *Afrocentric Paradigm*. This multidisciplinary text guides the development of Afrikan-centered theories and specifies the conduct of research. In Afrocentric methodology, the Afrikan is the subject of theoretical research that is used to examine and self-consciously study Afrikan culture in every sector of society.⁵ The concepts discussed in this essay correlate to Location Theory, Afrikana Critical Theory, and finally, the Three-Zone Theory. These complementary models seek to explain the sociocultural milieu of diasporic Afrikans within Westernized environments. Furthermore, this essay seeks

to clarify the ongoing dialectical relationship between Afrikan liberation movements and white supremacist institutions. It is important to restate that this study is culture-specific to Afrikan liberation movements in the Maafa and, therefore, is intentional in prioritizing Afrikan-centered scholars in the quest for actualizing our liberation.

Delimitation

Before we proceed, it is essential that we establish the parameters for this intellectual project. This article does not seek to define liberation in the context of individual freedoms, nor does it attempt to universalize this notion to cultures beyond the Afrikan worldview. Rather, the objective of this essay is to investigate liberation movements within the Afrikan diaspora to develop a comprehensive overview of our collective responses toward oppression. To accomplish this goal, it is imperative that we construct a typological assessment of the Afrikan liberation movements (ALM). Due to time-sensitive constraints, the scope of this study is limited to ALM in North and South America during the Plantation Era. These diasporic movements were selected due to the nature of their dislocation from the Afrikan continent and deleterious proximity to Western society, the headquarters of white supremacy. This period was chosen specifically to emphasize the courageous efforts of liberation movements that were organized during the height of our cultural domination by Western systems. These diasporic communities are exclusively situated within hostile environments. Despite these precarious conditions, the pursuit for

⁴ Martin Luther King, “Letter from a Birmingham Jail [King, Jr.],” Edited by Ali B. Ali-Dinar,

African Studies Center, 1963, 4.

⁵ Serie McDougal III, *Research Methods in Africana Studies* (Peter Lang Publishing Inc., 2014), 37.

McDougal III provides the methodological foundation necessary to study Afrikan liberation movements in a way that honors their agency, cultural roots, and historical continuity.

Afrikan liberation manifested into organized action. The goal of this study is to reveal how the indefatigable work of our ancestors continues even now. The intended audience for this proposal is the Afrikan intelligentsia, a collective of Afrikan academics armed with a cultural consciousness and charged by an ancestral charter to promote knowledge in the greater community. It is our academic obligation to counteract the harmful narratives contrived by the West, which depict our ancestors as passive, docile, and content. Whereas this racist mythology seeks to trivialize Afrikan suffering by obscuring the brutal reality of enslavement, it is through a critical analysis of history that we may accurately reclaim our agency. To begin this comprehensive process, we must consider that liberation exists on a continuum. Afrikan liberation movements are calibrated by their orientation to white supremacy. In other words, each movement may be identified by their different conceptions of oppression and of liberation.

Afrikan liberation movements exist in three classifications: reformation, rebellion, and revolution. This list is organized into chronological order from the least to most effective strategies for liberation. To reinforce this argument, we will adhere to Kwame Nkrumah's Three-Zone Theory by identifying each movement according to its ideological location. Essentially, these movements will be classified by whether they operate in enemy-held zones, contested zones, or liberated zones. It should be noted that the term "enemy" is used interchangeably with white supremacy as this oppressive force is a contemporary antagonist to the achievement

of liberation. For each respective classification we will also distinguish between the function and quality of them as an organized movement. The function of a movement is related to its intent: resist, retreat, overthrow, restructure, etc. The quality of a movement is related to its methods: political protests, armed struggle, guerrilla warfare, etc. However, if these classifications are so uniquely different, then one must wonder—other than target audience—what is a point of convergence? The theoretical framework that answers this inquiry is located in *The Afrocentric Paradigm*, in which Mazama posits, "The Afrocentric idea rests on the assertion of the primacy of the Afrikan experience for Afrikan people. Its aim is to give us our Afrikan, victorious consciousness back."⁶ This Afrocentric concept of victorious consciousness is a necessary component for the formation of all classifications of Afrikan liberation movements. In fact, it is the triumphant claim to victory that makes liberation a conceivable reality. Modupe explains that "Victorious consciousness begins at a level of Afrocentric consciousness appropriate to having achieved the knowledge and understanding that the Afrikan has won."⁷ In many ways, this internal conviction precedes all levels of the organization. In absentia, all ALM's would essentially be deemed suicidal endeavors. Fear of failure precludes any productive movement and paralyzes oppressed communities into submission. Armah addresses this when he writes, "A conquered population is easier to administer when it has no memory of ancestral achievement."⁸ To

⁶ Ama Mazama ed., *The Afrocentric Paradigm* (Africa World Press, 2003), 7. Dr. Mazama advances Afrocentricity by emphasizing its role as a decolonial methodology that centers Afrikan epistemology, history, and identity.

⁷ Danjuma Modupe, "The Afrocentric Philosophical Perspective" In Mazama, A. (Ed.) *The Afrocentric Paradigm* (Africa World Press, 2003), 70.

⁸ Ayi K. Armah, *Wat Nt Shemsw Myth, History, Philosophy, and Literature: The African Record* (Per

be effective at liberation, one must understand that success is not only possible, but it is certain. Furthermore, in our efforts to revitalize the Afrikan spirit it is necessary that we study the ways in which our ancestors were victorious in achieving liberation. This mandate of victory returns the locus of power back to the people to enact social change. With this consciousness, we may clarify that oppression is temporary, but liberation is guaranteed. As it once was, it again shall be.

Reformation

Where do we begin? We must begin this typological assessment with the most popular style of liberation, reform. The function of reformation movements is to restructure an oppressive force. Reformation movements represent a significant classification within liberation typology, as they focus on modifying social, political, and legal structures to promote equality, justice, and human dignity. It is important to note that these movements emerge in response to systemic oppression and discrimination, aiming to reform Western policies solely through strategies of moral reformation. The quality of these movements is revealed through political protests, labor strikes, legal action, religious rhetoric, voting campaigns, and more. The purpose of these reforms is to ameliorate pre-existing structures. To achieve this, these organizations utilize moral suasion, an ethical strategy of argumentation,

to influence public sentiments in favor of implementing social change. These external pressures are therefore intended to persuade the dominant power structure to appeal to the interests of the majority. According to Nkrumah, these types of liberation movements are contained within enemy-held zones. He writes, "A territory under enemy control therefore is governed against the interests of the majority. Such zones are economically, militarily, and politically alienated."⁹ It is due to this oppressive governance that reformation movements must strategically operate from a moral position to advocate for liberation. In other words, they must operate within the axiological parameters of the system to change the system.

The abolitionist movement fought for the emancipation of enslaved individuals, advocating for the moral and legal recognition of their humanity and the abolition of slavery. Stewart writes, "Their method was to touch the (presumably) guilty and therefore receptive consciences of slaveholders with appeals for 'immediate emancipation,' inspire masters voluntarily to release their slaves and thereby lead the nation into a redemptive new era of Christian reconciliation and moral harmony."¹⁰ By advocating for the freedom, rights, and dignity of Afrikan people, abolitionists challenged the racial hierarchies that underpinned slavery and laid the groundwork for future civil rights struggles. This

Ankh: The African Publishing Cooperative, 2018), 12. Armah highlights the role of storytelling, mythology, and Afrikan philosophical traditions in shaping Afrikan liberation movements. He contends that Western colonialism not only imposed political and economic domination but also sought to erase Afrikan intellectual traditions.

⁹ Kwame Nkrumah, *Handbook of Revolutionary Warfare* (Panaf Books, Ltd. 1968), 46. Nkrumah's legacy in guiding Ghana to independence in 1957

made the country the first sub-Saharan Afrikan nation to break free from colonial rule, serving as a catalyst for decolonization across the continent. In *Handbook of Revolutionary Warfare*, Nkrumah presents the Three-Zone Theory, which classifies Afrika into three strategic regions in the fight against imperialism.

¹⁰ James Brewer Stewart, *Abolitionist Politics and the Coming of the Civil War* (University of Massachusetts Press, 2008), 7.

transformative shift in social consciousness was integral to the reformation of Afrikan people's legal and social standing in the United States. Similarly, the Afrikan American free press emerged in the nineteenth century, as a means to confront narratives of white supremacy and give voice to the Afrikan people. In this regard, the mission of the Afrikan American free press directly intersected with the Abolitionist Movement. Early newspapers such as *The Freedom's Journal* (1827) and *The North Star* (1847), founded by influential figures like Samuel Cornish, John Russwurm, and Frederick Douglass, became vital tools for the abolitionist movement, advocating for the end of slavery and the equal treatment of Black Americans.¹¹ In the editorial comments for the premier issue of *The Freedom's Journal* it reads, "We wish to plead our own cause. Too long have others spoken for us. Too long has the public been deceived by misrepresentations, in things which concern us dearly."¹² This declaration announced the activation of the Afrikan voice and introduced the West to a new style of liberation: media. Through the procurement of independent news outlets, the Afrikan American free press was able to generate channels of communication for Afrikans and by Afrikans. The intersectionality between both abolitionist and the Afrikan American free press exemplifies how reformation efforts can serve as a powerful catalyst for social change. These movements reshaped the fabric of Western society by challenging oppressive systems while striving for justice and human rights within existing frameworks.

However, it should be noted there are limitations to this class of ALM. Reformation is not renegotiating the legitimacy of a racial

caste. It is simply relocating its center. The defining characteristic of reformation movements are their assimilatory approaches to white supremacy. In this sense, victory from oppression may only be achieved when the dominant power structure permits it. This cursory application of victorious consciousness lends itself to the acculturation of Western standards. These relatively small margins of victory are a consequence of their organizers' inability to define liberation beyond colonial conditioning. Hence, Afrikan reformation movements often define liberation according to one's proximity and/or equality with whiteness. In focusing on integration or accommodation within the existing system, they risk reinforcing the very ideologies of oppression they aim to challenge, rather than achieving a radical transformation of society. Reformation movements often inadvertently accept whiteness as the normative standard by framing their goals within the parameters of Western ideals and values. In striving for inclusion within existing societal structures, these movements frequently seek recognition and equality in a system that is fundamentally shaped by white supremacy. As a result, the notion of success is defined by the ability to meet the benchmarks set by a white-dominated society, such as economic prosperity, political participation, and cultural assimilation.

This reinforces the idea that white norms are the ultimate measure of worth and progress, rather than reimagining these standards.

¹¹ "The African American Odyssey: A Quest for Full Citizenship Free Blacks in the Antebellum Period," Library of Congress, archived February 9, 1998, 19. <https://www.loc.gov/exhibits/african-american-odyssey/free-blacks-in-the-antebellum-period.html>.

¹² "The African American Odyssey: A Quest for Full Citizenship Free Blacks in the Antebellum Period," 19.

Rebellion

Rebellion movements are the second classification of ALM, characterized by power struggles against oppressive systems through open rebellion, defiance, and acts of resistance. The function of rebellion movements is to directly oppose an oppressive force. These movements often involve marginalized or enslaved groups who actively resist subjugation, seeking freedom and autonomy through violent or non-violent means. It should be noted that the concept of nonviolent movements and self-defense initiatives is not framed here as mutually exclusive. This parochial dichotomy has interrupted social cohesion between Afrikan liberation movements across history. Instead, we refer to the contentions provided by the author, Charles E. Cobb Jr., who writes, “The dichotomy between violence and nonviolence so often imposed by historians and other analysts is not very helpful for understanding either the use of guns in black communities or contemporaneous movement discussion and debate about self-defense. The use of guns for self-defense was not the opposite of nonviolence as is commonly thought.”¹³ To this end, we may consider the complementarity between violent and nonviolent acts of resistance. It should be noted, in some cases, there were situations in which Afrikan people chose to use weapons to defend other members of the community who were engaged in the nonviolent struggle.¹⁴ Consequently, rebellion

movements may be identified by their direct opposition to oppressive structures either by a refusal of compliance or intent to revolt. The qualities of these movements are revealed by armed self-defense, retaliatory violence, guerilla warfare, non-cooperation, civil disobedience, and spontaneous rebellion.¹⁵ Like reformations, these rebellions are responsive to systemic oppression. However, unlike reformations these movements operate within contested zones. Nkrumah posits, “A zone under enemy control can at any time become a contested area if the revolutionary forces in activity there are either on the verge of armed struggle or have reached an advanced stage of revolutionary organization.”¹⁶ Indeed, the distinctive characteristic of rebellion movements is the antagonistic relationship between liberation and oppression. In this regard, these rebellion movements are uniquely situated at the precipice of victory. The Afrikan rebel identifies a threat and seeks to remove it.

Rebellion movements primarily address racial terrorism through the martial organization of a counteroffensive force. These mutinies gained popular support through the mobilization of local populations and were designed to protect Afrikan communities that were vulnerable to state-sponsored violence. Rebellion movements typically focused their counteroffensives on strategic targets and the apparatus supporting racial oppression, including the planter’s residence, military outposts, and the

¹³ Charles Cobb, *This Nonviolent Stuff’ll Get You Killed: How Guns Made the Civil Rights Movement Possible* (Basic Books, 2014), 10. In this text, Cobb proposes a symbiotic relationship between active and passive resistance.

¹⁴ Cobb, *This Nonviolent Stuff’ll Get You Killed*, 2.

¹⁵ Akinyele Umoja, *We Will Shoot Back: Armed Resistance in the Mississippi Freedom Movement*

(New York University Press, 2013), 7. A critical text that reshapes the conventional narrative of the Civil Rights Movement by highlighting the role of armed self-defense in Black liberation struggles.

¹⁶ Nkrumah, *Handbook of Revolutionary Warfare*, 46.

economic infrastructure sustaining the Western regime. Gabriel Prosser's Virginia rebellion of 1800, for example, was one of the most important rebellion movements in North American history. Although this ALM was prematurely aborted, it remains notable due to its strategic organization, enormous recruitment; and subsequent political impact. Mullin writes, "In its tactical dimensions his rebellion was a coup that would hopefully inspire an insurrection: a small guerrilla force of about two hundred men would enter Richmond at night, thoroughly terrorize the city by burning its warehouse district and (initially) killing indiscriminately, capturing stores of arms, and taking the governor as hostage."¹⁷ At the advent of the nineteenth century, this rebellion had a substantial impact on the presupposed security of the plantocracy. As a result, the Virginia Assembly and other state legislatures enacted harsh laws to restrict the movements of enslaved Afrikans.¹⁸ Naturally, these legal restraints incentivized greater participation in the cause of insurrection. Although he did not see success, Gabriel's martyrdom would inspire future liberation movements to take up the torch of rebellion.

Historian Herbert Apthekar has estimated that between 1619 and 1865, more than 250 rebellions by slaves and indentured servants occurred in the United States. Among the most widely known are those of Denmark Vesey, a South Carolina freedman who planned a slave rebellion in 1822, and Nat Turner, who led a slave rebellion in Virginia in 1831. Although these revolts failed to gain freedom for Blacks, they helped

germinate a tradition of organized resistance that was the taproot of the modern freedom struggle.¹⁹

This tradition of resistance, shaped by both failure and persistence, laid the groundwork for subsequent Afrikan liberation movements. These movements adopted tactics of armed struggle, sabotage, and insurgency to confront colonial systems, ensuring that the legacy of resistance to racial terrorism continued to influence the fight for independence and equality across the diaspora. The examples of Vesey and Turner reflect a broader pattern of rebellion that underscored the refusal of Afrikan people to accept subjugation and their enduring fight to reclaim dignity and self-determination. These resistance movements demonstrate the resilience of oppressed populations and their commitment to challenging and dismantling systems of exploitation and oppression, making them integral to the broader struggle for liberation.

The limitation of rebellion movements is identified by its inextricable engagement with white supremacy. These movements, even in their radical opposition, frequently operate within the confines of a racial system that defines their resistance. Their goals, though focused on liberation and justice, are often framed in relation to the same social and political paradigms that uphold white dominance. This limitation is evident in the tendency to focus on challenging the existing power structure rather than envisaging an entirely new order. To this extent, these rebellion movements have become more closely related to anti-

¹⁷ Gerald Mullin, *Flight and Rebellion: Slave Resistance in Eighteenth-Century Virginia* (Oxford University Press, 1972), 150. In this text, Mullin provides a microhistorical analysis of how enslaved people resisted oppression through flight, organized revolts, and the creation of autonomous spaces.

¹⁸ Mullin, *Flight and Rebellion*, 152.

¹⁹ Cobb, *This Nonviolent Stuff'll Get You Killed*, 37. This quote is significant because it reveals the scale, consistency, and strategic organization of Afrikan resistance in the United States, demonstrating that rebellion was not an anomaly but a continuous and deliberate feature of Afrikan Liberation Movements (ALM).

oppression movements than liberation movements. Armah writes,

A liberation struggle is not simply a struggle against an oppressive force. For, in the happy event of an oppressed people defeating their oppressor, the victorious liberators would necessarily be faced with a challenge as daunting and certainly more durable than the relatively short struggle for basic freedom. From fighting against a negative force, they would begin the long-range journey of exploring positive processes.²⁰

To this end, these movements often grapple with a limited conception of post-conflict reconstruction, as they tend to focus on immediate resistance without fully developing long-term, comprehensive plans for rebuilding communities and systems that would guarantee true racial and economic equity. As a result, the focus on combating white supremacy sometimes overshadows the deeper questions of how to create a new, just societal framework in the aftermath of conflict.

Revolution

Revolutionary movements represent the final classification of liberation movements, aiming to depose entrenched, oppressive systems and replace them with more just and equitable structures. Unlike reform or resistance movements, revolutions seek to radically dismantle and replace

political, social, and economic systems that perpetuate inequality and exploitation. The function of revolution movements is to transcend oppressive structures. This concept should not be mistaken with resistance movements, as revolutions are not limited to their continued engagement with white supremacy. Eddins offers, “I propose that an alternative definition of modern revolution could be: mass collective actions that undermine, transform and reverse conditions of concentrated power and widespread powerlessness.”²¹ Revolutionary movements are both responsive to oppressive structures and proactive in establishing social order. The destination for revolutionary movements lies in an organized mass party. (b) A puppet regime was overthrown by a people's movement (Zanzibar, Congo-Brazzaville, Egypt). (c) A social revolution is taking place to consolidate political independence.”²² This author would contribute that, in the case of success, it is the responsibility of that revolutionary movement to organize a formula for distributing power among the populace. There must be an organized campaign to deconstruct the dominant power structure and reinstall a new structure that is committed to social change. The qualities that support this revolutionary endeavor are revealed in organization-building, negotiation tactics, mixed warfare, cultural preparation, and more. This criterion is essential as we evaluate examples of Afrikan revolution movements within the diaspora.

A notable example is the Haitian Revolution (1791–1804), where enslaved Afrikans in the French colony of Saint-Domingue revolted against colonial rule and

²⁰ Armah, *Wat Nt Shemsw Myth, History, Philosophy, and Literature*, 47.

²¹ Crystal Eddins, *Rituals, Runaways, and the Haitian Revolution: Collective Action in the African Diaspora* (Cambridge University Press, 2022), 15.

²² Nkrumah, *Handbook of Revolutionary Warfare*, 43-44.

slavery, ultimately establishing the first independent black republic.²³ This revolution not only dismantled the colonial and slave systems but also redefined the global order by challenging European imperialism and white supremacy. Eddins describes, “Thus, in its success, the Haitian Revolution de-commodified humans and their labor, abolished racial barriers to political participation, retreated from the global capitalist order, and symbolically restored land to original inhabitants.”²⁴ The matter of this movement’s success bears contextual relevance to the inspiration it likely produced among other Afrikan movements across the diaspora. Furthermore, the impact of this historical movement is unparalleled due to its invaluable contribution to the development of victorious consciousness. The Haitian Revolution proved to the world, and more specifically Afrikan people, that, against all odds, Afrikan people were capable of winning.

Many intellectuals consider the Afrikan revolt in 1791 on the island of Ayiti was the most spectacular of the Afrikan revolts and wars that emerged in the Western Hemisphere. Predated by years of attacks by enslaved Afrikans and free Afrikan Maroons (Maroons) on European-controlled plantations, the 1791 revolt represented Afrikan warfare’s culmination. Afrikan warfare against foreign imposition is a necessary act that Afrikan people have initiated since ancient times.²⁵

In the Afrocentric perspective, these concerted efforts to pursue liberation across the diaspora are not isolated events but rather are indicative of a collective and interrelated struggle. Indeed, the parallels between the Haitian revolutionary movement and the Maroon revolutionary movement reveal that, although scattered by time and space, these ALMs were still connected in spirit. The Maroon Wars in Jamaica (17th–18th cent.) were a series of conflicts waged between runaway enslaved Africans, known as Maroons, and British colonial forces. over 180 years.²⁶ On many occasions, the Maroons successfully established autonomous communities and fought to overthrow the colonial and slaveholding structures that sought to recapture them. The First Maroon War (1728–1739) culminated in a peace treaty that granted the Maroons land, self-governance, and freedom, acknowledging their autonomy as a rebellious yet organized force.²⁷ Eddins speculates, “Marronnage, in many ways, was about enslaved people reclaiming possession of themselves and other intangible and tangible resources that enslavers stole from them. Colonial society aimed to nullify enslaved Africans’ identities and sever ties to their cultural heritages.”²⁸ The Maroon revolution not only disrupted the plantation economy but also contributed to the wider narrative of autonomous zones movements across the Caribbean. Their ability to isolate and sustain an independent existence made them key players in Jamaica's revolutionary

²³ Carolyn E Fick, “The Haitian Revolution and the Limits of Freedom: Defining Citizenship in the Revolutionary Era,” *Social History* 32, no. 4 (2007): 4, doi:10.1080/03071020701616696.

²⁴ Crystal Eddins, *Rituals, Runaways, and the Haitian Revolution: Collective Action in the African Diaspora* (Cambridge University Press, 2022), 15.

²⁵ Kimoni Ya Ajani, “The Converging Streams of Afrikan War and Resistance in the Afrikan World,”

Journal of Black Studies, no. 7 (2022): 22, <https://doi-org.libproxy.temple.edu/10.1177/00219347221090196>.

²⁶ Ajani, “The Converging Streams of Afrikan War and Resistance,” 22.

²⁷ 305.

²⁸ Eddins, *Rituals, Runaways, and the Haitian Revolution*, 183.

history, embodying a broader objective beyond the limitations of oppression. The defining characteristic of marronnage was the uniquely restorative aspect it placed upon African identity. The Haitian Revolution and the Maroon Wars in Jamaica exemplify how revolutionary movements, driven by the desire for freedom and self-determination, aim to completely overthrow oppressive regimes and create new social and political realities for marginalized populations.

Conclusion

Afrikan liberation is a call for the end of oppression and a profound quest for collective freedom that transcends individual or temporary forms of domination. Rooted in Afrikan communalism, the liberation movement seeks to restore a holistic existence where every individual's freedom is interwoven with the community's well-being. This vision is grounded in Ubuntu's values and the Afrikan interconnectedness philosophy, emphasizing that true freedom is only realized when all share it. While the struggle against white supremacy seeks to maintain a rigid power structure, Afrikan liberation challenges these boundaries, striving for a more equitable and just world where Afrikan people and all oppressed groups can reclaim their humanity and agency. The enduring relevance of these movements lies in their shared mission to advance the Afrikan people's collective freedom and dignity across time and space.

This study aimed to delineate from the active-passive model of resistance and classify the interconnected framework for Afrikan liberation movements. Additionally, this essay is intended to locate these movements within their historical context from the perspective of an Afrocentrist. For too long, we have misunderstood the spectrum of revolutionary activity that has been done in the service of Afrikan liberation. This study concludes that although these

respective classifications employed different tactics, they fought for a common purpose—liberation. Thus, the struggle for Afrikan liberation is both a historical legacy and an ongoing commitment, demanding that we continue the fight for true freedom and dignity.

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