



WORKS

There remained, however, one class of their communities who did not fit into that category: those Africans who did not flee, but were forced by maroon raiders to leave the plantations. They did not enjoy a say in their communities' affairs until they had proven themselves.

But as a general rule, individuals and small groups would flee the plantations to join the Maroons, and on occasions large conspiracies were organized that saw the enslaved workers preparing the ground work for maroon guerrillas to raid plantations and liberate scores at a time.

This example exhibits decisions arrived at by truly democratic means, and then carried out in a centralized manner, all done by otherwise decentralized groups. Long before our later Bolsheviks!

Over a 150 year period, the various Maroon communities of Suriname would wage a guerrilla war with the Dutch and English slavers to remain free. Today in Suriname their direct descendants still occupy the areas their ancestors fought on, and most of them have never suffered under slavery – even before the U.S. signed its own Declaration of Independence in 1776.

Even as this is written they remain autonomous from the government of Suriname – which gained its independence from the Netherlands – whose Dutch ancestors we're discussing in 1975. In fact, the descendents of the early Maroons were again forced to fight another guerilla war against the newly-independent government in 1980: a successful effort on the part of the Maroons to maintain their autonomy and control over the lands they've historically occupied.

Their decentralized methods had their drawbacks. Their enemies in the imperialist camp were able to manipulate various Maroon communities into signing 'treaties' that gave those communities their freedom from enslavement and land to use – in exchange for them cooperating in the hunting down and capturing of other fugitives. By doing that, the enslavers could avoid the all but useless wars designed to capture or kill the skillful Maroon guerrillas, and everyone on the Maroon communities fell in that category: at the drop of a hat, the women and children in those communities could pack their belongings and escape to pre-arranged and built-up alternative settlements, while the men (and some women) busied themselves in fighting rear guard actions against the pursuing colonial soldiers.

It turns out, however, that although the treaties did solve some of the imperialist's problems, the Suriname Maroons never really fulfilled their obligations to help the imperialists hunt and capture other Maroons. A narrative of the Dutch forces'

