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Tracing the Threads: The Nomadic and Transatlantic Experiences of Enslaved Africans

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Abstract: The Purpose of this research is to reflect upon the lived experiences of African nomad who, after being enslaved, were transported to the Americas. This work delves in to the past for many reasons: to enlighten the readers, to learn about those who are gone, to appreciate sacrifices their contribution global history. I tried to present the events that take us the people's private lives and experiences of African Nomads were omitted in many national discourses. The Families of colonised Africans still live in some parts of Africa, the United States and West Indies. There were also descendants who are unaware of these enslaved Ancestors. Their arrival in Americas has been lost, erased or altered. I endeavour to provide readers with the knowledge of a history. During their sojourn in Americas, both the enslaved living the Atlantic and those in the Pacific rationed, hid and subtly shared fragments of west and east Africa and Moorish genealogies. The transatlantic slave trade created the African diaspora, which influenced the cultural and socioeconomic landscapes of places throughout the world. This article investigates the multifaceted experiences of enslaved Africans, following their journeys from their homelands to the Americas and beyond, and examines the long-term impact on both the African continent and diaspora populations.

Keywords: National Discourses, Moorish Genealogies, Diaspora, Nomadic, Transatlantic

Introduction

A collection of tales and experiences spanning several continents is the African diaspora. Scholarly interest has focused on this group because of a variety of factors, including the slave trade and the numerous travels made by African descendants. The many communities that make up the diaspora and their important contribution to the modern development of the world have been the subject of numerous published works. The African diaspora has a lasting impact on the political, social, and cultural environments of both the home country and the host nation, as evidenced by the extensive research being done on its many facets. Its influence extends well beyond historical accounts. Investigating the peripatetic and transoceanic existences of Africans held in slavery. We uncover astonishing ties that continue to have an impact on modern societies.



We uncover amazing ties that continue to have an impact on modern societies. The African diasporas changed the narratives of identity rooted in culture reinforcing the significance of global heritage. The diaspora's narratives are complicated and profoundly associated with modern society. Academicians and philosophers are still reimagining about the subjugated African who transported with their legacy and entitled as a Nomadic and fixed with the identity of transatlantic migrations. The connections across faith, culture, economy, and politics in the African diaspora provide a comprehensive view into the resilience and adaptation of a people who, although being scattered, have survived across history. The African diaspora comprises over 150 million black people all through the Americas, including the Caribbean, North America, and Europe. A diaspora kicked off by enslavement, but kept going by migration across the Atlantic and maintaining cultural and political connections with Africa (2018)

Background & Significance

“The long history of the African diaspora is a multidimensional tapestry woven with strands of expulsion, resilience, and maintaining culture”. [4] Scholars have unravelled the complex narratives of enslaved Africans through a nomadic and transatlantic perspective, shedding light on their significant impact on the modern world” [2] [3] (The African Diaspora: A History Through Culture, 2010). The transatlantic slave trade, a terrible chapter in human history, ripped millions of Africans from their native countries and carried them to the coasts of the so-called "New World." (Lacy, 2018) (Bertocchi 2016) However, these people were not blank slates once they arrived; they brought their rich cultural traditions, cerebral and religious praxis, and a strong longing for independence. (Lacy, 2018) A Black Atlantic world were introduced with the combination of colonial discoveries, hypocrisy and economic exploitation with their own lived experiences and religious practice where they have to form a third society to exercise forced culture with own identity. Therefore, It left an indelible mark on their identity and lead their lifespan in diaspora world to quest for his own identity. And it exists in modern world too in forms of historical realities, economic development as diasporic impact extended to its ancient borders. It was not the end of the generations as another influx of African migrants arrived in the United States. Wave of nationalism and professionalism reaches in New York and Paris was enough to show African's multifaceted role in shaping the modern world. The spirit of African diaspora has



played a significant role in global environment, affecting political culture and touched to its climax in both home and host nations. However, reformation of political agencies and its impact on social, political and economic life of Africans has thoroughly changed the dynamics of their life.

Nomadic Communities in Africa

This nomadic in existence, which was marked by the breakdown of social and domestic associations, the loss of ethnic and geographic stability, and the implementation of new economic and rule systems, brought the slaves enormous suffering. Furthermore, to their transatlantic journeys, many Africans who were sold into slavery had to undergo additional uprooting and relocation inside the Americas after being bought, sold, and moved to other plantations, towns, and territories. The enslaved people's lived experiences and identities were profoundly impacted by the harsh realities of slavery and their nomadic lifestyle, as they struggled to maintain a sense of self and community in the face of constant change. The migratory lives of Africans held in slavery and the long-lasting repercussions of the transatlantic slave trade are still felt today. "New Global Passages of migrants of African descent arrived in the USA from the regions that had hosted the previous out-of-Africa coerced diasporas, i. e., the Caribbean, Latin America, Africa, and Europe" occurred in the late 20th and early 21st centuries. People of African descent are still moving around, reflecting the long-lasting effects of previous forced migrations as people and communities struggle with issues of identity, belonging, and displacement.

Cultural Practices and Traditions

Africa's culture has long been deeply rooted in nomadic communities. Many Africans' rich cultural heritage and customs were intrinsically linked to their nomadic experience traveling across the transatlantic slave trade routes (Captives and voyagers: black migrants across the eighteenth-century British Atlantic world, 2009). Asimeng-Boahene and Baffoe (2013). Examining the tragic tale of the *Zong*, a slave ship that operated under a false name, has become necessary in order to analyse how the slave trade affected abolitionist ideology as well as the evolving transatlantic trade codes and structures. These Africans did not arrive in the so-called New World as blank slates, even though they were forced to travel across the Middle Passage (Lacy, 2018). Instead, they brought with them a rich fabric of religious and philosophical practice that



had long shaped their conception of embodiment and their pursuit of freedom (Lacy, 2018). Cultural reflection including clothing, drums and sculptures that works as an essential representation and helping African immigrants to reflect their own identities in the diasporic environment and also shows a connection between ancestral dynasty.

Background and History of the Transatlantic Slave Trade

Several political, social, and economic elements converged to form a complex and diverse system known as the transatlantic slave trade spanning several centuries. The Portuguese founded trading posts along the coast of West Africa in the fifteenth century, which is when the transatlantic slave trade first began. (M'Baye, 2006) The lucrative market that was created by the need for labour in the Americas and the affordable price of African slaves fuelled the expansion of the trade. "Over the course of several centuries, the transatlantic slave trade forced an estimated 12 million Africans to migrate to the Americas (Bertocchi, 2016). Beyond the appalling conditions of the Middle Passage, this mass displacement had far-reaching long-term effects on the social and economic fabric of African and diasporic communities". Millions more Africans were enslaved throughout the continent, causing severe casualties as well as upheaval in institutions and national communities.

According to Manning (1990), "the mortality of captives in Africa, therefore, included not only losses among those headed for export at the Atlantic coast but the additional losses among those destined for export to the Orient and among those captured and transported to serve African masters." (Freund and others, 1982) The large-scale forced migration and high death rates had a significant impact on the demographic and economic development of the impacted regions of Africa. (Freund and others, 1982). Furthermore, as "African slave-exporting regions, their economies long geared to the production of a commodity for an outside market, put their now devalued slaves to work within the continent to meet the newly" demands of the West, the end of the transatlantic slave trade did not bring about true freedom (Freund et al., 1982).



Economic & Social Impact of Transatlantic Slave Trade

The transatlantic slave trade had an extensive and enduring impact on the economic and social development of Africa. Support for exploitative nature of the trade affected to the modes of production such as loss of labour and colonial powers had swayed away from their roots and transport to a new land. Their own people have degraded the social and institutional effects of the slave trade due to the various voices and expressions from the African political and religious elites. The Europeans, however, took advantage from the Atlantic trade not only to get raw resources that flourished to their Industrial area, worked as a detrimental force to African community. Therefore, Socio-political practices and economic stability of the continent have been completely impacted by the transatlantic slave trade as it was considering the turning point in the history of the African diaspora and resulted in unrest situation of African political and religious leaders who are responsible for enslavement of their own people. The Atlantic trade has its own history and played a significant role in Industrial revolution against colonial powers.

Resistance and Resilience

The story of the African diaspora, which resulted from the horrific transatlantic slave trade, is one of extreme toughest phase for the entire community as the atrocities of enslavement dynamics constantly impacting the lives of the Africans who were not only forced to travel across the ocean with baggage but also compelled to live their life with a new purpose and that was decided by colonial powers. The ramification of this forced migration is reached at full swing and touched to social, economic sphere and resistance against of adaptations. Throughout the British Atlantic World in the eighteenth century has voiced in favour for freedom and focused on the emergence of liberating theologies where subjugated forces of African diaspora were resilient against of extreme hard times considering the fact that their social practices have been suddenly changed due to the atrocities of enslavement.

The Liberated African Diaspora

Beyond the horrors of enslavement, the nineteenth century also witnessed the emergence of a distinct group of Africans - those liberated from slave ships(Silva et al., 2014). This "Liberated African diaspora"



represents a unique facet of the broader African diaspora, with Africans recaptured from illegal slave vessels finding themselves in societies on both sides of the Atlantic (Silva et al., 2014). While the fates of these receptive varied, with many still being co-opted into the wage economy, communities in Freetown and its hinterland offered a more promising vision of self-determination and freedom.

The African diaspora, born of unimaginable trauma, has nevertheless yielded a legacy of persistence and ingenuity. Tracing the complex paths of enslaved and liberated Africans reveals the myriad ways in which this global dispersal has transformed societies and cultures, both in Africa and the Americas (Silva et al., 2014) (Freund et al., 1982) (Captives and voyagers: black migrants across the eighteenth-century British Atlantic world, 2009) (Bertocchi, 2016).

Forms of Resistance

More than eleven million souls arrived thus on the Atlantic's western shores, at the cost of the lives of millions more, where most worked, lived and died, and their progeny too, as chattels within the pervasive systems of black slavery established throughout the Americas by European nations and peoples. The slave trade, of course, accounted for by far the largest movement of black [End Page 145] people and bondage in perpetuity was the lot of the vast majority, but some slaves did secure their freedom, and a few even crossed the ocean back to Africa. Byrd selects one of the most significant of routes of the British slave trade, from the Bight of Biafra to Jamaica, to illustrate the experiences of enslaved African captives, while his depiction of free black voyagers follows them from London and Nova Scotia to Sierra Leone, and although acknowledging profound disparities in the scale This article uses the extensive documentation of Africans liberated from slave vessels to explore issues of identity and freedom in the nineteenth-century Atlantic world. It tracks the size, origin, and movement of the Liberated African diaspora, offers a preliminary analysis of the 'disposal' of African receptive in societies on both sides of the Atlantic, and assesses the opportunities Liberate.

Cultural Retention and Adaptation Across the African Diaspora

Such historic residuals provided strong foundations for durability, belonging, and culture as opposed to remaining solely metaphorical. African religious traditions, including Christians, Jews, Islam, and native



belief systems, were rich in diversity and served as a source of support and resistance against the colonial forces who aimed to deprive the people of their dignity. Through the brutality of the slave trade, the "black Atlantic world" brought the continent to the Caribbean; similarly, it fostered new cultural ties and avenues for artistic expression (Captives and voyagers: black migrants all through the eighteenth-century British Atlantic globe, 2009) (Lacy, 2018). Africans living overseas sought ways to preserve and modify their cultural customs while being marginalized and uprooted, creating syncretic belief systems that combined the old with the new (Lacy, 2018).

But there were difficulties in the method involving cultural assimilation and preservation. African cultural expression was frequently intended to be suppressed or distorted by the "colonial inventions, discrimination, and economics" that established the black Atlantic continent. But, Africans who had been enslaved and freed were resilient and resourceful, and they managed to come up with innovative ways to maintain and develop their cultural customs. *Modernism Reflections on Faiths in Africa and the African Diaspora*'s writers observe that a sign of the lasting strength of cultural retention is the "longevity and malleability of religions throughout the African continent and diaspora" (Manigault, 2017). Africans in the diaspora were able to "characterize the people they are, whoever they were, and who their hope to be" because to the upholding of words, creativity, music, and other traditions of culture. Asimeng-Boahene and Baffoe (2013) They retained "retentions of cultural attachments to the original homelands" through the cultural items they carried and the roles and titles they embarked on (Baffoe & Asimeng-Boahene, 2013). As a means for Africans to prevail over the upheavals of the Middle Passage's events and the continuous difficulties of life in the Americas, a process of cultural preservation and adaptation was crucial for the development of diasporic identities.

Key findings and insights

The research focus is on the transatlantic and migratory experiences of Africans where they led a life of slavery and their ramifications for new culture and identity shaped a protest not only this but also the impact of multiculturalism is also visible on African dynasty. It is been observed through the profound sources of cultural preservation, we may get an apparent picture of African dynasty and their fluid nature



behind the acceptance for African multiculturalism along with their spiritual practices. The researchers argue that the rich, complex tapestry of religious practices and their legacy have been greatly impacted by imperial powers or still preserved. However, it is fact that Africans were enslaved and free as depiction of their diasporic life considered as a dynamic melting pot for cultural fusions, where they face cultural decay and destruction and assess new culture with new identity. According to (Baffoe & Asimeng-Boahene,2013) Africans “Characterised who they are, who they were and who they hope to become” they brought with them their artifacts, bag and baggage across the Middle Passage which distinguish them from colonial practices and depict a story about diasporic experience.

African diaspora shaped as immigrant community depicting innovation and cultural consistency, highlighting analysis of the transatlantic and nomadic experience of Africans introduced as “Slavery. It is believed that longevity and malleability played a crucial role in vitality of these cultural forms that exist, adapt and survive under colonial umbrella.

Implications for contemporary understanding

We can challenge narratives that portray the African diaspora as a site of cultural loss and disintegration by focusing on the tenacity and inventiveness of enslaved and freed Africans. Instead, we see the diaspora as a place where African traditions were actively transformed and reinvented to meet the demands of new environments (Akyeampong, 2000; Baffoe & Asimeng-Boahene, 2013; Lacy, 2018) and a crucible for dynamic cultural synthesis (Akyeampong, 2000). Cultural artifacts , practices and identities were only evidence of their existence as Africans and diasporic experience make them curious to know that “who they are, and who they hope to become”. The Diasporic cultural foreground of Africa considered adapted its roots and practices with the enslavement of Africans and transatlantic slave trade and their subsequent life in America. Therefore, the concept of diasporic personalities considered a pot for dynamic social adaptations where African cultural practices were not trying to preserve but at least sustain the little effect of their past practices boiling with new colonial culture and moulded the actual shapes into diasporic shapes. At the time of their transportation from Africa to Middle passages they brought with them their roots and identity with them which they have to dissolve with new culture and its practices and dealt with ruptures of forced migration and



ongoing difficulties of living in the America, resulting a force to accept new culture in form of hybridity where Africans were trying hard to retain their own culture and simultaneously, cannot ignore imperial powers force to adapt according to them and gave birth to a new diasporic identities.

Conclusion

The resilience and adaptability of African cultures have become foremost aspect for their survival in complex hybrid situation and thereafter, exist in adverse situation where survival possible only with acceptance of new colonial cultural practices. Therefore African traditions were not only preserved but also mould in a way of colonial practices and emerges as diasporic experience refers to diasporic identities.

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