



## MORE THAN SLAVES: BLACK FOUNDERS, BENJAMIN BANNEKER, AND CRITICAL INTELLECTUAL AGENCY

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*challenge social examinations educators' curricular and educational ways to deal with Black Americans amid the provincial time frame by giving a heuristics and dialect to investigate the voices of Black Americans in U.S.*

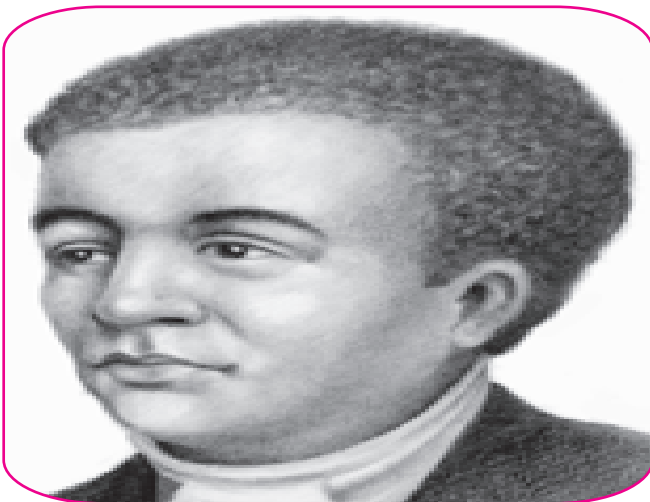
### ABSTRACT

Utilizing the philosophical focal points of revisionist metaphysics and the governmental issues of personhood, this paper investigates the thought of Black Founders of the United States. I present the idea basic scholarly office to contend that Black Founders conveyed remarkable commitments to the American experience. Their endeavors were twofold. In the first place, Black Founders set up partitioned Black foundations that would move toward becoming staples in Black people group after liberation. Second, Black Founders tested the assumed libertarian convictions of White Founders through media outlets. To show, I concentrate on one Black Founder, Benjamin Banneker and his letter to Thomas Jefferson to delineate how Black Founders logically reacted and tested White Founders biased convictions about Blackness. This paper tries to

**KEYWORDS:** Black founders, Founding fathers, Black history, Benjamin Banneker, Thomas Jefferson, revisionist ontology.

### INTRODUCTION

What has been lost in the Founders' story in the official social examinations educational modules is the acknowledgment and commitments of Black Americans and other people who the opportunity archives did not recognize. (For this paper, the term official social investigations educational modules incorporates the formal educational modules spoke to through reading material, educational modules materials, state and national norms, and other formalized chronicled stories. See Apple (2000) for extra data.) The official social investigations educational programs does not illustrate Black Americans and groups that tested the Founders' assumed libertarian thoughts. At the point when Black Americans amid the frontier time frame are perceived in social examinations educational modules, they are comprehended as slaves with constrained organization (Journell, 2008; King, 2014). In the event that Black American office (the cognizant endeavors to battle against persecution) is drawn nearer in the educational programs, these renderings Social Studies Research and Practice [www.socstrp.org](http://www.socstrp.org) Volume 9 Number 3 89 Winter 2014 are constrained to stories of slave escapes and revolts. To be clear, resistance as runaways and uprisings are imperative authentic minutes to comprehend



Black Americans' want for opportunity and to reduce the mainstream talk of the great ace and upbeat and meek slave accounts (Elson, 1964; Phillips, 1916). These specific accounts, nonetheless, don't convey the totality of Black Americans' activities in communicating their dismay with subservience and the scholarly systems that helped them accumulate flexibility.

Whenever understudies and instructors open rudimentary and optional United States history reading material and turn the pages to segments itemizing the establishing of the United States of America, they are probably going to be besieged with pictures and messages of awesome American legends and moving residents who trusted they had the basic privileges of "life, freedom, and the quest for bliss" (Declaration of Independence, 1776, para. 2). At the front line of these renderings, stand the Founding Fathers, a gathering of well off, advantaged, arrive owning (and here and there slave owning) White men, who set the structure for the flexibility reports (Bernstein, 2009), the Declaration of Independence and the Constitution. The awards of authentic figures, for example, George Washington, Thomas Jefferson, James Madison, Benjamin Franklin, John Adams, Alexander Hamilton, and John Jay are frequently observed as without any defects according to the course reading educational programs and are praised as the sole Founders of the United States of America (Morris, 1973). Numerous residents today hold an uncommon place in their souls for the Founders and their law based beliefs.

What has been lost in the official social investigations educational programs is a talk on Black Founders, those African American ladies and men who mentally tested thoughts put forward by White Founders (King and Womac, 2014). All through the mid-eighteenth to mid-nineteenth hundreds of years, Black Founders set up Black organizations, served in the military, created Maroons settlements, and utilized media to transparently test and scrutinize the down to earth thoughts of majority rule government. The way things are, there is not a top to bottom talk in the social investigations research and practice about Black Founders and their scholarly endeavors toward country building. The motivation behind this paper, along these lines, is to give social examinations instructors a heuristic to see how Black Founders not just added to U.S. majority rule government yet in addition how they tested mentally White Founders' erroneous thoughts regarding Blackness. Black Founders outlined what I term basic scholarly organization. Such organization investigates the philosophical and useful ways to deal with how Black Americans reacted to racialization and the restricted citizenship openings in the United States. Black Founders comprehended that a substantial larger part, if not all, of the White Founders accepted or assented to the racial speculations of the time. I utilize the hypothetical system of Revisionist Ontology (Mills, 1998) with an extraordinary accentuation on the imperviousness to sub-personhood to depict Black Founders' technique to exhibit an option point of view of Blackness. Their strategy for the acknowledgment of full personhood status, or citizenship, was to challenge and to revoke White Founders' upsetting racial thoughts.

### **Instructional Suggestions For Teaching Black Founders :-**

Social examinations instructors can create lessons utilizing three essential sources: Notes of Virginia, Banneker's letter to Jefferson, and Jefferson's reaction in recorded request exercises. Authentic request is a fitting instructional apparatus that can help understudies in their revelation of Black humankind. These essential sources can be analyzed utilizing the revisionist metaphysics system of authentic considering. An instructor can investigate these ideas by helping understudies basically look at, research, and watch how humankind is built in different eras and settings. Uncommon consideration ought to be set on how ethical quality, the epistemic, and the physical are characterized in different settings. Other striking Black Founders (see Appendix A) can likewise be utilized as models of the Black American people group's office in creating separate foundations, battling for broadened popular government and opportunity for the race, and reclassifying Blackness. Giving the typology of the revisionist cosmology structure for chronicled thinking considers a more nuanced way to deal with recorded request that focuses on race, class, and sexual orientation as a vital dynamic in authentic considering.

### Identifying the Somatic :-

In the principal sentence of Banneker's letter, he recognizes himself as Black American by expressing he was of a specific composition that varied from Jefferson. He specified the world looked upon his brethren with an "eye of scorn" (Banneker, 1791, para. 2) and that the skin shading was a programmed marker for "preference and predisposition" (Banneker, 1791, para. 1). Banneker, be that as it may, does not withdraw from his Blackness rather, he grasps it. He expressed later he "unreservedly and happily acknowledge[s], that I am of the African race, and in that shading which is normal to them of the most profound color" (Banneker, 1791, para. 5). In a commentary to the first letter, excluded in the distributed 1792 adaptation, Banneker makes a reference about his precursor: "My dad was brought here a Slave from Africa" (as referred to in Ray, 1998, p. 392). This origination of his African legacy is critical to note since it shows Banneker's special situating in tolerating and cherishing his Blackness. Despite the fact that he had an interracial mother, the Africa reference demanded a specific type of Blackness. Rather than taking a gander at his legacy as inadequate, Banneker gladly showed that he is of the "most profound color," (Banneker, 1791, para. 5), which in Ray's (1998) estimation was all the more an identification of legacy, of precursor, and of shared history. Despite the fact that the "color" is appearance, or composition, regardless it characterized, decently for Banneker, the sociocultural legacy that he affirmed.

### Identifying the Epistemic :-

One of Banneker's most significant techniques was his test to the determined racial hypotheses that Black Americans were intrinsically second rate. Banneker said this in the second sentence when he told Jefferson, "We are a race of creatures who have for some time been viewed as brutish preferably as brutish than human, and hardly fit for mental enrichments" (Banneker, 1791, para. 2). He set the establishment to deconstruct the prominent belief system. To move past the lacking racial speculations of the time, Banneker broadcasted the "one general Father influenced us one to tissue... managed every one of us similar sensations and enriched all of us with similar resources ... we are a similar family" (Banneker, 1791, para. 3). The imagery in Banneker's written work was without a doubt a procedure that would support a move past the racial speculations of the time. His chronological registry and his numerical computations were verification a Black American had the mental discernment to mentally challenge the thoughts of popular government the White Founders introduced. He prescribed Jefferson and others "Wean themselves from those thin preferences and put your spirit in their souls' stead" (Banneker, 1791, para. 8). Banneker's utilization of the terms we and us all through the letter did not serve to symbolize his association with Black Americans yet additionally attempted to separate the racial chain of importance amongst Jefferson and him. This approach enabled Jefferson to see that in spite of the fact that Banneker paid regard to his position and kindred man, he was his contemporary and equivalent (Yarbrough, 1991)

### Identifying Morality :-

All through the letter, Banneker made a few references to the profound quality of race and vote based system. Benjamin Banneker scrutinized Jefferson's and the originators' Christian profound quality and the legitimate point of reference they set up or overlooked all through the nation. The idea of Christianity vibrated all through the record as Banneker called attention to those people "who keep up for themselves the privileges of human instinct, and who affirm the commitments of Christianity, to stretch out their energy and impact to the alleviation of all aspects of humankind" (Banneker, 1791, para. 4). He brought up that Jefferson and other White Founders did not satisfy their ethical thoughts of life, freedom, and bliss. All through the record, Banneker scrutinized Jefferson's ideals and genuineness in enabling treacheries to happen to Black Americans. He reminded Jefferson "the arms and oppression of the British Crown were applied... keeping in mind the end goal to lessen you to a State of Servitude" (Banneker, 1791, para. 6). He at that point considered Jefferson responsible on the grounds that he comprehended that he more likely than not saw the dread of bondage since he was a slave proprietor himself. "This, Sir was a period

in which you plainly observed into the treachery of a State of Slavery and in which you had only worries of the repulsiveness it its condition".

### **Examining Banneker's Letter To Jefferson Through a Revisionist Ontology Framework :-**

Banneker's correspondence to Jefferson in the official social examinations educational programs is utilized to keep up the ace scripted stupendous account of servitude that "conceals" its avocation in a chain of command of human worth" (Swartz, 2012, p. 37). Here, I propose an alternate perusing of Banneker's correspondence with Jefferson, not as a decontextualized story that basically centered around the insight questions in regards to Black Americans, however as one that investigated the intricate routes in which Black Americans tested standard perspectives in regards to mankind. To do this, I show the dialect of the Revisionist Ontological system so instructors can help explain the imperative and confused ideas with respect to the historical backdrop of underestimated gatherings, for this situation Black Americans authors.

### **Revisionist Ontology and Resistance to Sub personhood:-**

Black Founders showed open showcases of office intended to challenge how White Founders developed Black people's humankind through composed and verbal talk and physical application. These demonstrations of basic scholarly organization were shown through a revisionist ontological structure as expressed by savant Charles Mills' (1998). Revisionist philosophy is an idea that clarifies how the Black Founders tested, recovered, and denied obviously standardized developments of Blackness and humankind as portrayed by the governmental issues of personhood (Mills, 1998). Black Founders were a piece of a long history of Black resistance to how their personhood was characterized and hence kept up through legitimate, social, and mental means. This procedure of battling against subpersonhood status helped Social Studies Research and Practice [www.socstrp.org](http://www.socstrp.org) Volume 9 Number 3 93 Winter 2014 the Black Founders challenge the ways Blackness and race was characterized in the White point of view. Charles Mills' ideas about personhood give social examinations educators a helpful structure to investigate Black Founders basic scholarly office and clarify a more profound and more hypothetical reason for how Black Founders battled for citizenship privileges of Black Americans

### **Black Founders Defined :-**

Black Founders were Africans and local conceived Americans who lived amid the mid eighteenth to the mid nineteenth century and whose thoughts and activities satisfied a few purposes in U.S. country building. Black Founders, as noted in Newman (2008a; 2011), were undaunted in accomplishing three targets. Their first reason for existing was to set up Black foundations to serve the Black people group amid subjugation and flexibility. All through the late 1700s and mid 1800s, Black Founders built up expressions and social focuses and also establishments, for example, holy places, kindhearted social orders, Masonic cabins, protection gatherings, and scholarly associations (daily papers and magazines).

### **Founding Fathers Defined It :-**

is imperative here to set up and characterize, the conventional ideas of U.S. Authors and how I conceptualize Black Founders. As per R.B. Bernstein (2009), the expression establishing fathers was first authored by Senator and previous President William Harding and came to allude to the men who encircled and received "a progression of records of political establishments, constitutions, assertions, Bill of Rights, arrangements, and laws" (p. 8). These statesmen or government officials who marked the Declaration of Independence took part in the American Revolution, and were additionally delegates and underwriters of the Constitution of the United States of America. The most excellent Founders were the ones engaged with two striking occasions ever: the Second Continental Congress of 1776 and the Constitutional Convention of 1787 (Bernstein, 2009). These designers of the Constitution and underwriters of the Declaration of Independence embraced and to build up what are viewed as the methods of insight of American popular

government. In spite of the fact that the scholastic grant on Founders has extended to include: normal residents, troopers, ladies, Native Americans, and Black Americans (Brown, Cowley and King, 2011; King and Womac, 2014; Newman, 2008 a; Newman, 2008 b; Norton, 2011; Young, Nash, and Raphael, 2011), the official social investigations educational programs and the aggregate memory of numerous Americans still hold firm the idea that George Washington, Thomas Jefferson, and James Madison were the sole engineers of agent majority rule government

### CONCLUSION :

For some, the customary stories told in the official social examinations educational modules don't make any sense and it is dependent upon us to extrapolate those accounts to be more comprehensive and to give subtlety and many-sided quality to our comprehension of American majority rules system. The postulation ought not reject other verifiably minimized populaces from the Founders' account. White ladies, Native Americans, Mexican Americans, and Asian Americans, to give some examples groups, were fundamental in building up the social, monetary, and political ethos of the United States also. When pondering Black Founders, be that as it may, social investigations teachers need to comprehend the center accomplishments of Black Founders incorporated the creation and manageability of common establishments, a counter voice for widespread liberation and balance, and restriction and revocation of Black character by White Founders (Newman, 2008a). Understanding the revisionist ontological ventures of Black Founders enables understudies to build a real racial education that moves past how Black Founders have been conceptualized in social examinations.

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