

SNCC 50th Anniversary Conference
Shaw University, Raleigh NC, April 2010
Transcript Video Recording #18
(Raw, unedited, no annotation)

Speaker 1 (00:00:17):

Coming to this, um, very important time we're gonna spend together, um, discussing, uh, the life, the legacy, the spirit, the philosophy of Ella baker and how we can work together, uh, to ensure that that is not just a memory, but a constant inspiration to the continuing movement. Uh, I, I don't believe the civil rights movement was something back then. I think the civil rights movement is very, is a constant flow. It ebbs it angels, it moves, but it's a constant flow for civil rights and human rights and justice. So first of all, today, um, I just want to ask us to bow our heads for a moment Gracious and eternal God, we thank you for allowing us in this place. And we thank you For the Miriams For the Deborahs For the ether, For the Marys, For the sojourners, For the Harriets And for the S That you, by your spirit Raised up For the ministry of agitation To push us, To inspire us. And God, we not only thank you for those who we know by name, But all of the midway eyes of emancipation and mothers of the movement and strong sisters Named and unnamed,

Speaker 1 (00:02:07):

That understood their role and their calling To lead To challenge

Speaker 2 (00:02:15):

<affirmative>.

Speaker 1 (00:02:16):

And sometimes, often God in the world where We may have expected a man to do it, But you sent who we needed when we needed it. And for that God, we are ever so grateful. Thank you for gathering us in this place for every person and every gift and every miracle that's assembled here today In the name of all that is holy Right and righteous and just, Amen.

Speaker 2 (00:02:51):

Amen.

Speaker 1 (00:02:51):

Would you give a hand to the spirit of Ella today? I believe let's give a hand. Um, I want to, I need two things I need. Are there any Shaw students here? I need the best Shaw student reader to come up here right now. Join the panel. We, we are doing a little, uh, Ella baker. I understand Central's in the house. I said haw. I know why I said haw.

Speaker 2 (00:03:25):

That was a good one.

Speaker 1 (00:03:26):

<inaudible> yeah, I know why I said Shaw I'm from central, but I said Shaw, good reader. Come on up because you know, part of Baker's philosophy was you put grass roots people right at the fourth. So we left some chairs on the day. Give her hand, what's your name? Brittany Johnson. All right. Doesn't take her long. She's a genius. She got it. Right. I need, um, a couple of people who can come quickly and hand out a brochure. And I want to ask everybody if you would, it's a discipline, not to turn through it, but just to receive it right now so we can work through it together. All right. All right. All right. And these are draft documents. Y'all can make sure everybody gets one.

Speaker 3 (00:04:27):

Thank you so much. Thank

Speaker 1 (00:04:29):

You. Thank you so much. Part of the reason that we are here today, It is because the spirit and the philosophy of Ella baker Inspired us a few years ago to start a movement in this state called historic thousands, Joan Jones street, the people's assembly. And you can go to that www.hkonj.com and this movement precedes to tea party.

Speaker 2 (00:05:06):

<laugh>

Speaker 1 (00:05:07):

I want y'all to know that, And this movement is continuing and it's growing a persons are considering it because we decided that that needed to be a movement that wasn't like Ella would say, hierarch, that brought people together. That's why it's called the people's assemblies that allowed a multiplicity of organizations to join together in a kind of collective consciousness around an agenda. And not just any particular personality and to be organized over the long haul, to make fundamental change. And we've seen some real things happen and use to distilling if you wear many of the, the, the, the philosophical, uh, and organizing principles that Ella baker Has taught us through her life and living that's all one package by the way. And if, just give it to 'em and you can put it down, you don't read it. If, if you all would just little discipline it'll, it'll all work together. So yes, yesterday you saw in this state, for instance, the tea party put a thousand people in the street, But in February we put almost 10,000 in the street. Yes. You see them fussing on the 15th and talking about regressive economics. But on the day before that this coalition, the first time in history was sitting down with the governor and talking about jobs for Latinos and African Americans and the poorest people, and a very progressive way, and talking about progressive public policy and the governor of this state, which had never happened before was actually listening.

Speaker 1 (00:06:45):

Yes. You saw them put a thousand people in the, in the street on yesterday. Don't split those package up. It should all be one package. It's three pieces in one package. It's three pieces in one package. I'm sorry. Yeah, it should be three, three in one, Ms. Turner, Ms. Turner help them. It's three in one, and we'll straighten it out at the end, but it's three in one. I see we get doing little organizing here, but it's three in one. Yes, they came yesterday and they marched up there at the Capitol. But in 2008, We never endorsed anybody. But this coalition, uh, before, before president Barack Obama ever ran for office two years before he was highly known coalition in North Carolina, this grassroots coalition passed something called same day, reg Dame, day registration and early vote, which made North Carolina, the only state in the south where you can register and vote. On the same day, we initiated something called the millions voters mark. And this story ain't getting out yet, but it's gonna get out through you. And, and when president Obama now, president Obama ran in North Carolina, Frank, a state that pretty much never went blue, never went blue, always voted pretty much for ultra-conservative candidates or conservative candidates on the national level. But in 2008, with the power of same day registration, early vote, that was won by this grassroots or coalition president Obama lost on election day.

Speaker 1 (00:08:27):

But when the numbers were counted, he won in the same day registration and early voted because thousands of students and other folk in coalition of Latinos and African America and poor people registered and voted at a time when Joe two years earlier, they would have not been able to register and vote.

Speaker 4 (00:08:44):

Amen.

Speaker 1 (00:08:45):

And so North Carolina went blue for Obama And it sent a shot around the world. And that's why the ultra conservatives are in North Carolina right now, trying to break this coalition and break the state. That's why right in this city, they're using the wedge issue of neighborhood schools, which is nothing more than the euphemism for private schools with public dollars. That's why, That's why just two weeks ago, they filed a suit in Kingston to come against the voting rights at any it's entirety in Kingston. It's because they want North Carolina back. They want Virginia back because we are the only Southern state that has begun to really move. And they see it possibly happen throughout the state. They see the revival of the kind of organization and philosophical movement that Ella baker exhibited and is Jesus out of them. But what they need to understand is we are not going anywhere. This, this coalition now has organized 90 coalition partners, and there is no central head if you will Using the philosophy of, of mother baker, but we are together. And what draws us together is a 14 point agenda with 81 action steps. And we continue to see movement on this. And now with all of the coalition partners hooked together, we actually see that we have more than 2 million people connected in one way or another to an agenda. And this, and I know firsthand because of what's happening with this movement. I see Aaron Bird coming in. Who's one of the key organizers in that I understand firsthand why we cannot

Speaker 1 (00:10:29):

Allow anything to cause the organizing strategies and the philosophies of Ella baker, tome. What she taught us is needed more now than ever before. And that's why we are here today, because we want to talk about how we institutionalize, if you way will a way of remembering and learning, not just putting it in a museum, but how can we continue to make sure there's a place that we hold on for me and the scriptures. The Bible said in the book of Joshua, that when the children of Israel were about to go into the land of promise,

Speaker 1 (00:11:13):

The land that they had fought for the land that they had sacrificed for like me, any of you, there was they had before they could go into the land of the promise. And, and by the way, in quotation, even in the land of promise, you got to fight like heaven. Hear what I'm saying? Even in the land of promise, even when you have won some victories, even when you, when you have quote unquote, an African American president who is a of the struggle, the struggle done the end, just with the election of the president, even in the land of the promise, there is struggle. And so, so, so before they could go into the promised land, God said, tell all the priests to get 12 stones,

Speaker 2 (00:11:55):

12

Speaker 1 (00:11:56):

Stones, and put 'em down in the river. And somebody said, well, why, why, why, why are we wasting time remembering? Why, why are we, why are we institutionalizing? Why, why are we taking time to remember? Don't we can throw away that strategy. Cause we in now and they said, no, no, no, no, no,

Speaker 2 (00:12:14):

No, no, no,

Speaker 1 (00:12:17):

No. Nelson can't do that. You put these trail stones down So that when the children ask Why these stones here, Then you can rehearse for them. The story, The struggle, What went on and how God parted The waters of the Jordan and the people went over. And the reason we have to understand and reason we have to institutionalize the memory of, of, of, uh, and the philosophy of Ella baker Is because we need it now. And we can't forget that the waters didn't just part because somebody prayed. Somebody had to be willing to go all the way out in the water almost

until they drowned Because the Jewish historians tell us that the waters of the red sea, nor Jordan never parted until somebody went all the way out into the water organized. And so until somebody took the risk until somebody who may not even be named, they may not even be remembered as Moses or Joshua. They kind of unnamed people, but they had to go out into the waters. Mm-hmm

Speaker 2 (00:13:37):

<affirmative>

Speaker 1 (00:13:38):

Risk. The dangers risk being swept away by the floor, take the fears. And then when God saw them engaged in that way, they would see miracles. But you don't see miracles of a movement until somebody's willing to begin a movement.

Speaker 2 (00:13:59):

Right?

Speaker 1 (00:14:00):

You can't see the miracles sitting down somewhere. You see the miracles in the fight. And we gotta remember that. And we can't forget because some people might make it too easy and might take it easy to take it too lightly. And just say, they March, that's how things happen. But how did they March? How did the people get there to March? How did they know what to sing when they got there to March? How did they know what to say? How did they know what to strategy? How did they know who to target when they marched

Speaker 2 (00:14:31):

<laugh>?

Speaker 1 (00:14:31):

How did they know which business to go after? How did they know to make it, make sure that if you took out a group of students, Some more would replace them. How did they instill courage in some students to do, which the thing that is most illogical and that is to risk your life at a young age before you have lived,

Speaker 5 (00:14:55):

How do you do that? How do you do that?

Speaker 1 (00:14:59):

How do you do

Speaker 2 (00:15:00):

That?

Speaker 5 (00:15:02):

And, and, and, and that's the wisdom

Speaker 2 (00:15:07):

That

Speaker 1 (00:15:07):

We can't allow to be lost. So how many of you knew

Speaker 2 (00:15:11):

Ella?

Speaker 1 (00:15:13):

Good reason let's celebrate. The folk actually knew her. Come on, come on. Actually knew her. I mean, you saw in living color, you walked with and sang with and March with her. How many of you, you, you, you know her by reading, All right. You yourselves a hand. How many of you know her by pictures?

Speaker 2 (00:15:38):

Good, good.

Speaker 1 (00:15:41):

How many of you know her? Because you sat in on the class, teaching the philosophy and the organizing principles of elevate. That's what we gotta change. You see, you see how, how many of you, how many of you, um, Know her singing, Heard her sing Her, or talk about we who, what Cannot, Cannot rest. And so On this February, I want to tell you how we got to this workshop. And then we're gonna move February of this year. The state council, the NAACP took before the national NAACP,

Speaker 1 (00:16:26):

You know, and Ella challenged all the organizations. So it's no organization not to be mad, cuz she, she got on all of them. Why I told the folk at the NAACP, yes, she got on us, but that you need that. And, and, and so we passed a resolution at the, at the, at the year annual meeting and it simply says, whereas the 50th anniversary committee of the student nonviolent coordinating committee has invited the North Carolina state conference of branches to make a presentation to at Shaw. And whereas the conference has developed a detail plan to solicit ideas, supporters and endorses for its campaign to honor institutionalize the human and civil rights legacy of Ella baker, which will be announced at the SNCC 50th anniversary. And whereas honoring this courageous and hardworking north Carolin, uh, civil rights warrior who worked for the NAACP as a Southern organizer, a lot of people don't know that history.

Speaker 1 (00:17:20):

She basically organized the NAACP out of a telephone book. The legacy of all the branches we have in north Carolinas deeply connected to, to, um, miss Ali baker and how she did this, doing the doing and after war war II that plowed the ground for the second reconstruction period in 1950s and 1960s, and set an example for our children and for their children. The national board of directors endorses the efforts of the North Carolina state conference of branches to honor ele baker and will provide national assistance to help bring this endeavor to fruition. So this has never happen before that the national NAACP has actually in resolution and by the national board endorse that we do everything we can to honor. And to remember the legacy of miss Ella baker, you should have this. And that's part of the reason that we are here today as well. Now, as we move forward today, I want to do a couple of things. Another surprise. I got a call when I was in New York and the voice said that, uh, Ms. Baker did not have lot of relatives, but she was one of them. And she's a doctor. Uh, is it medical medic?

Speaker 1 (00:18:38):

Is that right? Yes. Medical doctor. So I want her to come down U R V

Speaker 6 (00:18:44):

Grand

Speaker 1 (00:18:44):

Niece, grand niece of miss Ella baker. Give our big hand, come on, give our big hand.

Speaker 6 (00:19:00):

Thank you. Thank

Speaker 1 (00:19:01):

You. And she said that she wanted to be a part of, of, of this, um, um, work that was doing. I was so glad to get that call in New York, just out of it, blue, but miracles happen when you start the movement. And so I just wanted her to just briefly say how, um, important she feels. This is, and then we are gonna have her sit with us on the panel.

Speaker 7 (00:19:19):

Okay. Thank you very much. My name is Carolyn Brockington and uh, Ella baker is my grand aunt. I call her Anella that's my aunt. Um, obviously my art and the reason why I stand here proudly is, uh, because of her and all the people that went before her. Um, it's very important that we honor her life, as well as the things that she taught us. I take the lessons every day with me and I want other people to take the lessons with them as well. So I think it's important. Uh it's because of her and other, but that came before her that I get to be a doctor and get to stand proud amongst people. So just wanted to share that with you. I'm actually living in the apartment that she lived in, in New York. So I am surrounded by not only her, but all her stuff. <laugh> so I look at this picture that you have here and I actually on those glasses the other day and some of her stuff. So it's funny, but, um, I do think, and I thank you very much and everybody else who came and who's gonna participate that it's very important that we honor her and the legacy of others. Um, and I think that this is a good start. So thank you for coming today. Thank

Speaker 1 (00:20:29):

You. Thank you. Thank you so much. Well, I tell you in the movement, I, when you start moving and movement waves, you just meet people. You don't even realize they're out there. Lord has a wave. Now's raising them up. Now, this young sister, what's your, what year you at Shaw?

Speaker 6 (00:20:45):

I'm a

Speaker 1 (00:20:46):

Graduate senior. Graduating senior. All right. What's your major political science. Does that mean you got little social justices in your blood? Yes. You you. Okay. And, and where are you from? I'm from Atlanta, Georgia, Atlanta, Georgia. All right. And what's your name? My

Speaker 8 (00:21:02):

Name's

Speaker 1 (00:21:03):

Brittany Johnson. Brittany Johnson. So Britney just took on task right at the moment. And I want her to read some excerpts that Dr. Tim Tyson and, and others helped put together just some nuggets about, um, the legacy, uh, and the history of elevate. So would you come in right here and, and, and just lead us in this reading, give our big hand, give our big hand.

Speaker 9 (00:21:32):

North Carolina also produce one of the most important African American political leaders of all time. Miss Ella, Joe Baker, her favorite slogan was give people lights, and they will find the way that was her radical democratic vision for American baker for America baker who grew up in Littleton. North Carolina was a single most important organizer and intellectual behind the African American freedom movement that transformed American history. And the last half of the two on the century though, Bakker herself would resist assis assessment, strong people don't need strong leaders. She liked to say her Grasso vision reshaped our world. Her radicalism was as homegrown as brightly tobacco born in 1903. Baker was raised on her grandparents farm in Warren county, her marital, grandmother, Elizabeth Elizabeth, married to Michael Rose, a dark skinned rebel who preached the gospel of freedom actor. Iation in 1888. The couple made the last Made the last payment on a farm where they had once been slaves and built a church. Their life was rooted in a Christian ethics that values persons over property bred among former FLAS

and reconstruction radicals Bakker became Bella Victorian of a class of 1927 Athaw university in Raleigh, North Carolina, the oldest historic black college in the south, and the first two amid women, her prime, demeanor, and stylish hats, mass and UN unfair Ashlee, independent woman. She loved her family, adopted a niece and raised her as her own daughter, but politics was her lifetime companion taking a working progress administration post in New York city in New York city baker grew like

Speaker 9 (00:23:49):

Kids. Thank you. You had, you had every spectrum of radical thinking on the WPA baker. Recall, boy, it was good stimulating. She became a radical Democrat confronting nationalism and Republicans who equal favor and organizer rejected all Doman. She would argue her 0.1 day and acquaintances were called and see you on the street and hug you the next day. <laugh> in 19 and 40 baker joined the staff of the national association of advancement of colored people, the conservative NAACP pursued legislation and litigations, and put the breaks on mass organizing wherever it occurred. The national office also resisted and showed leadership of women. But Ella baker remained determined to place the NAACP and its programs on the lips of all people. The ENCO mass masses included as she snipped and a sarcastic letter, her battled sexism at every turn, but her booming voice and comp intelligence lifted her to national directors on branches of branches. In 1943, Bakker path passed together, a quilt, a quite revolt from Virginia up to Texas. One of her wor workshops give people lights, and they will find a way inspired an unknown seamstress name, Rosa park On Baker's leadership. This is deep. You all, this is deep

Speaker 10 (00:25:47):

And you see what's gonna happen. And we find a way, the reaction you gonna get from young people, this sister, just reading that she, what she beat go ahead

Speaker 9 (00:25:58):

And baker leadership and NAACP grew 50,000 members to almost 450,000 becoming a truly national organization that linked small Southern towns with big Northern cities in 1946, baker resigned disappointing that the NAACP was determined to remain a top down bureaucracy. Baker's ACP pathway came in handy at the Montgomery boy. Boycot in 1955 through 56. When she insisted that Martin Luther king Jr not allow the monument to fade over King's initial resistance Bakker built the new Southern Christian leadership conference with a little more than a telephone booth and a roller of coins, Bakker lines, TLC whose victorious campaign with top O Jim Crow, like the NAACP, the SCL, he did not live up to Baker's vision of Grasso mobilization operating instead of as a vehicle for King's ascendant, celebrity Bakker had a different vision. Instead of the leader, as a person who was supposed to be a magic man, she said you could develop individuals who were bound together, bond together by a concept that benefited the larger number of in individuals and provided the opportunity for those to grow into being responsible for carrying out a program.

Speaker 9 (00:27:40):

That program she insists did should harness the energies of women and evaluate local leadership, elevate, sorry, elevate local leadership. Social changes was more about local sped work. She said than national celebrities, S E C E C head bound preachers resist baker and accomplished, accomplished almost nothing until inpatient black college students in Greensboro sat down at Woolworth lunch counter in 1960. When the sitin is spread to more than a hundred Southern communities within a few weeks, Bakker knew that this fresh energy had to be harnessed and protected from the civil rights establishment. This may be only a dream of mine. She confined to a friend, but I think it can be made real organizing an Easter weekend conference at Shaw university baker health found the student non non-violent correlation coordinating committee. These young, these young shock troops took the south by storm baker hill N SNCC pronounced SNCC SNCC from coming under control of their elders.

Speaker 9 (00:29:14):

Bakker knew that their fearless spirits will lead not following the adults organization. 40 years older than many SNCC members. Bakker kept minutes wrote, press release, raised funds and served as one woman think tank SNCC became the most inter interracial and most democratic and the most vibrant civil rights organization of the post-war era baker, homegrown philosophy of cultivating local leaderships and her faith in the wisdom of the black poor came from the North Carolina upbringing and upbringing. And it set her sharply apart from the conservative conventional wisdom of her date, the mass base that Ella baker built for NAACP made possible the dis deceiving courtroom, sorry, deception, courtroom victories, like brown versus what education SCLC campaign in Birmingham and Selma. One of the civil rights act in 1964 and the voter rights act of 1965.

Speaker 1 (00:30:31):

Now, one of the reasons we wanted to stand right here with me, mm-hmm <affirmative> we wanted to begin reading through this and saying that we have to capture this history, make sure that we have a place where it's distilled. Now let me be the first. Let me say that capturing the history doesn't mean you're gonna agree with everything that Ms. Ella baker said or disagree with it. But what we know is the, that it can't be thrown away. It can't be forgotten is to be under. And how do we apply in the times in which we live? That is what is so critical now what you have here and, and, and the then, um, is put together is some nuggets that come from various writings. You're with me, some nuggets that come from various writing that we can footnote. Now where's Ms. Turner. She here is Ms.

Speaker 1 (00:31:25):

Turner here, because what I need somebody to do is to get a, um, sheet going, cause we want to get the name and the address and the email and the telephone of everybody in this room, but huh, now I'm looking so somebody can help me do that because we want to send sign. You got it. Who's gonna take on that tab. Good. Cause what we want to do is we want to email you these documents with the footnotes, to the various articles, because what we believe is that, um, doc Tyson, he almost did is dissertation on, on, on elevate and what we've gotta do with students like this young political science, give a hand for reading the give a hand, have got, thank you have got to study this, apply critical analysis to it, distill it. You know, the parts of it that, that, that are, are important.

Speaker 1 (00:32:21):

As with all human beings, we have flawed and we have faith. We have good points and we have bad points. But what we do know is that here is someone whose life and legacy and insistence and commitment literally fueled and pushed. And proded the civil rights movement. And, and, and, and a lot of time when we talk about the civil rights movement, we talk about those who were seen, you know, those who may have gotten attention or, uh, sometimes those that the media now tries to really domesticate, which in their time they weren't seen as domesticated, you know, like, uh, um, what they do to king. Now, they attempt to make domesticate him, but in his time they consider them a terrorist. They consider him everything but domesticate. So we gotta distill, and, and then we gotta get underneath all of that and see what was really going on with the movement then and what parts of it that we must Continue to espouse use, utilize live by even today.

Speaker 1 (00:33:27):

And, and that's the exact reaction. That's why, I'm glad you did that. That's the exact reaction we want students and folk to have. And we gotta find a place where they can be taught to say, this is heaven. This is deep. We want it to pro and push a whole new kind of thinking. So in saying that I've asked, um, with two things we're gonna do, I've asked Dr. Tyson who, um, is a professor of history, African American studies at duke university. Uh, he's also the state historian from the

NAACP to talk about for a moment why this is so important, particularly from his, of dealing with young people and, and whatnot. And then after that, what time are we at?

Speaker 6 (00:34:07):

Right at a little bit before three,

Speaker 1 (00:34:08):

Three o'clock and our time is 3 45. And right after he finishes his presentation, we, uh, we are going to, uh, lay out for you. Some of the things that we think could be done, and then we're gonna have some comments. I wanna have some further comments. And some of you to comment on the mic, some of you who knew Ella, some of you who didn't know her personally, but you, but I want to hear what you have to say about this call. This is a call today To honor this leg. So Dr. Tyson, would you comment this particular time? Let's give him a hand.

Speaker 11 (00:34:48):

Thank you. It's good. Good to be here with, uh, Reverend Dr. Barber and, and, uh, so many of our comrades from the North Carolina, NAACP and the HK on J coalition, the, uh, Aaron Bird and Evan Johnson's, uh, Nelson Johnson's here. And I, I saw Bob hall somewhere a minute ago. Anyway, it's good to be here. We're uh, When I get tired And I get tired, sometimes, Sometimes I, I ride up to Littleton. I go to east end avenue and there's a house to there. And I sit on the porch for a while

Speaker 11 (00:35:27):

And, and, and meditate on Ms. Baker. And before I leave, I get a handful of gravel out of the ditch in front of the house. And I, I keep those stones. And when I meet a young person, uh, who, who perhaps hadn't heard of Ms. Baker, and I'm able to talk to them about her and they, they seem like they've got a little, uh, fire. I give them one of, of those stones, those stones from the river, I reckon. But, uh, I teach with Ms. Mary Williams, who, uh, was supposed to be here with us actually. But, uh, her, her son had a little slip up. He hurt himself just slightly at school. He's all right, but she may get here any minute. But, uh, anyway, Ms. Williams and I teach a course on Tuesday nights called the south in black and white. And we, we, uh, teach at, at hate Thai heritage center in Durham or at the center for documentary studies.

Speaker 11 (00:36:28):

We've got students from North Carolina central, from duke and from UNC. And then, uh, we, we save about 25% of the seats in the class, uh, which are, we have as many as 300 students over at hate time. We'll we'll have 90 or so when we're at the center, we save a quarter of the seats in the class for public school teachers and then a chunk for, uh, local folks. And we teach about the history and politics and culture of the south, which is where democracy has been envisioned and imagined. And embattled, this has been the crucible. This is when, where it happens, and it's still where it's happening. This is really the struggle here has reverberated all over the world. It's a rich and contradictory culture with, uh, the most powerful, expressive culture in the history of the world. A region's synonymous with oppression, and yet its culture resonates all over the planet. It is a strange irony that, uh, the voice of the black south resonates all over this country and all over this world, the, we teach about the spirituals and gospel and the blues and jazz.

Speaker 11 (00:37:46):

We teach about R and B and soul music and country music. We teach about the interracial fusion movement in the 1890s that took power in North Carolina, won the governorship. Both Senate seats swept the legislature and was in 1898, was over overthrown in a violent coup uh, by fraud and force and demagoguery. And, uh, we teach and, and, and hence the Jim Crow oppressive system of Jim Crow was built here in North Carolina by that white supremacy campaign that had overthrown the government of this state. And we teach about, uh, the workings of that. We teach about the, the, uh, ongoing deep traditions of struggle that Ms. Bakker represented that, that top

of that system, we teach about, uh, septum MC Clark and Amey Moore and Highlander folk school, and Bernie Johnson Reagan, and the SNCC freedom singers, and Robert F. Williams and Anne Braden, and the freedom rides in Medgar Evers in the sit in movement. And the Albany movement we teach about, uh, Abraham Galloway teach about the Alabama Christian movement for human rights and Vernon Damer, and the MF D P and Ben Chavis, and the Wilmington 10 and the free Joanne little movement.

Speaker 11 (00:39:07):

And we end the course, uh, typically with, uh, Reverend Dr. Barber talking about the movement in North Carolina today, and the HK on J coalition. I'll tell you one thing, though, you cannot hope to pass the final exam in our class. Your chances of passing are absolutely zero. If you do not have a good handle on ele baker, that now the good news I have about this is that there's a deep hunger. This class fills up whatever the capacity of the class is. It is full that we, you know, we pack whatever room we're in, and there's a deep hunger among the young people. And, and at the end of the course, they're, they're just in a, in a fervor almost. There's a kind of, and you can't, you can't. If I go in, I, I, the first time on the last day of cl I tried to lecture like, really just like I had a full lecture, there were many important things that I needed to impart, you know, <laugh>.

Speaker 11 (00:40:07):

And so I tried to lecture, but, but I sort of got interrupted by the students. They really wanted to talk about what are we gonna do with all this stuff, right? What are we gonna do? <affirmative> so I've learned not to, uh, not to prepare that last lecture, cuz it's not gonna happen, cuz they're gonna want to talk about where do we go from here now, here in North Carolina, uh, this new fusion movement, uh, rewrote the election in laws, Bob hall, democracy, North Carolina, and the NAACP in this HK on J coalition, as Reverend Barbara said, uh, got same day on site voter registration and early voting, and then did the black and brown and white sped work as Ms. Baker would say, prepared the ground. And then the Obama campaign came in. And you know, though, we think of, you know, people, the media portrays Barack Obama, some kind of celebrity.

Speaker 11 (00:41:07):

What happened here in North Carolina was quite different. It was a precinct by precinct grassroots movement that organized one person at a time. They had lists on the, all we down at the office of who, who, what registered voters had not voted yet, specifically their names they call up and say, Hey, how you doing? You know, by calling by name, we were just wondering, did you need a lift? You know, we got, we got plus like 90, 93, 94, 90 5%, uh, turnout in the, all the urban areas in the African American community, almost the entire community turnout, amazing, just, you know, and broke the grip of the Republican south. The, um,

Speaker 11 (00:41:55):

But in this culture of celebrity and, and, uh, president Obama's is a celebrity and it's presented that way by the media. The young people don't always understand how this came to be. And so, uh, they don't really know their own best political traditions. I was lucky I left when I left high school, I ended up on, uh, up in gates county, North Carolina on Frank Adams's back porch. And I had no idea where I was and people like Anne Braden came through and sat on the porch and talked to Frank. You know, Frank had been, uh, uh, uh, helped run the Highlander center and had, had, and knew this movement very deeply. So I got, I was fortunate in that, but young people think that it's all about, you know, personality and que and style and money. You know, when really what happened here was two grassroots campaign. Both of them rooted in this tradition that Ms. Baker personifies. So what we want here for Ms. Baker is not a monument though. She deserves a monument for sure. But what we want is a movement center, a place where her legacy can continue to be explored and expressed and envisioned and, and make a difference here. So it's gonna be a place where that can happen education. Yes, but education for action.

Speaker 11 (00:43:34):

So we hope you'll, you'll, uh, join with us in that. Thank you.

Speaker 1 (00:43:44):

Now, just before we hear from you, I want you to go to that big package that you see Miss Ella, right in the mic

Speaker 1 (00:43:56):

You talk about, non-scripted speaking, you know, all of the candidates. Now they try to do it, you know, without any paper, you know, they used to stand behind podium, but right here, you see Al baker and we're not gonna read through all of this. I want a couple of things. I want you to go to our website, www.hkonj.com. It's I want you, so don't even worry about it. You don't have to write that down. It's in this package and I want you to fill out these forms that we've passed around today, the sheets, but I want to go all the way through it. You see the second, third page. You see another picture, miss Ella, you see it. Okay. Cause this is a draft document on the front, go back to the front for a minute. It says a rationale for a call and you see attorney Al MC Shirley is not here today.

Speaker 1 (00:44:41):

Ask press for him. His wife is very, very sick, uh, and, but she's strong and hopeful. Um, battling cancer, not as a victim of there's a fighter. And, um, um, he's in the hos at the hospital with her and Bob wing who may be here, um, helped around, helped to craft this document. We did some editing and this is a draft. This is a draft. Okay. So if you see, go to the page where you see Ms. Ellis second page, and, and you see the article bigger than a hamburger that was written in April, 1960. I hear somebody laugh about that and where she clearly, um, uh, wanted folk to understand that all this meeting at lunch counters and all of, all of the, um, sitting down was bigger than, about getting a hamburger. Uh, we want the world to know that we will no longer accept in fear position of second class citizenship. That's what it's about. And then if you get on page five, that's where I wanna move us to. Now, then we're gonna have some comments, cuz you're really important to hear from you on page five.

Speaker 1 (00:45:41):

Um, we talk about, here are some, some ideas that could be developed and, and I wanna do it in her tradition doesn't mean NA people do. 'em all doesn't mean different entities may take on parts of this, but what we want to inspire this 50th, Andrew Snick take on parts of it. Uh, but what we want to inspire is is some things that we could develop this list is neither exhaustive, nor final is neither exhaustive or what final. The hope of providing a list of suggestions is to stimulate the conversation and a commitment to the unifying goal of aspiring a campaign to honor and institutionalize the legacy of Ella baker and Snick. That's what, that's the unity call? That's the call. Uh, uh, they're passing some additional around to, to, to, to have it what we want to unifies across organizational lines. We want to unifies across religious lines is this call to a campaign to honor and institutionalize the legacy of Ella baker and SNCC.

Speaker 1 (00:46:48):

So here's some short term ideas. One is that we would call for an Ella baker day first in the state of North Carolina and officially de designate December 13th as Ella baker day of all the state and private institutions would be encouraged to educate the public about her legacy. Southern activists in the second home in, uh, uh, New York are encouraged and, and across the would be encouraged to promote. And, and then the last part we would conduct courses in popular education, summer field training organizers, regular public symposium, and an annual celebration on an baker day. Okay. Be very, be very specific to ensuring that we begin to teach number two, that Ella Baker's home, this is short term home, a nor, uh, um, be, be noted to be a North Carolina and us historical site, a Lillington home designated by Carolina as a state

historical site with county and state allocation of such money needed to restore it and to erect appropriate monument on the site.

Speaker 1 (00:47:59):

We feel like it's an important piece that, that house, that, that brother Tyson just said, he goes, sit on the porch and, and I'm sure, um, her eight niece here. Yeah. The same thing that it be designated that we know. And, and, um, we, we want the state and the county and others to participate in that number three, that, that we develop or inspired the center where university of North Carolina system in corporation with pride HBCUs of North Carolina and the re and the system would include the centrals and the federal state and conjunction private schools could establish the Ella baker center governed by a center board of community, student and academic leaders who support the mission of the center, the mission of the center now, mid term ideas. Um, so short term, and then midterm, we design and teach a new anti-racism curriculum faculty members from UNC private HBCUs, independent scholars, veteran activists, and nationally recognize experts on dismantling the stubborn racist structures that inhibit personal and non racialized community development will experiment with a coherent interdisciplinary program.

Speaker 1 (00:49:17):

And we believe that it could possibly involve into a master. And then doctorate in popular education, a pilot course is taught on various campuses and at the new ele baker center, uh, I'm working on something that, uh, where we are trying to get a piece developed on what's called a, a degree in public theology. You know, it used to be a degree in practical theology. We need a degree in public I'm Tysons trying to help me work on a piece called, uh, you know, of how to preach if you will, into public square, how to engage in public prophetic discourse in the time in which we live, which is an art we can't afford to lose, we can't afford to lose it. And so we believe that there's so much of a wealth. There's so much wealth in the legacy and the philosophies of Ella baker, that if, if that, that activists and educators could come together in a way that a person could actually, uh, um, be degreed in some of this stuff.

Speaker 1 (00:50:15):

I mean, right now there's a degree. For instance, I do community economic development that you can get a master's in community economic development. It wasn't even existent 10, 10 years ago, but now school has decided that this is something that we can actually work in long term goal is that, that we developed the ele baker museum honoring ele baker and SNCC, and the us Congress again, could designate miss ele Baker's home as a national historical site, a national park dedicated in her honor and funds be allocated for the construction, the maintenance of a museum dedicated to Ms. Bakker with now, this is the difference with a hall open for meetings classes, including, uh, uh, classes sponsored by the Ella baker center. Now this is these, this is a call that we join together around this unifying principle that we need to institutionalize this legacy. We can't throw it away.

Speaker 1 (00:51:15):

These are some ideas, long term short term midterm. It's all up for discussion. Something that long term may be pushed to midterm. But what I want to do now is hear from some of you that knew her, some of you, it nor in different ways, uh, through writing and reading, to go to the mic and just speak as to whether or not you feel this call is important. And, and, and, and, and how you, and if you have ideas of what we could do to make it come to fruition and certainly panelists, we want to have you chime right in as well, a in this conversation. So brother Frank, would you,

Speaker 12 (00:51:51):

I knew her sister baker. So in 1960, I was in ninth grade. And seeing while people here talk about the snake connection that ever baker had been organized as North Carolina way before there was a, when you came to my town and your better role for,

Speaker 1 (00:52:13):

And all these places around

Speaker 1 (00:52:16):

It was with organizing the citizen group. So every county had one, we had a little citizen group before we even had the NAACP. So when we bring sister back, she wasn't organized or she organized everybody. Mm-hmm <affirmative>. But one thing that I remember most when I came to college in 1964, that we cannot lose in, this is how important she was in getting students involved in education. Because, um, for a lot of you, you hear, you may not have known about a group that she was very, I looked at a picture the other day and I saw her standing with, um, um, what's his name from Virginia? Um, Charlie bug, she, Charlie bug and Beth bug was standing. And I know what they were talking about. They were talking about the SL tutorial program. They were getting ready at the height of that program. We had more than 5,000 students in North Carolina tutoring.

Speaker 1 (00:53:26):

Two days a week, we left our campus. We went out into the community. I was in Durham at central, out in hay town all over, and every campus had this. So when we talk about having day, I don't want to hear about an day if we don't ask people to get outta there and go do something. Mm-hmm <affirmative>, if it's nothing, but find the kids <laugh> and spend two hours tutoring that child, because that's what we are losing now. Mm-hmm <affirmative> we do not have the young people and the old people. I mean, these kids where they are in trouble and helping them get straight that's right. So I I'm for it. Cause I was part of it was there and I, at its way time mm-hmm <affirmative> that we lift up the power that this woman had on this state, this region, and this country for 50 years, 50 years that I know of 50 years, she did all this.

Speaker 1 (00:54:32):

And, and, and so by the time NIC came along, she was well into this history. So let's do it. Let's talk about though, whatever they, it is a day of action. Okay. That we go for, we want a day of action. And I, what other think, I wanna say I've been a part of, a lot of historic facilities in places mm-hmm <affirmative>. If we want the center to be a center of action, a particular piece of destiny, not the education piece of it, but the action piece of it has to be a private institution. Okay. Cause if it's public, it will not be able to be a center of action. Okay. I've never seen a public place. There's no accident. The government that snake was able to have a meeting that Shaw when they couldn't have a meeting anywhere else, because my school and your whole school could come on over and we can do that at private places.

Speaker 1 (00:55:39):

So let's honor her. But if we want to keep the action part of her alive, mm-hmm <affirmative> we have to keep that part. Good. Well, what Frank and thank you. Cause I hear she wasn't a near fight. Right? When she came to this, we gotta know the history before the official, the history, uh, the government doesn't organize its own agitator. Right. <laugh> so, and they were not tolerate. Right. So I hear exactly what, and the type is taking notes because as I said, this is draft the stimulator. We have a student and then right here, come to the mic young man. Uh, and, and then right here with my sister. Yeah. Okay. So this student. Amen. All right. And Pamela, anytime you want to jump in, if you want to make a comment. Yes.

Speaker 13 (00:56:31):

Uh, I just wanna say hello to everybody. Um, try to make as quick as possible. My name is Tucson tab. I come from North Carolina, central university, um, the history department and, um, me and my two associate, uh, we come from N C's think tank. And, um, as of yesterday I became the president of the organization. And one of the main emphasis that I wanna make next year is to actually, um, take upon this group centered leadership and not having one person speaking or actually doing the brain work of everything. And that's, um, as, uh, Ms. Baker, um, pointed out

to, um, develop the potential of every individual so that the, the general welfare other organization can be at as high as potential. So, um, I just wanted to make that clear that, um, one organ, well, um, the youth, we, we still, we do, we use her, um, as well as every other, um, leader of that time for, uh, for, uh, for us today. And, um, I just wanted to make that, um, just my main point and this summer, I am gonna delve into her, uh, her philosophy and her ways, because we have to link, um, being able to be conscious and being able to stimulate, um, debates and link that to act activism. So we can go out into our communities and everything.

Speaker 1 (00:57:47):

And it's Tucson, Tucson, Tucson. And you the president now? Yes, sir. Okay. Thank you. So I can give him, amen. Did you sign up? Did you sign up on, okay. You got it, but Bob, yes. Ma'am you know, do you want pass the mic? Yes. Yeah. We passed the mic down to my right right here. First. Ms. Reg. Yes. That's right. <laugh> yes. Ma'am

Speaker 14 (00:58:15):

I'm be Johnson Reagan.

Speaker 1 (00:58:17):

That's right. That's right. That's right.

Speaker 14 (00:58:24):

And, um, um, Ms. Baker was such a transformative force. Um, she did not leave any space. She moved through, uh, the way it was before she moved through it. And she never created the change.

Speaker 1 (00:58:45):

<affirmative>

Speaker 14 (00:58:48):

She engaged the people she found in the space and got them to talking about a subject and would occasionally ask a question?

Speaker 1 (00:59:02):

Hmm.

Speaker 14 (00:59:03):

Or do her head like this? Yes. And if you were ever in a SNCC meeting, this is during the time when people smoked, Ms. Baker had asthma and I have this image I never smoked, but I have this image of the room full of smokers, you know, cause these were young people and you know, they weren't at home and they weren't in no class. They were in SNCC, which was their organization. And it had the culture they had created. And Ms. Baker would have a cloth over her mouth.

Speaker 15 (00:59:40):

Hmm

Speaker 14 (00:59:42):

God. And you know, sometimes you have to get old to realize how dangerous you are when you think you're about to be a revolutionary and say the world And the extent to which you don't take care of yourself and the other people around you that you love and cherish. The other thing she would do, If things got a little low or slow or dry, and if I was there, she would say really sing God, my feet. And so I'm gonna sing that now.

Speaker 15 (01:00:19):

That's right. That's

Speaker 14 (01:00:22):

And it's a song that comes outta slavery. But the song basically says, I know where I am. I probably have worked out how to operate where I am, But I have to leave where I am Because I am not going to stay where I am. That's

Speaker 15 (01:00:47):

Right. That's right.

Speaker 14 (01:00:48):

And there is no guarantee I'm going to be successful. And it's the whole thing of like, sometimes they will map something out and they will say, if you take every step you gonna get, where you going. That is never the case. When you step out into new territory. And one of the things I like about the songs that leap into service during the civil rights movement is those songs always operate in real time. And they're absolutely about transformative. And they're absolutely about cutting off no return God, my feet while I run this race, God, my feet while I, God, my feed, while I run this race, oh, I don't run you not talking to no person. Ah, you are actually talking to whatever force there is in the universe. Hold my hand, hold my, while I, my hair while I, oh, I am your child and your child, I am your child. I, now this is a song. Right. But it doesn't sound like I'm singing a song. Can you tell that's

Speaker 15 (01:03:22):

Right. That's

Speaker 14 (01:03:23):

Right. Can you tell, I'm not singing a song. I am replacing my life force.

Speaker 15 (01:03:29):

That's right

Speaker 14 (01:03:31):

With the sound that comes outta my body. And you can actually execute a song and never change anything.

Speaker 15 (01:03:40):

Say that that's

Speaker 14 (01:03:41):

Right in your physical strength, but you can't produce sound without running it through your body. In the black tradition, you sing to transform the shape you are in. So when you finish the song, you are not who you were before you started singing. And it's a choice you have to make. You can sit, sit back in the cool and walk out after the song and you in the same shape you in before it started a you can step into actually being sure when you close your mouth, you have actually changed your condition. My mama, God, my feet, my oh God.

Speaker 16 (01:05:02):

Amen. Amen. Amen. Amen. Come on. Put your hand. Come on.

Speaker 1 (01:05:10):

We have one lady down here and, and, and you know, sister Johnson said that we asked about singing and I, and she said, well, I'll wait. I'll wait. And no, no. And, and I understand because there's a connection to you waiting on the spirit. And I think that somewhere, what I'm hearing too, just before Liz, just before. Cause when I, I picked up in what you were doing, uh, that whatever we do in this process, what you just, that little nugget that you sing to be transformed in the movement has got. So there's a music component that cuz you know, in the ties, in which we

live now and, and, and new there's new church stuff, which I'm not too into, sometimes folk are doing a lot of singing. Well, ain't a lot of transformers, you know? And, and, and, and the energy stayed right in the, you know, right in the four walls of the check, you know?

Speaker 1 (01:06:05):

And so, you know, uh huh. So you got a lot of praise and worship, but no warfare, no worry, no taking on institutions. And I heard something when you just said that, that that's, that has to be taught. That has be, uh, um, the Bible says that ASAP is skilled. You know, that you have to folk have folk trained in how to do music that produces a liberation. If you will, mm-hmm <affirmative> that you might stand against the forces of, of oppression and regression. So tell me if you, if you make that note. Cause we gotta add that and, and um, I'm gonna take, what time are we at? Cause I want, okay. We got 15 minutes. So we gonna take about three. Yes, ma'am right here. Three

Speaker 17 (01:06:44):

Minutes

Speaker 1 (01:06:46):

Got about 15 minutes. So it's your time, babe. There you go. Thank you, Bob. Thank you, Bob. Thank you. That's turn around. Thank you.

Speaker 17 (01:06:56):

I'm scared.

Speaker 1 (01:06:57):

That's all right.

Speaker 18 (01:07:00):

She is not scared.

Speaker 17 (01:07:02):

He isn't scared.

Speaker 1 (01:07:03):

That's right.

Speaker 17 (01:07:04):

I'm here for Halla baker. Like I'm sure most of you are in the same. And I came here in her spirit. She was a wonderful friend of mine and I was, we were almost the same age. We were both busy as bees and sick. Right. I was in the, in nor New York city. Woo. Yeah. And she was there too. Not too far away from me. And we talked a great deal about many issues and which, you know, you know about them from other people. But one issue we talked about, which you might not have heard so much about was ideology because we had meetings just one on one sometimes. And sometimes after SNCC meetings and she would say to me, you know what, we need something. I say, yeah, she said, we need an ideology. I said, okay, what's our ideology. Well, other than being against racism, you know, against wars I, everything else we said, we've gotta get more specific. Oh. And you know, we actually said that to each other. So where did we get to? Well, the word we got to was a word that people don't like to say today. Oh, mm-hmm, <affirmative> the word was socialism boo. His <laugh>

Speaker 17 (01:08:21):

We had, we thought of socialism and the idea of radical democracy, radical democracy was a way we saw socialism as something built from the ground up involving, especially the people at the bottom espec of people on that ground. And that's how we defined it. And that's how we saw it. So I just wanted to mention this because people won't otherwise, you know, but <laugh>, I

had to mention because we actually talked about it and we, we said it to each other and we had this dream, you know, it was not the dream of the Soviet union version or other countries versions of socialism. It was our dream of, for our people of all colors in the United States, especially the folks at the bottom. So I just wanna pass that along when we're talking about ele baker here and add that idea and that dimension to what was the spirit of ele baker and, and my love for ele baker. And thank you so much. And

Speaker 1 (01:09:14):

Thank you. Thank

Speaker 18 (01:09:16):

You. Just so you know, this is Elizabeth Southern Martinez, Elizabeth Southern Martinez. He was the secretary of the New York office of SNCC. And really one of the founders played a similar role as ele baker in the founding of the Chicano Chicano movement in the sixties. That's right. The author of 500 years of Chicano history, et cetera. Yes.

Speaker 1 (01:09:36):

Give a big hand.

Speaker 19 (01:09:39):

And

Speaker 1 (01:09:42):

You know, I'm, I'm I told y'all yesterday. I had admit that I was born in 63 and I'm kind of giddy. I'm gonna admit this. Cause I mean, this is like a dream for me, you know, the people I read about and I heard my daddy from, I gonna talk about, and when you brought up the citizens group, see, I was a little kid running around with, with Frank, you know, back in the infield and all those places. And, and, and, and remember my own father down in H county having to hide in the car, you know, in the, in the, in the floor. Cause there was a officer, the law down there that like the kill, at least one black person, you, it, you know, and, and so much of that Eastern story even told, even in the history of civil rights in the state, you know, so much is told, you know, west of 95 and not, uh, east of it really. And so I'm just, just John here, you know, I'm just y'all excuse me, for a moment. I'm having one of those, just, I, this is a dream come true, but more importantly, my sister, what was last name?

Speaker 18 (01:10:45):

Martinez,

Speaker 1 (01:10:45):

Martinez, Martinez. See what just John, what has hit me when she said that now here she is talking about this with miss Ella baker in what was that? Y'all having that conversation in fifties and sixties. And she said, boo, here, you know, I was at MIT last week And O Swar SMA and, and, and other economists I'm in the fellowship, the mayor king fellowship y'all know mayor king.

Speaker 1 (01:11:12):

And they, and, and they're now talking about with all these high powered people economists that we have a, this listen, this language, this is Lang we now have an element this back then we now have a blind spot in our economic policies called conscience. The fundamental integrity of everything we you've ever been taught about economics has failed. And if we do not learn a new way to do economics and reach those from the bottom up, this is the MIT. They think they're so smart. They just came up with this and they have finally come to the place where Ella already was.

Speaker 1 (01:11:56):

And it took 50 years, you know, and look, look, and, and I hope I'll see this and takes it in stride. But you know, he's come up with this new principle called the you principle, how to, you know, how to study and to view and to vision yourself into the future. And one day I just brought up the comment. I said, so you talking about prophetic, imagine nation <laugh>. They said, what are you talking about? I said, well, you know, in the faith tradition, the black church tradition, and in certain traditions, we are taught that you, you see a vision of what ought to be, and you live from that place in the, now you live from that place in the now. And, and when you live from that place in the, now it forces you to challenge what's in the now, because you trying to get to that place. That's right. That you see it in the now, but it's not yet. And he was like, who? That's deep? And I said, well, that's civil rights. That's that's Martin king. That's Ella baker. That's, that's our grandmothers, our four, our four parents who, who still had hope, even in the midst of the most oppressive and regressive situation, this young lady, right back here, we'll come right back to you. We have one and two and three, and then we give a signal. We gonna have to close. So right here.

Speaker 20 (01:13:02):

Um, good afternoon, everybody. My name is Bridget Robinson. I'm a graduating senior in North Carolina centrals department of history. Oh, sure. I'm sorry. Um, Reverend Barbie, you talk about knowing your history. And that's something that I say to people who ask me, well, who is this? And what is that? And I always say, know your history. And recently I took a seminar course on, um, the civil rights movement. And there was no mention of Ella baker. There was no mention of Fannie Lou hammer. And I was upset because I consider myself a historian with a feminist slant. So I'm always looking for a woman's involvement in everything. And so I go up to the, um, the mediator and I say, you know, Ella baker, Fannie Lou hammer, and oh, they're part of the under ground civil rights. Oh Lord <laugh>.

Speaker 20 (01:13:59):

And I'm like underground. I said, well, yeah, there's a difference. There's a mainstream, you know, you had king. And then there's an underground movement where, you know, you had these grassroots. And I said, well, she was radical. I said, is nothing radical or militant about Ella baker? Cuz she advocated for equality for peace, for education. If that's radical, I don't know what is. And I was so upset that it made me go harder into her ideologies. It made me look harder at the history of her, what people and historians are saying about her. And I hope when I write my thesis and my dissertation, if I choose to go that route to say that no Ella baker was not underground. She was the forefront. She was the blueprint. And I just wanna say, knowing your history is very important in whatever takes to get Ella bakers out there in the forefront. I personally and NCC think tank wants to be involved.

Speaker 16 (01:14:59):

Good. So, so I think I hear that.

Speaker 1 (01:15:02):

I think I heard you talking about a thesis and a and a, and, and a dissertation right on Ella and why we gotta do this and make, okay, I hear you. My sister and

Speaker 21 (01:15:12):

I'm Joan Browning. And I was a lucky little white girl to meet Ms. Bakker in 1961. When I was 18, a few years ago, I was in the library of Congress looking at her membership papers when she was a membership chair of the a P because I wanted to know what was happening in the county in Georgia, that I grew up in and it's not proper a posed Dr. Tyson to cry in the library of Congress. But, uh, my county, she said, I haven't been able to organize a chapter. There that's a mean county. They do not allow blacks to vote. That's I grew up, uh, four miles from a political machine that, uh, celebrated events by burning crosses on their, uh, plantation. I live in West

Virginia now and a little three room mobile home. And I use one of the rooms as an one of the bedrooms as an office.

Speaker 21 (01:15:58):

And when I enter every morning, I look over in the corner and there's the copy machine. And on one side is that politician that I grew up four miles from who's called the wild man from sugar Creek. That's one example of what society me to be. But on the other side, I have a poster which was given to me 10 years ago at North Carolina state. When we came here for the SNCC 40th reunion of Ms. Baker. And I look at that and say, here are the two patterns that I could have copied. And aren't I lucky that I had Ms. Baker.

Speaker 16 (01:16:32):

My God.

Speaker 1 (01:16:33):

Now we have, I, my she's been so nice. She says, we got two minutes and I got one minute to close. So we got this young lady. No, no, we got, we gonna bring it down. So we bring it right on down, bring it on down. We mess around starter revoke in here.

Speaker 22 (01:16:55):

Right? First I wanna say with respect to socialism and, and what you were just talking about, the, uh, underground, uh, left that's the right has been very successful in demonizing, absolutely respectable and once very, uh, and attractive and, and member filled organizations. You have to do that. You have to keep that in mind and you'll let them just fight that back. When, when people say things like that, get to prepare your own arguments. So you can, so you can show them that this is, this is cool. It was just one who was talking, uh, was talking <inaudible> was speaking of, uh, what was necessary. And I, I have a question. You mentioned the Trium of the Democrats in this state. What is the state? What, what, what is the likelihood put now that Democrat, if you dunno, I thank you.

Speaker 1 (01:18:05):

Now you understand I'm pens. So I won't stay here. All this Sunday is telling me we gotta, we've gotta, so this is what I wanna know real quickly. Let me see by a show of hands. Uh, everybody that believes, even if we got some tweaking to do and all this in this piece, that we ought to answer this call for a campaign to honor and institutionalized the legacy of baker and SNCC and all the other. Y'all get that on film right now, everybody that put your name and address and email and want to be contacted and want the information. Cause we got some moving to do. Everybody did that. Now, finally, as we stand, just stand for one second. If you would stand one, we gonna do one thing. Let me do a little theology and we are, and we are gonna move forward and you're gonna be getting a, a lot of information. Uh, Tim, I don't know exactly how we gonna organize this, but it's gonna come together. We gonna get in the room and get in a circle and listen now for your move for your move. Just a little bit of theology in the, in the Bible, in the old Testament, please remember this.

Speaker 1 (01:19:11):

Many of those who led the fight for oppress against oppression Always had as a part of their name, the prefix Or suffix a Like Israel Or Ezekiel Or Joe L Because in Hebrew, L is the suffix or prefix, meaning God or God is with you, or God has empowered you or God has given you that force. Thank God. Most of the old Testament is men, but thank God We know someone that's got L Ella And we know the force was with her so much that she used to sing. Ain't going, let nobody turn. Come on. What? Turn me around turn.

Speaker 16 (01:20:07):

Ain't going. Let nobody turn mirror. I'm gonna keep on. Keep on, love the freedom. Wait, one more time. Everybody. Come on. Ain't going. Come on and sail it. Turn. Come on and sail it. Turn. Turn me. I'm I'm. I'm a thank you. Thank you, mother Ella. Thank you.