

Baker, Ella Josephine (13 Dec. 1903-13 Dec. 1986), civil rights organizer, was born in Norfolk, Virginia, the daughter of Blake Baker, a waiter on the ferry between Norfolk and Washington, D.C., and Georgianna Ross. In rural North Carolina where Ella Baker grew up she experienced a strong sense of black community. Her grandfather, who had been a slave, acquired the land in Littleton on which he had slaved. He raised fruit, vegetables, cows, and cattle, which he shared with the community. He also served as the local Baptist minister. Baker's mother took care of the sick and needy.

After graduating in 1927 from Shaw University in Raleigh, North Carolina, Baker moved to New York City. She had dreamed of doing graduate work in sociology at the University of Chicago, but it was 1929, and times were hard. Few jobs were open to black women except teaching, which Baker refused to do because "this was the thing that everybody figures you could do" (Cantarow and O'Malley, p. 62). To survive, Baker waitressed and worked in a factory. During 1929-1930 she was an editorial staff member of the *American West Indian News* and in 1932 became an editorial assistant for [George Schuyler's](#) *Negro National News*, for which she also worked as office manager. In 1930 she was on the board of directors of Harlem's Own Cooperative and worked with the Dunbar Housewives' League on tenant and consumer rights. In 1930 she helped organize and in 1931 became the national executive director of the Young Negroes' Cooperative League, a consumer cooperative. Baker also taught consumer education for the Works Progress Administration in the 1930s and, according to a letter written in 1936, divided her time between consumer education and working at the public library at 135th Street. She married Thomas J. Roberts in 1940 or 1941; they had no children.

Beginning in 1938 Baker worked with the National Association for the Advancement of Colored People (NAACP), and from 1941 to 1946 she traveled throughout the country but especially in the South for the NAACP, first as field secretary and then as director of branches to recruit members, raise money, and organize local campaigns. She became "something of a legend for her prowess in organizing youth chapters in the South" (Branch, p. 231). Among the issues in which she was involved were the antilynching campaign, the equal-pay-for-black-teachers movement, and job training for black workers. Baker's strength was the ability to evoke in people a feeling of common need and the belief that people together can change the conditions under which they live. Her philosophy of organizing was "you start where the people are" and "strong people don't need strong leaders." In her years with the NAACP, Baker formed a network of people involved with civil rights throughout the South that proved invaluable in the struggles of the 1950s and 1960s. She resigned from her leadership role in the national NAACP in 1946 because she felt it was too bureaucratic. She also had agreed to take responsibility for raising her niece. Back in New York City, she worked with the NAACP on school desegregation, sat on the Commission on Integration for the New York City Board of Education, and in 1952 became president of the New York City NAACP chapter. In 1953 she resigned from the NAACP presidency to run unsuccessfully for the New York City Council on the Liberal party ticket. To support herself, she worked as director of the Harlem Division of the New York City Committee of the American Cancer Society.

In January 1958 [Bayard Rustin](#) and Stanley Levison persuaded Baker to go to Atlanta to set up the office of the Southern Christian Leadership Conference (SCLC) to organize the Crusade for Citizenship, a voter registration program in the South. Baker agreed to go for six weeks and stayed for two and a half years. She was named acting director of the SCLC and set about

organizing the crusade to open simultaneously in twenty-one cities. She was concerned, however, that the SCLC board of preachers did not sufficiently support voter registration. Baker had increasing difficulty working with [Martin Luther King, Jr.](#), whom she described as "too self-centered and cautious" (Weisbrot, p. 33). Because she thought that she would never be appointed executive director, Baker persuaded her friend the Reverend John L. Tilley to assume the post in April, and she became associate director. After King fired Tilley in January 1959, he asked Baker once again to be executive director, but his board insisted that her position must be in an acting capacity. Baker, however, functioned as executive director and signed her name accordingly. In April 1960 the executive director post of SCLC was accepted by the Reverend Wyatt Tee Walker.

After hundreds of students sat in at segregated lunch counters in early 1960, Baker persuaded the SCLC to invite them to the Southwide Youth Leadership Conference at Shaw University on Easter weekend. From this meeting the Student Nonviolent Coordinating Committee (SNCC) was eventually formed. Although the SCLC leadership pressured Baker to influence the students to become a youth chapter of SCLC, she refused and encouraged the students to beware of SCLC's "leader-centered orientation." She felt that the students had a right to decide their own structure. Baker's speech "More Than a Hamburger," which followed King's and James Lawson's speeches, urged the students to broaden their social vision of discrimination to include more than integrating lunch counters. Julian Bond described the speech as "an eye opener" and probably the best of the three. "She didn't say, 'Don't let Martin Luther King tell you what to do,' " Bond remembers, "but you got the real feeling that that's what she meant" (Hampton and Fayer, p. 63). James Forman, who became director of SNCC a few months later, said Baker felt SCLC "was depending too much on the press and on the promotion of [Martin King](#), and was not developing enough indigenous leadership across the South" (Forman, p. 216).

After the Easter conference weekend, Baker resigned from the SCLC, and after having helped Walker learn his job she went to work for SNCC in August. To support herself she worked as a human relations consultant for the Young Women's Christian Association in Atlanta. Baker continued as the "ever-present mentor" (Garrow, p. 518) to SNCC civil rights workers. At a rancorous SNCC meeting at Highlander Folk School in Tennessee in August 1961, Baker mediated between one faction advocating political action through voter registration and another faction advocating nonviolent direct action. She suggested that voter registration would necessitate confrontation that would involve them in direct action. Baker believed that voting was necessary but did not believe that the franchise would cure all problems. She also understood the appeal of nonviolence as a tactic, but she did not believe in it personally: "I have not seen anything in the nonviolent technique that can dissuade me from challenging somebody who wants to step on my neck. If necessary, if they hit me, I might hit them back" (Cantarow and O'Malley, p. 82).

After the 1964 Mississippi summer in which northern students went south to work in voter registration, SNCC decided to organize the Mississippi Freedom Democratic party (MFDP) as an alternative to the regular Democratic party in Mississippi. Thousands of people registered to vote in beauty parlors and barber shops, churches, or wherever a registration booth could be set up. Baker set up the Washington, D.C., office of the MFDP and delivered the keynote speech at its Jackson, Mississippi, state convention. The MFDP delegates were not seated at the Democratic National Convention in Washington, D.C., but their influence helped to elect many local black

leaders in Mississippi in the following years and forced a rules change in the Democratic party to include more women and minorities as delegates to the national convention.

From 1962 to 1967 Baker worked on the staff of the Southern Conference Education Fund (SCEF), dedicated to helping black and white people work together. During that time she organized a civil liberties conference in Washington, D.C., and worked with [Carl Braden](#) on a mock civil rights commission hearing in Chapel Hill, North Carolina. In her later years in New York City she served on the board of the Puerto Rican Solidarity Committee, founded and was president of the Fund for Education and Legal Defense, which raised money primarily for scholarships for civil rights activists to return to college, and was vice chair of the Mass Party Organizing Committee. She was also a sponsor of the National United Committee to Free Angela Davis and All Political Prisoners, a consultant to both the Executive Council and the Commission for Social and Racial Justice of the Episcopal church, and a member of the Charter Group for a Pledge of Conscience and the Coalition of Concerned Black Americans. Until her death in New York City she continued to inspire, nurture, scold, and advise the many young people who had worked with her during her career of political activism.

Ella Baker's ideas and careful organizing helped to shape the civil rights movement from the 1930s through the 1960s. She had the ability to listen to people and to inspire them to organize around issues that would empower their lives. At a time when there were no women in leadership in the SCLC, Baker served as its executive director. Hundreds of young people became politically active because of her respect and concern for them.

Bibliography

Ella Baker's papers are in the Schomburg Center for Research in Black Culture in New York City. Ellen Cantarow and Susan Gushee O'Malley, *Moving the Mountain* (1980), and *Fundi: The Story of Ella Baker*, a film directed and produced by Joanne Grant (1980), are major sources. Important background references include James Forman, *The Making of Black Revolutionaries* (1972); Clayborne Carson, *In Struggle: SNCC and the Black Awakening of the 1960s* (1981); David Garrow, *Bearing the Cross: Martin Luther King, Jr., and the Southern Christian Leadership Conference* (1986); Robert Weisbrot, *Freedom Bound* (1990); Charles Payne, *I've Got the Light of Freedom: The Organizing Tradition and the Mississippi Freedom Struggle* (1995); Mary King, *Freedom Song: A Personal Story of the 1960s Civil Rights Movement* (1987); Adam Fairclough, *To Redeem the Soul of America: The Southern Christian Leadership Conference and Martin Luther King, Jr.* (1987); Sally Belfrage, *Freedom Summer* (1965); Gerda Lerner, *Black Women in White America: A Documentary History* (1972); and Henry Hampton and Steve Fayer, *Voices of Freedom* (1991). An obituary is in the *New York Times*, 17 Dec. 1986.

Susan Gushee O'Malley

Citation:

Susan Gushee O'Malley. "Baker, Ella Josephine";

<http://www.anb.org/articles/15/15-00989.html>;

American National Biography Online Feb. 2000.

Access Date: Mon Jul 12 16:39:13 CDT 2010

Copyright © 2000 [American Council of Learned Societies](#). Published by [Oxford University Press](#). All rights reserved. [Privacy Policy](#).