

## Good, Better, BEST



The Winston-Salem Urban League's Building Experience in Skilled Trades (BEST) program recently graduated 14 participants. BEST is an outgrowth of the Women in Non-Traditional Jobs program and recently initiated co-ed training sessions. Pictured, clockwise from left, are carpentry teacher Elder George Pass, carpentry students and a team of heating and air conditioning students inspect wiring under the watchful eye of their instructor (photos by James Parker).

## Coleman

From Page A9

branded. Everything had to be kept in school.

"There was a lot of emotional pain," she remembered. "But I know now that if you have an ideal, you must have pain to carry it through. But I want to emphasize, it was not just Gwen Bailey."

Mrs. Coleman finished at Reynolds in 1959 and earned her degree in education in 1963 from what was then called Winston-Salem Teachers College, now Winston-Salem State University.

She left Winston-Salem in 1963. Her experiences here, even among many blacks who did not or could not understand why she entered Reynolds, was a bitter one. She has not discussed her ex-

periences with any reporter before now.

"It dawned on me that for my hometown, what happened was important," she says. "If it is important to them, then I realized I'd better think about it. I want them to know that I appreciate them. They are beautiful."

Mrs. Coleman says she is now studying for the ministry at the Howard University School of Divinity. She believes her experience was part of God's plan.

"You think you have faith, then you look back and see a lot of God and faith in those people," she said. "God was there walking beside me, through those people. It was something God wanted me to do, and he saw

me through it."

At 45, Coleman can now reflect on her experience and draw lessons from it.

"I went back to the school (Reynolds) for the first time this summer. It has changed considerably. I did not realize how I had changed.

"I heard Bishop Tutu say the other day that the reason he was standing above others was because he was standing on someone's shoulders. Blacks must remember from whence they came. We are losing our identity. We can't be so busy enjoying where we think we've come that we forget where we've been and where we still have to go. We have to stay in tune with our

blackness. Black parents have to teach their children what it is like -- teach them those things of the past."

Mrs. Coleman, who is married to Ronald J. Coleman and has one daughter, 8-year-old Rondolyn, and one son, 13-year-old Dominique, says Martin Luther King is her hero.

"He taught us that suffering is on all sides," she says. "You can't isolate black issues from human problems in general. Mankind is in this together.

"I just want the community to know that I do thank them."

## Black American women

From Page A9

lead. Together, they made history.

### Ella Baker

Ms. Ella Baker was another guiding figure behind the civil rights movement. Ms. Baker has fought for black liberation throughout her adult life.

The granddaughter of a proud, rebellious slave minister, Ella Baker was born in the South in 1903 and received her undergraduate degree from Shaw University in Raleigh, where she was valedictorian of her class.

In 1927 Ms. Baker moved to New York City, where she became involved with numerous organizations fighting for social change. During 1941 and 1942 she served as the national field secretary for the NAACP. In 1943 she became the director of branches for NAACP. Between 1943 and 1955 Ms. Baker continued her work for social change.

When the Montgomery bus boycott began in 1955, Ms. Baker, along with A. Philip Randolph, Bayard Rustin and Stanley Levison, immediately organized a Northern support group that sent money and other resources to Montgomery.

Following the boycott, Ms. Baker, Randolph, Levison and Rustin contacted Dr. King and urged him to establish a south-wide organization for racial equality. In this regard Ms. Baker became one of the founding members of Dr. King's Southern Christian Leadership Conference (SCLC).

As soon as the SCLC was formed in Atlanta, Ms. Baker moved to Atlanta and became the associate director of the organization.

Ms. Baker was the one who established SCLC's central office

in the late 1950s. She operated the mimeograph machines, wrote much of the early correspondence, and performed the countless administrative duties.

Ms. Baker was also a genius when it came to organizing people and inspiring them to seek change. As an SCLC official, Baker organized the black masses throughout the South. She was especially effective at getting women and young people involved in the movement.

Ms. Baker became a role model for the women and young people who joined the movement.

When the student sit-in protests spread across the South in 1960, Ms. Baker became a guiding force behind them. It was she who organized the student meeting in 1960 from which the Student Nonviolent Coordinating Committee (SNCC) was first conceived. This is why Ms. Baker is considered the mother of SNCC.

Ms. Baker, then, was a central figure behind both Dr. King and the black student movement. Diane Nash-Bevel captured Ms. Baker's importance when she said, "(She) was the pillar of strength and good sense to lean on. Ella came across as just being such an honest, open, wise person with unending resources."

### Septima Clark

Septima Clark was born in Charleston, S.C., on May 3, 1898. Mrs. Clark wrote in her autobiography that from her early childhood she wanted to be a schoolteacher. After teaching in Southern public schools for 40 years, she was fired because of her membership in the NAACP. In 1956 Mrs. Clark took a job at the Highlander Folk School in Monteagle, Tenn.

Mrs. Clark was deeply concerned that a large proportion of

the black masses could not read or write in the late 1950s. She knew that Southern whites used black illiteracy as an excuse to prevent blacks from voting.

Beginning in 1956, she designed an extremely successful grassroots literacy program. She explained that "in '56 and '57, night after night, I sat down and wrote out a citizenship education program which would help illiterates to learn to read and write so they could register to vote."

Her approach was to teach adults based on their own experiences. She taught them how to write their names in the family Bible, while others learned to write their sons in the military. She taught people to write words they had sung for years.

Sharecroppers were taught mathematics by counting the number of seeds needed for their crops. In a short time the masses were learning to read and write. This was astonishing because the public schools had failed badly in their efforts to teach black adults.

Because of its success, the program quickly spread throughout the South. Local people set up these schools in their own communities with phenomenal success. Once the adults learned to read and write, they embarked on a trip to City Hall, where they attempted to register to vote.

By 1961 Dr. King had become aware of the success of Mrs. Clark's literacy program. He persuaded her to move the program to the SCLC. Through the SCLC Mrs. Clark and her staff were able to teach thousands. These "citizenship schools," as they were called, served as a community organizing base for Dr. King and the movement. Many of the students of these classes became involved in sit-ins, Please see page A15



**Michael Epps**  
Invites You  
To Come By  
**Ed Kelly's**  
On  
Silas Creek Pkwy.  
For Your  
TV, Audio &  
Appliance Needs  
**725-0606**

2041 Silas Creek Pkwy.

*Jan's Fabulous*  
**WINTER  
CLEARANCE  
SALE**

**50%  
OFF  
& MORE**

ENTIRE STOCK OF  
**ALL HOLIDAY &  
WINTER FASHIONS**

**Jan's**

**FASHION OUTLET**

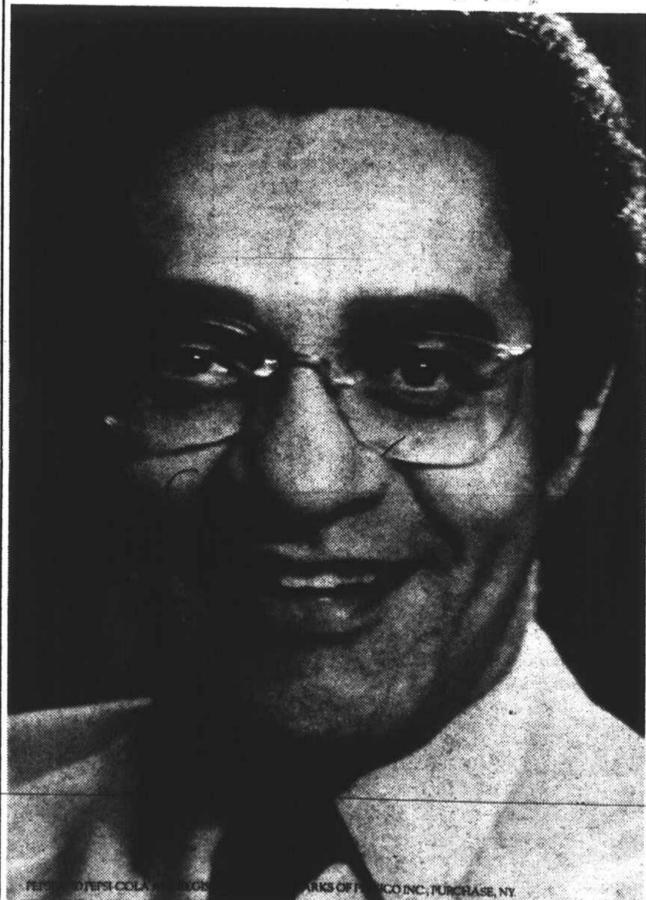
3931 South Main St.  
788-9236  
Clemmons Village Shop, Center  
766-8162

Open Sundays 1-6  
Mon.-Fri. 10-9, Sat. 10-6





# "Black America is paying a high price for poverty."



"The Color of Freedom" is a special four-part Black History Month series on the economic development of Black America brought to you by Tony Brown's Journal.

**Part I**, "Ethnic Nationalism" tackles the question: Why do African-Americans remain on the bottom rung of the economic ladder?

**Part II**, "Economic Racism" focuses on the financial consequences of slavery.

**Part III** dramatically presents "The Gospel of Wealth"—the philosophies of eminent historical figures—and how their ideas might be applied to today's problems.

**Part IV** concludes with "From the Streets to the Suites," a look at several possible solutions to the current economic imbalance.

Find out how to stop paying and start playing smart—with your money. Watch Tony Brown's astute analysis: "The Color of Freedom."



Station/	Part	CH	Day	Time	I	II	III	IV
WUNC-26	Thurs.	Mon	2/6	2/13	2/20	2/27		
WUNC-4	Thurs.	Mon	2/6	2/13	2/20	2/27		

See for yourself. Check your local public television (PBS) listings for dates and times of Tony Brown's Journal. Don't miss it.

For an issue of the Tony Brown's Journal Magazine, featuring Black historical facts and containing program transcripts and background information, please enclose \$3.00 and send to:  
**Tony Brown Productions**  
1501 Broadway, Suite 2014  
New York, NY 10036