

Unity stressed at Black assembly

Inno Ukaeje, political science professor at Portland State University, was the keynote speaker at the Pan-African Symposium held at the EMU Dad's Room last Thursday.

Before making his speech, Ukaeje removed his coat because "when we are dealing with the concept of Pan-Africanism, we don't have to put on a coat. It is business which always comes before pleasure."

Ukaeje said, "African refers to all Black people—any body who is Black. And when we deal with the concept of Pan-Africanism we are not restricting it to the continent of Africa—we globalize it."

He explained to the audience that African problems are not unique.

'Tend to panic'

"American people have problems too, but they have not despaired. When we (Africans) have problems, we tend to panic. The new concept of Pan-Africanism should be to transform the pessimism to optimism and hope."

He said Pan-Africanism differs from the other "pans" because "The concept is based on organic solidarity, as opposed to mechanical solidarity. That is, it concerns entities that have experience, common problems in the past, present and future."

"Pan-Africanism reduced to its concrete terms," he said, "is a continental manifestation of contemporary existentialist philosophy."

Ukaeje said radicalism, when necessary, is not an abuse.

"I do not advocate radicalism, but I do not condemn it when necessary."

He quoted a British liberalist who said, "Governments are founded by people and once any government abuses that privilege the people have the right to change the government."

Common problems

"If you're Black on this planet Earth, you're liable to be degraded, exploited and dehumanized." That was how Carol Cross, a Black graduate student, described the situation of Blacks in the world today. She emphasized that Blacks in America, Africa and other countries have many of the same problems in their relations to the non-Black world.

Cross's comments were part of the opening remarks in the symposium.

Cross said that the major problem is that Blacks are taught to use western standards for measuring progress, where more technology is the best way. She said the Black way should be to stress cooperation instead of competition, and that "beauty, democracy and progress all have to be evaluated and defined in a Pan-African way."

Cross's introduction was followed by a poem about the Black situation in America, and a panel discussion on Pan-Africanism. The members of the panel were El-Eseway Abo-Amasha, Mohammed Aminu, Ed



Photo by Jan Sanchez

Ahmed Gaidi (center), a senior in Business Administration, speaks out on the racial problem in Southern Africa during a Pan-African symposium in the Dad's Room of the EMU Thursday. Gaidi is flanked by Mohammed Aminu, a graduate teaching assistant in chemistry, on the left and Carol Cross, moderator of the panel discussion and chairer of the sponsoring Black Graduate Student Council.

Coleman, Ahmed Gaidi and L.O.I.B. Thompson.

Panel discussion

The panel members discussed what Pan-Africanism means to them personally and to the people of their countries and the best means of achieving it. It was generally agreed that unity between Blacks has to come between the masses of people as well as individuals, through education, through recognition of a common culture, or through striving toward a common goal.

One of the problems seen was uniting Black Americans with Africans. The panel saw the rise of social consciousness among American Blacks as an encouraging sign, but said there is still a wide gap between the interests and goals of Africans and Black Americans.

The panel closed with Thompson's analysis of the situation in the Caribbean. He said that the cultural diversity among people in the Caribbean is an example of the problems faced on a larger scale when Blacks throughout the

world try to unite. He said that Blacks must recognize the outside pressures preventing unity and added, "If Pan-Africanism means anything, it means seizing political and economic freedom."

Complaint line restored

Lane Air Pollution Authority has re-installed its 24-hour "complaint line" for the duration of the field burning season.

The line can be used 24-hours a day, even when the agency's regular phones are busy. The number is 689-1732.

The complaint line, which was put in Thursday, can be used for all kinds of gripes about pollution and not just field burning, according to Verner Adkison, pollution authority director.

A recorded voice requests the caller's name, address and complaint.

Complaints about field burning are sent to the Department of Environmental Quality (DEQ) in Portland. Complaints about other air pollution problems in Lane County are handled by the Lane Air Pollution Authority.

Adkison said the agency's lines have been "jammed" for the past two days with complaint calls about field burning. This led to the re-installation of the 24-hour line.

Illiteracy still exists, speakers tell group

"According to the Census Bureau, 16,000 people are functionally illiterate in Oregon. A little over 8,000 have had no schooling whatsoever."

The speaker was Ninette Florence, the Right to Read officer for the state of Oregon.

Right to Read is "a coordinated endeavor to help all segments of society to insure that no person shall be denied a productive life because of an inability to read effectively," said LaVonne Milner Thursday at the Right to Read mini-symposium sponsored by the University School of Librarianship.

The symposium was outlined as a "conference on local activities in support of right to read programs" by the School of Librarianship.

Milner, the first speaker, is the Right to Read officer for United States Office of Education, the sponsors of the Right to Read program in the Pacific Northwest.

"The National Right to Read effort involves both the public and private, professional and non-professional segments of society," states the progress report for 1972. "It is aimed at ensuring that by 1980 99 per cent of all those over 16 will possess and use literacy skills," the report says.

Milner discussed these segments in more detail. "Right to Read is not a single reading program, but a team effort, marshalling all efforts," she said, "the general plan of action is intended to assist in planning to achieve right to read goals."

"Right to Read is a program designed to inform the public there is a national reading problem," Milner said.

The Right to Read program seeks to achieve functional literacy which "is defined as possession and employment of reading skills which enable an individual to benefit from the options American society has to offer," the progress report states.

Milner went on to outline the two types of Right to Read sites: school-based centers and community-based centers. Community-based centers are those such as correctional institutions, prisons and detention centers. There are four types of school-based centers:

1. "A transition site is one without substantial Federal funds earmarked for reading improvement but which is willing to make the change from existing ineffective practices to effective ones.

2. A re-direction site differs from a transition site in that it does have substantial Federal funds. However, it still has an ineffective reading program, and needs to use its resources differently in order to meet the needs of its pupils.

3. An expansion site is one with promising practices related to the teaching of reading, and with students who are achieving in the second and third quartiles, instead of in the lowest quartiles, as do the students in the first two types of sites.

4. An impact site is one with an exemplary program which can serve as a demonstration model regarding the application of reading methods, sound management, use of the diagnostic-prescriptive approach, and involvement of the community in its program" according to the progress report.

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