

Rita Moran: A soft-spoken revolutionary

By LINDA WELCH
Of the Emerald

Wednesday night. It was 8 p.m. and a group of about 60 people had gathered in the Dad's Room of the EMU to hear Irish-American feminist Rita Moran speak on the strife in Northern Ireland.

When Moran was introduced, a woman in the front row got up and calmly detailed the sufferings of the Irish Catholics.

So this was Rita Moran. Not exactly the stereotype of a revolutionary, but the softness of her speech did not seem to detract from the firmness of her conviction.

Moran accused the press of overemphasizing the religious aspects of the conflict in Northern Ireland and suggesting that the problem lies in the country's lack of modernization.

"This is a total simplification of the question," said Moran, "and one that does nothing to clarify what the real struggle is about or what's going to have to be done to solve Ireland's problems."

According to Moran, the religious conflict came about only because of anti-Catholic propaganda initiated by the British in the 17th century. She said these anti-Catholic sentiments were used to justify crimes of genocide against the Irish people and also prevented British colonists from becoming assimilated into Irish society.

"It's the same virulent religious hatred," she said, "that is today being used by the Unionists to carry on the age old social, political and economic discrimination against Catholics."

Moran said that the Catholics have a low wage scale, a high unemployment rate, poor schooling and are forced to live in slums. She said the Unionists (those who favor union with Britain) want to maintain the status quo because the economy

depends on the cheap labor provided by the Catholics.

Moran likened the struggle of the Irish Catholics to the struggle of the Vietnamese and the struggle of the Blacks in America. She sees Ireland as one more



Irish-American feminist Rita Moran speaks in the EMU on the problems facing Northern Ireland.

manifestation of a world wide problem which can be solved only through a socialist revolution.

"If the Irish Republican Army (IRA) can develop a strategy that will link up national and social demands of the Irish people, they can tap some enormous latent revolutionary energies. If they fail to do this, they'll be threatened with isolation and repression."

On the subject of violence, Moran seemed vague and one-sided. She said the Catholics held in prison camps have been "consistently tortured" but she never explained or denied any of the acts of torture committed by the Catholics. And as far as terrorist bombings go, she merely mentioned that sympathy for acts

of violence as a form of protest is growing. After Moran's speech, a group of people gathered to question her further. One man was an Irish Catholic, and another was an Irish Protestant. Neither seemed to agree with Moran, and they didn't agree with each other. Moran finally slipped away, but the two men didn't seem to notice.

Eugene family featured on 7-part network series

A Eugene family will be featured on "An American Family," a twelve-part series to be televised nationally Thursdays at 9 p.m., with repeats on Fridays and Sundays. A repeat of the first part can be seen tonight, with the second part shown next Thursday.

To be shown locally on KOAC-TV, Channel 7, Corvallis, and KOAP-TV, Channel 10, Portland, "An American Family" will show the unstaged, day-to-day life of the William Loud family over a seven month period.

Bill Loud and Pat Russell were born, raised and educated in Eugene. They were children of long-established Eugene families. After their marriage, Loud began his business career in Eugene as well as his family.

The Loud family now lives in Santa Barbara, California. Producer Craig Gilbert of WNET-TV, New York City, selected them after a two-month search for a family that would put up with a major invasion of privacy and one "composed of attractive, articulate people who came close to a realization of the vaguely-defined American dream."

The marriage of William Loud to Patricia Russell began in "dream" fashion; she was "the girl next door." The marriage held for more than 20 years, then collapsed during the filming period.

Producer Gilbert based his "natural" filming techniques on methods pioneered by anthropologist Oscar Lewis in "La Vida," a study of Mexican street society. Another anthropologist, the well-known Margaret Mead says of the series, "I think it may be as important for our time as were the invention of drama and the novel for earlier generations, a new way to help people understand themselves."

The series will be repeated twice each week—at 10:00 p.m. Friday and at 5:30 p.m. Sunday on Oregon's Public Television stations.

Feminists slate term's actions

The University Feminists met Tuesday night to map out a schedule of activities for the term.

Members of the group expressed concern over rumors that the Equal Rights Amendment is not expected to be ratified by the Oregon State Senate. They urge people to write in support of the amendment to Senate President Jason Boe, House Speaker Richard Eymann,

Rep. George Cole or Sen. Betty Browne.

The Feminists have planned three open meetings winter term. On Jan. 23, theories of feminism will be discussed. Strategies for improving the status of women in society is the topic for the Feb. 6 meeting. On Feb. 20 the discussion will be on women in the local media. These meetings are open to anyone interested, including men.

Women's hikes will be sponsored by the Feminists each weekend this term. The trips will be a day or a half-day long.

Other activities for the term will include the sponsoring of feminist movies on campus and a women's dance or party.

University Feminist meetings are held each Tuesday at 8 p.m. in the EMU. Room numbers will be posted. Any interested women are invited to attend.

Dates of activities and further information will be posted at the University Feminists office, room 306 EMU.

Elusive fire 'found'

At about 2:45 p.m. Thursday the Eugene City Fire Department answered a campus fire alarm.

Speeding down 13th St. with their sirens screaming, the firemen quickly spotted the plume of steam coming from the kitchens at Carson Hall.

They searched the kitchens. They searched the whole dorm. There were firemen going up the elevators and firemen going down the stairs.

Students asked each other, "Where's the fire?" but no one knew. So students asked the firemen, "Where's the fire?" and none of them knew either.

Finally the truth came out. There was no fire. A fireman said that a "naughty electrician" at the Student Health Center had got some wires crossed and the alarm went off accidentally.

'one night when the moon was full...'



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