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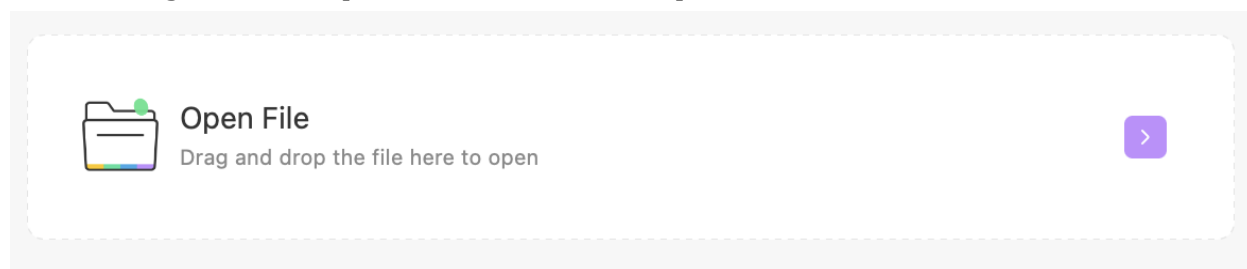
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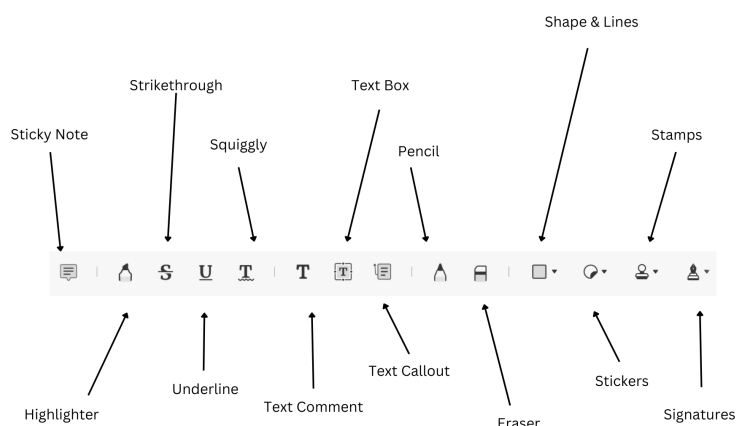
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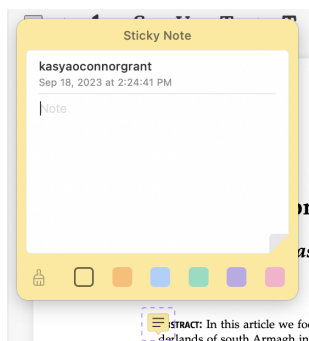
Digital Integration Teaching Initiative



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ABSTRACT: In this article we focus on Protestant and Catholic relationships in the borderlands of south Armagh in Northern Ireland and north Monaghan in the Irish Republic. Studies that emphasise Protestant and Catholic relationships at the urban or macro level have done little to unravel the complex processes of relationship-building that operate along the border, where Catholic and Protestant not only live in close proximity to one another and cooperate in a range of everyday activities, but where in the recent past each 'side' has used ethnic identity to select targets for assassination.

example text
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Example text box

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Developed by: Kasya O'Connor Grant

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ABSTRACT: In this article we focus on Protestant and Catholic relationships in the borderlands of south Armagh in Northern Ireland and north Monaghan in the Irish Republic. **Studies that emphasise Protestant and Catholic relationships at the urban or macro level have done little to unravel the complex processes of relationship-building** that operate along the border, where Catholic and Protestant not only live in close proximity to one another and cooperate in a range of everyday activities, but where in the recent past each 'side' has used ethnic identity to select targets for assassination. The complexities of intercommunal dynamics in rural border areas and the ways in which they impact upon relationships between border Protestants and Catholics are discussed, with particular reference to moments that have significantly shaped their political subjectivity, most notably the sectarian violence that erupted in 1969 and which was formally brought to a close by the Good Friday Agreement of 1998. Such complexities, we suggest, muddy the over-dichotomised view of the Irish borderlands that often informs public policy making.

KEYWORDS: borders, conflict, Northern Ireland, sectarianism, violence

example text callout

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ABSTRACT: In this article we focus on Protestant and Catholic relationships in the borderlands of south Armagh in Northern Ireland and north Monaghan in the Irish Republic. **Studies that emphasise Protestant and Catholic relationships at the urban or macro level have done little to unravel the complex processes of relationship-building** that operate along the border, where Catholic and Protestant not only live in close proximity to one another and cooperate in a range of everyday activities, but where in the recent past each 'side' has used ethnic identity to select targets for assassination. The complexities of intercommunal dynamics in rural border areas and the ways in which they impact upon relationships between border Protestants and Catholics are discussed, with particular reference to moments that have significantly shaped their political subjectivity, most notably the sectarian violence that erupted in 1969 and which was formally brought to a close by the Good Friday Agreement of 1998. Such complexities, we suggest, muddy the over-dichotomised view of the Irish borderlands that often informs public policy making.

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Introduction

Studies that focus only on Protestant and Catholic relationships at the urban or macro level

Much of the debate regarding power and identity amongst Catholics and Protestants in Ireland, and in Northern Ireland especially, is reducible to the question of political sov-

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Developed by: Kasya O'Connor Grant

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