Borders in Northern Ireland

Exploring borders related to Northern Ireland in two textbooks written for Social Studies English through the lenses of post-structuralism and border studies

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Abstract

In a referendum in 2016, the United Kingdom voted to leave the European Union. This event sparked a major debate concerning national identity and national borders, as the British society was divided in half, with almost 52% voting to leave, while the other 48% wished to remain in the EU. As Brexit moved forward, one element in the various withdrawal-agreements stood out as a main issue, namely the Irish border. The border between the Irish Republic and Northern Ireland was now to be given a new characteristic, also functioning as the border between the EU and the UK. One of the main challenges was to find a solution that would benefit all parties of the Brexit negotiations, without the risk of compromising the content of the Good Friday Agreement. These current events creates the basis for this thesis, which aims to map out and analyse physical and symbolic borders relating to Northern Ireland in two textbooks written for Social Studies English. These border representations will be analysed using border theory and post-structuralism.

The analysis shows that there is several similarities between the two textbooks, especially related to their inclusion of historical events. However, these events are, at times, described differently by the authors of the textbooks, and there is also differences in terms of structure and presentation of Northern Irish history and society. Nevertheless, physical and symbolic borders relating to Northern Ireland may be seen in both textbooks. The symbolic borders are mainly found in oppositions such as Nationalist versus Catholic and Protestant versus Catholic, but may also be represented through other social and political issued in Northern Ireland. Furthermore, although the relationship between these oppositions may have altered throughout the history of Northern Ireland, some of them still remain. This is especially evident through physical borders in Northern Ireland, such as peace-lines, murals and geographical segregation.

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1. Introduction

Despite the globalisation that has served as a hallmark for the modern world, the number of borders around the world is increasing. Half of the walls and fences built around the world since the Second World War have been built in the time period between 2000 and 2018 (Marshall, 2018, p. 2). Although the reasons for these constructions may vary, many are linked to the rise of nationalism and political right wing movements around the world and, perhaps especially, in Europe. Slogans such as "Take Back Control" and "Make America Great Again" have made their way into newspapers and social media, gaining much support among their readers. These slogans are also closely related to borders, as they reflect the ideas of closing national borders and going back to the "true values" of a nation, as it were. In the USA Donald Trump wants to build a wall on the border of Mexico, while the Vote Leave campaign in the UK wanted to regain control of their own borders, both in terms of trade and immigration.

On 23 June 2016, with 51,9 percent of the votes, the UK decided to leave the EU (British Broadcasting Corporation, n,d.). This referendum led to a series of discussions about democracy, nationhood and identity. These issues were not only visible in the UK, but the referendum led to international attention as Brexit made headlines in newspapers around the world. As David Cameron resigned, Theresa May stepped in and negotiated a deal with Brussels. The proposal contained what would become one of the biggest issues in the Brexit debate, namely the Irish Backstop. In the event that the UK were to leave the EU, the Irish border would not only separate the Republic of Ireland and Northern Ireland, but would also represent the border between the UK and the European Union. Today, the border is practically seamless, with people and goods flowing without visible restrictions across the line. This has been possible because of the EU single market, which both Northern Ireland and the Republic are a part of. However, Brexit presented the possibility of a hard border, meaning that there would be checkpoints and customs along the Irish border. In turn, a hard border could potentially mean new tensions between the two communities in Northern Ireland, traditionally called Nationalists and Unionists.

During the Troubles, the Irish border had several checkpoints and blockades. These obstacles were established to stem the flow of people who were allowed to move between the two nations, especially in consideration of the paramilitary groups that were highly operative during this time, such as the IRA (Lavin, 2019). Many fear that the reinstatement of such border controls may cause tensions to rise again, resulting in a new escalation of violence in Northern Ireland. The backstop was created as a back-up plan, which would be used if the EU and the UK were unable to come to terms on trade. It would mean that Northern Ireland remained temporarily in the EU customs union and single market, while the rest of the UK remained outside of these agreements. The plan, however, received massive criticism both within and outside of the UK. Unionists believed that the solution would threaten the Union, as Northern Ireland would be in a special position, as opposed to the rest of the UK. Another proposal to avoid a no-deal Brexit, has been that Northern Ireland would continue to follow some of the EU rules, especially concerning food safety, animal health and manufactured goods. This would result in a border in the Irish Sea, checks and controls being established at ports (Campbell, 2019). The proposal removed the controversial backstop, but still made Northern Ireland a "special case", which was exactly what the Democratic Unionist Party (DUP) wanted to avoid.

Brexit has sparked new interest in the Irish border, which has become a crucial element in UK´s divorce from the EU. Discussions concerning whether the negotiations will result in a hard or soft border has also resulted in a renewed interest in the history of the Irish border and the establishment of Northern Ireland. For many, understanding Brexit begins with an understanding of the underlying cause and effect of the Irish border, explaining how and why a hard border could have a major impact on Irish and Northern Irish society, and the UK as a whole.

1.1. Background

As Brexit made headlines in global news, it quickly became one of the most discussed current events around the world. The divorce between the UK and the EU also made its way into the education sector in Norway, discussed by teachers in Norwegian EFL-classrooms. In 2018, two new textbooks written for English Social Studies, an English programme subject in programmes for Specialisation in General Studies, were published: *Access to English: Social*

Studies and *Matters*. Both textbooks included a significant amount of text concerned with Brexit, discussing the referendum's link to national borders, its significance concerning British society and, not least, how it would affect the Union between the countries of Great Britain and Northern Ireland. One of the important issues described in these textbooks was that of the Irish border, which has functioned as a key element in Brexit negotiations.

In the research project ARK&APP (2016), researchers found that over half of the teachers in the Norwegian upper-secondary schools use paper-based tools in their teaching (Gilje et al., 2016, p. 22). Although these teachers usually supplement their teaching with digital tools, the study functions as an interesting observation concerning textbooks in Norwegian classrooms. A textbook is an example of a paper-based tool, and can also be defined as an educational resource. A common trait for such resources is that they are based on the competence aims in the curriculum (Gilje et al., 2016, pp. 5-6), in this case *Kunnskapsløftet* (often referred to as LK06). The textbooks analysed in this thesis are both written for the programme subject English Social Studies, which shares its curriculum with International English and English Literature and Culture. However, the subject has its own set of competence aims. These aims specifically mention two societies (American society and British society) and two geographical areas (Great Britain and the United States). In addition to these terms, the aims cover issues under the more general term "the English speaking world" (Utdanningsdirektoratet, 2006).

An interesting element in the curriculum's competence aims is the use of the term Great Britain, a geographical term that includes England, Scotland and Wales, in addition to a number of smaller islands. If one were to speak of the Union including Northern Ireland, the full geographical term would be The United Kingdom of Great Britain and Northern Ireland (Marshall, 2018, p. 226). Although "Great Britain" is often used as a shortened term for the UK and Northern Ireland, the wording in the curriculum may result in an interpretation that marginalises information related to geographical areas such as Ireland and Northern Ireland.

However, in order to understand issues concerning the Irish border in Brexit negotiations, one must first understand how and why the border was established. This means that the teachers must help their students understand the underlying problems concerning the border, which can be traced back to Irish history and the establishment of Northern Ireland in 1921. This includes social, political and economic issues in Northern Ireland, both past and present.

Based on the study mentioned above, we may assume that a significant number of teachers use textbooks as a reliable source for information when teaching about Brexit and Northern Ireland, thus making their border representations interesting objects of study.

1.2. Research Question

This thesis aims to explore how physical and symbolic borders related to Northern Ireland are presented in the textbooks *Access to English: Social Studies* and *Matters*. By using border theory and post-structuralism, this thesis further attempts to map out and destabilise the border representations found in the textbooks. Based on the aims of this thesis, I have formulated the following research question:

How are physical and symbolic borders relating to Northern Ireland presented in *Access to English: Social Studies* and *Matters*, and how do they relate to border theory and post-structuralism?

In order to do answer this question, I have analysed different texts in the two textbooks, focusing specifically on factual texts, in addition to one fictional text in each book. First, however, the historical context concerning the creation of Northern Ireland will be presented.

1.3. Historical Context

The official border dividing the island of Ireland was established in 1921, dividing the territory into what was to be called the Republic of Ireland and Northern Ireland. The immediate cause of the formation of Northern Ireland may be found "in the upheaval of the Home Rule crisis of 1912-14 and the First World War" (Hennessey, 1998, p. 1). During this time, the Irish population was divided in the question of Home Rule, meaning the question concerning whether or not there should be a devolved parliament in Ireland. However, Home Rule was not an unfamiliar concept in Ireland, having already been promoted by William Ewert Gladstone and Isaac Butt in the nineteenth century. With the Parliament Act of 1911, there seemed to be a renewed hope for Home Rule, as the House of Lords could no longer reject legislation passed by the House of Commons, which had previously been a large obstacle for the creation of an Irish government. Nationalists were in favour of Home Rule, but Unionists saw it as a threat against their position within the Union (Hennessey, 1998, pp.

1-4). Tensions between groups grew stronger, but before the disagreement advanced into outright conflict, the Great War broke out (Hennessey, 1998, p. 5/Mulholland, 2002, pp. 14-15).

Before the outbreak of the war, Nationalists had wanted self-government within the Union. However, by the end of the war, the Irish Party had been replaced by Sinn Féin, and Nationalists were now fighting for an independent Ireland. Unionists argued that they had the right to establish a separate territory within the island of Ireland itself. Thus, Home Rule was no longer a good alternative for either side, and a different solution had to be found. The answer was to be the establishment of two governments, one in the south of Ireland and one in the North. Originally, the northern government was to include the nine counties of Ulster, while the southern parliament would be made up of the remaining twenty-three counties. However, the Ulster Unionist Party (UUP), favoured a six-county parliament, excluding Donegal, Cavan and Monaghan, in order to ensure a Protestant majority. By drawing out a border between the six remaining counties of Ulster and the rest of the island, only one third of the population within the border remained non-unionist (Hennessey, 1998, pp. 3-6). The Government of Ireland act from 1920, enacted in 1921, created Northern Ireland, made up of the six counties Antrim, Armagh, Down, Londonderry, Fermanagh and Tyrone (Hennessey, 1998, p. 9).

Because of their solid majority, the UUP controlled Stormont, the government in Northern Ireland. However, despite the majority, Unionists mistrusted the Catholic population, while at the same time fearing the possibility of a united Ireland. In order to maintain control, the government changed the local council boundaries and the voting system, replacing proportional presentation with the first-past-the-post system. The former voting system was meant to function as a safeguard for Catholic and Protestant minorities, as it ensured that the number of seats for each party reflected the overall votes of the people. The new system, however, resulted in the loss of Nationalist majority in thirteen out of twenty-four councils, much because of the re-drawing of the council boundaries. This manipulation of boundaries, called gerrymandering, bolstered resistance and disagreement, both within the Nationalist and the Unionist population (McKittrick & McVea, 2012, pp. 8-9). As a result of the new voting system, Nationalist power in government became practically impossible.

In addition to maintaining political control, Protestants also experienced an advantage in relation to areas such as employment and housing. For example, the work force in the Royal Ulster Constabulary (RUC) was made up of almost 90% Protestants, and the major industries in Northern Ireland, for example the shipyards, rarely hired Catholics (McKittrick & McVea, 2012, pp. 12-13). Apart from the working class unifying briefly in the 1930s, Northern Ireland was, from the beginning, a segregated society. This was not only evident in employment and housing, but in the educational sector as well, as Catholic and Protestant children were educated separately (Hennessey, 1998, p. 119). With the decline in major industries, the economy suffered greatly, and in the late 1930s, Northern Ireland had become the poorest part of the United Kingdom (Hennessey, 1998, p. 58). However, this period also saw a change in the Catholic population in Northern Ireland, a faction of the society that had shown little initiative since the early days of the state. Inspired by the Civil Rights Movement in the Unites States, the Catholic civil rights movement emerged in Northern Ireland. The movement arranged marches in the streets, resulting in clashes between the RUC and civil rights marchers in Derry/Londonderry. Violence in Northern Ireland escalated, and the late 1960s saw the beginning of the period known as the Troubles. During this time, there were a number of horrifying events in Northern Ireland which shook both sides of the community, some of which will be explored in the analysis in this thesis.

The starting point of the Troubles, a conflict which would go on for nearly three decades, is commonly said to be the deployment of British troops into Belfast and Derry towards the end of the sixties (Feeney, 2004, p. 6). The politics had now moved to the streets, culminating in what was to be called the Battle of the Bogside, Bogside being a Catholic area in Derry. Fighting began after The Apprentice Boys of Derry, a Protestant group, had been given permission to stage a parade in the city. However, the event escalated into riots, and the fighting went on for days. Instead of ending in Derry, the riots spread to Belfast. Here, houses were set on fire, petrol bombs were thrown, eight people lost their lives and several hundreds were injured. The riots had deepened division in the Belfast society, and British soldiers entered Northern Irish society, placing barriers in many of the main streets. These barriers became known as "peace-lines" and, over the years, were made permanent with bricks and metal structures (McKittrick & McVea, 2012, pp. 61-64).

At this point, attempts to create a deal for lasting peace in Northern Ireland had failed time and again, as the Nationalist and Unionist communities were unable to find common ground.

Nevertheless, one of these attempts was to have lasting effects on Northern Irish society, namely the Sunningdale Agreement. However, the deal received mixed reactions from the Northern Irish population, as Unionists feared that accepting the deal would bring them closer to Dublin rule, in addition to an increase in IRA violence, aiming to push Britain out of Northern Ireland (Dixon, 2008, pp. 141-144). The Sunningdale Agreement eventually failed, although important elements, such as power-sharing, returned in later agreements. With the general election in 1979, Margaret Thatcher became Prime Minister in Britain. Thatcher would become a significant figure in the Troubles, perhaps especially because of her response to the hunger strikes in the 1980s.

The Republican prisoners in the Maze had lost their status as political prisoners in 1976, thereby losing their special privileges. The first hunger strike began in 1980, but was called off after one of the prisoners nearly died. However, still believing that this was the solution to regain their privileges, a second strike was led by Bobby Sands, who became the first man to die of hunger in the prison. This hunger strike would claim ten lives before it ended, as the Conservative government in Westminster refused to give the prisoners political status. Sands became one of the major figures in the Troubles, not only because of his participation in the strikes, but also because of his election into Westminster. When he died, more than 100,000 people attended his funeral, signifying that, although the majority of the Catholic population did not support violent solutions, many supported political status for the prisoners. The major national and international publicity surrounding the events in Maze prison functioned as propaganda for the IRA, bringing significant attention to the Republican cause (Dixon & O´Kane, 2011, pp. 49-51).

The 1980s saw a significant political shift in relation to the conflict in Northern Ireland. In 1984, the Anglo-Irish Agreement (AIA) was signed. The agreement institutionalised the Irish dimension, giving the Irish government a say in matters concerning Northern Ireland. This did not mean that the Irish government was in any position to force Britain to change their policy, but it did mean that it had the right to be consulted. Unionists were furious, fearing that the agreement meant that Britain wanted to pull out of Northern Ireland. Nevertheless, Unionist resistance was useless, as this agreement, unlike Sunningdale, did not depend on a functioning power-sharing between the groups in Northern Ireland. Instead, the existence and enactment of the AIA depended on the Irish and British governments, who both had reasons for wanting the deal to work. The British government wanted the Irish Republic to help with security

issues in Northern Ireland, for example in relation to the IRA, and there was also a wish to end the alienation of Nationalists in Northern Irish society. Also, if Sinn Féin were to gain more support than John Hume's Social Democratic Labour Party (SDLP), it would be even harder to bridge the gap between Unionists and Nationalists (Dixon & O´Kane, 2011, pp. 53-64/Feeney, 2004, pp. 76-81).

Although the AIA promoted talks and cooperation between Dublin and London, as well as aiming to better conditions in Northern Irish community, the years that followed were less hopeful. The relationship between Dublin and London had deteriorated in the aftermath of the agreement, and waves of violence continued to hit Northern Irish society. However, in the general election in 1997, Tony Blair was elected Prime Minister, representing a new political shift in issues concerning Northern Ireland. The new government re-opened the lines of contact with Sinn Féin, who were now given an opportunity to enter the talks. Although there was a risk of the UUP leaving, it was a necessary gamble by Blair, and in the end, the UUP decided to stay in the talks. Despite the major paramilitary groups having entered a ceasefire, the peace process regularly faced obstacles, as the violence continued in Northern Ireland. Nevertheless, on 10 April 1998, the Good Friday Agreement (GFA) was produced (McKittrick & McVea, 2012, pp. 250-256).

The GFA shared several similarities with the Sunningdale Agreement, including the Irish dimension and power-sharing. There would be a new Belfast assembly, which would have responsibilities such as health, agriculture, education, and the right to make new laws. The devolved government would consist of a Unionist First Minister and a Catholic First Minister, and important decisions would have to be taken on a cross-community basis, thus including both the Protestant and the Catholic communities in Northern Ireland. The agreement also ratified the principle of consent, meaning that the people of Northern Ireland would decide whether to remain in the union or join a united Ireland. Furthermore, the GFA also provided for a rewriting of some of the articles in the Irish constitution, removing the parts where it lay claim to the north as Irish territory. Catholics and Protestants were to be given equal rights, and both sides would work towards decommissioning of all paramilitary arms. The GFA received overall support from the Catholic community, but the Protestant community was divided. However, even though several important Unionist figures rejected the deal, the UUP supported it. In the following referendum, the agreement received significant support in the south, while 71% voted yes in the north. David Trimble and his Ulster Unionists won the

election to the new Northern Ireland assembly, although Ian Paisley followed closely behind, making Trimble First Minister, while SDLP's Seamus Mallon was elected First Deputy Minister (McKittrick & McVea, 2012, pp. 256-260).

In the years following the GFA, the peace process moved on, although waves of violence kept hitting Northern Irish society. One of the worst tragedies in the history of the conflict came with the Omagh bombing, where a car bomb killed twenty-nine people, eye-witnesses describing severed limbs floating in the streets (McKittrick & McVea, 2012, pp. 260-261). In terms of politics, a multi-party executive was eventually established. There were several issues related to cooperation between the different parties, much because of the disagreement linked to decommissioning. Unionists were unhappy about having Republican politicians such as Martin McGuiness in high level posts, and perhaps especially about the suggestions of a reform in policing, renaming the RUC the Police Service of Northern Ireland, including more Catholics and creating a larger focus on human rights within the force. During this time, the IRA finally agreed to put down their arms, if the peace process continued (McKittrick & McVea, 2012, pp. 264-6). Moving into a new century, the UUP remained the largest party, although Paisley's Democratic Unionist Party (DUP) followed close behind, eventually moving past the UUP. Sinn Féin became the largest Nationalist party, moving past the SDLP (McKittrick & McVea, 2012, p. 269).

Throughout its first decade, the government was suspended numerous times. In time, the IRA, in addition to the UVF and the UDA, laid down their arms, as the conflict slowly ebbed out of the Northern Irish society. There was still sporadic violence and political turmoil, but the relationships among the major players in the conflict were significantly improved through events such as Queen Elizabeth II's visit to Northern Ireland, and the official apology of British Prime Minister David Cameron in relation to Bloody Sunday (McKittrick & McVea, 2012, pp. 285-287). The St. Andrews Agreement was signed in 2006, and direct rule from Westminster ended in 2007. The agreement made way for a new assembly election, in addition to power-sharing between Sinn Féin and the DUP (McKittrick & McVea, 2012, pp. 280-281).

When David Cameron ran for his second term as Prime Minister in 2015, one of his promises was to give the people a referendum on the question of EU membership. Cameron delivered on his promise, but the result was not what he had intended. In 2016, just over half of the

British population voted to leave the EU. This was the beginning of what would popularly be referred to as the "Brexit Saga" in the current history of the UK. In 2017, Stormont was suspended, and direct rule was implemented because of difficulties relating to power-sharing (McDowell, 2018). Nevertheless, the DUP has played a significant role in the process of Brexit, supporting Theresa May's government after a snap-election in 2017. The election was held as an attempt to gain more support in the House of Commons, but back-fired as the Conservatives gained fewer members of Parliament than in the 2015 election. In need of support, the Conservatives made a deal with the DUP, and the two parties agreed on a "confidence and supply" agreement, meaning that the DUP would give their support on key votes in exchange for an increase in financial support (Hunt, 2017).

2. Theoretical Framework

2.1. Border Theory

Border theory is a big and growing field, functioning as an interdisciplinary study in areas such as geography, philosophy and literature. Because of its interdisciplinarity, it is difficult to find one common definition of a border. If borders are to be approached as objects of study, one must consider this complexity, in addition to the border's aspect of subjectivity. In other words, a border is likely to be perceived differently by its various observers (Rosello & Wolfe, 2017, p. 1). Thus, border studies can not only entail a simple, analytical approach, but must also consider the different perspectives that come into play when meeting a border. This part of the chapter aims to map out some of the important definitions within border studies, including the different qualities that may be contributed to a border, as it may function both as something that generates separation and interaction. Furthermore, the text will explore different border representations, especially in relation to the distinction between physical and cognitive border representations and how they relate to each other.

Johan Schimanski and Stephen F. Wolfe suggest that "[b]order practices and border theories are fast revealing borders as zones of instability in which ethical, political, cultural and national questions are negotiated" (Schimanski & Wolfe, 2007, p. 9). Furthermore, the authors also suggest that borders involve "movements of people from one place to another; attempts to control space with borders, creating situations of radically asymmetrical relations of power; and attempts to imagine the spatial dislocations of people, objects, or ideologies within the globalized economy" (Schimanski & Wolfe, 2007, p. 12). The second definition highlights the function of power in relation to borders, as well as a wish to control space. Remembering the historical context in this thesis, the definition may be seen in relation to borders in Northern Ireland. In example, the Irish border was set up with the aim of quelling the conflict and unrest that had dominated the island of Ireland for years, and may therefore be said to be an attempt to control space. In addition, the creation of Northern Ireland may function as creating asymmetrical relations of power, its borders being carefully drafted in order to accomplish a Protestant majority in the new territory.

The interdisciplinarity in border studies generates different meanings and starting points in various discourses. For example, territory is an important part of border studies for geographers, while borders for sociologists and anthropologists are "indicative of the binary distinctions (us/them; here/there; inside/outside) between groups at a variety of scales, from the national down to the personal spaces and territories of the individual" (Newman, 2007, pp. 32-33). Nevertheless, David Newman also emphasises that "[f]or all disciplines, borders determine the nature of group (in some cases defined territorially) belonging, affiliation and membership, and the way in which the processes of inclusion and exclusion are institutionalized" (Newman, 2007, p. 33). Here, Newman creates a link between borders and identity, in addition to highlighting the dual function of a border. Although a border is usually seen as an obstacle, separating groups and nations, it can also function as something that enables interaction. This echoes the ideas of Mireille Rosello and Wolfe, who suggest that "[t]he separation axiomatically generates a connection between the separated entities" (Rosello & Wolfe 2017, p. 2). This is also explored in Judith Butler's Frames of War, in which she writes that a boundary "is a function of the relation, a brokering of difference, a negotiation in which I am bound to you in my separateness" (Butler, 2009, p. 9).

In addition to having different functions, seen in the examples above, authors also suggest that borders may be divided into different levels (Schimanski & Wolfe, 2007; Larsen, 2007; Newman, 2007). Svend Erik Larsen (2007, p. 98) suggests that a border may be divided into two levels: the manifestation of a border, and the conditions of that manifestation. The double level is explained using the example of a curb. The manifestation can be seen as the actual boundary, meaning the actual curb. Meanwhile, the conditions of the boundary are the different theories explaining how and why the manifestation is there. However, a boundary does not only mean a boundary *to*, but also *between*. Continuing the use of the example above, the curb may present a gateway, a possibility of getting to the other side. However, the curb also creates a space between, thus presenting an obstacle. The conditions of the manifestation can be illustrated in two ways, namely through existence and interaction. When a boundary is met, it needs to be interpreted. It is through this interpretation that a boundary produces meaning, suggesting that the boundary does not receive its status unless it produces meaning through interaction.

Furthermore, the two levels presented above may be multiplied to five planes: topographic, symbolic, temporal, epistemological and textual planes, which again illustrate different

borders (Border Poetics, n.d.). A topographic border is manifested in a type of space, and always articulates some kind of symbolic border. Examples of a topographic border may be a national border or other territorial borders, but also borders of the body. Furthermore, a topographical border may also be represented through architectural divisions (Border Poetics, n.d.). A symbolic border, on the other hand, is described as a condition of a manifestation, and is sometimes referred to as an abstract or conceptual border. In the context of this thesis, symbolic borders are closely linked to cognitive borders, while topographical borders are closely linked to physical borders, for example the Irish border.

Temporal and epistemological borders also function as symbolic borders, thereby also acting as conditions of a border manifestation. Temporal borders are related to the aspect of time, dividing different time periods. Examples of such borders may be that of birth or death or, when referring to collectives, historical events such as wars or migration. Also, border crossing is seen as a temporal border, "dividing time into a period before the crossing and a period after the crossing" (Border Poetics, n.d.). An epistemological border represents the border between the known and the unknown, for example illustrated by "the other side" of the border representing the unknown. Borders and border zones also represent the unknown, and may therefore be viewed as epistemological borders (Border Poetics, n.d.).

The last plane mentioned above is the textual border, which may also function as a symbolic border. Textual borders are directly linked to the text, dividing different areas of the text. These types of borders may also be used to illustrate the borders of a text, such as its outside or inside and its sections (Border Poetics, n.d.). In the context of this thesis, textual borders will be important considering the material that is being analysed, namely textbooks. These books usually contain different types of texts, in addition to illustrations and photographs.

This part of the chapter has focused on outlining some of the important definitions and theories in relation to border studies, especially concerning the different qualities of a border. As we have seen, a border may be defined as a zone of instability, in addition to being an attempt to control space, which may in turn result in asymmetrical relations of power. Although a border may be an attempt to generate separation, authors suggest that it may also enable interaction, thus presenting a dual function. Furthermore, borders may be divided into different levels and planes, which are especially linked to the symbolic and physical aspects of a border. The symbolic aspect, represented through symbolic borders, may function as

conditions of a border manifestation. A border manifestation is, on the other hand, related to the physical aspect of a border, such as topographical borders. Other types of border planes, such as temporal, textual and epistemological borders, also function as symbolic borders.

The border definitions above present borders as unstable entities, the instability being a result of their different qualities and functions. As seen above, a border is often established to separate, control, or close two or more entities, whether we are talking about geographical areas, people or a text. However, borders also enable interaction, generating play between these entities. These ideas reflect arguments found in post-structuralism, which can be briefly described as a set of theories which question the existence of stable systems relying upon a center for organisation. Thus, the next part of this chapter will explore important terms and ideas relating to post-structuralism, discussed mainly through the works of Jacques Derrida.

2.2. Post-structuralism

This part of the chapter will focus on post-structuralism, using Derrida as an important point of reference. However, it is difficult to grasp the content and significance of post-structuralism without looking to what it builds on, namely structuralism. Therefore, when useful, this section will also draw out and discuss similarities, as well as differences, between structuralism and post-structuralism.

Post-structuralism can largely be seen as both a continuation and a critique of structuralism. French structuralism was a "realization of Saussure's dream of a general science of signs - semiology" (Jefferson, 1986, p. 93), highlighting language as a critical element in Saussure's thinking. At this point, there was a shift in perspective in human sciences, which now focused on seeing forms of expressions as signs finding meaning through their relations within larger systems. Claude Levi-Strauss, the founder of structural anthropology, quickly responded to these new ideas, claiming that cultural systems he analysed, for example kinship, were structured in the same way as language, meaning that individual elements only acquire meaning when being part of a larger system. Tools from linguistic analysis, then, may be used to map out other systems, for example in relation to different cultures (Jefferson, 1986, pp. 92-93).

According to structuralist theory, language is an independent, self-sufficient system that governs itself, and is made up of signs. These signs consist of two parts: a signified and a signifier. The signified refers to a concept, while the signifier refers to what may be called a sound-image. In other words, if the sign refers to the object "chair", the signifier is the word we use for that object, while the signified is the concept we see in our minds. According to Saussure, a sign is both arbitrary and differential. Its arbitrariness comes from the idea that there is no natural link between the sound-image and the concept, meaning that it is a linguistic convention, in addition to there being no natural link between the sign (as a whole) and what it refers to. However, signs are important when understanding the difference between concepts. If we did not have signs referring to different concepts, it would be difficult to understand the difference between them, meaning that, unless we attach different concepts to different sound-images, we would not be able to find them in a speech stream. This is important when trying to understand Saussure's term *differential*. For example, looking at the discussion above, we may say that the sign "tree" is referring to an object that is commonly linked with a sound-image, which again is linked to concept in our minds. However, the sign does not find meaning in the object, but the object finds meaning in the sign. Thus, the signifier used for explaining the concept *tree*, is different from the signifiers that may be used to describe other types of plantation, for example bushes. Because we know that a bush is different from a tree, and that the meaning of the signified depends on the sign in question, we may say that we identify signs by differentiating them from each other, highlighting that signs acquire meaning in relation to each other (Jefferson, 1986, pp. 47-49).

In his text "Structure, Sign, and Play in the Discourse of the Human Sciences", Derrida refers to an "event", a rupture or a redoubling. Up to this event, Derrida writes, the structure has been reduced by giving it a center. This center organises the structure, while at the same time limits its play. In other words, the play of the structure is restricted, and can only occur inside of the structure itself. However, even though the center organises the structure, it does not participate in it, meaning that it is both *inside* and *outside* of the structure. Before the event, that is, before the rupture or redoubling, the history of the concept of structure can be described as a chain of substitutions, substituting center for center, receiving different forms and names such as "[…] consciousness, God, man and so forth" (Derrida, 1978, p. 280). However, at some point it became necessary to think that there was no center, but rather a "non-locus in which an infinite number of sign-substitutions came into play" (Derrida, 1978, p. 280). The event that Derrida is referring to is the moment when "language invaded the

universal problematic, the moment when, in the absence of a center or origin, everything became discourse" (Derrida, 1978, p. 280). Furthermore, this *decentering*, as Derrida calls it, presumably came about "when the structurality of structure had to begin to be thought, that is to say, repeated" (Derrida, 1978, p. 280).

These ideas are closely linked to Derrida's view of the sign. The sign consists of two parts, which Saussure states are two sides of the same thing, thus insisting that the signified and the signifier are interchangeably linked. Derrida questions this view, arguing that the sign has always been thought of as "a sign-of, a signifier referring to a signified, a signifier different from the signified" (Derrida, 1978, p. 281). If the signifier refers to a signified, there seems to exist a privileging of the signified, meaning the concept. Also, this privileging suggests that the signified must exist prior to the signifier. In turn, the signifier may then function as a substitute for the signified, which may then be represented by several different signifiers. This possible gap between the two parts of the sign initiates what Derrida would call play, which can be further related to what Derrida calls a "supplement". A supplement can mean two things, and is therefore an ambiguous term. The term may mean to add to something that is already complete, or it may function as a substitution, as the supplement indicates that something is lacking (Derrida, 1978, p. 289). The signifier, then, may add to an already complete signified, or it may function as a substitution, necessary because the signified is lacking something.

The idea of supplementarity is linked to another important term used by Derrida, namely the concept of *différance*. This is an ambiguous term of Derrida's own invention, and it can be said to hold two meanings: to delay or postpone something, or to differ or be different from something (Derrida, 1982, p. 8). The signifier referring back to the signified, for example, may represent a chain of signifiers, made possible by the play that is opened up through the concept of the sign. Therefore, the chain of signifiers, like the substitution of the center, may go on indefinitely, thus postponing the meaning of the sign. Also, this substitution may present something different, meaning something that is lacking. Différance is non-hierarchical, while at the same time keeping the principle of differentiality. The term highlights the importance of language in post-structuralist thinking. For example, différance explains how an element in a text is always related to the text itself, but it is, at the same time, different from the other elements within a text. According to Derrida, neither language nor

literature are stable objects, as neither of them are exempt from différance (Jefferson, 1986, p. 118).

In "Living on: Borderlines", Derrida approaches the definition and limits of a text, stating that "if we are to approach a text, it must have an edge" (Derrida, 1991, p. 256). However, he continues by suggesting that what we previously thought of as the border lines of a text, meaning for example the beginning and end, the title and its margins, have been overrun. As a result, the definition of a text has changed, and is no longer "a finished corpus of writing, some content enclosed in a book or its margins, but a differential network, a fabric of traces referring endlessly to something other than itself, to other differential traces" (Derrida, 1991, p. 257). To understand the de-bordering of a text, we may first view a text as an enclosed structure. However, for Derrida, there is no thing as a closed structure, which may be illustrated through the idea of the center. As we saw in the discussion of "Structure, Sign and Play", the center exists both in the inside and the outside of the structure, organising it and limiting its play. This idea can be linked to one of the previously established border lines of a text, namely the title. The title is usually not a part of the main body of a text, and yet, it is usually seen as directly linked to the text. It may describe what the text is about, or it may highlight an interesting element in the text. This way, the title can be seen in a similar manner to the center, existing both on the inside and outside of a structure, here being the text.

To explain and illustrate his arguments, Derrida uses a text written by Maurice Blanchot, namely *La folie du jour*. In Blanchot's text, the narrator is being interrogated, and has to tell his story to the interrogators. However, when he reaches the end of the story, the interrogators are confused, telling him that he just told them the beginning of the same story. In response, he finds himself unable to narrate the events he is supposed to explain, almost as if he is having some type of epiphany. What happens at the end of the story suggests that there is no ending to the narrative, that the story is a continuous loop. The example illustrates what Derrida calls an invaginated structure, which he defines as "the inward refolding of la gaine [sheath, girdle], the inverted reapplication of the outer edge to the inside of a form where the outside then opens a pocket" (Derrida, 1991, pp. 264-265). Thus, what may seem as the beginning of the story, the edge on which the reader approaches the text, is not the beginning.

Moreover, Derrida refers to literature as "an institution which tends to overflow the institution" (Derrida, 1992, p. 36), suggesting that literature enables one to say everything, in

every way. Saying everything means to totalise by formalising, but it also means to break out of the prohibitions – thus lifting the law imposed upon it. Furthermore, these ideas are mirrored in Derrida's definition of philosophy, found in the text "Tympan". Here, Derrida writes that philosophy "has always insisted upon assuring itself mastery over the limit […] and thereby by the same token, in order better to dispose the limit, has transgressed it" (Derrida, 1982, p. x). This element of power may also be linked to the discussion on the border's aspect of power, described in the previous part of this chapter. While philosophy may be said to take control of its own limits, borders may be defined as attempts to control space, thereby asserting power. The transgression of the limit is closely related to what Derrida describes as philosophy's insistence of *thinking its other*. Its other is further described as "that which limits it, and from which it derives its essence, its definition, its production" (Derrida, 1982, p. x). The idea of "the other" is itself an expression of a limit, indicating a separation from something else (this idea can be linked to Derrida's discussion on binary oppositions, which will be discussed below). Thus, philosophy may, like literature, be seen as an institution which transgress or overflow its own borders.

Furthermore, Derrida's ideas concerning borders, can in many ways be related to his writings concerning binary oppositions. Again, Derrida uses structuralism as a basis for his argument, referring directly to the work of Levi-Strauss. Here, Derrida discusses Levi-Strauss' definitions concerning the concepts of Nature and Culture, where nature is defined as "that which is universal and spontaneous, and not dependent upon a particular culture or on any determinant norm" (Derrida, 1978, p. 283), while culture is defined as "that which depends on a system of norms regulating society and therefore is capable varying from one social structure to another" (Derrida, 1978, p. 283). Derrida explains how Levi Strauss believes he has encountered a scandal concerning the Nature versus Culture opposition, which is that of the incest prohibition. The prohibition fits both concepts, as it can be seen as universal and does not belong to any culture, while it simultaneously belongs to a system of norms regulating a society. For Derrida, the scandal does not exist unless one postulates that there is a difference between the two concepts. Moreover, the concept of Nature would not exist unless we think of it as something opposed to Culture. Thus, the two concepts are linked, their existence relying upon each other. This mutual reliance, in addition to the fact that there may be something common for both concepts (such as the incest prohibition) suggests that the opposition Nature versus Culture is unstable.

In this part of the chapter, we have explored and discussed important terms and ideas related to Derrida and post-structuralism. For Derrida, a structure is not a stable system, organised by a center. This becomes evident when looking at examples such as Derrida's definition of a text or his ideas concerning binary oppositions. As we have seen, discourses such as literature and philosophy both transgress their own limits, which may also be said about texts or oppositions. For example, the title of a text may function in the same way as a center, existing both inside and outside of the text. Furthermore, an opposition, such as Nature versus Culture, may be destabilised by finding something the concepts have in common. Also, the difference between such concepts does not exist unless one assumes that there is a difference between them. In addition, such concepts are interchangeably linked, as one may not exist without the other.

The ideas concerning borders in post-structuralism are, in many ways, similar to the arguments highlighted in the first part of the chapter, related to border studies. Derrida's writings on the sign and binary oppositions remind us of the dual function of the border, enabling separation, but also interaction between the agencies of the border. In addition, one of the qualities of a border is to control space. This echoes Derrida's views concerning the limits of philosophy, as philosophy "has belived that that it controls the margins of its volumes and that it thinks its other" (Derrida, 1982, p. x), as discussed above. Additionally, Derrida's ideas concerning the definition and limits of a text becomes highly relevant when discussing textual borders, which is of particular interest in this thesis. As we shall see, a textbook often contains different types of texts, which may be both visual and verbal. The different sections in such a book may be read alone, but may also find meaning in each other, thus echoing Derrida's suggestion that a text exists in a differential network.

3. Analysis

This chapter deals with the analysis of the two textbooks *Access: English Social Studies* and *Matters*. The thesis aims to map out and explore physical and symbolic borders relating to Northern Ireland, using theories related to border studies and post-structuralism. However, when useful, the chapter will also draw on other relevant literature relating to the texts in question.

The textbooks differ in both structure and amount of text related to Northern Ireland. However, both books seem to focus on what one may call a set of key historical categories (since they transcend mere events) concerning Northern Ireland: The partition, Northern Irish Society and Northern Ireland's role in Brexit. These categories reveal different border representations, and they will therefore be helpful when structuring the following analysis. The three categories will deal with the different factual texts in both textbooks, comparing the border representations presented. Subsequently, this chapter will explore the books' fictional texts "Walking the Dog" and *The Ferryman*, before moving on to the textual borders in the textbooks. The analysis will not deal with the textbooks' online resources, nor will it treat the texts in the books as didactic tools, per se. In short, the analysis will focus on the factual texts in the textbooks, more precisely the body text, and one fictional text in each textbook. It is also important to emphasise that, even though the textbooks are written for didactic purposes, the aim of this thesis is not to assess the functions of the didactic aspects of these books. First, however, there is a need for more information concerning the textbooks.

3.1 The Textbooks

3.1.1. *Access: English Social Studies*

Access: English Social Studies is written by John Anthony, Richard Burgess and Robert Mikkelsen, and was published by Cappelen Damm in 2018. Written for the English programme subject Social Studies English, this is a revised, second edition that aims to bring the book up to date "with regard to recent social, economic and political developments in the English-speaking world, with particular reference to the UK and the USA" (Anthony, Burgess & Mikkelsen, 2018, p. 3). Using the United Kingdom and the United States as starting points, *Access* is divided into six chapters. Three of these chapters concern the United Kingdom, and

are therefore the only chapters relevant for this thesis. Each of the chapters in question have their own theme, the first being "Small Islands – Big Horizons: British History", the second is "Power and Pomp: Politics in the United Kingdom", and the third is "The Changing Face of Britain: UK Society Today".

Within these chapters, there are several different types of texts. These texts can roughly be divided into timelines, factual texts and fictional texts presented in different genres, such as poems, short stories and extracts. The factual texts are sometimes "interrupted" by sections called "cases", and also by sets of tasks. Information concerning Northern Ireland is rarely collected in separate paragraphs, although there are some exceptions. Rather, this information can more often be found in different areas throughout the chapters, in or next to texts related to other themes. As a result, the material related to Northern Ireland is often merged with information concerning other aspects of the UK.

3.1.2. *Matters*

Matters is written by Elisabeth Farstad, Jan Erik Mustad, Alf Tomas Tønnessen and Sigrid Brevik Wangsness, and was published in 2018 by Aschehoug. The book is a first edition, and is written primarily as a textbook for the English Programme Subject "English Social Studies". In the book's preface, titled "Dear Reader", the authors state that the aim of the book is to prepare pupils for their written and oral examinations, and that the book includes new, relevant information about its topics. Furthermore, the authors write that this particular book differs from other textbooks by not having a separate history chapter, suggesting that the historical information is still present, but knitted into "social, political and economic issues" (Farstad, Mustad, Tønnessen & Wangsness, 2018, p. 3). This is an interesting difference between the two textbooks I will be addressing, as the authors of *Access* have chosen to structure the historical information concerning the UK in a separate chapter.

The textbook is divided into three main parts or, using the authors' term, focuses. The first part is called "Focus UK", while the second part is called "Focus USA". Subsequently there is a separate section dealing with gender inequality. "Global Focus" is the third and final focus, only followed by a "Reference Section". The two first parts are by far the largest. In this thesis, it is the first part, Focus UK, which is important. Here Northern Ireland is given a significant amount of space, pages 135-165 being devoted solely to the province.

Additionally, issues concerning Northern Ireland are also, although briefly, addressed in other parts of the focus texts. Thus, the structure in *Matters* is different from that of *Access* concerning Northern Ireland as well, as much of the information is gathered to form a separate space from the rest of the texts.

3.2. The Partition: Creating the Irish Border

In 1921, the island of Ireland was divided into two parts: the Irish Free State and Northern Ireland, commonly referred to as Ulster. This event marks the birth of the Irish border, and, in effect, the birth of Northern Ireland. The partition is addressed in both textbooks and is described as a result of several other historical events that took place in Ireland in the course of the preceding centuries. Although many of these events are described in both textbooks, their representation may differ in terms of both structure and content. These representations will be compared, and the aim is to draw out their similarities and differences.

The Irish border can be seen to hold two levels: the manifestations of the border and the conditions of that manifestation. Remembering the theoretical section relating to border studies earlier in this thesis, a manifestation relates to the physical aspect of the border, while the conditions relate to how and why a border is there. Furthermore, these levels may be multiplied into different planes, where we have seen that a manifestation can be linked to topographical borders, whereas the conditions may be related to symbolic border representations. The manifestation of the Irish border is, put simply, the physical border dividing the Republic of Ireland and Northern Ireland. The conditions of the border constitute a more complex issue, and can be related to different historical events in Ireland, which eventually led to the establishment of the Irish border.

Although perspectives and opinions differ, many would trace the roots of the creation of Northern Ireland back to the seventeenth century, when Scottish and English settlers began what was to be known as the Plantation of Ulster. The aim was for the new settlers to create a Protestant society, following English law and developing agriculture (Mulholland, 2003, p. 2/ McKittrick & McVea, 2012, p. 2). In *Access,* the Plantation is presented as being part of the process of creating the United Kingdom of Great Britain and Ireland. The authors write that the land of the Irish natives was "given to loyal Scottish and English Protestants in a process

called the 'plantation' of Ulster" (Anthony et al., 2018, p. 21) after an Irish rebellion against English oppression, and that the "Irish aristocracy [was] replaced by settlers from Scotland and England, its native language, Gaelic, marginalised and its long Catholic traditions suppressed" (Anthony et al., 2018, p. 284). *Matters* also mentions the Plantation, describing it as an event that "brought Protestant settlers or 'planters' from England and Scotland to take over land that had been confiscated from the Catholic Gaelic clans" (Farstad et al., 2018, p. 139). The examples illustrate a territorial shift, from the Irish natives to the English and Scottish settlers. In addition, they also imply a cultural shift, as the cultural values of the natives, such as their language, were supressed by the new settlers.

The Plantation of Ulster illustrates different types of borders. The territorial shift mentioned above is especially linked to the plane of topographical borders. Because the settlers were English and Scottish, we may assume that they had to cross a border to get to Ireland. Remembering the theoretical framework in this thesis, a topographic border implies a physical manifestation in a type of space. This physical border came in the form of the Irish sea, which they had to cross in order to reach their destination. The settlement functions as a border crossing which, in turn, functions as a temporal border, dividing the time *before* and *after* the crossing. Here, we may suggest that the Plantation of Ulster is also related to epistemological borders, because the settlers were travelling to a new, unknown geographical area. The cultural shift mentioned above also functions as an illustration of symbolic borders, representing the symbolic differences between the Irish native groups and the new settlers. Thus, the Plantation itself can be said to present different border representations, while at the same time functioning as a condition for the Irish border.

The Act of Union in 1801 officially made Ireland part of the already existing union between England, Scotland and Wales, creating The United Kingdom of Great Britain and Ireland. This event is mentioned in both textbooks, and there are no significant differences concerning how this fact is presented. There are, however, differences concerning the presentation of the time period between the Plantation and the Act of Union, particularly referring to the events leading up to 1801. *Access*, on one hand, highlights some of the consequences of the Plantation, namely the Irish rebellions of 1649 and 1798. The rebellions are described as resulting in massacres and the suppression of the Irish, and are elevated to being among reasons for why the Parliament in London removed the possibility of local rule, bringing about the Act of Union (Anthony et al., 2018, p. 21).

Matters, on the other hand, highlights the Battle of the Boyne, describing it as "a major battle for the throne of England […] between the deposed King James II of England at the head of a Catholic army and his son-in-law William of Orange at the head of a Protestant army" (Farstad et al., 2018, p. 139). These historical events, meaning the Act of Union, the two Irish rebellions and the Battle of the Boyne, can all be said to represent symbolical borders. The Act of Union is especially important here, uniting Ireland with the rest of the UK. Not only would this event blur the symbolical differences between the countries, such as their religion, culture and traditions, but it also created new physical borders. The Irish sea, for example, could still be seen as a physical, natural border, but it no longer represented the border between Ireland and England, Wales and Scotland. However, as illustrated by the two textbooks, despite the expansion of the Union's physical borders and the attempt to blur the already existing symbolic borders by means of oppression, Ireland would not be easily colonised.

Ireland's fight for regaining independence after 1801 was both difficult and bloody, often intersecting with other major events of its time, such as the Great War. In the years before and after the First World War, the issue of Home Rule was of great importance for Nationalists in Northern Ireland. As mentioned previously in this thesis, Home Rule would bring about a devolved Irish Parliament in Ireland. *Matters* highlights the issue's relation to the Irish question, which in reality "consisted of two questions: firstly, the relationship between Ireland and the Union and, secondly, the relationship between the Unionists in Ulster and the Nationalists in the rest of Ireland" (Farstad et al., 2018, p. 139). Both textbooks see Home Rule as a cause for the Easter Rising in 1916. In *Access*, the rising is described as when "a group of nationalists seized government buildings in Dublin and proclaimed Irish independence" (Anthony et al., 2018, p. 39), culminating after "decades of unfulfilled promises of 'Home Rule'" (Anthony et al., 2018, p. 38). *Matters* describes the event as an "unsuccessful, week-long, Dublin based rebellion against the British, led by the Irish Republican Brotherhood" (Farstad et al., 2018, p. 139).

The descriptions of the Easter Rising are, at first sight, very similar, as both textbooks explain the events of the Rising, in addition to mentioning Home Rule as an important cause. However, unlike *Matters*, *Access* does not give the reader any further explanation to what Home Rule means. In this context, it is also worth noting that *Access* does not only refrain

from describing Home Rule, but also contrasts the Irish fight for freedom to the "peaceful, non-violent means or resistance advocated by [Mahatma] Gandhi" (Anthony et al., 2018, p. 38). Thus, the textbook elevates the violence used by Irish Nationalists, without further explaining the underlying cause of the Rising, namely the fight for Home Rule. As a result, the reader may not fully understand the events of 1916, lacking complete information concerning what Home Rule entails and what it meant to the different communities in Northern Ireland.

Partition is explained in *Access* as a division "between an independent Free State in the south and the northern predominantly Protestant province of Ulster, which remained part of what became the United Kingdom of Great Britain and Northern Ireland" (Anthony et al., 2018, 39). The authors of *Matters* write that it divided Ireland into two countries, and that "The Irish Free State – later called the Republic of Ireland or Eire – got its independence from the UK, while Northern Ireland remained part of the Union, due to a majority of Unionists in the northern part of the island" (Farstad et al., 2018, p. 139). Remembering that only six out of nine counties were included in the province, the descriptions highlight an interesting aspect of the creation of Northern Ireland, related to the drawing of borders to deliberately create a Protestant majority.

Thus, Northern Ireland was established and new borders were drawn, both for the Irish Free state and Northern Ireland. The Irish border was a result of several historical events, such as the Plantation, the Act of Union, Nationalist fight for Home Rule and the Easter Rising. There are many similarities between how these events are presented in the two textbooks, for example the descriptions of the Plantation and the Act of Union. However, there are some important distinctions between the textbooks, especially related to the presentation of Home Rule and the Irish Nationalists' fight for freedom from the Union. As we have seen in this section, *Access* only briefly mentions Home Rule, and does not describe what this term means or how it relates to Northern Irish history, apart from its link to the Easter Rising. Here, *Matters* provide the reader with a more detailed description, thereby placing the term in a historical context while at the same time highlighting Ireland's wish to regain sovereignty. It is important to note, however, that neither of the textbooks relate Home Rule to the events during and after the Great War, when Irish Nationalist moved from wanting Home Rule to demanding a free Irish Republic.

Moreover, the events above all contributed in the creation and development of symbolic borders between the different groups relating to Ireland and the Union. As we shall see in the next section, these symbolic borders became significant in Northern Irish society, eventually being manifested in physical borders, such as peace-lines, murals and segregated geographical areas. The religious, social and political divisions between Nationalists and Unionists would cut deep into Northern Irish society, dividing the two communities for years to come.

3.3. Northern Ireland: A Sectarian Society?

One of the major symbolic borders in Northern Irish society may be found in the opposition Protestant versus Catholic. Ireland was, before partition, mainly a Catholic nation. The Protestant religion became more widespread after the Plantation, as the settlers were predominantly Protestant. As mentioned earlier in this analysis, *Access* highlights the suppression of the Catholic traditions by these settlers, a part of Irish history that becomes highly relevant when looking at how Northern Irish society was structured after partition. This religious dimension of the opposition is also closely linked to the dimension of national identity, which is further discussed in *Access*. According to the textbook, the Protestantism "that was such an important cohesive factor in the rest of the kingdom was divisive in Ireland separating rulers from the ruled" (Anthony et al., 2018, p. 284). Religion, then, has never played a unifying role in Ireland, placing Protestants at the top of the hierarchy centuries before 1921. *Matters* describes how religion also affected the geographical borders of Northern Ireland through gerrymandering.

Furthermore, *Access* describes how Protestants, on one hand, are mainly descendants from the English and Scottish settlers who came to Ireland during the Plantation, identifying themselves with the term Unionist, denoting someone who wants to preserve the Union with Britain. Catholics, on the other hand, are usually identified with the term Nationalist, a term used to describe those who want to be reunited with Ireland. The link between religion and national identity can also, as stated in *Access*, be extended to the realm of politics. Here, the political parties Sinn Féin and the Social Democratic and Labour Party are supported by Nationalists, while political parties such as the Ulster Unionist Party and the Democratic Unionist Party are supported by Unionists (Anthony et al., 2018, p. 287). In addition, the terms Republican and Loyalist are also important in relation to Northern Ireland and are both

linked to paramilitary groups. *Matters* describe how paramilitary groups devoted to the reunification of Ireland, such as the Irish Republican Brotherhood, have usually been termed Republicans. Paramilitary groups devoted to upholding the Union, such as the Ulster Volunteer Force and the Ulster Defence Association, on the other hand, are usually known as Loyalists (Farstad et al., 2018, p.138). Thus, two new oppositions are introduced: Nationalist versus Unionist and Loyalist versus Republican.

The authors of *Access* write that "[w]hen in the late 1960s peaceful civil rights demonstrations were met with an iron fist, a spiral of violence began lasting several decades and costing more than 3000 lives" (Anthony et al., 2018, pp. 50-51). *Matters* describe these events as "signall[ing] the beginning of the Troubles" (Farstad et al., 2018, p. 140). Both textbooks, then, relate the civil rights marches to the beginning of the Troubles. After these clashes, British troops were sent into Northern Ireland, a decision that would mobilise the Republican paramilitary groups, which in turn would spark the rise of Loyalist paramilitary groups on the Protestant side. The arrival of British troops is also significant when considering the Nationalist versus Unionist opposition, functioning as an element that destabilises the opposition. Although there were (and still are) close ties between Unionists and Britain, the British troops were not synonymous with Unionism, thereby being introduced as a separate entity. In addition, Unionists feared that Britain was not as devoted to upholding the Union, while Nationalists, especially Republicans, soon viewed the British Army as enemies. This mistrust may then function as something in common between Unionists and Nationalists. Therefore, it is also important to highlight that, even though Northern Irish society is often described as divided into two communities, it is important to remember the British (and Irish) interference in Northern Ireland.

Similarly to the Protestant versus Catholic opposition, the oppositions Nationalist versus Unionist and Loyalist versus Republican may also be questioned and destabilised, as neither would exist without the other. Republicans and Loyalists, for example, have opposite aims, but both entities still represent paramilitary groups. History shows that both entities have been willing to use violence as a means to an end, even though preferred end differ between groups. Also, Republicans would not exist without Loyalists, and vice versa. Put simply, there would be no need for a paramilitary group fighting for a united Ireland unless there existed another paramilitary group fighting for the continuation of the Union. This idea may in turn be used when looking at the Nationalist versus Unionist opposition, as Unionism would not

exist without Nationalism and vice versa. Furthermore, the interchangeability that exists between these oppositions demonstrates an important element of the ideological foundation of the entities, suggesting that the groups identified themselves with what they did not believe, just as much s with what they did believe in. In other words, the groups' identification was very much dependent on "the other". Remembering the theoretical framework related to border studies, a border may function as something which not only separates, but also enables interaction. Butler writes that the border functions as "a brokering of difference, a negotiation in which I am bound to you in my separateness" (Butler, 2009, p. 9). Thus, the differences between the oppositions above may be seen as the elements which binds them together.

The arrival of British troops is described in *Matters* as the beginning of the Long war between Republicans, Loyalists and the British Army. The text goes on like this: "Parts of Northern Ireland gradually turned into a war zone, where the inhabitants lived with threats, violence and terror on a daily basis" (Farstad et al., 2018, p. 141). *Access* relates the conditions in Northern Irish society to the British Army, which "soon found itself a participant in a conflict in which car bombs, shootings and executions were regular occurrences" (Anthony et al., 2018, p. 51). The differences in the descriptions of the daily life in Northern Ireland is an interesting aspect in the textbooks. Similar to *Access*, *Matters* also highlights the violence in the province. Moreover, the textbook also elevates the psychological terror that existed in Northern Irish society during this time. However, despite the fact that the psychological aspect of the conflict is not mentioned in the factual texts in *Access*, it is present in the textbook's fictional text "Walking the Dog", which will be explored later in this analysis.

During the Troubles, there were a number of identity markers that were important in Northern Irish society, which would identify a person's belonging in one of the communities. *Matters* highlight several of these markers, identified through "dress codes, language codes, hairstyles and behaviour – to make sure that those they met and talked to were from their own community" (Farstad et al., 2018, p. 144). If someone belonged to the Unionist community, the colour orange was often used in clothing, they would pierce their right ear, and they would use short expressions like "going down to London", thus implying that Northern Ireland was part of the Union. On the other hand, if someone belonged to the Nationalist community, they were associated with the colour green, they would pierce their left ear instead of the right, and they would say that they were "going across to London", implying that they would travel to another country (Farstad et al., 2018, p. 144). Furthermore, *Matters* also highlights marching

as a sign of expressing identity. These marches are especially linked to the Unionist community, the most famous of these being the march held by the Orange Order, every year on 12 July. Here, "all over Northern Ireland Orangeman in bowler hats parade the Belfast streets with banners and pipe bands to commemorate the victory of King William of Orange over King James II at the Battle of the Boyne" (Farstad et al., 2018, p. 145). In contrast, Nationalists are more likely to be associated with the civil rights marches in the 1960s.

These identity markers contribute to the establishment and upholding of divisions between the communities in Northern Ireland, thereby functioning as symbolic borders. Such conditions do not only manifest themselves in the Irish border, but also in other topographical borders within Northern Ireland. One example of such borders is the physical barriers that still divide Catholic and Protestant areas, known as peace-lines. These lines were set up during the conflict, and were made permanent over the years. Additionally, *Matters* mentions another example, namely murals. A mural is a painting, usually painted on walls or on the edges of houses. The textbook describes these paintings as something used to express opinions by Nationalists and Unionists, including "political, sentimental, commemorative and war-like murals, especially in Derry/Londonderry and Belfast" (Farstad et al., 2018, pp. 144-145). Murals have a clear communicative function, usually functioning as propaganda. In this respect, they are representations of symbolic borders, illustrating a border related to metaphors and the mental landscape. However, the murals also function as topographic borders, as their physical presence function as geographical markers, making it clear to the viewer what geographical area they are in.

The decades of the Troubles were to contain several horrifying events, one of them being Bloody Sunday. On January 30, 1972, the British Army opened fire at a civil rights march in Derry/Londonderry. Bloody Sunday is considered a key event in the Troubles, unleashing a major wave of anger among the Catholic community, increasing the support to the IRA (Hennessey, 1998, p. 206/Mulholland, 2002, p. 79). This event is described in both textbooks, their descriptions being very similar. One significant difference, however, is found in the number of deaths after Bloody Sunday. *Access* writes that British soldiers lost control during a demonstration and ended up "killing fourteen of them" (Anthony et al., 2018, p. 50), "them" being civil rights activists. *Matters*, on the other hand, states that "[t]hirteen demonstrators were shot dead" (Farstad et al., 2018, p. 141). Although there is a difference in wording, however, the meaning behind both descriptions is the same. Thirteen people died at the

demonstration, while a fourteenth person died as a result of his wounds (McKittrick & McVea, 2012, p. 88). Furtermore, *Matters* describe Bloody Sunday as "a turning point in the conflict" (Farstad et al., 2018, p. 141), thereby relating the event to a temporal border.

After the events of Bloody Sunday, the conflict in Northern Ireland escalated. Previous attempts by the IRA to remove British troops from Northern Ireland had not been successful, and the Republican paramilitary group now sought other means. As described in *Access*, "[t]he IRA also brought the conflict to mainland Britain, planting bombs in many cities and even launching attacks on Downing Street and the Conservative Party conference" (Anthony et al., 2018, p. 51). These events are also addressed in *Matters*, where the IRA are said to have "planted bombs in England, in pubs in Guildford and Birmingham in 1974 and in Harrods, the big London department store, in 1983" (Farstad et al., 2018, p. 141). It is important to emphasise that the geographical expansion of the IRA did not prevent the paramilitary group from exercising further attacks in Northern Ireland. With the attacks on the mainland, the IRA crossed a physical, topographic border, namely the Irish sea.

In 1985, the British Prime Minister Margaret Thatcher reached out to the Republic of Ireland. The Irish Taoiseach at the time, Garrett FitzGerald, feared that Sinn Féin would surpass the Social Democratic Labour Party (SDLP) and spread to the south, destabilising the Republic of Ireland. Although the relationship between FitzGerald and Thatcher was strained after Thatcher´s "Out, out, out" speech, in which she stated that a unitary state was out; a federal Ireland was out; and joint unity was out, they managed to find common ground. Thatcher wanted to reduce violence and create more security in Northern Ireland, while FitzGerald aimed to quell the nationalism he feared would affect the Republic (McKittrick & McVea, 2012, pp. 185-186). Talks were initiated between the British and Irish governments, in addition to political parties in Northern Ireland. In November that year, the Anglo-Irish Agreement was signed. As described in *Matters*, "The Anglo-Irish Agreement gave the Republic of Ireland a say in matters in the Six Counties if it promised to participate in the fight against terrorism and violence in the North" (Farstad et al., 2018, p. 142).

The time period between the AIA and the GFA is only briefly addressed in the two textbooks. In fact, the AIA is not mentioned in *Access*, as the textbook moves straight to the GFA after briefly discussing the IRA campaign on the mainland. In *Matters*, the arrival of Bill Clinton is highlighted as a significant part of the peace process following the AIA, thus bringing the

United States into the discussion. When Tony Blair became the new Prime Minister in the UK, the peace process gained more momentum, and in 1998, "[t]he Belfast Agreement, or Good Friday Agreement, opened the door to self-government and was primarily designed by the two party leaders, David Tremble and John Hume" (Farstad et al., 2018, pp. 142-143). *Access* describes the GFA as "brokered with support from both Dublin and Washington" (Anthony et al., 2018, p. 51). Both textbooks highlight the agreement's element of power-sharing, meaning that both Nationalists and Unionists would be represented, "with a 108-seat Stormont assembly and a 10-member executive […] introduced as a solution to sectarian conflict to protect the Catholic minority in Northern Ireland" (Farstad et al., 2018, p. 143). The GFA was a major step towards peace, but unrest continued to follow the Northern Irish society. The agreement was renegotiated, and in 2006 the St Andrews Agreement came into place and "opened up for power-sharing between Sinn Féin and the Democratic Unionist Party" (Farstad et al., 2018, p. 143).

The peace agreements played crucial roles in the Northern Irish peace process. The involvement of the Republic of Ireland and the USA broadened the borders of this process, which included prominent figures from both sides. As mentioned in *Matters*, "[t]he Unionist Tremble and the Nationalist Hume were awarded the Nobel Peace Prize in 1999 for their efforts" (Farstad et al., 2018, p. 143), highlighting their work in relation to the GFA. The agreement of 2006, described above, again demonstrates how leaders from opposing sides paved way for common ground, this time portrayed by DUP leader Ian Paisley and Sinn Féin leader Gerry Adams. These examples illustrate how the oppositions mentioned earlier in this section (Protestant versus Catholic, Nationalist versus Unionist, Loyalist versus Republican) are not absolute, as there may be found common ground between them. At the same time, they cannot exist without the other, meaning that the opposing entities are interchangeably linked.

Both symbolic and topographical borders can be related to identity, which is an important element in Northern Irish society. *Matters* describes how children "in most cases, go to schools run by their own religious denomination" (Farstad et al., 2018, p. 143), and that young people tend to mingle with people from their own communities. In fact, the textbook states that "90% of the children go to schools where all pupils have the same religion, either Catholic or Protestant" (Farstad et al., 2018, p. 10). The religious border between the communities, which functions as a symbolic border, also creates physical divisions,

manifested in different schools meant for a certain group. Today, traces of the conflict can still be found in Northern Irish society, physically manifested through peace-lines and murals. However, the line between the two communities is slowly fading. *Matters* highlights "[n]on-denominational schools, hospitals and clubs that are open to all" (Farstad et al., 2018, p. 146) as some of the attempts "to integrate the two identities of Nationalists and Unionists for a more peaceful Northern Ireland" (Farstad et al., 2018, p. 146).

In this section, we have seen multiple symbolic borders. Many of these borders are presented through oppositions, for example Protestant versus Catholic, Nationalist versus Unionist and Republican versus Loyalist. However, these oppositions may be questioned and destabilised. One key element in this process is the mutual reliance that exists in oppositions, meaning that one concept cannot function without the other. For example, Protestantism would not exist without Catholicism, as the term "Protestant" only appeared after Martin Luther and his followers broke free from the Catholic Church. Also, the opposition Protestant versus Catholic would not have the same meaning attached to it if the Plantation had never taken place, thus introducing Protestantism as a counterpart to the already existing Catholicism in Ireland. Furthermore, the arrival of the British troops may be said to have destabilised the opposition, as both Protestants and Catholics were sceptical of this deployment, thereby function as something common for the two entities. Also, the arrival of these troops introduced another entity in Northern Irish society, which no longer consisted of only two groups. In addition, we may use these post-structuralist ideas when exploring different border representations. For example, even though a border may be seen as temporal, it is still also a symbolic border. Therefore, it is important to emphasise that analysing the borders in the textbooks is not simply a question of placing a border in a specific category, as a border may "belong" to several border planes at the same time. This way, we may say that border representations also function as unstable structures.

3.4. Brexit

Brexit is addressed in both textbooks, and both *Matters* and *Access* highlight the Irish border in this context. However, a rather small portion of text is presented concerning this issue, especially in *Matters*.

In *Access,* Northern Ireland is described as one of the four major issues of Brexit, along with "the divorce settlement", "Access to the Single Market" and "The rights of EU citizens" (Anthony et al., 2018. pp. 163-164). Here, the textbook compares the Irish border with the border between Norway and Sweden. The most significant similarity is that the border between Norway and Sweden is not only a national border, but it also functions as a border between the EU and Norway, as Norway is not a member of the EU, but cooperated with the EU through the *European Economic Area* Agreement (Government.However, as stated in the textbook, Ireland is not Scandinavia, and the "border with the Republic is a highly controversial symbol of Ireland's troubled history and the removal of border controls has been a vital part of the peace process" (Anthony et al., 2018, pp. 164-5). This is one of the main concerns in relation to Brexit and the Irish border. A hard border, meaning the reinstatement of border controls and checkpoints, may endanger the work that has been done in relation to the peace process, and the progress after the GFA is especially emphasised in this context. *Matters* elevates this argument, stating that "the question for the future regarding Northern Ireland is whether the Good Friday Agreement is in jeopardy in the Brexit negotiations" (Farstad et al., 2018, p. 146).

Access features an interview with Ireland's President, Leo Varadkar. Here, the possibility of a united Ireland is addressed, as Varadkar is asked what he thinks about the suggestion of uniting the two parts of the island. He states that he is opposed to the idea, as it is likely to "not achieve a united Ireland but what it would do is give rise to further nationalism, further sectarianism and further polarization" (Anthony et al., 2018, p. 166). This highlights the Irish dimension of Brexit, functioning as an example of how Brexit has affected relations outside UK borders. It also highlights the relation between Ireland and the UK, proving that, even though Ireland is now a country separated from the UK, there is still a special relationship between the nations, much because of the Irish border.

Previously in this analysis, the symbolical borders between the two communities in Northern Ireland has been highlighted and destabilised. Throughout the history of Northern Ireland. Protestants have been on top of the social and political hierarchy and have also been in majority in terms of population numbers. Therefore, it is very interesting to see an illustration presented in *Access*, showing the reader the percentage of voters for and against Brexit in the different nations within the UK. Here, we see that the majority in Northern Ireland wanted to stay in the EU, as 56% voted to remain. *Access* explains the majority as a result of a fear that

"Brexit would mean an end to the open border between Northern Ireland and the Republic, seen as a vital factor for both trade and the peace process in the province" (Anthony et al., 2018, pp. 154-155). This indicates that, although some tension still remains in the Northern Irish society, the majority has little desire to return to a society marked by conflict and division. *Matters* also includes a similar illustration. Here, it is interesting to see that the numbers differ slightly, as *Matters* show that 55.8% of the turnout in Northern Ireland voted to remain.

As mentioned above, the information concerning Brexit and the Irish border is not discussed at length in the textbooks, least of all in *Matters*. One explanation for this may be the uncertainty linked to the issue, and to Brexit as a whole. Both textbooks were published in 2018, two years after the referendum. At this point, no solution had been found in terms of the Irish Backstop, and the question of Brexit was still wide open. This may explain why the authors of *Matters*, for example, chose to focus more on other current issues in the UK, such as homelessness. Also, it is important to keep in mind that, when a school decides on a textbook, this book will most likely be used for years to come. Therefore, the information they contain may soon be outdated, which may be one explanation for the lack of information relating to Brexit and the Irish border.

3.5. "Walking the Dog"

"Walking the Dog" is a short story in *Access*, written by Belfast-born Bernard MacLaverty. The story originally featured in a short-story collection by the same name, first published in 1994. In the story, a man goes out one evening to walk his dog, but ends up being kidnapped by a group of men saying they are from the IRA. They drive around for a little while, as the men question him. They want to know who he is and what side he is on, whether he supports the Nationalist or the Unionist cause. While trying to answer their questions, the man tries to identify his whereabouts, looking for clues in his immediate surroundings. After having driven around for a short while, the driver stops, and the man is taken out of the car. He is told not to look at them when they are leaving, threatening to shoot him if he does. The car drives off, leaving the man alone with his dog. As he is walking back to the main road, the man thinks about calling someone from a phone booth, only to figure out that he has not been gone long enough for anyone to notice. The story ends with the man making his journey back

home, hearing "the clinking of the dog's identity disk as it padded along beside him" (Anthony et al., 2018. p. 308).

After the man has entered the car, his kidnappers quickly identify themselves as members of the IRA, asking the man for his identity. At first, the man finds himself "incapable of answering" (Anthony et al., 2018, p. 304), but then states that his name is John Shields. The man's reluctance, presented in the text as a pause and an incapability, may have several explanations. The man has just been kidnapped by men proclaiming to be members of a paramilitary group, and is most likely afraid and uncertain about how to respond. However, the story is set in Belfast during the Troubles, and the man's reluctance is therefore most likely related to religious and social identity and belonging. As mentioned previously in this thesis, there were a number of identity markers in Northern Irish society during the Troubles, allowing people to identify each other. Examples of such markers could be names, geographical belonging, accents and clothing, some of which still exists today. The name "John Shields" proves to be a difficult name to identify, which may be a why it is chosen in the first place. This element in the story is also discussed by Richard Haslam, who suggests that the reader "does not know whether the man has spoken truly or seized the ´shield´ of a neutral sounding-alias" (Haslam, 2011, p. 2). Thus, the reader is unable to tell whether the man is telling the truth, as there is no way to validate whether the man is telling the truth.

This is also true for the kidnappers, who are unable to identify the man by this name. Having stated that he does not have a middle name, the man is asked if he has a Confirmation name. Here, the men are trying to use religion as an identity marker, as having a Confirmation name is usually linked to the Catholic Church. However, their question brings them no closer to an answer, and they therefore move on to ask the man where he went to school. Revealing this information would most likely result in the revelation of the man's identity, as it would indicate both his religious and social belonging. In Northern Ireland, Catholics and Protestants would go to different schools in different geographical areas, a division which still exists today. The man refuses to answer, but the men grow increasingly impatient, asking him flat out whether he is Protestant or Catholic. First, the man seems to contemplate his answer, being seemingly insecure. Then, he states that he does not "believe in any of that crap […] suppose I'm nothing" (Anthony et al., 2018, p. 306). The fact that the man states that he is "nothing" may simply indicate that he is not religious, and does not see himself as belonging to either Protestant or Roman Catholic faith. However, Michael Storey suggests a more

complex suggestion, and that the man "may also be the future citizen or Northern Ireland – in which case, and in a kind of perverse irony, the Troubles might expire for a lack of sectarian identity in the citizens" (Storey, as cited in Haslam, 2011, pp. 2-3). Here, we may read Storey´s suggestion as meaning that the man represents a future Northern Ireland, a society where religious and social differences may exist without creating segregated communities.

As the kidnappers continue their attempt to further identify the man, they ask him to recite the alphabet. The man pauses again, being aware of "the myth that Protestants and Roman Catholics, because of different schooling, pronounced the eighth letter of the alphabet differently" (Anthony et al., 2018, p. 306). When he reaches the letter "H", "John dropped his voice, '… aitch, haitch…aye jay kay'" (Anthony et al., 2018, p. 306). The man, then, pronounces both the Catholic "haitch" and the Protestant "aitch" (Griffith, 1998, p. 336), which further angers his kidnappers. MacLaverty, the author of the short-story, has himself categorised the situation as a "shibboleth" (McGinty, 1994, as cited in Halsam, 2011, p. 3). The term is also the name of one of Derrida's lectures, described by Derek Attridge as "a border-crossing test at which it is not enough to know (as philosophy does) since one has to succeed in doing (and a doing that is bodily, not simply mental)" (Derrida, 1992, p. 371). Derrida relates the term to a poem, which "speaks, even should none of its references be intelligible" (Derrida, 1992, p. 413), meaning that address takes place, even though it does not reach "the other". The "shibboleth", then, is both secret and open at the same time. However, in the story, the man chooses to pronounce both, thereby choosing neither. As a result, his kidnappers come no closer to discovering his identity.

Although the kidnappers are the ones asking questions throughout the story, they are not the only ones in the story trying to establish someone's identity. The minute the car stops, the man notices that one of the men is wearing a red scarf. When he enters the car, it is briefly lit up by a set of headlights from a passing vehicle, and he notices that "the upholstery in front of him was blue" (Anthony et al., 2018, p. 304). After the men say they are from the IRA, the man continues to look around in the car, seeing a Juicy Fruit chewing-gum paper on the floor. However, he quickly changes his mindset, asking himself "[w]hat was he playing the detective for? The car was probably stolen anyway" (Anthony et al., 2018, p. 305). The fact that the man continues to "play the detective" might indicate that he does not really believe that the men are from the IRA. Before they reveal their supposed identity, the man has observed two colours: red and blue. None of these are linked to the Nationalist cause, which is

usually identified with the colour green. Of course, remembering that the colour usually identified with the Unionist cause is orange, the blue and red colours may not have any specific meaning related to identity. Nevertheless, they are interesting aspects in the story, especially if one considers the similarities to the British flag, the Union Jack, which is made up of the colours white, red and blue. Another element that highlights the question of identity is found towards the end of the story. After having expressed his views on the IRA, stating that he hates the Provos, the driver says "[h]e's no more Fenian than I am" (Anthony et al., 2018, p. 307).

Here, it is important to emphasise that the man is not the only character in the story who expresses insecurity in the situation. Although the men in the car possess a gun, they seem to exhibit a nervous attitude. At one point, the driver even expresses an unwillingness to bring the dog, stating that "[t]here's something not right about it" (Anthony et al., 2018, p. 304). This implies that something bad is about to happen to the man and his dog. Additionally, it also highlights an important aspect in Northern Irish society, especially during the Troubles. Here, we see that the dog's life is valued more than the life of the man, particularly at this point in the story, as we have yet to discover the man's identity. The fact that the driver is more worried about the dog than its owner suggests that a human's worth in that society was based on that person's sense of belonging, whose side they were on.

They turn off the main road, stop the car, and explain how the situation never happened. The man never met them, and if he looks, they will kill him. He is removed from the car and is placed against a tree, his back turned to the men. The man taking him out apologises, compliments his dog and even calls him "mate". The sudden kindness does not seem to affect the man, who keeps still until the lights from the car have disappeared. The fact that the man is let go by his kidnappers may remind the reader of a real event that took place in County Armagh during the Troubles, namely the Kingsmills massacre. In January 1976, the IRA attacked a bus full of Protestant workers. The massacre followed a series of anti-Catholic attacks, and the workers were all asked about their religion. One Catholic man was allowed to leave, while the other men were lined up and shot, resulting in the death of ten men (McKittrick & McVea, 2012, p. 133/British Broadcasting Corporation, 2016).

The elements above suggest that the men in the car are, in fact, not members of the IRA. Rather, the choice of letting the man go indicate that they sympathise with the Unionist cause.

The questions and observations made by the characters in the story demonstrate the importance of asserting people's identity in Northern Irish society, as the reactions and answers given could have vital consequences for the people in question. The story presents the doubt, the questions, and the constant feeling of insecurity, even within one's own community. The man is never far from home. In fact, he recognises the area just by recognising the turns made by the car. Looking at the aspect of time in the story, the events illustrated possibly do not last much longer than ten minutes. The man is taken from a familiar area, close to his own house. After being kidnapped, he is forced to cross geographical borders, as the car keeps turning on and off the main road. The fact that it all happens on a main road is also significant, as it highlights the lack of security in the Northern Irish society at the time, suggesting that nowhere is really safe.

The title of the short story is directly linked to the events in the text, as everything that happens, happens because the man went for a walk with his dog. Also, in relation to the aspect of time in the story, the timeframe fits the man's plan, as he "wouldn't go far" (Anthony et al., 2018, p. 303) to begin with, and he was only gone for approximately ten minutes. Therefore, the people he considers calling at the end of the story, would just as easily believe that he was, in fact, walking his dog. However, this habitual activity quickly turns into an extraordinary event, a situation which may have cost him his life. Thus, the title may suggest that a daily activity, conducted in Northern Ireland during the Troubles, may just as easily turn out to be a life-threatening experience, as people in Northern Irish society during the conflict never knew when or where danger struck. Considering the different meanings found in the title, we may suggest that the title functions as a center, existing both inside and outside of the structure, the structure being the text. On one hand, the title explains what happens in the text, as the man is taking his dog out for a walk. On the other hand, it does not prepare the reader for the events that actually take place in the story, as it turns out that the text is about much more than a man going for a walk with his dog.

"Walking the Dog" reflects several elements found in the analysis of the factual texts, especially those relating to the symbolic border representations in Northern Irish society. The story highlights the extreme focus on identity in Northern Irish society, in addition to the insecurity of never really knowing where to go and who to trust. The men in the car are very interested in finding the true identity of the man, whether he supports the Catholic or the Unionist cause. In response, the man cannot help doing the same, even though he questions

why he is doing it. The text demonstrates a lot of suspense and tension, and this is also the effect it has on the reader. At first, the story seems rather straightforward. A man named John Shields is kidnapped and questioned by members of the IRA, who want to know whose side he is on. After having decided that he is no threat, they let him go. However, once the reader starts looking at different clues in the text, the story becomes more complex. How do we know that the men are members of the IRA, and how do we know that the man is really called John Shields? The fact is that we do not know. All we can do is look for clues in the text that might give away their identities. In a way, the reader is forced to do what people in Northern Irish society had to do during the Troubles, namely to look for identity markers which may give away someone´s true identity, in order to reaffirm their own suspicions.

3.6. *The Ferryman*

The Ferryman is a play written by Jez Butterworth, first performed in April 2017 at the Royal Court Theatre. The award-winning play is based on a true story, as Butterworth found inspiration in the family history of his Belfast-born partner, actress Laura Donnelly. Donnelly's uncle disappeared in 1981 and was found three years later, buried in a bog. The man had been murdered by the IRA (Stevens, 2019). An extract of the play is presented in the textbook *Matters*.

The story is set in County Armagh, Northern Ireland in 1981, featuring the rural life of a Catholic family. The extract begins with a group of boys sitting together in the Carney kitchen, drinking whiskey and sharing stories, as they are gathered for the annual harvest. The five boys, Diarmaid, JJ., Michael, Declan and Shane, discuss events that have happened since the last time they met, both in their personal life and in their community. They talk about the funeral of Bobby Sands and their thoughts on the Nationalist fight for freedom. At first, the boys seem to be joking around, bragging about their accomplishments and involvement in the Nationalist community. One of the boys, Shane, tells the others about a man he has been meeting, named Muldoon. It becomes clear that Mr. Muldoon is involved in the IRA, and that Shane has played a role in one of the attacks carried out by the paramilitary group. Although it seems like some of the boys are impressed by this information, there is a sudden shift in dynamics, as Shane describes how he followed Mr. Muldoon into a house, where a Catholic man was being held prisoner. The story is quickly linked to an event that has affected their own family, namely the disappearance of their uncle Seamus, who was found dead about a

week before the gathering in the kitchen. The majority of the boys do not wish to discuss the matter, but Michael insists on the similarities between Shane's story and Seamus' disappearance. Suddenly, their aunt Caitlyn walks in, looking for a young boy named Oisin. The interruption leads to a further discussion on war and discipline, as Shane believes that they are, in fact, in a war. As tension builds, the boys agree to change the subject, and the extract ends.

The first event discussed by the boys is the funeral of Bobby Sands. Sitting in the kitchen, JJ. is wearing the Irish flag, as Diarmaid recalls how he and Shane took the bus at "6 a.m. and the coach is sardines, we're stood up all the way, riding into Belfast on our way to the funeral" (Farstad et al., 2018, p. 150). At this point, the reader is not aware of whose funeral the boys are attending, but as Diarmaid compares him and Shane to sardines, it becomes clear that it must be the funeral of someone important. Also, on the radio on the bus they hear that "eighty, ninety thousand folk are lining the street" (Farstad et al., 2018, p. 150). When they arrive at the funeral, speakers have been rigged outside of the chapel, and helicopters are flying above them in circles. These descriptions highlight the funeral as an important, historic event. As Diarmaid and Shane make their way to the front of the crowd, they see "[t]his black car. With Bobby in the back, draped in the tricolore" (Farstad et al., 2018, p. 152). The tricolour is an interesting detail in the story, mirroring the boys sitting in the kitchen. Looking at the description of the boys, JJ. is wearing the Irish flag, which creates a link between himself and Sands, symbolising how the boys sympathise with the Nationalist cause. Also, even though the tricolour, in this context, refers to the Irish flag, it may also be associated with the French Tricolour. In turn, the French Tricolour may be associated with the French Revolution, and the French people's struggle for freedom from the monarchy, which reflects the Nationalist wish to break free from the Union.

As Sands is lifted out of the car, four men from the IRA fire shots. Diarmaid recalls how the men then quoted Sands, but finds himself unable to remember what they said. Following Diarmaid's unsuccessful attempt to recite the quote correctly, Declan compares the situation to the death of Jesus, asking "[w]hat if the Apostles were at your man Jesus's crucifixion there and they forget the key bit" (Farstad et al., 2018, p. 152). The boys all laugh, before Shane suddenly recites the words of Sands, saying that "[t]hey have nothing in their whole imperial arsenal that can break the spirit of one Irishman who doesn't want to be broken. I am only hungry for justice" (Farstad et al., 2018, p. 152). The quote is followed by a pause,

which functions as an important turn in the extract. Until now, the boys have mainly joked around and made fun of each other. However, the quote emphasises the gravity of the situation, making the boys think about the serious event they have just discussed.

Another important event in the extract is Shane's meeting with Mr. Muldoon. JJ. points out that earlier, "when Mr Muldoon got here, he's saying his hellos and stops by you like he knows ye" (Farstad et al., 2018, p. 152). Shane answers that he does know Mr. Muldoon, triggering strong reactions from the boys. In the extract, the reader is given very little information concerning Mr. Muldoon. Nevertheless, the reader is likely to make out that Muldoon is somehow connected to the IRA, in which he is most likely a prominent figure. In the play, Muldoon is a significant character, who can be linked to one of the key events in the story, namely the disappearance of Seamus Carney. Muldoon has known Quinn, the father of Michael and JJ. for many years through their involvement in the IRA. Throughout the play, it becomes clear that Mr Muldoon and his associates were the ones responsible for the kidnapping and killing of Seamus, and even tried to trick Caitlyn into believing that her husband was still alive, years after they had shot him in the back of his head (Butterworth, 2017, Act 2). However, at this point in the story, none of the boys sitting in the kitchen know anything about this, and have only recently found out that Seamus has been found dead. Although Shane seems reluctant to tell his friends about his meeting with Muldoon at first, he goes on to explain how they met at Bobby's funeral, and that he later was recruited by Muldoon in what is described as their common goal of creating justice.

Some of the boys are in disbelief when Shane tells them about his connection with Mr. Muldoon, emphasising the status of Muldoon in the local community. To prove that he is telling the truth, Shane shows them a watch, explaining that it was a gift to help him keep track of the laundry van. The majority of the boys are impressed by this, with the exception of Declan. He responds to Shane's story with sarcasm, saying that the watch will come in handy when "Muldoon gives you the concrete shoes and shoves you in the Foyle" (Farstad et al., 2018, p. 154). He goes on, imitating Shane's voice, saying "[a]nd to think I'd be down here with absolutely no idea what time it was if it wasn't for this generous Muldoon" (Farstad et al., 2018, p. 154). Shane, however, sees his new watch as a badge of honour, proving his position with Muldoon. Also, the watch includes an element of identity, and it is almost as if wearing the watch gives Shane a sense of belonging. This may be linked to the identity markers in Northern Irish society during the Troubles, discussed earlier in this analysis, while

also being a key element in "Walking the Dog". The watch, then, may function as one of these markers, highlighting his position in the Republican community in Northern Ireland.

Declan's response to these events may have different explanations. On the one hand, he might be jealous, mocking Shane's pride in the relationship with Mr. Muldoon. On the other hand, the sarcasm may indicate a dislike of Muldoon and his associates. As it turns out, a bomb had been placed under the van being observed by Shane. The explosion killed the men inside of the van, who turned out to be RUC Black Ops, meaning that the men operated in secret, most likely outside the official guidelines provided by the government. Shane describes the men as "bits all over the Bishop's road. In nine bin bags" (Farstad et al., 2018, p. 154), while Diarmaid refers to them as "[f]ucking dog food" (Farstad et al., 2018, p. 154). The brothers' description of the killed officers highlights the symbolical borders mentioned previously in this thesis, especially in relation to the Protestant vs. Nationalist opposition. It also mirrors "Walking the Dog", as it depicts the hierarchy present in Northern Irish society, placing the lives of the people sharing your views on top. Declan, then, may disagree with this hierarchy, which would explain his reaction to Shane's story and the watch.

After a few more sips of whiskey, Diarmaid wants Shane to tell the other boys another story, which Shane does without needing much persuasion. This time, Shane recalls another meeting with Muldoon, this time in a house in Palace Road. Inside the house, Shane saw a man that was gagged and tied to a chair. The boys want to know the identity of the man, whether he was a member of the Orange Order. As it turns out, however, the man was a Roman Catholic, punished by the IRA. When Michael asks Shane how he knows this, Shane presents a silver crucifix, saying that it belonged to the man. Declan's response again functions as a critique against Shane, as he replies "[a] watch. A chain. You're getting yourself a nice little store of mementos there, Shane. You're having a good war, so you are" (Farstad et al., 2018, p. 156). Michael quickly makes a link between the man and their uncle Seamus, as "Seamus wore a cross just like that one" (Farstad et al., 2018, p. 156). Shane, however, defends the IRA, saying that if Seamus "wakes up dead in a border bog with a bullet in the brain, then somehow, sometime, Seamus fucked up" (Farstad et al., 2018, p. 156).

At this point, their conversation is interrupted by Caitlyn, who asks if any of them has seen Oisin. Oisin is Caitlyn's son, and he and Caitlyn has been living with the Carneys ever since Seamus went missing ten years ago. Although the event is not described in the extract,

Caitlyn and Oisin has just had a row about his late father, and Oisin is upset that Caitlyn did not tell him about the death of his father as soon as Caitlyn found out herself. After the fight, he ran off. The audience is quickly made aware that Oisin is, in fact, hiding in the kitchen, listening in on his cousins and his mother. Caitlyn leaves the boys to their conversations, which quickly changes to a discussion concerning Caitlyn's situation as a single mother. Shane goes on to say that "if Seamus had done what he was told she wouldn't be alone. His boy would have a father now. Not one getting dug up this week after ten years in the sod" (Farstad et al., 2018, p. 159). JJ. tells Shane to leave it, but Shane replies that in wars "you need discipline. Not fucking clowns that can't keep their mouths shut. Discipline. Loyalty. Courage" (Farstad et al., 2018, p. 159). This utterance has an ironic element, as Shane is revealing information related to the IRA at that very moment. When Michael asks Shane if he is in a war, he simply replies by asking the question "Are you not, Michael?" (Farstad et al., 2018, p. 159). At this point, the boys agree to change the subject, thus ending the extract.

Similar to "Walking the Dog", The Ferryman is a story about identity and belonging. However, the reader is not likely to question the identities of the characters in the play to the same extent as in the short story, but is perhaps more likely to explore the nuances of already established identities. For example, the boys in the kitchen can all be described as Nationalists, as they all seem sympathetic to the Nationalist cause. Nevertheless, they seem to disagree on how the fight for Irish independence should be fought, especially concerning the element of violence. The clearest examples in the extract are found in the conversations between Declan and Shane. Declan questions Shane's actions and opinions on several occasions, using sarcasm and mockery to undermine him. Shane, on the other hand, seems very proud to be given the opportunity to participate in the actions of the IRA, showing off his watch and crucifix. Even though it seems like he is reluctant to share his stories at first, he does not need a lot of persuasion from the other boys to do so. This may suggest an attempt to hide his pride, only giving in after having been asked a couple of times. One reason for doing so may be to elevate his own role, his importance in what he refers to as a war.

The extract's focus on identity presents several examples of symbolic borders, both existing in the oppositions Protestant vs. Catholic and Loyalist vs. Republican, but also within the family and the Catholic community. The symbolic border between "us" and "them" is especially visible in the conversation concerning the explosion of the laundry van. The boys do not seem to be affected by the death of the RUC officers, and Shane and Diarmaid even

describe their remains as garbage and dog food. It is also interesting to see how the situation related to the Catholic man in the house on Palace Road is described. Here, some of the other boys seem to find his situation difficult to grasp, especially Michael, who immediately links it to the kidnapping of his uncle. Towards the end of the play, Michael and JJ. get so upset with Shane that they decide to leave the conversation and, at one point, even his brother Diarmaid questions some of his choices (Butterworth, 2017, Act 3) . These examples illustrate symbolic borders within the family, and also within the Catholic community. Therefore, we may say that symbolic borders also exist within what may seem like close-knitted groups.

One of the most significant border representations in the extract may be found in the funeral of Bobby Sands. This is the first event discussed by the boys, and it functions as a point of reference throughout the extract. Therefore, we may suggest that the funeral is a temporal border, because it illustrates an important collective event, while also placing a border between events occurring before and after the funeral. Here, the funeral may also function as a "site of memory", as it serves the purpose of "becom[ing] the focus of collective remembrance and of historical meaning" (Rigney, 2005, p. 18). As a result, such places, objects, songs or texts may create what Anne Rigney defines as "common frame-works for appropriating the past" (Rigney, 2005, p. 18). In the extract, there is little information about what has happened to the boys before the funeral, but one may assume that they were like most other boys their age in Northern Irish society. The funeral, however, functions as a turning point. It is here that Mr. Muldoon first spotted Shane, which later prompted him to contact Shane and use him for his plans. The stories told by Shane can all be linked back to this moment, the moment when Mr. Muldoon saw him at Sands' funeral, with the word "Justice" written on his back.

Another interesting element in the story related to borders is the burial place of Seamus Carney, as he was found dead in a bog across the border. This puts emphasis on the geographical placement of the Carney family farm, "set in the border county of Armagh" (Teraie-Woods, 2018, p. 66). Remembering previous sections of this analysis, the borders of Northern Ireland were drawn by Protestants to secure a Protestant majority, thereby highlighting the origin of Northern Ireland's borders as unnatural, at least to the Nationalist part of Northern Irish society. Furthermore, Hana Teraie-Woods suggests that Seamus's body, which has been preserved in the bog, "serves as a metonym for the power of silence to suspend time" (Terraie-Woods, 2018, p. 64). The discovery of his body represents a temporal

border, dividing the time before and after this discovery. As mentioned earlier, Caitlyn and her son has been living with the Carneys ever since her husband's disappearance. The discovery of Seamus's body functions as an important event in the family, as Caitlyn and her son may, at last, look for a place of their own. The temporality of the situation has passed, and the pause in time, which seems to have marked the last ten years of the lives of the Carneys, has ended.

3.7. Textual borders in the Textbooks

A textual border relates to the different elements in a text, dividing it into different sections through paragraphs and sentences, themes and chapters. Textual borders become highly relevant when looking at the material used in this thesis, namely textbooks. These books usually contain a lot of information represented through different types of media, for example drawings, photos, factual texts and fictional texts. These types of texts may in turn be divided into smaller categories, such as poems, short stories and plays. Additionally, they may also be presented in different shapes and sizes, such as textboxes, body texts or timelines. The different textual representations in the textbooks are most likely used for didactic purposes. Dividing the texts into different chapters and sections may make the information easier to categorise, and photos and other visual illustration may help students to memorise this information, in addition to making it easier to understand. Although these are important and interesting aspects of the textbooks, they are not the primary focus of this thesis. The aim of this section is to look at how these borders relate to post-structuralism and border theory, with a special focus on the differences and similarities between textual borders in the two textbooks.

There are several similarities in the textbooks concerning textual borders. Both textbooks categorise the information in different chapters and further divide this information into separate sections with their own title. The difference, then, is found in the way these sections are introduced. *Access* presents much of the early history of Northern Ireland together with information concerning the formation of the Union. Titles such as "From Great Britain to the United Kingdom" and "Focus: Victorian Decline" demonstrate how the information concerning Northern Ireland is closely linked to the rest of the UK, emphasising its role in the Union. *Matters*, on the other hand, has chosen a different way of structuring the information

concerning Northern Ireland, giving it a large section at the end of its first chapter, "Focus UK". This highlights one of the main differences between the textbooks, as the authors of *Matters* have chosen not to have a separate history chapter. However, this does not mean that the textbook refrains from describing the historical processes of the Union, also including Ireland and Northern Ireland. The difference is that Northern Ireland is given an additional focus in *Matters*, as the textbook describes Northern Irish society in a significantly greater detail than *Access*. Furthermore, information concerning Northern Ireland is categorised by using titles such as "Historical Events Underlying the Conflict", "The Troubles", and "The Peace Process". Unlike *Access*, *Matters* has a larger focus on the conflict in Northern Ireland, but also describes it as a distinct society, with its own social, political and economic issues, although these conditions must still be seen as linked to the rest of the Union.

The mentioned titles are important when analysing how the two textbooks convey information concerning Northern Ireland. Looking at the structure of *Access*, Northern Ireland is often seen as a part of British history. This may indicate that this is how the authors categorise Northern Ireland, highlighting it as a special case while at the same time presenting it as one of several nations within the UK. However, the structure of the textbook may also be related to the curriculum. As mentioned early on in this thesis, the curriculum for the English programme subjects highlights the importance of Great Britain and the United States, and does not mention Ireland or Northern Ireland. The curriculum does, however, mention that students should be able to discuss important historical events related to Great Britain (Utdanningsdirektoratet, 2006), which may be an explanation for why *Access* structures the information in such a way. In light of this, it is very interesting that *Matters* has chosen a different structure. Not only does it refrain from having a separate history chapter, it also contains a significant amount of text relating to Northern Ireland. This is a deliberate choice by the authors, although the reason for doing so is unclear. One possibility may be that the authors believe that Northern Ireland is an important part of the history of Great Britain or the UK as a whole, functioning as a way to involve Ireland in a suitable way in the EFL-classroom. Another possibility may be that this choice is motivated by the relevance Northern Ireland holds in relation to current events, such as Brexit.

In light of Derrida's thoughts concerning borders in literature, the titles, as demonstrated above, may function as important elements in conveying information to the reader. It may help readers create an overview of the information in the textbooks, functioning as a way to

categorise the data they are presented with. This is similar to other elements in the textbooks, for example textboxes (meaning a separate part with important information in the shape of a square), timelines and stories, which may be fictional or factual. Seen in *Matters*, for example, there is a textbox containing basic information about the terms Unionists and Nationalists. On one hand, we may say that this functions as a separate text, as it is surrounded by visible borders. On the other hand, the information within these borders are clearly directed towards the other texts, thus functioning as supplementary information. This mirrors Derrida's views concerning a text, highlighting how it functions as a differential network that is "referring endlessly to something other than itself" (Derrida, 1991, p. 257). Here, the references to the curriculum become even more important, being examples of how the texts in these textbooks not only function as separate, individual entities, but also refer to elements outside of their own borders.

Textual borders are also present in the fictional stories that have been analysed in this thesis, and are perhaps especially prominent in *The Ferryman*. The extract is part of a larger play, which means that there is a lot of information the reader will not be aware of when reading the extract. The borders of the play, then, can be said to go beyond the text presented in the textbook. In effect, the reader is missing several pieces of information concerning the characters and setting of the play. The readers must therefore approach the text as interpreters, functioning as border crossers. The associations that are made by the readers mirror the process of finding traces in the text that might relate to something outside of the text. Also, students may use this opportunity to look for information elsewhere, adding it to the meaning extracted from the play. The meaning, then, can be found both outside and inside the structure. Although "Walking the Dog" is presented in full, its events take place during a brief moment in a person's daily life, happening in the course of approximately ten minutes. As with *The Ferryman*, readers of the short story must use the new and already existing knowledge to find meaning in the text, by placing it in a historical context.

The titles may also play important roles in both fictional texts, as both of them depict border representations of their own. The title of "Walking the Dog" immediately suggests a topographical border, as the title demonstrates how someone is going from one place to another. It also portrays a temporal border, as the events occurring during his short walk could have changed the character's life. At first sight, the title for *the Ferryman* may not be easy to link to the plot of the text. One significant connotation of the title can be found in Greek

mythology, as it alludes to the journey of souls across the river Styx, located in the underworld. Although the title may be difficult to understand by simply reading the extract in *Matters*, there are several details in the full text which may support such a mythological interpretation. First, one of the characters, Uncle Pat, is a big reader, and in the play he reads and talks about *Virgil*, describing events that precisely describes the crossing of the Styx. Uncle Pat's explanation of the book is linked to a question he received by another character, Mercy, who asks where Seamus' soul has been during the time he has been lying dead in the bog, a question which he finds himself unable to answer. In this context, the title of the play may also be linked to the Carney family as a whole, as some of the characters have found themselves in a standstill, perhaps even an underworld of their own, ever since Seamus disappeared, and can now finally attempt to move on with their lives.

Both textbooks include visual texts. Examples of such texts may be illustrations, images and photographs. Similarly to other types of texts in textbooks, for example textboxes, they relate to a larger section with coherent information, often to the main body texts. However, a visual text may create meaning of its own, although its reference to other texts may enhance and develop this meaning. This can be linked to Derrida's term of the supplement, which can either mean to add to something which is already complete, or it can function as a substitution, indicating that something is lacking. Furthermore, the ambiguity found in Derrida's term may be exposed when looking at the relationship between the different media used in the textbooks, especially visual and verbal texts. The visual texts' (for example photographs) reference to other texts (and vice versa), may enrich the already existing verbal texts, thus adding something to what may already be seen as complete. Also, they may function as a substitution, thereby adding to other texts, suggesting that these texts are lacking something.

 In *Matters*, there is a photograph of Bogside area of Derry, featuring several murals. The most prominent mural is painted on the edge of a house, showing a young man with a megaphone. The colour blue is dominant, especially in what seems to be the blue sky behind the young man. Here, the text "you are now entering free Derry" is written on a white background, contrasted with the bright, blue sky. Remembering that Derry is the name used by Catholics for the city, while Protestants call it Londonderry, the mural is obviously Nationalist. This can also be related to the theme of the mural, which seems to be the Nationalist fight for independence, as the young man proclaims the freedom of the city. If we

take a closer look at the white background on which the text mentioned above is found, it is actually the edge of a house, meaning that the illustration functions in a similar way as a mural. Looking at the bottom right corner of the photograph, the observer may in fact see that very wall placed on a spot of green grass. The mural within the mural, as it were, is actually a painting of a real wall, placed right next to it.

The photograph exposes a number of border representations, mostly in the shape of symbolic borders. First, there is a symbolic border between the photograph and the murals within it. This may illustrate the border between the real world and the imagined world. In this context, the word "imagine" does not refer simply to a fantasy or the imagination, but to a subjective perspective held by the people who painted it. Second, the photograph may be an example of a temporal border, depicting the time period before and after the Troubles. In many ways, the murals in Northern Ireland represent the past, functioning as visual representations of the conflict. However, many of these murals represent the opinions of many Nationalists today, even though these ideas are no longer manifested in violence. Third, there is a symbolic border within the mural of the young man with the megaphone. This border is between the visual and verbal medium, present through the mural's inclusion of both painted illustrations and verbal text. However, the border is by no means absolute, as the inclusion functions as unifying, as the verbal text is complementary to the visual text. Last, the murals in the photograph function as symbolic borders, and as topographic borders. The symbolic borders can be found in the representation of identity in the mural, identifying it as an illustration of Nationalist ideals. The topographic border is the physical presence of the murals, functioning as manifestations of the symbolic borders in Northern Ireland at the time of their creation.

4. Conclusion

The aim of this thesis has been to explore how physical and symbolic borders relating to Northern Ireland are presented in the two textbooks *Access to English: Social Studies* and *Matters*, including how these borders relate to border theory and post-structuralism.

There are several similarities concerning how borders relating to Northern Ireland are presented in the textbooks. These similarities have helped structure the analysis in this thesis, linking border representations to three categories, namely the partition, Northern Irish society and Brexit. Here, border representations have been linked to key events in the history of Northern Ireland, which, in turn, may be related to both physical and symbolic borders. Some of these events are described in both textbooks, such as the Plantation, the Easter Rising and the Act of Union. However, although the textbooks have included similar events, their presentations have sometimes differed. An example of such an event may be found in the Nationalist fight for Home Rule, which is mentioned in both textbooks, but only described in *Matters*. Furthermore, the information concerning the Irish border and its relation to Brexit found in the textbooks have been limited. which can be explained by the fact that *Matters* includes little information concerning the Northern Ireland element in Brexit negotiations. Here, it must be emphasised that *Access*, on the other hand, provides more detailed information on this subject, highlighting Northern Ireland as one of four major issues related to Brexit. Additionally, the section of the analysis concerning Northern Ireland society revealed a number of border representations, many of them linked to symbolic borders.

The most significant symbolic border in Northern Irish society may be identified as the Nationalist versus Unionist opposition. As we have seen, it is closely linked to other oppositions in Northern Irish society, mainly represented by the oppositions Protestant versus Catholic and Loyalist versus Republican. These oppositions have been analysed and destabilised through exploring their differences and similarities, thereby finding what these oppositions may have in common. Furthermore, such opposition are interchangeably linked, meaning that they cannot exist without the other. We have also seen how such oppositions find meaning in each other, thereby demonstrating how the borders between them also enable interaction. Using the opposition Nationalist versus Unionist, the term "Nationalist" would not exists without the opposing term "Unionist", as these entities identify themselves, to a large extent, based on the identity and ideology of "the other".

Another important border in this thesis has been the textual border. These borders are linked to the structure of the text, for example relating to a text's paragraphs or sentences, factual or fictional texts. One of the main differences in the textbooks has, as we have seen, been the structure of the texts relating to Northern Ireland. Both textbook's describe Ireland's role in the process of creating the UK, through events such as Battle of the Boyne and the Plantation. However, *Matters* also includes a large section devoted to Northern Ireland, describing the history, as well as the social, religious and political issues in Northern Irish society. Therefore, *Access'* presentation of the history of Northern Ireland is, to a significant extent, limited to how the province relates to other issues in the UK as a whole. In short, both textbooks describe Northern Ireland both as a nation within a larger Union, in addition to describing important events and issues related to Northern Ireland alone. The difference, then, is found in how detailed these descriptions are. In this respect, *Matters* provides the reader with significantly more information concerning Northern Ireland than *Access,* especially in terms of historical context. This is also one of the main differences in the overall structure of the two books, as the authors of *Matter* have deliberately written the book without separate history chapters. In effect, the textbook relates historical events to current events, placing the current events in a historical context.

Both textbooks include a fictional text related to Northern Ireland. Found in *Access*, "Walking the Dog" demonstrates the importance of identity in Northern Irish society during the Troubles, in addition to the insecurity if these identities remain unknown. MacLaverty highlights the fear and uncertainty that existed in Northern Irish society, and how a daily activity like walking your dog may have fatal consequences. *Matters* presents an extract of the play *The Ferryman*, also set in Irish society during the Troubles. This text is also very much related to the aspect of identity in Northern Irish society, but also elevates the importance of belonging. This story also highlights the aspect of time and reconciliation, as the missing Seamus Carney is found dead after 10 years, his body having been preserved in a bog. Both fictional stories reflect real events and condition in Northern Irish society during the Troubles. "Walking the Dog", on one hand, may remind the reader of the Kingsmill massacre, where a group of Protestants were killed by IRA members because of their religion, the IRA letting one Catholic man go. *The Ferryman*, on the other hand, reflects the fate of "the disappeared", a group of people who disappeared from society without a trace, kidnapped and murdered by paramilitary organisations. These stories mirror the symbolic

borders in Northern Irish society, mainly through the oppositions mentioned above, but also through the aspect of time, thus presenting a temporal border.

Thus, the textbooks present many different borders related to Northern Ireland, both physical and symbolic. The most discussed physical border in this thesis has been the Irish border, dividing the Republic of Ireland and Northern Ireland. Other physical borders may be seen in segregated geographical areas within Northern Irish society, often presented through peace-lines and murals. These murals may also be seen as identity markers for geographical areas, as they often promote either Nationalist or Unionist opinion and ideology. The symbolic borders in Northern Ireland are mainly presented through oppositions, but also through social, political and religious issues. Many of the borders presented above still exist in Northern Ireland today. For example, there is still a significant difference between schools, as most children go to school with others sharing their religious views. Murals and piece-walls can still be seen in areas such as Belfast and Derry, and tensions remain in some of these areas. As Brexit negotiations concerning the Irish border unfolds, only time will tell what the divorce between the UK and EU will mean for the future of the Irish border and, in effect, the Union.

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