98. Tadhg Ó hAnnraicháin, *The Church of Ireland and the Native Irish Population in Plantation Ulster*
This largely historiographical paper examines the initial inclusion of native Gaelic clergy in the plantation church in Ulster and their gradual disappearance over the course the next twenty-five years. This was a highly significant development for it meant that the Ulster church took on a markedly Anglo-centric profile and religion, rather than functioning as a potential bridge between the indigenous and immigrant communities, instead was to become one of the most potent markers of division and hostility between natives and newcomers.

99. Adrian Guelke, *The Flexibility of Northern Ireland Unionists and Afrikaner Nationalists in Comparative Perspective*
A common feature of comparisons of Northern Ireland and South Africa prior to South Africa’s transition and the Northern Ireland peace process was the siege mentality of the dominant communities in the two societies. The paper examines two attempts to analyse this in greater depth that were published before the major changes of the 1990s: Michael McDonald’s *Children of Wrath* and Donald Akenson’s *God’s Peoples*. It reviews their arguments in the light of the current situation in both Northern Ireland and South Africa. Consideration is then given to how the discourse on the character of both communities changed in the course of the 1990s and to the comparisons that changing circumstances gave rise to, while a striking instance of the recent use of the older comparison of the Unionists and Afrikaner nationalists is noted and discussed. The paper concludes by asking whether the notion of a siege mentality still has any current applicability in these two cases.

100. Anthony D Buckley, *Amity and Enmity: Variety in Ulster Protestant Culture*
Ulster Protestant attitudes to, for example, history, religion or territory, have been portrayed by scholars as full of animosity towards Catholics. In fact, Protestant culture, like any other, is enabling, giving people the ability to act in whatever manner seems appropriate. This paper explores the fact that, throughout Ulster’s Troubles, there has been cooperation as well as conflict between the ethnic groups and that this flexibility reflects itself in the culture available to Protestants.

101. Rev Brian Kennaway, *All Change But No Change: Can We Learn the Lessons from the Past*

102. Clifford Stevenson, *Beyond Divided Territories: How Changing Popular Understandings of Public Space in Northern Ireland can Facilitate New Identity Dynamics*
The sectarian geography of Northern Ireland, whereby the majority of the population live in areas predominated by one religion or the other, is typically assumed to straightforwardly reflect the territorial identities of local residents. This conflation of place and identity neglects the role of place in actively shaping and changing the behaviours occurring within them. The present paper uses new developments in the area of social psychology to examine three case studies of place identity in Northern Ireland and explore the possibilities for change. A large scale survey of the display of flags and emblems across Northern Ireland demonstrates the extent of visible territorialisation, but also the relationship between understandings of space and the acceptability of these displays. Secondly, analysis of interviews with the Orange Order and nationalist residents concerning the Drumcree dispute illustrates how different constructions of space are used to claim and counterclaim rights to display identity. Finally analysis of media and interview accounts of the St Patrick’s Day event in Belfast illustrate how new understandings of shared space can negate territorial identities and facilitate coexistence in the same place and facilitate good relations.
Emotion research has recently begun to focus on the relationship between social identities and group based emotion. The current paper reports on a large scale study of intra and intergroup emotions and their relationship to social identities in Northern Ireland. 1,179 respondents reported their explicit intragroup emotion, self-categorised religion and strength of religious identity as well as four emotional responses to four visual primes related to them in their own homes. The valence of the prime and strength of identification were manipulate and measured respectively. Intragroup primes were found to be more strongly and significantly related to both identification and type of emotion expressed than intergroup primes. The results of the study are interpreted in terms of our understanding of appraisal and intergroup emotions theory and the practical implications for intergroup relations considered.