

DOUBLE BINDS AND PARADOXES IN THE SITUATION OF THE UNIONISTS.

In several senses the Unionists find themselves in an awkward situation. Certainly those, which I mention in this paper, are not the only aspects of it, but they already suffice to make the situation very complicated.

1. The Protestants in N.I. are not the original inhabitants. They came there, in fact were brought by force, the original inhabitants being driven out of their property, their houses. Of course they were objects of history, but in the same time very quickly were subjects going on with the suppressing of the original inhabitants and their offspring. Many rationalizations, in fact many fears are behind the suppression, which now is only stopping because it is not any longer possible to go on. Anyway, in the light of history and responsibility the position of the protestants in N.I., as long as they don't find a way to the original inhabitants, find reconciliations with them, morally is precarious. The more so because in the whole world the sympathy is not any longer with the conquerors, but with the conquered. The driving out of the Germans out of Eastern Europe, originally Slavonic land, after the last World War, is only one sign of this. Of course, very much more is to say about this, but everything said to get rid of it in fact weakens the position of the Protestants.
2. Since 400 years (the) Protestants are living in N.I. Ireland has become their country. In fact they are at least Irish as well as English. In a sense 1798 is unforgettable. They are Irish although they are English, English although they are Irish. All their fighting against Ireland, Irish culture, the Republic of Ireland is a fighting against themselves, against realities in themselves. This becomes even stronger because they are always living together with, amidst of descendants of the original inhabitants, their R.C. neighbours. Living with them mean to be in the mimesis with them, taking "parts", wishes, possibilities of them into you. It does not help anything if you reject everything they are and wish. Love and hate have exactly the same consequence. Plus and minus are the same. When we hate each other the influence we have on each other is exactly as deep as when we love each other. So the Protestants in N.I. are very deeply Irish. Speaking another type of English, an own type, being in another manner, more Irish, human (and inhuman.) a.s.o.

So the fighting of the Protestants against the Irish Republic and against growing influence of the R.C. part of the population in N.I. is in many senses a desperate fighting against their own being, hearts, history. It must be one of the reasons of the overtones in the speeches and the deeds. Time and again Unionists are disappearing in their own violence. They are in an unsolvable double bind as long as it is not recognized and as every double bind it drives mad.

3. The relation between the UK and N.I. in a sense was always the relation between a parent and a child. The parent promised never to leave the child. The child did not always feel safe with the parent, often felt badly treated but when things went in the eyes of the child, very wrong, the child became naughty, making life difficult for the parent and then it got its way.

Since the Hillsborough Agreement this situation changed dramatically. Now the child feels left alone. The parent did something very naughty and in fact changed totally as parent. He now is not any longer the almighty parent, which in the end had to do what

the angry child wished. The parent said to another parent, of the R.C. population: Let us do the job together. I am not any longer alone in my responsibility for this child. In fact the parent became unreachable, far off without any power over him.

When we translate this in models, then the old situation was one of rivals. There was a structure between parent and child, but any time the child was unhappy it broke, as modern children do, the structure and began to rival with its parent. And, as modern parents mostly do, the parent gave in time and again. Now this has all changed. The parent is not any longer a rival. It has become, because of the so changed situation, his alliance with that other parent, a model – obstacle. You are enslaved by such a relationship. You make your fantasies to run away, to become independent. But as long as this relationship stays, you can't get away. You threaten, of course you try the old strategies, but they don't work any longer. You become more and more desperate. The language of the politicians is more and more full of fear and violence, but in the end it does not change anything. Hopelessness and depression depends.

A consequence again of this is, that the identity of the Protestations becomes more and more shaky. They wish to be British. In fact that is their only possibility. In the same time the British are the big traitors, agreeing with the Agreement. How can you find your identity in a nation, which betrays you? There was already the English – Irish split. Now there is, as a new one, the English – English split. I belong to those who don't wish to belong to me, anyway not in my manner. And of course, here too, a very old history, with as a symbol "1798", is revived.

4. In the moment I could not say anything further about the practical meaning and consequences. Nevertheless, at least, as long as this is not worked through, Unionist politics, and may be all politics of Protestants will stay in that atmosphere of hopelessness, violence and emptiness and desperation.