

G10-SG2: JANE GREENE INTERVIEW SUMMARY

Interviewee: Jane Greene
Interviewer: Dr Jack Crangle
Interview summarisers: Dr Hilary White and Prof Liam Harte
The interview was recorded across two audio files that were spliced together to create a single audio file.

G10-SG2: Jane Greene	Start time: 00:00:00	Finish time: 01:11:52	Duration: 01:11:52	Brief description of content:
00:00–09:59	Born in Co. Fermanagh in 1953. Moved to Scotland in 1956. Explains that her mother was Scottish and wanted to return there, and that her father wasn't finding suitable work in NI. Says that her parents met in Glasgow when they were working for a local bus company, moved to NI for a time and then returned to Glasgow, where her father was reemployed on the buses and her mother raised their ten children, of which Jane is the eldest. Initially lived in Scotstoun, but as the family got bigger they moved to a council house in Clydebank, where both parents also had family. Explains that Clydebank was full of industry, which was 'decimated in the seventies', and was home to 'a big Irish contingent', mostly from Donegal. As her hometown borders Co. Cavan, she feels she comes from 'border people'. Visited NI regularly after they moved and still visits annually.			
10:00–16:04	Used to go to NI by cattle boat overnight, because travelling that way was easier with a large family. Reveals that she comes from a Catholic background and is still a regular churchgoer. Says that while her nieces and cousins took part in Irish cultural activities, she mostly went to watch them, although she did go to both Irish and Scottish ceilidhs. Considers herself to be Irish not Northern Irish. States that Clydebank is 'fairly mixed' in terms of people's religious affiliation, as is her own family. The two interview audio files were spliced together here.			
16:05–26:04	Growing up, there were sectarian tensions in Clydebank, mainly surrounding football and especially when there were big Old Firm games. Says that she sensed the tensions as a child, but didn't understand the situation. As the NI Troubles developed, she became more aware. Realised that where she stays in NI is marked by sectarian divisions and also how they were affecting the people she knew. As a teenager visiting NI, she remembers the 'high military presence' and 'reports of daily bombings and shootings'. The army would patrol the rural area she's from and had a base nearby in Belcoo. When in NI, she would visit Enniskillen, but tended to socialise in the ROI because it was 'more relaxed'.			
26:05–36:04	States that her having a different accent meant that sometimes people would think she was Scottish, but generally people in Enniskillen 'wouldn't pass too many remarks'. At the time, there was a general 'suspicion towards anyone who's an outsider'. Even though it wasn't reinforced in her family, she knew from travelling back and forth to NI that people tended to keep to their 'own culture' and 'own people'. Thinks this also applies in Scotland, especially in school settings. States that her father and his family would have been Irish nationalists. Says that when visiting NI during the Troubles, she would feel a need to be on her guard and disliked the constant security checks and ubiquitous military presence.			
36:05–46:04	Describes how Belfast now feels 'like a normal place' and has changed greatly since the 1970s. Explains that she trained as an early childhood educator and spent her whole life 'working with very young children', much of it in a Catholic primary school, though the nursery there was non-denominational and attracted			

	children from both sides of the sectarian divide. Believes education in Scotland is less segregated than in NI and says there has been a 'big drive' for 'more inclusivity with cultural education', instancing Scotland's 'zero tolerance' policy in relation to sectarian songs and chants at football games. Notes that the nursery she worked in prohibited children from wearing 'sectarian football tops'.
46:05–56:04	Explains that her younger, Scottish-born siblings have a Scottish identity and would probably identify as Scottish nationalists. Thinks that if she had been raised in Ireland, she would be an Irish nationalist. Says that she herself would identify as Irish-Scottish is asked about her nationality. She feels positive about how NI is changing and sees young people moving back to avail of the improving employment opportunities. Returning to her father's struggle to find work in NI, she attributes his difficulties to anti-Catholic discrimination. Discusses her father's upbringing and the challenges he and his family faced after his own father's early death.
56:05–01:06:04	Recalls discussing life during the Troubles with her uncle. Reveals that she was pleased about the peace process and followed the news closely from Scotland. Thinks that the younger generation have a more positive, future-oriented outlook and are not 'going to go back to what they had before', although she believes that there 'needs to be a working with both sides of the political divide [...] to move forward'. Claims that her cousins see her identity as Irish and think of her as 'coming home' when she visits NI. She has thought about moving back to NI, but her connections are in Scotland and she sees her future there.
01:06:05–01:11:52	Thinks that her nieces and nephews are not as interested in their NI heritage as she is. Speaks of the communality of her early years in NI with her relations, and recalls again her naivety about religious, cultural and political divisions. Reflects that was not until she was a teenager that she started to become more politically aware of the depth of sectarian feeling in some communities in NI, although her own upbringing wasn't sectarian.