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**Current Debate on English National and Cultural
Identity**

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Identity**

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Prohlašuji, že jsem práci zpracoval(a) samostatně a použil(a) jen uvedených pramenů a literatury.

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1 INTRODUCTION

This Bachelor's thesis deals with English national and cultural identity, which represents one of the key topics of the current social debate. The main objective of the thesis is to present the most discussed issues relating to English identity and to show how this identity is perceived by English people themselves.

The topic was selected due to a personal interest in this area, which includes cultural issues related to the traditions and language, as well as the issue of identification with the identity represented in England [1] [2]. On this basis, this thesis contributes to the academic field of Cultural Studies, defined as a discipline where culture is interconnected with other disciplines such as literature, sociology, history, economics etc. [3].

The Bachelor's thesis is divided into four main chapters, where the first three chapters provide some theoretical background. The second chapter deals with the comparison of Englishness and Britishness and shows to what extent the English perceive themselves in terms of their national identity. The third chapter describes the issue of national symbols and other characteristic features related to Englishness, and the last theoretical chapter is focused on multiculturalism, which has a special relevance to the current debate on English identity.

Chapter five is a result of a research based on a questionnaire including the questions related to the theoretical part of the thesis. In order to gain some responses showing the view of the English on their national and cultural identity, over 100 English people addressed on a social network were asked to complete the questionnaire. The aim of this chapter is to demonstrate the attitude of the English towards English identity both in England as a whole, and in the individual regions of England. Furthermore, the comparison of northern and southern England is included.

The sources used for the purpose of the thesis comprise some printed monographs such as *British Cultural Identities* by Mike Storry and Peter Childs

or *The English: A Portrait of A People* by Jeremy Paxman. In addition to that, other publications, such as *Englishness: Twentieth-Century Popular Culture and the Forming of English Identity* by Simon Featherstone, relate to this topic. Unfortunately, the publications have been found unsuitable for this thesis due to, among other things, their historical focus. However, on the basis of the fact that one of the requirements of this thesis is to describe the English national and cultural identity from the point of view of the current debate, the Internet editions of various British newspapers have been used as the primary sources in this thesis, namely, the websites such as *the BBC*, *the Guardian* and *the Telegraph*, where the selected articles have been primarily published in the course of six years. Moreover, the articles have been supplemented with the statistical data published by the *Office for National Statistics*.

2 PREFERENCE OF IDENTITY AMONG THE ENGLISH

2.1 Englishness versus Britishness

Britain is a country composed of four nations where England is the nation taking a dominant position in political, economic and cultural sphere relating to the whole of Britain. It follows from the location of some British institutions including the Bank of England, which regulates the money supply in the whole of Britain, or the adoption of some customs originally coming from England [4]. In connection with this fact, Britain is often incorrectly called England, which is substantiated by George Mikes' quote:

"When people say England, they sometimes mean Great Britain, sometimes the United Kingdom, sometimes the British Isles – but never England." [5].

The English writer and historian Jeffrey Richards gives the answer to the question from the historical point of view, why people have a tendency to confuse Britain with England. He argues that the incorrect designation "England" is used due to the fact that England has been a principal residence of Head of State in earlier times and in a way, it helped the whole country to achieve glory. In conclusion, Richards remarks that this confusion is particularly performed by aliens rather than by the British citizens who appreciate their nationality [6]. In addition to this, the same rule of the incorrect designation also refers to the residents of Britain, who are often called the English. However, although all English people could be described as the British, not all of them incline to the British identity. (for more detail see Chapter 2.1.1) Still, Britishness is one of the identities which appear in England besides Englishness. Even though these two identities can sound very identical, they are different.

As for Englishness, it expresses an identity associated with English culture and other characteristics relating to England. On the basis of this, these characteristics and culture cannot come under the British identity which is considered to be a political concept based on the customs and characteristics occurring in all four nations [7]. One of the examples is the celebration of

St George's Day, which is an event typically connected with England. In some cases, the English have a tendency to specify their English identity according to a geographical area where they come from. On the basis of that they describe themselves as „northerners“ or „southerners“, or more specifically as "Cockneys", "Liverpudlians", "Mancunians", etc., which are the identities derived from dialects spoken in London, Liverpool and Manchester [8].

However, the problem arises in the case of defining British identity. In recent years, it was associated with the imperial power and it mostly introduced a negative meaning. Nevertheless, according to the various surveys taken at the present time, the attitude to Britishness has changed and since then, it is seen as more positive [9]. In the current period of time, Britishness belongs among the most discussed terms; however, its exact meaning has never been specified. In 2012, Mark Easton, one of the commentators on *the BBC*, attempted to define Britishness. He described it from the point of view of the British values and things associated with it, however, at last he closed his defining with an opinion: "*Trying to define it is like trying to paint the wind.*" [10], thereby he claims that British identity is a changeable and very extensive term, therefore, it is difficult to describe it [11]. Furthermore, Britishness became a subject of discussion in the TV show *The Big Debate* where some representatives of minority schools debated on this topic. One of the opinions mentioned was that Britishness represents tolerance whether to the culture, religion or social and political rules [12]. It shows that British identity is also linked to the integration of immigrants, which is based on respect and tolerance to British values.

Both Englishness and Britishness play a major role in the preference of national identities in England; however, the question is which nationality the vast majority of the population chooses. The answer to this question is included in many media articles based on various abstracts of statistics and supplemented by some readers' opinions in discussions. Moreover, a quote of Cecil Rhodes invites to thinking:

"Ask any man what nationality he would prefer to be, and ninety nine out of a hundred will tell you that they would prefer to be Englishmen." [13].

Assuming that this quote applies only to England, it shows that only one per cent of respondents would identify themselves with another identity than Englishness. However, due to the large number of immigrants inhabiting the territory of England, the ninety-nine percent identification with English identity seems to be impossible at the present time.

2.1.1 Preference of identity discussed in British quality press

The preference of nationality belongs among one of the most debated topics both in tabloids and quality press. This topic began to be popular mostly during the last decade when the overwhelming majority of articles relating to this issue were published. On the basis of these data, it is possible to study how the preference of nationality has developed and changed up to now.

Although every citizen of the British nation could be called the British, not every one feels to be it. This follows from several media articles which deal with this issue. One of them is an article published by *the Guardian* in 2011 giving the abstract of statistics concerning the identification with identities in England from 1996 to 2010. As the survey shows, being British always belonged among the main preferences of the residents of England; however, the year 2007 became a turning point when the English started not to be ashamed of their English identity. It is evident from Diagram 1 (see Appendix I) that the preferences of both identities have always been comparable and their values ranged mostly from 40 per cent to 60 per cent, i.e., around 50 per cent on average. In comparison to Wales and Scotland whose residents prefer to be designated as the Welsh and the Scottish rather than the British, the situation in England can be described as an identity crisis [14]. The identity crisis is explained as a state when citizens' "[...] *sense of identity becomes insecure, typically due to a change in their expected aims or role in society.*" [15]. In fact, it follows from the disunited preference of identity mostly from the side of the English. Although they choose Englishness as their identity, they turn to the Britishness in some situations. For example, it is about some state-wide celebrations or the Olympic Games when the English change their English flag for the British Union Flag. With the exception of the immigrants, the residents who feel to be British contribute to the identity crisis. Although they live on

the territory of England, they prefer Britishness to Englishness or they choose the combination of both identities.

As the results in other current articles show, the preferences of national identity significantly changed after 2010 and Englishness has begun to be on the increase. On the basis of this fact, an article with a strong title "*British identity is waning in England*" was published by *the Telegraph* in 2013. Just the title itself says the English identity is more important for most English people rather than British identity. This claim is borne out even by the result of a survey conducted by the Institute for Public Policy Research which shows the eleven-percent increase of Englishness in 2012 [16].

However, although it would seem that the preference of English identity grows in the whole nation, it still depends on the region where the residents are asked. As Appendix II shows, England can be divided into two parts according to the different identification with identities, that is London and the rest of England, where London belongs among the districts in which the lack of a sense of English identity prevails. This is due to a high proportion of immigrants who prefer to be the British, which is also based on a fact that being English means to have a "white" skin. On the other hand, the residents from the rest of England, particularly from the eastern coastline, are inclined to Englishness rather than Britishness which is closely related to the country life – one of the features of English identity (see Appendix II).

2.2 Defining the English

Being English can be defined by some typical characteristics which are divided into three categories including values, reflexes and outlooks. In addition to this, these categories are interconnected with a core called "Social Dis-ease", at least according to the anthropologist and observer of Englishness Kate Fox (see Appendix III). As she argues in her book *Watching the English*,

"[The social dis-ease] is our lack of ease, discomfort and incompetence in the field (minefield) of social interaction; our embarrassment, insularity, awkwardness, perverse obliqueness, emotional constipation, fear of

intimacy and general inability to engage in a normal and straightforward fashion with other human beings." [17].

The first category, the category of values, includes characteristics such as courtesy, modesty and fair play, which are considered to be the essential personality traits and norms of all English people. As for courtesy, it is based on the ability to be polite to others; however, in some cases, there can be some differences between "the northerners" and "the southerners", who are seen as more hypocritical, unfriendly and cold in contrast to the northern English [18] [19]. Other characteristics ascribed to the English are modesty associated with sarcasm and ironic accent, and the principle of fair play which does not refer only to sport and games but it also appears in other fields including business or partnership [20]. Besides that, fair play became a subject of observation in 2008 and, as the results showed, the United Kingdom has belonged among three countries whose citizens can be described as having sense of fair play [21].

The category of reflexes refers to those characteristics which are reflexive, automatic and they include one of the famous English characteristics – humour. As mentioned above, all categories are interconnected and in the case of humour, this rule can be proved on interconnection between modesty and humour, which is also closely connected with irony. It is worth mentioning the fact that humour or its forms such as sarcasm, satire and wordplay are a part of everyday talk between the English. Other characteristics included in the category of reflexes are moderation associated with avoiding extremes, and hypocrisy which can also be interconnected with the first category. In case of hypocrisy, some polite phrases pronounced by the English can sound very hypocritically, which shows the interconnection with modesty [22].

The last category, the category of outlooks, can be defined as a way of thinking and as a view of the English on things. Besides the so-called empiricism and eyeorischness, the class-consciousness is included showing the emphasis put on the importance of the social structure by the English. One of the signs indicating the difference in classes is the usage of different vocabulary, which can be demonstrated on the usage of a pair of words "Pardon?" and "Sorry?" in case of misunderstanding. The first word is

considered to be more impolite and is, therefore, often used by the members of the lower and the middle class, on the other hand, the members of the aristocracy have a tendency to use "Sorry?", alternatively "What – sorry?" [23] [24].

2.2.1 True Englishman and his contemporary depiction

In the past, being true Englishman always belonged among the highest honours which a man could achieve. The true Englishman was required to be gentlemanly, which was a personality trait comparable to the virtues of a knight. In addition to this, the etiquette included other personality traits and requirements on English gentleman, which were published by *the Spectator* in the year 1845 [25]:

"The English gentleman is that ideal character which all Englishmen aspire to be, or at least to be thought. The English gentleman is brave – physically and morally. The English gentleman is veracious – in England alone "the lie" is considered as the greatest and most inexpiable insult. The English gentleman is decorous – no deliberate profligate can hope to be thought an English gentleman. The English gentleman is humane. The English gentleman has a taste for literature and science. The English gentleman abhors ostentation; though his plainness is free from rusticity." [26].

The French writer Jules Verne depicted a typical Englishman in a similar way in his book *Around the World in 80 Days*. Despite the fact that Verne did not belong among the supporters of the English, he created the main character, the Englishman Phileas Fogg, without any signs of bias. *Around the World in 80 Days* was filmed several times and the main part was assigned to different English actors. The oldest version comes from the 1950s when the main character was portrayed by the Englishman David Niven, who is considered to be the best protagonist of the English gentleman. According to the writer and historian Jeffrey Richards, who dealt with personality traits of Phileas Fogg performed by Niven, the main character can be described as *"[...] phlegmatic, methodical, well balanced, anti-intellectual, sporting, chivalrous and with a deadpan sense of humour."* [27] [28].

Although the typical Englishman is depicted as a nobleman living in a city in most cases, Jeremy Paxman, the author of a book *The English: A Portrait of a People*, remarks that every true Englishman comes from the countryside, which follows from his capability of hunting and horseback riding [29]. On the other hand, George Orwell supported another theory where he depicted a typical Englishman with regard to the division into the social class structure. He claimed that the typically known slim Englishmen wearing a suit and a top hat come from an aristocratic family, while the corpulent small Englishmen come from the middle and working class [30].

However, the English gentlemen seem to be extinct at the present time, which follows from a survey published by the Daily Express. The survey showed that only a half of the 3,000 female respondents consider their man to be a real gentleman. In actual fact, the gentlemanly behaviour is evaluated from another point of view in comparison with the previous centuries. According to Mrs. Bryant, an editor of the Debrett's¹ *Guide For The Modern Gentleman*, the contemporary gentlemanly behaviour resides in respecting a woman [31]. However, despite this, the ideal of a typical Englishman has been maintained in England for 150 years. For this purpose, the so-called In & Out Club was established to join members symbolizing typical English gentlemen. At the present time, the club is under the leadership of Prince Philip, a husband of Queen Elizabeth II, and its members respect the dress code of the true Englishman [32].

1 **Debrett's** is a publisher of various books and guides relating to the British society etiquette, style and aristocracy. It was named after John Debrett, an author of the first guide. <http://www.debretts.com/about-debretts>. [Retrieved 1 March 2014].

3 TRADITIONS AND OTHER SYMBOLS FORMING ENGLISH IDENTITY

3.1 Celebration of Englishness

The English cultural identity is closely related to some traditions, which have been celebrated in England for centuries. Since the identification with Englishness has increased, they have become more popular among the English. It is primarily about the traditions such as Morris dancing and St George's Day whose celebration is considered the celebration of Englishness. This is primarily due to the fact that saint patron's day is the only day of the year when red and white colour of the English flag as well as a red rose, the symbol of the English nation, and other typical customs relating to England are celebrated in public.

The first mention of St. George's Day comes from the 13th century when it began to be connected with the fixed date April 23rd. After the designation of St George as a patron saint of England in the first half of the 15th century, this day was enacted as a national holiday; nevertheless, its status of national holiday was cancelled after some centuries and St George's Day became an ordinary day [33]. However, on the basis of the increased identification with English identity in recent years, the request on enacting St George's Day as the official public holiday appeared again and in accordance to a published survey in the British media, approximately 75 per cent of English population would endorse it [34]. Additionally, there is a widespread belief that this day should be celebrated more proudly and patriotically despite the fact that only less than half of the English population knows when St George's Day is. This follows from research published in various British newspapers which shows that only 40 per cent of the English are able to connect the celebration of their saint patron's day with April 23rd [35] [36].

Besides St George's Day, Morris dancing is another historical tradition which has been preserved in England up to now. The beginning of Morris dance comes from the Middle Ages; nevertheless, its popularity as a dancing event

increased under the reign of the Tudor dynasty when Morris dancing was firmly associated with May 1st. At the present time, it is considered to be a folklore tradition observed in rural England and it is based on the dance of a group of six Morris dancers wearing traditional costume [37]. However, in recent years, this tradition has begun to lose its value among the young English, which is confirmed by the fact that only less than one quarter of English youths regard Morris dancing as a national heritage. In addition, due to their lack of interest in folklore, the groups of Morris dancers are primarily comprised of older folk artists [38] [39].

The increasing identification with English identity in recent years also made a contribution to the organizing of a festival called "*England, my England: Festival of Englishness*" which focused on the celebration of Englishness as a whole. For the first time, it was organized in London and in other selected cities on October 19th in 2013. The program offered some typical English cultural habits and traditions, including the offer of the traditional food fish and chips, accompanied by English music and humour. In addition to this, the event included debates on various topics relating to English identity [40].

3.2 Issue of national symbols

The national identity is primarily expressed by national symbols such as the national flag and the national anthem which are considered to be the typical symbols of every state. In addition to this, even the language participates in identity formation and it is sometimes called "*a key symbol of national identity*" [41] due to its easy identification of the inhabitants. However, in case of Britain, the national symbols as the symbols of national identity are considered to be somewhat problematic. Firstly, this is due to the fact that the English language is officially used by many countries all over the world and, therefore, it does not identify only the inhabitants of Britain. The second reason is introduced by the national flag and the national anthem which are inconsistent with the symbols of individual nations. Therefore, they are celebrated only during the state-wide events rather than during the celebrations of individual nations.

3.2.1 British Union Flag

The British Union Flag, also known as the Union Jack, has been a symbol of British national identity since January 1, 1801 when the United Kingdom of Great Britain and Northern Ireland was created by joining of Great Britain and Ireland [42] (see Appendix IV). *Based on* this joining, the Union Jack is composed of three crosses – the cross of St George, who is the patron saint of England; the cross of St Andrew, who is the patron saint of Scotland; and the triad is completed by the cross of St Patrick, the patron saint of Ireland.

However, although the Union Jack is the flag of the whole United Kingdom, there is no Welsh flag sign on it and due to this, Wales can be seen as non-member of the UK. More than 200 years have passed since the British Union Flag was created and its appearance has not changed yet, which causes unrest among the Welsh population. As the first, *the Telegraph* dealt with this issue in an article entitled *Japan offers to solve 'Union jack problem'*, where Japanese readers had the opportunity to design a new appearance of the Union Jack which would include an element of Wales. Moreover, Ian Lucas, the Welsh Member of Parliament, himself pointed out the absence of a Welsh sign on the Union Flag in his speech where he expressed the necessity of change to portray Wales as a part of the Union [43]:

"I believe that the Union flag should change now to reflect the four nations of the United Kingdom - England, Scotland, Northern Ireland and Wales."
[44].

However, despite the numerous opinions and designs, the new Union Jack has not been designed up to now and the debate on this issue has gone quiet. The traditional Union Jack reflecting the history became an inseparable part of the United Kingdom and on this basis, its alteration is out of the question for now.

3.2.1.1 The Union Flag as competitor to the English flag

Even though the British Union Flag is the national flag of the whole country, in recent years, St George's Flag came to the foreground, which relates

to the increasing identification with English identity. The white and red combination of the English flag prevails during the celebrations of Englishness such as St George's Day and it also begins to spread abroad gradually. However, as for the celebration of the whole country, the British Union Flag still prevails and its colours can be seen everywhere. This was evident from the Royal Family celebrations in 2013. One of the examples was the birth of the Crown Prince George Alexander Luis and the celebration of the 60 years under the rule of Queen Elizabeth II. On these occasions, the colours of the Union Jack graced not only Trafalgar Square but also the London eye, and the crowd of people paid tribute to the Royal Family by raising the Union Flag and wearing red, white and blue on their clothes and accessories [45] [46].

The colours of the British Union Flag become a fashion style during the celebrations of Britishness, and it should be mentioned that this trend spread even out of Britain in recent years. In connection with this, it is necessary to mention that this style has also appeared in the Czech Republic, where the Union Jack is still offered on various types of the clothes, shoes and accessories, as well as on household textiles (see Appendix V). This shows how strong influence the British identity has on other countries, especially on its people. They perceive these clothes as a new fashion style and, unfortunately, they do not realize that wearing of the Union flag strengthens the preference of Britishness.

Moreover, it is worth mentioning the fact that even some meals can bear the colours of the Union Jack. On the BBC website, there is a recipe for a home-made Union Jack cake, which also confirms the fact that Britain belongs among the nations of sweets-lovers [47].

In addition to the celebration of national identity, the other events where a flag is an indispensable part are sport matches and the Olympic Games. Regarding the Olympics, the teams are comprised of players from individual nations who represent their whole country together. On the basis of this, it is understandable that they play under the flag of the United Kingdom. Unfortunately, the Olympic Games seem to be the only sporting event where the Union Jack holds its representative position. Regarding national or

European matches, the English are inclined towards the colours of their English flag (St George's Flag, see Appendix VI) rather than towards the Union Jack, which is primarily evident in football matches. The writer Ian Bradley himself noticed it back in 1996 and he made an observation about it in his book:

"During the European football championships in 1996 several English fans began painting their faces with a red cross rather than the traditional Union Jack." [48].

However, the same situation applies even to the matches of the FIFA World Cup. Although, it is about the international football matches, the only colours on the flags and on the uniforms of English football players are the colours of the St George's flag. This is due to the fact that the FIFA World Cup is represented only by the English football team which plays only for England, not for the whole United Kingdom. The preference of the English flag is documented by a recording from FIFA World Cup 2010 where the white and red combination prevailed in a stadium. When the camera captured the audience, it was easy to notice some fans raising only the English flags, and even several fans symbolizing Christian Knights [49]. Their presence at the matches aroused the attention and raised questions what they wanted to express with their costumes. Although, their garments bear a red cross on a white field and could symbolize support to the English team, other speculations appeared. In fact, the clothing of the Templars is a symbol of the Christian religion, therefore, their repeated attendance at the football matches aroused suspicion of racism towards Muslims [50].

3.2.2 National Anthem

The situation relating to the national anthem is similar to the issue with the British flag. While Wales has an issue with missing a Welsh sign on the Union Jack, England lacks its national anthem. In contrast to other three nations of the United Kingdom, England does not actually have any song which could officially be considered the English anthem. Accordingly, it is forced to use the British national anthem called *God Save the Queen*.

The English realize the absence of their national song mainly during the sporting events when it is necessary to play a song representing their territory. However, in contrast to Scotland and Wales where either the song *Hen Wlad fy Nhadau* or *Land of My Fathers* is connected to Wales and a song *Flower of Scotland* is considered to be a typical national song of Scotland, England does not have any song which could be found suitable by the vast majority of the English. Even though some songs such as *Jerusalem*, *Land of Hope and Glory* and *There'll Always be an England* are connected to England, they have never been officially recognized as the English national songs and, additionally, the English do not see the image of patriotism in them [51].

In 2007, the issue of the English anthem became a topic debated on *BBC Radio 4*, namely on a programme called *PM*. On the basis of this, a discussion on the BBC website was created in order to gain people's opinions on this issue. The debate primarily dealt with the question whether the English would require their own national anthem, or are in favour of the British national anthem *God Save the Queen*. The discussion showed that the British anthem is considered suitable for some people; however, the vast majority of them would choose one of the above mentioned songs. It also followed from the discussion that most of the English would prefer the song *Jerusalem* as their official national anthem, despite the fact that its title does not bear the designation of England [52]. In comparison to other songs, its popularity follows from William Blake's text which points out the English countryside relating to the English identity in the first stanza. In the second stanza, the word Jerusalem symbolizes a social or political change which the English should fight for to create "pleasant land" [53] (see Appendix VII). On the basis of this, *Jerusalem* belongs among the most played English songs during sporting events or at wedding ceremonies, which is supported by the fact that this song also became part of the wedding of Prince William and Catherine, the Duchess of Cambridge [54].

Another survey was taken on a website *anthem4england* which deals with the issue of the missing English anthem and was created to make efforts to

enforce it. In this case, the survey related to the question which song would be played at the Commonwealth Games 2010 in case the English team would win. The respondents could choose from three acceptable songs – *God Save the Queen*, *Jerusalem* and *Land of Hope and Glory*. As the results showed, 52.5 per cent of respondents choose *Jerusalem* as the English national anthem; the second place went to the song *Land of Hope and Glory*; and the British anthem *God Save the Queen* took the last place with 12 per cent of the votes [55]. The winning song was used at the Commonwealth Games; however, it did not apply to all English teams. In fact, *Jerusalem* became an accompanying song for the victory of the English cricket players. On the other hand, the football and rugby teams traditionally paid tribute to the British national anthem *God Save the Queen* which is not popular among the sport teams and, therefore, it should be replaced. According to a proposal of a Liberal Democrat, English sport teams should have their national anthem after the European League Cup 2012. This proposal, however, has not been approved and the anthem *God Save the Queen* still remains the official song played during some sports matches [56] [57].

The English still realize the need for their own anthem and, therefore, a petition for the adoption of an English anthem was submitted in 2013. By signing this petition the people apply for the English anthem and they confirm that the British national anthem *God Save the Queen* should sound only in case of the celebrations of Britain as a whole. In addition to this, they take the fact into consideration that England is the only nation without its own national anthem and believe that the English national flag, which has been preferred more than the British Flag in recent years, should be accompanied by an English anthem in order to complete the English identity [58].

3.2.3 Language

The language as a key symbol of national identity is another issue related to Englishness. English is known as a world language, the so-called lingua franca, due to its use in many countries as the basic means of communication. After the Chinese language, it is the second most widespread language used by half a billion world population [59]. In addition to this, English ranks among

six languages spoken in the United Nations Organization and it serves as an official language and mother tongue in other states called the English-speaking countries, including the USA, Canada, New Zealand, Australia, etc. [60]. The English language spread in these countries at the time of the British Empire when Britain set up colonies all around the world. After its break-up, the majority of the states became part of the Commonwealth and at the present time, they use English either as their mother tongue or as the official language (e.g., India and South Africa).

On the basis of this fact, it could seem that Britain does not have its own language and also Jeremy Paxman, an English writer and commentator, mentioned it in his book where he put it into the following words: "*The English speak a language which belongs to no one.*" [61] [62]. However, despite Paxman's opinion, British English has its particularities which follow from the comparison with the English language used in other English-speaking countries, especially with American English. Regarding the lexical and morphological level, this world language differs in grammar as well as in vocabulary in both countries. The illustrative example is the usage of a modal verb "*shall*" which is typical only for British English, the usage of different idioms, e.g., *to have a shower* in Britain versus the American version *to take a shower*, or some differences in vocabulary such as *stock*, *pavement*, *underground* used in British English in contrast to the words *inventory*, *sidewalk* and *subway* spoken in the America. Moreover, the difference is noticeable even in accent, pronunciation and spelling. One of the examples of different spelling is introduced by those words containing a diphthong *-ou-* (e.g. *colour*, *flavour*, *favour*), which is spelled as a vowel *-o-* in American English, or the suffix *-er* converting into *-re* in British English (e.g. *centre*).

However, in recent years, the American variant of English began to spread in Britain, which manifested itself gradually in the British vocabulary. Since then, the British people have used some typical American words in common language. It is worth mentioning some pairs of words such as: *holiday/vacation*, *insect/bug* and *to be good/to be well*, of which usage is almost balanced in Britain [63]. In addition to this, American slang is commonly used among British

youths, which is clarified by the popularity of American serials and music among them.

The change in the English language was noticed about ten years ago when *the Guardian* pointed out the fact that the received Queen's English, especially its pronunciation, has changed in the course of time. As follows from the comparison of the Queen's annual speeches since 1950, the Queen's English is more and more influenced by the pronunciation of the contemporary English generations [64]. In recent years, the Independent also focused on the issue of Queen's English in its article which informed about the incorrect use of this standard English. As mentioned, the incorrectly used grammar and vocabulary are fairly typical mistakes appearing among the English population. On the basis of this, it would seem that the English ignore their standard language [65]. However, despite this fact, there are still some areas where the correctly used Queen's English is maintained due to its easy understanding. These include British broadcasters as well as the universities and other state institutions.

3.2.3.1 English language under siege of foreign languages

The English language is the main language spoken in England. It follows from the 2011 census which shows that more than 90 per cent of the English population uses English as their national language. The largest proportion of English-speaking inhabitants is concentrated in the North East of England; on the other hand, the capital is an area where only less than 80 per cent of the population speaks English, which relates to the number of immigrants living there [66]. However, regarding English language proficiency, Londoners represent a segment of the population speaking very good English in comparison with other areas. Furthermore, the highest number of population with poor language skills and the non-English-speaking inhabitants appear there as well [67].

Besides the English language, other languages are present in England and as Appendix VIII shows, they are concentrated mainly in the urban areas such as London, Birmingham and Manchester. All 86 languages spoken there

are divided into groups according to the part of a continent where they come from. As shown in Appendix VII, South Asian and European languages, especially Polish, are the most commonly used languages in England. In Birmingham and Manchester, besides Polish, the South Asian languages including Pakistani or Urdu prevail there. They are commonly spoken even in London where they are additionally followed by the West and Central Asian languages such as Arabic or Hebrew (see Appendix VIII).

On the basis of these results, *the Guardian* published an article about the most spoken languages in England, which showed that Polish belongs among the most commonly used languages in the region. More than half a million of the English and Welsh population speaks Polish and due to this fact, Polish is considered to be the second language after English, followed by other languages of the ethnic groups, including the Indian and Pakistani languages [68].

All foreign languages which appear in England as well as outside England have an effect on the English language and it manifests itself primarily in the English vocabulary. Foreign words have always been borrowed by the English and the most of them became part of the *English Dictionary* in the 19th century. Since then, they have been used as domestic words without any knowledge of their foreign origin. This mainly relates to the words such as *very*, *peace*, *war*, which surprisingly come from the French language, or *sky*, *take* and *they*, having their origins in the Scandinavian languages. Nowadays, the borrowings mainly concern food which is often connected with the restaurants led by the representatives of different ethnic groups [69].

4 MULTICULTURALISM AS A PART OF NATIONAL IDENTITY

4.1 General information about multiculturalism

Multiculturalism can be defined as a public policy which aims for the successful integration and the peaceful co-existence of different ethnic groups professing various religions and cultures [70]. It began to be asserted in Britain during the post-war period, when the Government opened up the state borders for Commonwealth immigrants. Mass immigration began with the arrival of Afro-Caribbeans, who were followed by Asian people. Despite the increasing number of national minorities concentrated especially in the capital, the Government did not limit the immigration in order to keep its tolerant image. That resulted in protests of the Britons who saw the immigrants, among others, as a threat to jobs.

At the present time, a wide variety of ethnic minorities from all over the world are intermingled in Britain. As the research of the National Statistics 2011 shows, the largest number of immigrants are concentrated in the south-east of England, especially in London. From the published diagram, it follows that the immigrants from India, Poland and Pakistan, who come to Britain to find a job and better living conditions, rank among the most numerous ethnic groups [71]. Speaking in general, be it Asian, African or European immigrants, all bring the diverse cultures and religions to the British territory. However, Britain is not alone in having to deal with the foreign culture. The state imposes some new rules, even for the immigrants who have to become accustomed to them and to accept them. For example, the issue is that the state, which was chosen by them, is not a republic, but a monarchy. This fact alone brings a range of changes to the immigrants' lives.

4.2 London as the melting pot of civilizations

As previously mentioned, London belongs among the main places in England, where the vast majority of ethnic groups are concentrated, and is, therefore, known as the melting pot. According to the 2011 census, the number

of London's population reached 8,17 million people and in comparison with previous years, it increases by one million every 10 years [72].

Relating to the proportion of the population, other research shows that London is populated by only 45 per cent of the White British, which means the remaining 55 per cent the population is represented by immigrants. The highest proportion of immigrants (15 per cent) are represented by other Whites such as the European immigrants. In addition, these are followed by Indians, Black Africans and Afro-Caribbeans. Although the Pakistanis and Bangladeshis represent numerous ethnic groups in the whole of England, in London, they belong among the minorities comprising only 3 per cent [73]. On this basis, the diversity prevails even in case of the religion preferred by Londoners. Despite the high number of foreigners coming from the areas of different religious beliefs, about 50 per cent of the population is inclined to Christianity. The other religions include Muslim, Hindu, Jewish, Sikh and Buddhist; however, it depends on the researched districts. As for those of the Muslim denomination, they are mostly concentrated in North East London including Tower Hamlets, Newham and Redbridge with religious preference of 30 per cent. On the other hand, Hindu prevails in the western part of London such as Harrow and Brent, and the Jewish denomination is found primarily in the north of this city. The least represented denominations, the Buddhists and Sikhs, as well as the Hindu, are then concentrated in the west [74]. In addition to this, it follows from this overview that the majority of immigrants are concentrated mainly to the north of the river Thames which divides London into the northern and southern part.

4.3 How the immigrants see themselves

One of the questions related to the life of immigrants in the United Kingdom is how these people assume an attitude to the culture of this country, and whether they are faithful to their national identity, or they are inclined to Britishness or even to Englishness in the course of time. This issue has been discussed in a series of articles providing an answer to this question. Some of these articles, in addition, are supplemented with various statistics.

Whenever an article relating to the national identity of the immigrants in Britain is found, it always shows that the majority of them regard themselves as British. However, it is necessary to mention that most of these articles refer primarily to Asian or African ethnic groups. As the survey carried out by the Institute for Social and Economic Research showed, the vast majority of immigrants from Asia and Africa identify with the British identity rather than with their national identity. Namely, it refers to the ethnic groups such as Black Africans, Indians and other immigrants from the developing countries who are proud of being described as the British. However, the problem arises in the case of Pakistanis, especially Muslim Pakistanis, who are in certain cases faithful to their original national identity and Islam rather than to the Britishness. (for more detail see Chapter 4.4) On the other hand, the Chinese, white people and immigrants from the Caribbean area are not always inclined to Britishness and they sometimes retain their original identity [75].

Although the British identity is the most popular among the immigrants, according to the statistics, even those who do not identify with a single identity and prefer the so-called "dual identity" can be found in Britain [76]. The term dual identity means that the immigrants retain their national identity and in most cases, they combine it with the British identity to show their loyalty both to their native country and to the state where they settled down. Then they are called as British Muslims, British Asians, etc. However, the dual identity does not refer only to the ethnic groups, but also to the other residents of the UK who call themselves as English British, Welsh British or Scottish British.

4.4 Debate on the failure of multiculturalism

Although multiculturalism, which refers to the co-existence of various ethnicities and cultures, symbolizes the development of culture and economic growth for countries, this concept often meets with criticism. The opponents assert multiculturalism poses a threat related mainly to the increasing number of immigrants who come from countries with different religion and culture. According to them, the newcomers import their own culture and traditions into Britain, which represents a threat to the national and cultural identity of the host country [77].

The threat is allegedly posed, among others, by the Muslim population which is often accused of fostering inclinations towards terrorism, at least amongst its radical members. Only in recent years, multiculturalism came under strong criticism in Europe, and a number of European politicians withdrew their support of it. One of them was the British Prime Minister David Cameron, who officially declared in 2011 multiculturalism "has failed" in Britain [78]:

"In the UK, some young men find it hard to identify with the traditional Islam practised at home by their parents whose customs can seem staid when transplanted to modern Western countries.

But they also find it hard to identify with Britain too, because we have allowed the weakening of our collective identity.

Under the doctrine of state multiculturalism, we have encouraged different cultures to live separate lives, apart from each other and the mainstream.

We have failed to provide a vision of society to which they feel they want to belong.

We have even tolerated these segregated communities behaving in ways that run counter to our values." [79].

By all appearances, there are certain groups among Islam devotees that have difficulty in respecting British values, which can eventually lead to social tensions [80]. As the Prime Minister further argues, the failure of multiculturalism is linked to the unsuccessful integration of Muslim population into British society. The problem is posed by their radicalism and by the enforcement of their traditions, which are often in conflict with the traditional British way of life with its emphasis on personal liberty.

Cameron's speech in 2011 raised a wave of questions in the media, whether multiculturalism has really failed, and since that time, doubts have persisted. Despite opinions that multiculturalism has failed due to unsuccessful integration, some media articles deny the failure. Moreover, they argue that the blamed Muslim population has had no difficulty integrating. Although the general public considers them intolerant Islamic extremists who cannot respect the different culture and therefore being integrated into society, in fact, these people feel British more than other immigrant groups. As the survey

conducted by University of Oxford shows, more than three quarters of the population from the Near East identify themselves with Britain [81].

Other articles look at the issue of multiculturalism from another point of view. They challenge the mainstream view and assert that it is not multiculturalism that failed, but the wrongly set rules and the policy concerning immigration [82] [83]. In fact, the mass immigration is one of the main problems which Britain has to face. The immigrants from all over the world follow the vision of a better life and jobs, and it causes a stir among the Britons who worry about their jobs. The only measure which was taken against the mass immigration and the subsequent application for British citizenship is the implementation of stricter knowledge of English language and some general knowledge of the British nation and culture.

The situation relating to mass immigration sharpened by the beginning of the year 2014 when the Government applied restrictions on social benefits for immigrants. However, the restrictions applied only the European immigrants who come to Britain, mostly for employment opportunities since 2004. This decision is accepted even by British Prime Minister David Cameron, who has never been the supporter of the open-door policy [84]. Even though some statistics predict the mass increase in Muslim population on the British territory in the future, the restrictions on social benefits still do not apply to this ethnic group. The situation concerning Muslims still remains open, with various possible scenarios for the future. However, the predictions about racial unrest as a result of mass immigration, of which the then Minister Enoch Powell warned in his speech in the late sixties, have not yet been fulfilled. His '*Rivers of Blood*' speech² still remains unfulfilled and on this basis, it is possible to conclude that multiculturalism has not failed yet.

4.4.1 Supporters of multiculturalism still exist

In the 21st century, multiculturalism seems to have lost the value it had at the time of its implementation. Currently, this model appears inefficient due to

² *Enoch Powell's 'Rivers of Blood' speech* [online]. Available from: <http://www.telegraph.co.uk/comment/3643823/Enoch-Powells-Rivers-of-Blood-speech.html>. [Retrieved 22 March 2014].

its tendency to create parallel societies. Especially, in recent years, this model has had more and more opponents, namely in ranks of politicians who endeavour to point out its alleged failure, in order to hide their own mishandling of the policy. Despite the criticism, multiculturalism also retains some supporters, who attempt to defend it. They do not see multiculturalism as a policy, but primarily as the cultural direction which enriches Britain with its cultural heritage.

This model is also gaining support among the public, namely in the ranks of immigrants themselves. During the first half of 2013, the results of a survey concerning the support of multiculturalism among ethnic groups living in Britain were published. About 1,030 immigrants from different ethnic groups were questioned, and as the results showed, more than three quarters of respondents accept and support multiculturalism. The same results surprisingly follow from the survey among politicians. Multiculturalism won favour with both Liberals, Labour and Conservatives [85].

4.5 Attitude of Muslims towards multicultural Britain

In recent years, the media has begun to deal with the issue of the Muslim population in Britain due to its often repeated demonstrations in order to enforce its Sharia law. It is known that Muslims are faithful to their culture and religion; nevertheless, not all of them are reconciled to the British different way of life. Apart from the fact that there are always some patriots in every ethnic group who make efforts to propagate the thoughts and culture of their country, the problem may be hidden even in generations. Young Muslim people who were born in Britain and have never experienced the restrictive life in countries of the Near East are easily susceptible to Islamic opinions. In contrast to the youth, the older ones who escaped to Britain to find a better life are more adaptive and better integrated into the society.

The issue of attitude of Muslims towards Britain became the topic of a debate in Jeremy Paxman's show *Newsnight* in 2006. Some members of political parties representing the Muslim population and some representatives of Muslim organizations based in Britain took part in this debate. The discussion

showed that in Britain there are two groups of Muslims – those who have no problems with integration into the British society, and those who try to enforce their religion based on the Sharia law even with the use of violence. This fact says about the different access of Muslims to the British way of life. The majority of Muslim population respects Britain; however, their tolerant attitude is overshadowed by acts of extremists who tarnish Islam in the eyes of the Britons [86]. Due to these extremists, all Muslims are seen as being incapable of integration, despite the fact, the vast majority of the Muslim population belongs among the well integrated ethnic groups. It followed from an article about the integration of Muslims, which was published by *the Guardian* in 2012. According to the results of a survey included, around 80 per cent of British Muslims identify themselves with British society [87].

5 VIEW OF THE ENGLISH ON THEIR NATIONAL AND CULTURAL IDENTITY

5.1 Differences in views of the English observed in England [88]

In order to gain a view of the English on their national and cultural identity, over 100 people from England, including several immigrants, were asked to complete a questionnaire comprised of several parts relating to nationality, culture, multiculturalism and language. As the findings of the survey showed, the results differed in the attitudes of the people living in various parts of England as well as in the attitudes of the different age groups. In addition to this, it is worth mentioning the fact that the issue of English national and cultural identity is also a part of the syllabus, namely of a subject called "*Government and Politics*", in a school in the West Midlands. This information follows from a dialogue with an English student who confirmed the situation relating to identity preference is very balanced in England and in some cases, the English make no difference between British and English identity (see Appendix IX).

In relation to England as a whole, in most cases, the results of the survey were found identical to the data published in the various media in the course of six years. One example is the issue of identification with an identity in England, where the preferences of English and British identity are almost balanced. The same situation follows from the survey which showed that 34 per cent of the respondents prefer English identity, alternatively the dual identity English-British (22 per cent), in comparison with 28 per cent of those choosing British identity. This point confirmed the fact that the vast majority of the English identify themselves with the English identity rather than with Britishness at the present time. However, the non-identical results were confirmed in case of identity preference among immigrants. Although it is widely believed that they identify themselves with British identity rather than with English identity, the survey shows that only 8 of 16 foreign nationals described themselves as the British. On the other hand, the same number of them chose a dual identity, that is English-British, alternatively English identity. In this case, the comparison of differences in preference of identity showed that British identity was primarily

preferred by Asian and African population, and the dual identity was chosen by the European immigrants.

The attitude of the English to immigrants was shown in another part of the questionnaire which was focused on multiculturalism. Although multiculturalism has been found unsuccessful in Britain after PM Cameron's speech in 2011, the English are not sceptical with regard to this issue. Despite the fact that the opinions on the failure and success are almost balanced, there is still a vast majority of those who support this public policy. According to the survey, 67 per cent of the English respondents characterize themselves as supporters of multiculturalism in contrast to 13 per cent of those who refuse it. However, it is necessary to mention that the supporters primarily prevail among the young generations. In addition to this, most of the English see immigrants as contributors of new different cultures whose peaceful coexistence together with the predominantly tolerant attitude of the English towards immigrants can be considered an argument why multiculturalism has not failed in Britain.³

As for the attitude of the English population to the national symbols, the balanced results showed that both Englishness and Britishness play a major role in the life of most English people. Although the English more often chose St George's Flag as a symbol of English national identity, the British Union Flag was placed second only with a four-percent difference. Moreover, it is necessary to mention that a high proportion of the respondents often ticked more than one option including at least one symbol concerning the whole of Britain. On the basis of an article about the necessity of including an element of Welsh sign in the British Union Jack, a question related to this issue was included in the questionnaire. The responses to this question were mostly positive, which showed that the English incline to the change of the British Union Flag due to the fact that the common flag should express the unity of England, Scotland, Northern Ireland and Wales as well. On the other hand, the identification with English identity followed from a part relating to the national anthem. According to the survey, approximately 60 per cent of the English are persuaded that England should have its official national anthem,

³ The vast majority of the English respondents belonged among the members of the educated social classes (namely the middle class in most cases), thereby it is possible to explain their positive approach to multiculturalism.

which was proven by the fact that more than half of the English respondents would suggest one of the songs associated with England as the English national anthem.

As another part of the survey showed, most of the English are not in favour of cultural events. Although 65 per cent of the respondents determined St George's Day as the best celebration of Englishness and 71 per cent of them find it the most popular event in England, in actual fact, only approximately 50 per cent of the English respondents have ever participated in this celebration. On the other hand, other cultural events, such as Morris dancing and England, my England: Festival of Englishness, seem to be unsuccessful in comparison with St George's Day, which is demonstrated by the fact that the attendance at Morris dancing is less than 20 per cent and *Festival of Englishness* was visited by only two respondents. In connection with culture, the English were asked about some customs which are most associated with England in their opinion and as expected, the majority of people determined drinking tea as associated with their nation. Although drinking tea is considered stereotyped at the present time and the demand for tea was replaced by the demand for coffee in 2013 according to *the Guardian*⁴, the survey showed that the English still prefer tea to coffee and believe that coffee will not replace tea in the future.

The purpose of the last part of the survey was to show the view of the English population on their mother tongue. On the basis of Jeremy Paxman's claim that the English language belongs to no one (for more detail see Chapter 3.2.3), the English were asked about their opinion on this allegation. As the results showed, a high proportion of the respondents found England a fatherland of the English language, from where the language was spread all over the world. Due to this fact, the English language spoken in America or Australia can be considered a variant of British English in their opinion. In addition to this, different English dialects are used in every part of England, which can be considered to be one of the arguments that the English language used in Britain differs from other variants. Moreover, the certitude that

⁴ *No time for tea? How Britain became a nation of coffee drinkers* [online]. Available from: <http://www.theguardian.com/lifeandstyle/wordofmouth/2013/dec/19/tea-coffee-drinkers-sales>. [Retrieved 22 March 2014].

English has ever belonged to the British was manifested by the ignorance of the origin of some English words. Although the selected words "war, peace; sky, they, take" represent the borrowings from French and the Scandinavian languages, they were determined as the domestic words by the English.

5.1.1 Differences between northern and southern England

The north and the south of England have always been seen as very different parts where also the attitudes of people and their characteristics have been divergent. The same view on the difference between the South and the North was held by the southern English writer George Orwell, who published his view in one of his essays called "North and South":

"But when you go to the industrial North you are conscious, quite apart from the unfamiliar scenery, of entering a strange country. This is partly because of certain real differences which do exist, but still more because of the North-South antithesis which has been rubbed into us for such a long time past. There exists in England a curious cult of Northerness, sort of Northern snobbishness. A Yorkshireman in the South will always take care to let you know that he regards you as an inferior. If you ask him why, he will explain that it is only in the North that life is 'real' life, that the industrial work done in the North is the only 'real' work, that the North is inhabited by 'real' people, the South merely by rentiers and their parasites. The Northerner has 'grit', he is grim, 'dour', plucky, warm-hearted, and democratic; the Southerner is snobbish, effeminate, and lazy – that at any rate is the theory." [89].

In addition to Orwell, other southerners, as well as the northerners, have the same view on this situation. Although the northerners describe themselves as warm-hearted inhabitants with a sense of humour, the southerners consider the northerners uneducated and being only in favour of alcohol beverages and sport events. On the other hand, southerners are often seen as unfriendly and more serious in comparison to the northerners [90]. In addition to this, the main difference between both parts resides, among others, in the influence and support by different political parties, which is the reason why the Conservative South is seen as richer rather than the Labour North [91].

On the basis of the theory about the dissimilarity between the South and the North, one of the aims of the survey was to compare the data collected in the southern parts of England with the data relating to the North. In order to divide the results precisely, a theory about a dividing line, which imaginarily delineates the borders between the southern and the northern part of England, was selected as fundamental (see Appendix X). On this basis, the northern part includes the regions as North East England, North West England, Yorkshire and the Humber and the northern part of the East and West Midlands. On the other hand, the southern part is represented by the regions as the South East and South West England, London, East England and the southern part of the Midlands.

As for the survey itself, it showed some differences relating to the view on national and cultural identity between the South and the North. The main difference primarily resides in the cultural background and in the identification of the English with a different identity, which is also reflected in the divergent preference of national symbols. In addition to this, the results were divided according to the age groups, where some differences also appeared in some cases (see Appendix XI).

At the very beginning of the analysis, it is necessary to mention the differences concerning the identification with an identity, which were noticed after the comparison of the data in both parts of England. Although it is widely believed that the English increasingly incline towards English identity rather than towards Britishness at the present time, the results of the survey showed some divergences in the preferences of some age groups. As for the North, the vast majority of the respondents described themselves as the English, alternatively as the English-British to express their relation to England and Britain as well. In addition to this, it is worth mentioning the fact that in some cases, some northern respondents at the age of 20 to 35 prefer to be described as the northerners or Livepudlians to show their association with a particular area in which they live. However, greater diversity in identification with an identity was noticed in the South. As follows from the survey, the southern teenagers under the age of 20 identify themselves with British identity,

alternatively with the dual identity English-British, rather than with English identity. On the other hand, the southerners aged 35 to 50 described themselves as the English, alternatively the English-British. However, relating the identities preferred among the generations at the age of 20 to 35 and over the age of 50, the identification with Englishness and Britishness was found very balanced among these age groups.

The aim of the other part of the survey relating to multiculturalism was to ascertain the attitude of the southern and the northern English to this public policy. As followed from the comparison of the results in both parts of England, multiculturalism is one of the issues perceived very similarly by the northerners and the southerners. In both areas, the supporters of multiculturalism primarily prevail among the generations at the age of less than 20 and 20 to 35. However, some minor differences were noticed among the generations at the age of 35 to 50 and over 50. While the 50-year-old northerners view this issue as more positive, the southerners at the same age describe themselves as the opponents, alternatively having no opinion on this topic, rather than as the supporters. In addition to this, more than 50 per cent of the southern respondents argue that multiculturalism has not failed in their country, on the other hand, the same proportion of the northerners share PM Cameron's opinion that multiculturalism has failed.

One of the basic clarifications of the different views can reside in the composition of ethnic groups which differs in both areas. As followed from the answers of the survey, southern England, with the exception of London, is primarily inhabited by European immigrants having the same ethnic background as the English. On the other hand, the composition of ethnic groups in many areas of northern England is more diverse, which was proven by the fact that the immigrants from Asia, Africa and Latin America prevail there more than in the South. In this case, the survey results are identical with a research taken by the Office for National Statistics in 2011 which shows that the percentage of the population having Asian, African or Caribbean ethnic background is the lowest in the southern part of England in comparison to the northern regions [92]. However, although the respondents from both areas argue that the English

are predominantly tolerant towards immigrants, approximately 68 per cent of the southerners and 71 per cent of the northerners acknowledged that they have witnessed intolerance or racism toward immigrants living in England.

As mentioned above, the preference of national symbols is another part where the opinions of the English diverge. In order to ascertain what national symbol is considered the symbol of Englishness, the English respondents were asked to select some of the suggested symbols most associated with English identity in their opinion. In general, both the northern English and the southern English often selected the British Union Flag and St George's Flag as the symbols of the nation. However, as the overall results of the survey showed, the southerners most consider St George's Flag as English national symbol, which is followed by the British Union Flag and the anthem *God Save the Queen*. On the other hand, the preference of both flags is very balanced in the North and followed by some songs associated with England. In addition to this, on the basis of the current debate on the national anthem, the English were asked to make a decision whether England should have an official anthem. Although both areas concurred in the adoption of an English anthem, the differences followed from the choice of the song. While the southerners are satisfied with the anthem *God Save the Queen* or would prefer it as the English national anthem, the northern respondents found the English songs, especially *Jerusalem* and *Land of Hope and Glory*, more suitable as an English anthem rather than the song *God Save the Queen*.

Another part of the survey showed the view of the English on some customs and cultural events, where greater emphasis was primarily put on St George's Day and Morris dancing. Based on the results, Morris dancing is considered unsuccessful in both areas, which is proven by the fact that three quarters of the southern respondents and approximately 90 per cent of the northerners have never participated in this event. On the other hand, St George's Day was found very popular with the southerners and the northerners as well. As the survey showed, more than 50 per cent of the English have participated in it, although, some differences in participation appeared among the generations. In general, St George's Day is mostly

attended by the English population under the age of 35 in both areas. Nevertheless, in contrast to the celebration in the South where the event is popular with teenagers as well as with the generation at the age of 20 to 35, the participants in this event organized in the North are particularly represented only by the English 20 to 35 years of age. Despite of this fact, the vast majority of the English determined St George's Day as the best celebration of Englishness and as the most popular event organized in England. In addition to St George's Day, the English living in southern England often stated other events which are considered to be the most significant celebration of Englishness in their opinion. Worth mentioning are the celebrations related to the Royal Family, such as a royal wedding or the celebration of the Queen's birthday, or some national sport events, especially the football matches.

The last part of the survey was focused on language and the usage of American slang. As the survey showed, all English respondents, with the exception of several immigrants, determined the English language as the language spoken at home. However, some differences followed from the usage of American slang which was primarily expected to be used among the population at the teenage age. In fact, the usage of some American slang expressions was confirmed only among the northern teenagers where they acknowledged that they use them in common language or stated the probability of their usage. Other age groups admitted that American slang may be a part of their vocabulary, alternatively denied its usage. On the other hand, American slang was found unpopular among the southerners, including the teenagers, who often denied the use of some American expressions.

5.1.2 Comparison of the results relating to particular English regions

Although the aim of the South-North dividing was to present the attitudes of the English population living in the northern and southern area in general, the data of the survey were further processed in order to gain the view of the English on national and cultural identity in the individual regions according to the geographical division. On this basis, the south is represented by South East and South West England, the centre of England includes the West and East Midlands, and the northern part was decided to be comprised of North

East England, North West England, Yorkshire and the Humber. The region called Greater London was included to be researched as an individual region due to its multicultural status. Additionally, East England is included to complete the overview.

As for the southern regions, the attitudes of the residents towards immigrants and multiculturalism were found to be very positive. It primarily followed from the fact that the vast majority of the southern respondents are convinced that multiculturalism has not failed in Britain and additionally, in comparison to other regions, the south was found to be a single part where the intolerance towards immigrants was not noticed to a large extent. Moreover, the English from these regions described themselves solely as the supporters of multiculturalism, alternatively having no opinion on this issue. As followed from the results, the southern regions are mainly inhabited by European immigrants, which is also confirmed by the responses that most of immigrants employed or studying in the south have primarily the same ethnic background as the English residents. However, relating the attitude of the southern English towards Englishness, their view on this topic is more negative, which follows from their preference of national symbols relating to the whole of Britain. Although St George's Flag was found the best symbol of Englishness among the English at the age of 20 to 35, other respondents gave preference to the British Union Flag, the Queen Elizabeth II and the anthem *God Save the Queen*. As for the anthem, the vast majority of the respondents expressed satisfaction with the existing anthem and rejected the possibility of adoption of an English official anthem. Moreover, the survey showed that the identification with British or English identity is very balanced among the southerners (see Appendix XII – Table I).

As for the English living in Greater London, their attitudes towards Englishness were found very diverse. As the survey showed, the ethnic groups coming from all over the world are intermingled there and according to the respondents, more than 50 per cent of them have a different ethnic background than the English. Despite this fact, the Londoners are persuaded that multiculturalism has not failed and they support this policy in most cases. However, different attitudes were found in the case of the preference of national

symbols. Although the vast majority of the Londoners over the age of 20 indicated St George's Flag as the English national symbol, the respondents under the age of 20 are more inclined towards the Union Jack and other symbols relating to the British nation. In addition to this, they hold the view that England should have its official national anthem, namely the song *God Save the Queen*. Moreover, the differences also appeared in the view on cultural events. Although St George's Day was found popular with all age groups, only the respondents over the age of 20 indicated it as the best celebration of Englishness. On the other hand, the Londoners of the teenage age consider some events relating to the Royal Family as the best celebration of Englishness. However, despite these differences, the overwhelming majority of the Londoners described themselves as the English (see Appendix XII – Table II).

In comparison to Greater London, the situation in the East of England was found similar only with some minor exceptions in the view on cultural events. As the survey showed, the vast majority of the respondents are in favour of multiculturalism, even though some of them are convinced of its failure. Although the East of England belongs among the regions where most of migrants from London relocate [93], the survey showed that only 25 per cent of the immigrants living there have a different ethnic background than the English. As for the national symbols preferred there, in most cases, the respondents determined St George's Flag as the English national symbol and additionally, they incline to the adoption of the English national anthem. However, as the survey showed, most of them would prefer *God Save the Queen* to the English songs. On the other hand, the attitude of the eastern English towards the culture seems to be very positive in comparison with other regions. According to the results of the survey, a high proportion of the respondents are frequent attenders of St George's Day, which was found the most popular celebration of Englishness by all respondents (see Appendix XII – Table III).

The West and East Midlands are other regions where the high proportion of immigrants having different ethnic background prevail. In this case, the views of the respondents on multiculturalism differed. Based on the findings, more

than 60 per cent of the respondents from the Midlands described themselves as supporters of multiculturalism, however, their opinions on the failure or success of this policy were very balanced. The great diversity of the ethnic groups, from which approximately 50 per cent have a different ethnic background than the English, can be the reason why more than three quarters of the English would like to restrict the influx of immigrants into Britain. Additionally, the Midlands area was noticed to have the most cases of intolerance and racism towards immigrants. Moreover, about 50 per cent of the respondents stated there that immigrants identify themselves more with British identity. In comparison to other regions, some differences relating to national symbols were noticed in the Midlands as well. As followed from the data, both the British Union Jack and Saint George's Flag are considered to be the symbol of England by the English living in this area. Furthermore, the vast majority of the respondents expressed the necessity of having an English official national anthem, where *Jerusalem* and *Land of Hope and Glory* were most often chosen. However, different preferences appeared among the teenagers who would prefer the song *God Save the Queen* as the English anthem rather than an English song. However, despite these differences, all generations see themselves as the English rather than as the British. Moreover, they supported their sense of Englishness by the view on the cultural events. According to the survey, the overall majority of the English consider St George's Day the best celebration of Englishness and it seems to be very popular with the generation of the 20 to 35 age group (see Appendix XII – Table IV).

The views of the English living in the regions located in the northern part of England were found similar to the attitudes observed in the Midlands. Even in this case, the area is inhabited by immigrants having different ethnic backgrounds, and according to the survey, the immigrants of Asian origin prevail there. Although more than half of the respondents are in favour of multiculturalism, they hold the view that it has failed in their country. However, despite the high proportion of different ethnic minorities, the northern English incline towards Englishness, which follows from their preference of St George's Flag to the British Union Flag. The identification with Englishness also followed from the responses concerning the anthem, where the overwhelming majority

of the English, namely those under 35 years of age, would like to adopt one of the English songs as the English anthem. The survey also showed that they prefer to be called the English, alternatively the English-British, rather than the British. As for their attitude towards the cultural events, St George's Day seems to be popular with the generations under the age of 35 and it is considered the best celebration of English identity (see Appendix XII – Table V).

6 CONCLUSION

As stated in the introduction, the main goal of this Bachelor's thesis was to present the most discussed issues relating to Englishness and to show how this identity is perceived by English people themselves. The most discussed topics presented in the theoretical part served as the questions for a questionnaire. The views of the English on their identity followed from the original research afterwards, where the data were processed for the whole of England, for the southern and northern area and the individual English regions as well.

As for the second chapter, which dealt with the preference of identity among the English, it was shown that not all the English identify themselves with English identity and in some cases they prefer to be called the British rather than the English. Both English identity and British identity have always been very balanced in England, however, as discussed in Chapter 2.1.1, the situation relating to Englishness has begun to improve since 2007 when a small increase in identification with English identity has been noticed. The major changes manifested themselves only in 2010. The growth in the identification with Englishness is primarily clarified by the fact that the vast majority of the English population is not ashamed of the identity concerning their nation, which has been overshadowed by Britishness for a long time. Additionally, this information was supported by the results of the original research which showed that English identity belongs among the most preferred identity in England closely followed by British identity (described in 5.1).

The goal of the subsequent chapter was to deal with the issue of selected symbols of Englishness, where the emphasis was particularly put on national symbols and some cultural events relating to England. As for the national symbols described in 3.2.1 and 3.2.2, it was shown that both the British Union Flag and the national anthem *God Save the Queen* are considered important by the majority of the English population. However, in connection with the growth in the identification with English identity in the recent years, the English more and more incline towards St George's Flag and claim the adoption of an English national anthem, which was also found in the original research. According to

the various surveys, the song *Jerusalem* is often proposed as the most suitable English anthem; however, in case of the original research, the song *Land of Hope and Glory* was found the best variant by the respondents. Nevertheless, an English song has not yet been established as the English anthem up to now and the songs are played only during some sporting events and during the celebration of Englishness such as St George's Day, which is considered the most popular event in England.

Besides these symbols, discussion of the English language was also included in this chapter and was supported by the original research. Based on the information, English has changed since the 1950s when it started to be influenced by the influx of American English and other borrowings from other languages. It has also manifested itself on Queen's English pronunciation which seems to be more influenced by the pronunciation of the contemporary young generations in comparison with the 1950s.

Multiculturalism discussed in Chapter 4 is another issue which refers to English identity. Due to the open-boarder policy having lasted since the 1950s, nowadays, England is inhabited by a great number of different ethnic groups who are primarily intermingled in London. In general, Asian immigrants prevail in the whole of England and they are often inclined towards British identity as well as the Africans. On the other hand, European immigrants and Muslim Pakistanis are mostly inclined towards their origin identities (covered in Chapter 4.3). The conduct of some segments of the Muslim population, demonstrating a tendency to religious radicalism, raised a wave of questions about failure of multiculturalism as PM Cameron declared in 2011 (discussed in 4.4). However, as demonstrated by the original research, this policy still has many supporters among immigrants and the English residents as well, who claim multiculturalism has not failed.

As for the original research itself, the findings show that the English living in the northern part of England (specifically those living in the regions such as North West and North East England, Yorkshire and the Humber) identify more with English identity in comparison to the southerners (described in 5.1.1). This is supported by the fact that they describe themselves as English rather than

British and additionally, they incline more towards the symbols relating to the English nation such as St George's Flag and the English songs. Moreover, in comparison with the South, a greater number of northerners would be agreeable with the adoption of the English anthem. Relating to the cultural events and attendance, St George's Day is popular in both areas. On the other hand, attendance in Morris dancing was found more popular with southerners. Some differences were noted in the attitude towards multiculturalism, where, despite the supporters prevailing in both areas, the North tends to view it as failed in comparison to the South, which holds the view that this policy is successful.

Under the present circumstances including the increase in the identification with English identity, the embrace of Englishness by the native English people can be expected to grow stronger in search of a more solid identity in the future.

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Young people 'think immigrants are a threat to national identity and jobs' [online], 2008. Available from: <http://www.dailymail.co.uk/news/article-1063195/Young-people-think-immigrants-threat-national-identity-jobs.html>. [Retrieved 12 April 2014].

9 ABSTRACT

The main objective of the thesis is to present the most discussed issues relating to English identity and to show how this identity is perceived by English people themselves at the present time.

The thesis is divided into two parts: theoretical and practical. The theoretical part is composed of three main chapters, providing readers a theoretical background about the current and the most discussed topics relating to English identity. Due to this fact, the materials used were obtained from the Internet editions of British quality press. The last chapter relates to the practical part of this thesis; the objective is to analyse the attitudes of the English towards the cultural and national identity of their country. For these purposes, a questionnaire with some questions corresponding to the individual topics of the theoretical part was developed. On this basis, an analysis of the data was conducted to show the overall view of the English inhabitants on the identity of their country; and the comparison of the attitudes in the northern and southern area and in the individual regions of England as well.

10 RESUMÉ

Hlavním cílem této bakalářské práce je představit nejdiskutovanější témata současné doby týkající se anglické identity a následně ukázat, jak tuto identitu vnímají samotní Angličané.

Práce je rozdělena do dvou částí, a to teoretické a praktické. Teoretická část se skládá ze tří hlavních kapitol, které čtenáři poskytují teoretický základ o nynějších nejdiskutovanějších tématech týkajících se anglické identity. Z tohoto důvodu byly použité materiály čerpány především ze seriózního tisku. Následující poslední kapitola se týká praktické části, jejímž cílem je analyzovat postoje Angličanů ke kulturní a národní identitě své země. Pro tyto účely byl sestaven dotazník s otázkami odpovídajícími jednotlivým tématům v teoretické části. Na jeho základě byl následně vytvořen průzkum, jenž zobrazuje celkový pohled obyvatel Anglie na identitu své země, porovnání postojů v severní a jižní oblasti a následně i v jednotlivých regionech Anglie.

11 APPENDICES

Appendix I

1. *BALL, James. How British are the British? What the data says about our national identities* [online], 2011. Available from: <http://www.theguardian.com/news/datablog/2011/oct/06/survey-uk-identity>. [Retrieved 21 January 2014].
2. *Ibid.* [Retrieved 21 January 2014].

Appendix II

How British is Britain? [online]. Available from: <http://www.bbc.com/news/uk-24302914>. [Retrieved 25 January 2014].

Appendix III

FOX, Kate. *Watching the English. The Hidden Rules of English Behaviour.*, p. 410

Appendix IV

Acts of Union 1800 [online]. Available from: <http://history.parkfieldict.co.uk/georgians/act-of-union>. [Retrieved 22 February 2014].

Appendix V

Oblečení s anglickou vlajkou [online]. Available from: <http://lizous.blog.cz/1209/obleceni-s-anglickou-vlajkou>. [Retrieved 8 February 2014].

Appendix VI

3. *England Flag* [online]. Available from: <http://www.picturesofengland.com/englandflags/>. [Retrieved 13 March 2014].

4. KISIEL, Ryan. *Welsh dragon and St George's cross barred from Olympics as Chinese ban 'propaganda' flags* [online], 2008. Available from: <http://www.dailymail.co.uk/news/article-1042031/Welsh-dragon-St-Georges-cross-barred-Olympics-Chinese-ban-propaganda-flags.html>. [Retrieved 13 March 2014].

Appendix VII

Jerusalem [online]. Available from:

<http://hymnlyrics.org/mostpopularhymns/jerusalem.php>. [Retrieved 2 March 2014].

Appendix VIII

LANSLEY, Guy. *What does the 2011 Census tell us about diversity of languages in England and Wales?* [online], 2013. Available from: <http://www.theguardian.com/news/datablog/2013/oct/18/census-2011-england-wales-diversity-languages-map>. [Retrieved 4 February 2014].

Appendix IX

Conversation history [online]. Available from:

http://www.interpals.net/mbox.php?todo=read&msg_id=292724959120551936.

[Retrieved 22 March 2014].

Username: PetraFeil

Login: bachelorthesis2014

Appendix X

DORLING, Danny. *The North-South Divide – Where is the line?* [online]. Available from: <http://www.sasi.group.shef.ac.uk/maps/nsdivide/>. [Retrieved 23 March 2014].

Appendix XI

English national and cultural identity (Odpovědi) [online]. Available from: <https://docs.google.com/spreadsheet/ccc?>

key=0Arb5cjbED3iTdHNYaFJIRHpXTnZjcHpUQmc2YXExc0E#gid=0.

[Retrieved 5 April 2014].

Appendix XII

English national and cultural identity (Odpovědi) [online]. Available from: <https://docs.google.com/spreadsheet/ccc?>

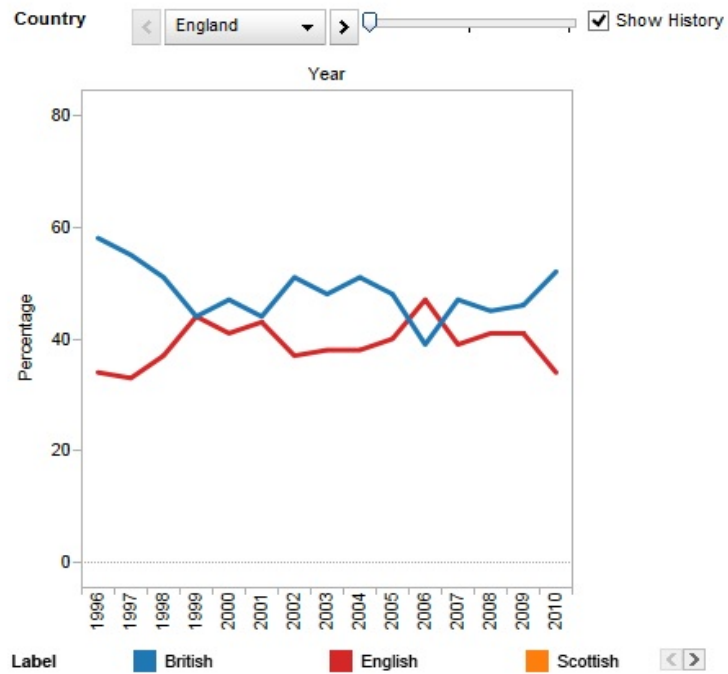
key=0Arb5cjbED3iTdHNYaFJIRHpXTnZjcHpUQmc2YXExc0E#gid=0.

[Retrieved 5 April 2014].

Appendix I

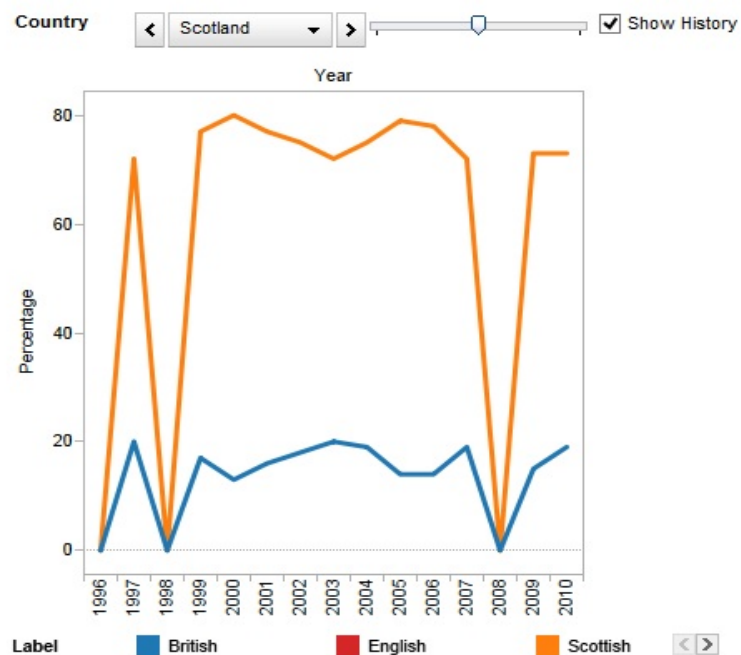
1.

Diagram showing a development of identity preferences in England between 1996 and 2010

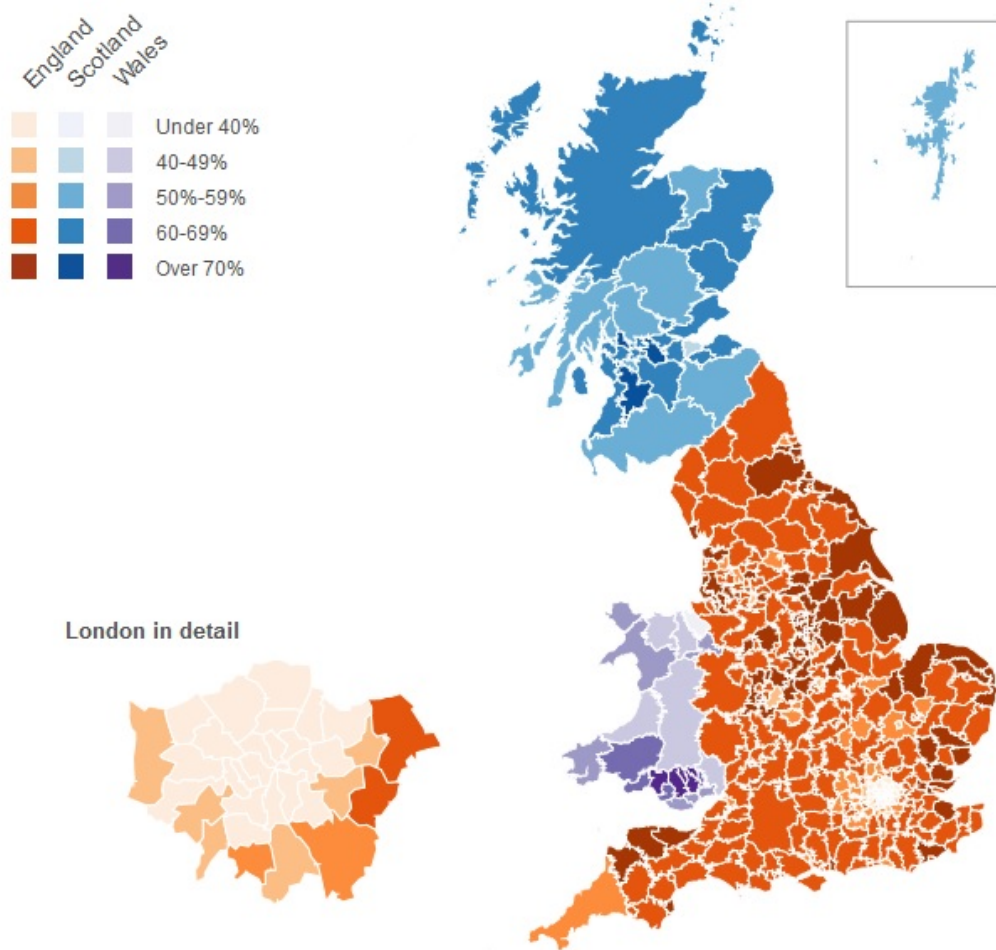


2.

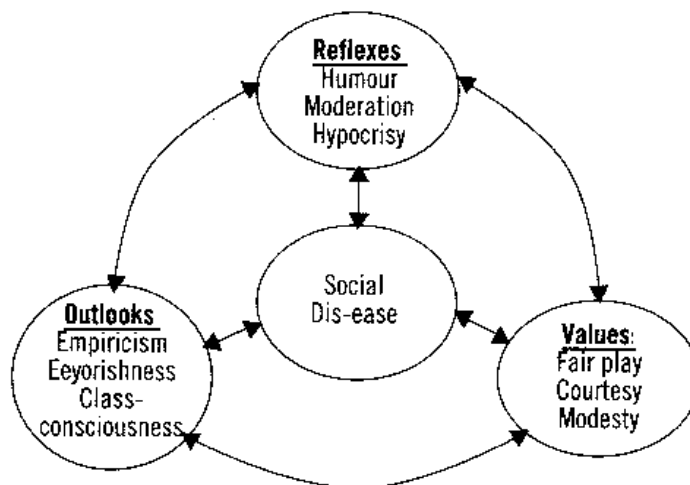
Diagram showing a development of identity preferences in Scotland between 1996 and 2010



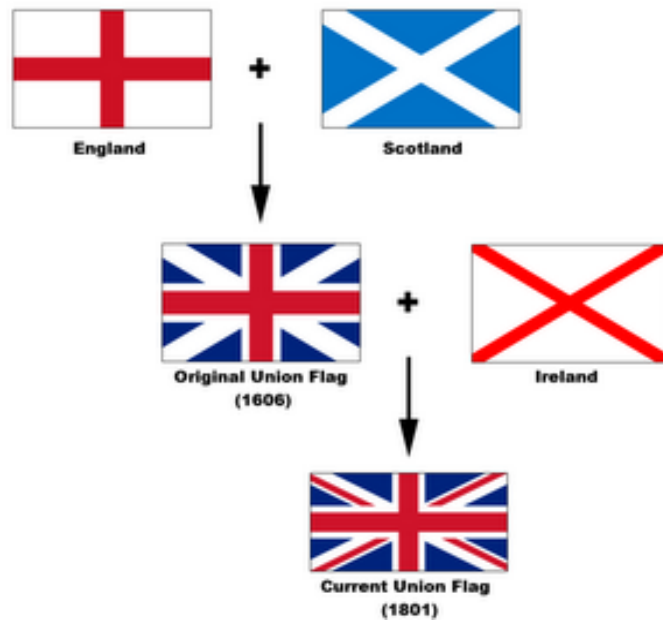
Appendix II



Appendix III



Appendix IV



Appendix V



Appendix VI

3.



4.



Appendix VII

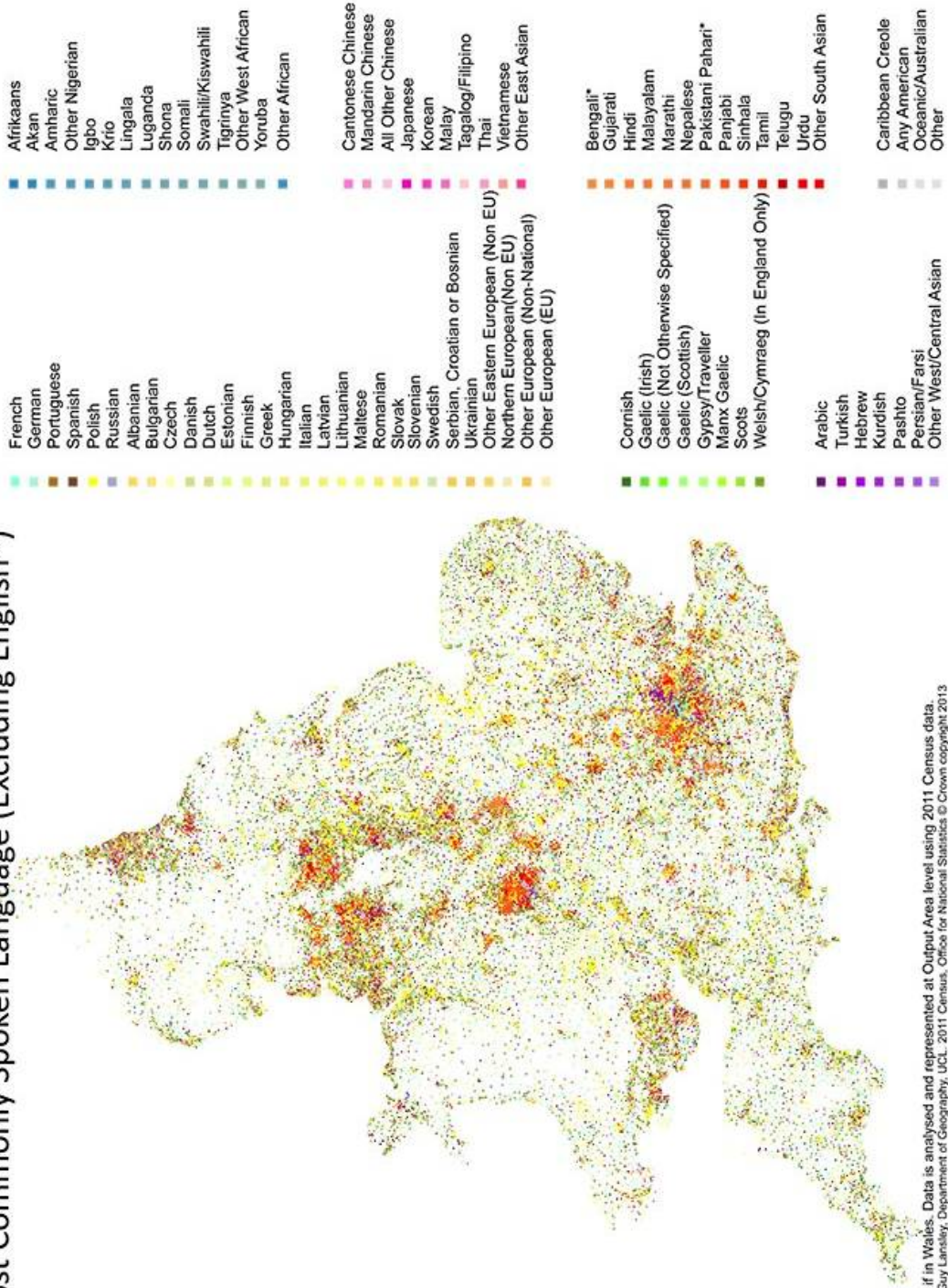
Jerusalem

And did those feet in ancient time
Walk upon England's mountains green?
And was the Holy Lamb of God
On England's pleasant pastures seen?
And did the countenance divine
Shine forth upon our clouded hills?
And was Jerusalem builded here
Among these dark satanic mills?

Bring me my bow of burning gold!
Bring me my arrows of desire!
Bring me my spear! O clouds, unfold!
Bring me my chariot of fire!
I will not cease from mental fight,
Nor shall my sword sleep in my hand,
Till we have built Jerusalem
In England's green and pleasant land.

Appendix VIII

Most Commonly Spoken Language (Excluding English*)



*And Welsh if in Wales. Data is analysed and represented at Output Area level using 2011 Census data. Produced by Guy Lumsley, Department of Geography, UCL 2011 Census, Choice for National Statistics © Crown copyright 2013

Appendix IX

Extract from a conversation

„[...] well really most people in the british isles don't think of themselves firstly as "British" they see themselves as Scottish, Welsh, English.. Although being British is usually associated with the English more than the other cultures..

This is also why Scotland will have it's referendum for independence this year.. it has a strong "Scottish" national identity rather than that a British one. There is some belief in England that we are loosing our own national identity as there is a confusion what is English? what is British? Some also see that there is a political issue as wales, scotland and Northern Ireland have their own parliaments but England does not have an English Parliament, only a UK on. Therefore some see that English identity is not promoted at all.

Yes there are some things associated with our culture, Cricket, Football, Monarchy... but are these things really defined as English or British..? you see it's hard to define English Culture whereas Scottish culture is more easy to define.

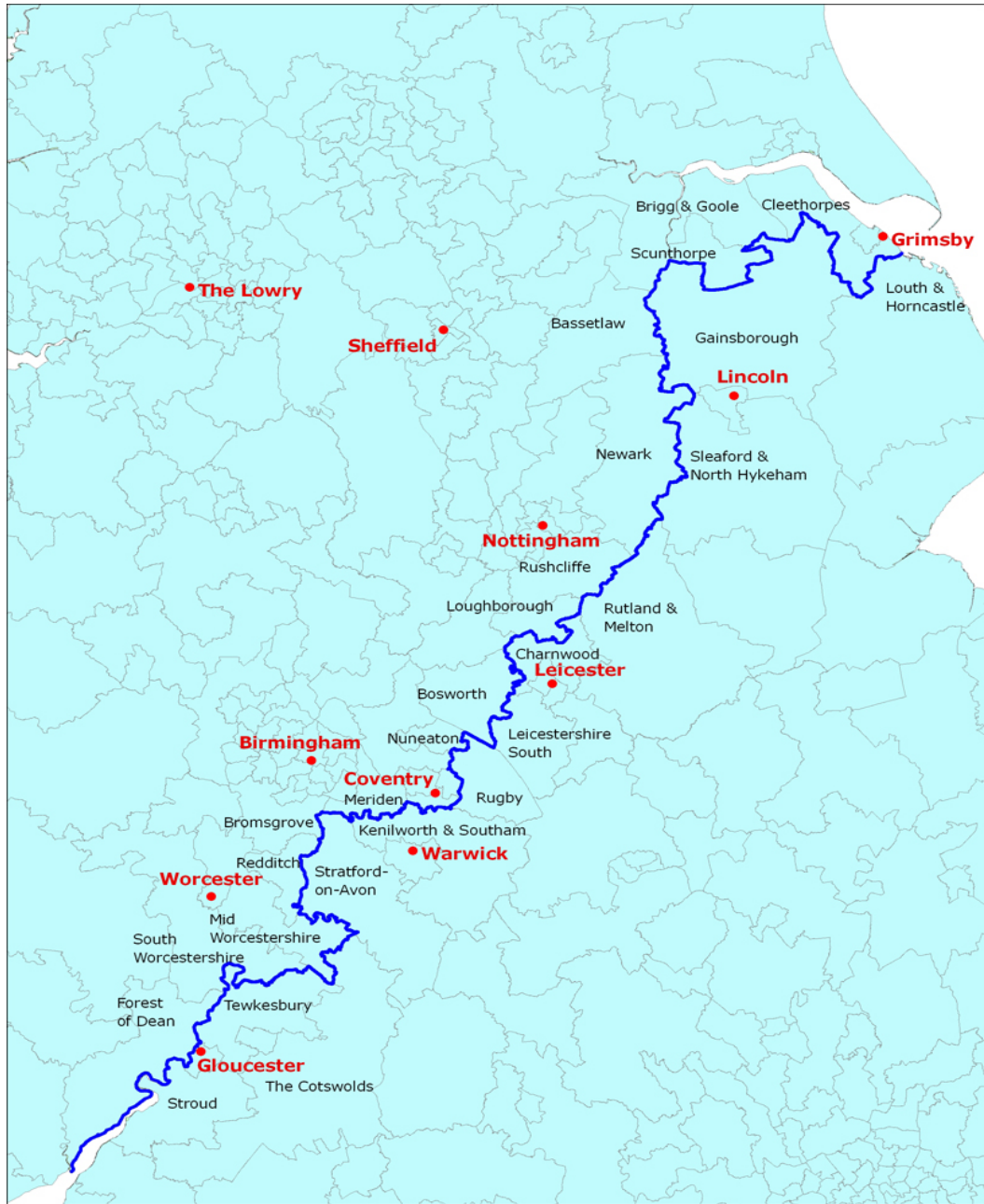
So it is true that English identity is not as prevalent as the other national identities and many English could just as easily see themselves as British with no difference between the two.“

[March 17, 2014 10:34pm]

„It was a subject called "Government and Politics" we covered it briefly but yeah I studied it myself a bit too“

[March 18, 2014 7:24pm]

Appendix X



Appendix XI

Table of results comparing attitudes of the English towards the identity in southern and northern England

SOUTH						
Age:		< 20	20 - 35	35 – 50	> 50	Total
Identification with an identity	English	19	43	60	50	36
	British	50	43	0	50	41
	English-British	31	14	40	0	23
Attitude of the English towards multiculturalism	supporters	81	90	17	50	74
	opponents	5	5	50	0	10
	no opinion	14	5	33	50	16
	failure of the policy	55	39	29	0	44
	success of the policy	45	61	71	100	56
National symbol of England	the British Union Flag	32	16	15	30	23
	St George's Flag	26	32	85	20	34
	an English song	7	13	0	20	10
	British anthem	19	18	0	10	16
	the Queen	16	16	0	20	15
	Church of England	0	5	0	0	2
Attitude of the English towards adoption of the English national anthem	positive	57	53	57	50	55
	negative	43	47	43	50	45
The most preferred song among the English	God Save the Queen	61	44	43	33	48
	Jerusalem	11	22	0	0	13
	There'll Always Be an England	11	0	14	67	11
	Land of Hope and Glory	11	17	29	0	14
	other	6	17	14	0	14
Attendance in particular cultural events	St George's Day	55	61	100	25	61
	Morris dancing	28	26	14	25	25

Best celebration of Englishness	St George's Day	71	82	100	67	78
	Morris dancing	12	0	0	0	5
	Festival of Englishness	5	6	0	0	5
	national sporting events	0	6	0	33	5
	Royal events	12	6	0	0	7
Most popular event organized in England	St George's Day	94	88	100	34	86
	Morris dancing	6	6	0	0	7
	football matches	0	6	0	33	5
	Festival of Englishness	0	0	0	33	2
Things most associated with England	drinking tea	60	58	83	0	60
	fish and chips	25	10	17	50	17
	football	5	16	0	50	13
	cricket	10	16	0	0	10
Usage of American slang expressions	yes	30	32	43	0	30
	no	40	32	43	100	42
	maybe	30	36	14	0	28
NORTH						
Age:		< 20	20 - 35	35 - 50	> 50	Total
Identification with an identity	English	78	41	40	44	36
	British	0	29	20	22	20
	English-British	22	17	40	44	36
	other	0	12	0	0	8
Attitude of the English towards multiculturalism	supporters	81	58	80	60	69
	opponents	5	32	0	0	13
	no opinion	14	10	20	40	18
	failure of the policy	50	63	50	50	56
	success of the policy	50	37	50	50	44
National symbol of England	the British Union Flag	26	21	20	27	23
	St George's Flag	32	26	27	28	27
	an English song	16	16	20	27	18
	British anthem	5	16	13	9	12
	the Queen	16	16	13	9	15

	Church of England	5	5	7	0	5
Attitude of the English towards adoption of the English national anthem	positive	70	74	25	38	63
	negative	30	26	75	62	37
The most preferred song among the English	God Save the Queen	44	33	50	24	36
	Jerusalem	22	17	0	50	23
	There'll Always Be an England	0	11	25	13	10
	Land of Hope and Glory	34	28	25	0	23
	other	0	11	0	13	8
Attendance in particular cultural events	St George's Day	33	72	75	44	57
	Morris dancing	13	11	0	13	11
Best celebration of Englishness	St George's Day	89	100	100	83	94
	Morris dancing	11	0	0	17	6
Most popular event organized in England	St George's Day	100	93	100	56	86
	Morris dancing	0	7	0	22	9
	other	0	0	0	22	5
Things most associated with England	drinking tea	70	63	25	14	53
	fish and chips	0	31	75	58	32
	football	20	6	0	14	10
	cricket	10	0	0	14	5
Usage of American slang expressions	yes	60	31	25	13	34
	no	0	31	0	50	24
	maybe	40	38	75	37	42

Appendix XII

Tables showing attitudes of the English towards the identity in particular English regions

I.

South East and South West England						
Age:		< 20	20 - 35	35 - 50	> 50	Total
Cultural background of immigrants	the same	-	-	-	-	56
	different: ca 25 %	-	-	-	-	32
	different: > 50 %	-	-	-	-	12
Intolerance towards immigrants	noticed	-	-	-	-	57
	unnoticed	-	-	-	-	43
Attitude towards multiculturalism	supporters	88	89	50	0	76
	opponents	0	0	0	0	0
	no opinion	12	11	50	100	24
	failure of multicult.	63	22	0	50	38
	success of multicult.	37	88	100	50	62
Identification with an identity	English	0	75	100	50	42
	British	63	25	0	50	42
	English-British	37	0	0	0	16
National symbol of England	St George's Flag	8	35	100	14	26
	the British Union Flag	34	12	0	30	21
	an English song	8	12	0	14	11
	God Save the Queen	25	18	0	14	18
	the Queen	25	18	0	14	18
	Church of England	0	5	0	14	6
Attitude towards the adoption of English national anthem	positive	37	22	0	50	29
	negative	63	78	100	50	71
The most preferred English song	God Save the Queen	43	44	50	50	45
	Jerusalem	29	12	0	0	15
	Land of Hope and Glory	14	22	50	0	20
	There'll Always Be an England	0	0	0	50	5
	other	14	22	0	0	15
Attendance in particular events	St George's Day	50	56	50	50	57
	Morris dancing	38	22	0	50	29

Best celebration of Englishness	St George's Day	72	56	100	50	63
	Morris dancing	14	0	0	0	5
	other	14	44	0	50	32

II.

East of England						
Age:		< 20	20 - 35	35 - 50	> 50	Total
Cultural background of immigrants	the same	-	-	-	-	40
	different: ca 25 %	-	-	-	-	60
	different: > 50 %	-	-	-	-	0
Intolerance towards immigrants	noticed	-	-	-	-	60
	unnoticed	-	-	-	-	40
Attitude towards multiculturalism	supporters	50	100	100	67	80
	opponents	0	0	0	0	0
	no opinion	50	0	0	33	20
	failure of multicult.	50	67	100	33	60
	success of multicultur.	50	33	0	67	40
Identification with an identity	English	100	0	50	0	20
	British	0	50	0	67	40
	English-British	0	50	50	33	40
National symbol of England	St George's Flag	40	33	50	34	38
	the British Union Flag	0	0	0	11	4
	an English song	20	17	25	22	21
	God Save the Queen	0	33	0	0	8
	the Queen	20	17	25	22	21
	Church of England	20	0	0	11	8
Attitude towards the adoption of English national anthem	positive	100	100	100	100	100
	negative	0	0	0	0	0
The most preferred English song	God Save the Queen	50	67	50	67	60
	Jerusalem	0	0	50	0	10
	Land of Hope and Glory	0	0	0	0	0
	There'll Always Be an England	50	0	0	33	20
	other	0	33	0	0	10

Attendance in particular cultural events	St George's Day	100	100	100	100	100
	Morris dancing	50	33	0	33	30
Best celebration of Englishness	St George's Day	100	100	100	100	100

III.

Greater London						
Age:		< 20	20 - 35	35 - 50	> 50	Total
Cultural background of immigrants	the same	-	-	-	-	0
	different: ca 25 %	-	-	-	-	0
	different: > 50 %	-	-	-	-	100
Intolerance towards immigrants	noticed	-	-	-	-	67
	unnoticed	-	-	-	-	33
Attitude towards multiculturalism	supporters	100	100	0	100	75
	opponents	0	0	67	0	17
	no opinion	0	0	33	0	8
	failure of multicult.	40	0	0	0	8
	success of multicult.	60	100	100	100	92
Identification with an identity	English	0	0	50	100	20
	British	50	100	0	0	50
	English-British	50	0	50	0	30
National symbol of England	St George's Flag	0	25	100	34	33
	the British Union Flag	67	38	0	0	28
	an English song	0	13	0	33	11
	God Save the Queen	0	13	0	0	11
	the Queen	33	13	0	33	17
	Church of England	0	0	0	0	0
Attitude towards the adoption of English national anthem	positive	50	75	100	100	75
	negative	50	25	0	0	25
The most preferred English song	God Save the Queen	50	67	67	0	55
	Jerusalem	0	33	33	0	9
	Land of Hope and Glory	25	0	0	0	9
	There'll Always Be an England	25	0	0	100	27

Attendance in particular cultural events	St George's Day	50	75	100	0	67
	Morris dancing	50	25	33	0	33
Best celebration of Englishness	St George's Day	0	100	100	100	67
	Royal celebrations	100	0	0	0	33

IV.

West and East Midlands						
Age:		< 20	20 - 35	35 - 50	> 50	Total
Cultural background of immigrants	the same	-	-	-	-	39
	different: ca 25 %	-	-	-	-	32
	different: > 50 %	-	-	-	-	29
Intolerance towards immigrants	noticed	-	-	-	-	77
	unnoticed	-	-	-	-	23
Attitude towards multiculturalism	supporters	71	64	50	50	65
	opponents	7	36	0	0	16
	no opinion	22	0	50	50	19
	failure of multicult.	43	55	100	50	52
	success of multicult.	57	45	0	50	48
Identification with an identity	English	58	33	50	67	50
	British	25	56	0	33	35
	English-British	17	11	50	0	15
National symbol of England	St George's Flag	36	23	50	14	28
	the British Union Flag	27	19	50	44	26
	an English song	9	23	0	14	16
	God Save the Queen	9	15	0	14	12
	the Queen	14	15	0	14	14
	Church of England	5	5	0	0	4
Attitude towards the adoption of English national anthem	positive	86	64	50	50	71
	negative	14	36	50	50	29
The most preferred English song	God Save the Queen	62	19	0	33	38
	Jerusalem	15	36	0	33	24
	Land of Hope and Glory	15	36	50	0	24
	There'll Always Be an England	8	9	50	34	14

Attendance in particular cultural events	St George's Day	33	82	100	25	55
	Morris dancing	7	27	0	0	10
Best celebration of Englishness	St George's Day	77	82	100	34	75
	Morris dancing	15	9	0	33	14
	other	8	9	0	33	11

V.

North West and North East England, Yorkshire and the Humber						
Age:		< 20	20 - 35	35 - 50	> 50	Total
Cultural background of immigrants	the same	-	-	-	-	50
	different: ca 25 %	-	-	-	-	28
	different: > 50 %	-	-	-	-	22
Intolerance towards immigrants	noticed	-	-	-	-	67
	unnoticed	-	-	-	-	33
Attitude towards multiculturalism	supporters	86	58	80	75	74
	opponents	7	25	0	0	11
	no opinion	7	17	20	25	15
	failure of multicult.	67	67	50	60	59
	success of multicult.	33	33	50	40	41
Identification with an identity	English	100	56	50	40	52
	British	0	11	25	0	9
	English-British	0	33	25	60	39
National symbol of England	St George's Flag	50	28	27	40	31
	the British Union Flag	50	20	20	20	22
	an English song	0	16	20	40	18
	God Save the Queen	0	16	13	0	12
	the Queen	0	16	13	0	12
	Church of England	0	4	7	0	5
The most preferred English song	God Save the Queen	67	44	50	20	39
	Jerusalem	0	22	0	60	22
	Land of Hope and Glory	33	22	25	0	17
	other	0	0	0	20	13
	There'll Always Be an England	0	11	25	0	9

Attitude towards the adoption of English national anthem	positive	67	83	25	20	58
	negative	33	17	75	80	42
Attendance in particular cultural events	St George's Day	67	55	75	40	60
	Morris dancing	0	9	0	20	9
Best celebration of Englishness	St George's Day	100	80	100	100	90
	other	0	20	0	0	10