

Západočeská univerzita v Plzni

Fakulta pedagogická

Bakalářská práce
SKOTSKÝ NACIONALISMUS A JEHO PROJEVY

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Plzeň 2014

University of West Bohemia

Faculty of Education

Undergraduate Thesis
SCOTTISH NATIONALISM AND ITS
MANIFESTATIONS

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Plzeň 2014

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V Plzni dne 15. dubna 2014

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ACKNOWLEDGMENTS

I would like to thank Mgr. Andrew Tollet, M.Litt. for his easygoingness and for helping me write this bachelor thesis. My thanks belong also to my family for their support.

ABSTRACT

Lidinský, Tomáš. University of West Bohemia. April, 2014. Scottish nationalism and its manifestations. Supervisor: Mgr. Andrew Tollet, M.Litt.

This undergraduate thesis is focused on history of Scotland as well as on Scottish national identity, its symbols and manifestations. The aim of this work is to try to pinpoint the events in the past that were defining for the future forming of Scotland and Scottish nation and also to discover the causes of discord often present between Scotland and England throughout the history. Additionally, the essential traits of Scottish nation are also discussed in the theoretical part more elaborately and provided as the basis for comparison with the data from the practical part.

The opinions of Scottish people were obtained via an online questionnaire composed of thirteen questions regarding the significant symbols, traditions and personalities typical for Scotland. Moreover, inquiries were made concerning people's viewpoints on the subject of Scottish Gaelic language. Lastly, the respondents were asked what they like and dislike about living in their country in general. The reasoning behind each question is provided and the results, processed into charts, are discussed in detail. The results suggest that Scottish people are in general proud of their history and traditions and enjoy living in Scotland. On the other hand, they do not see the Gaelic language as an important cultural heritage.

Keywords: Scotland, Scottish nationalism, history of Scotland, national symbols

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1. INTRODUCTION

The topic of this bachelor thesis is "Scottish nationalism and its manifestations" and the main reason for choosing this topic was my personal interest in the history in general and also my affinity for Scotland.

The aim of this work is to try to pinpoint the events in the past that were defining for the future forming of Scotland and Scottish nation, focusing mainly on the milestones delineating the development of the relationship between Scotland and England. Moreover, to ascertain which symbols and personalities are regarded as national symbols among Scottish people. Lastly, to secure the opinions of Scottish people and compare them with the theoretical data.

The work is divided into five chapters, which are Introduction, History of Scotland; Discussion of significant symbols of Scotland, Scottish national identity and important Scottish people; Research and Conclusion. The Introduction part commences the thesis, presents the structure and the individual parts of the thesis; History of Scotland deals with the most important political, social and religious events before and after the emergence of Scottish nation. Discussion of symbols depicts cultural and historical icons of Scotland and the Research chapter provides an analysis of the data collected from the respondents regarding the Scottish history, culture, language, traditions and people. The Conclusion summarizes the whole work and presents the most relevant results of the thesis. Appendix includes an exemplary questionnaire.

2. History of Scotland

A general description of Scotland

Scotland (or Alba in Scottish Gaelic) is a constitutional part of the United Kingdom of Great Britain and Northern Ireland and it stretches on the area of 79 000km². It is situated in the northern part of the island of Great Britain and borders with England to the south. The rest of the Scotland's borders are coastal and they are formed by the Atlantic Ocean to the north, the Northern Sea to the east and the Irish Sea to the south-west.

Apart from the mainland there are several hundreds of islands and archipelagoes that belong to Scotland, the most relevant being the Hebrides and the Northern Isles comprising of the two major island groups: Shetland and Orkney.

National Records of Scotland census held in August 2013 showed that the estimated population of Scotland was 5.3 million people and it has been rising for several years. About 70 percent of population resides in Central Lowlands where the largest city Glasgow and capital of Scotland Edinburgh are located.

Scotland is geographically highly diverse. The Highland Boundary Fault is a rock fracture that crosses Scotland from east to west and separates highlands to the north and west from lowlands to the south and east. The highest mountain is Ben Nevis (1344m) located in the Grampian Mountains and it also holds the title of the highest mountain in British Isles.

Scotland is also known for its numerous lakes which are called "lochs". Loch Ness and Loch Lomond (71 km²) are the most prominent ones with the latter being also the largest lake in British Isles. The longest river of Scotland is the River Tay. There are two national parks in Scotland: Loch Lomond and The Trossachs and Cairngorms.

History of Scotland

Every nation is defined by the territory they occupy and they claim that area as their own. It is history that recapitulates the deeds of the ancestors, rationalizes cultural heritage and enlightens one's national identity. The older the history, the prouder the nation.

Prehistoric period

According to some researchers the area where Scotland lies nowadays it is possible could have been settled by inhabitants as early as 30 000 years BC. However, it is not until the Upper Palaeolithic (10 000 BC) that the fact that people were actually living there can be proved and supported by archeological discoveries. Tomes (1996) suggested that “these people probably originated from coastwise maritime movements, which over millennia brought early man northward along Europe’s western shores” (p. 18).

Mesolithic (10 000 – 5000 BC) findings are also present in Scotland, insinuating that the inhabitants were mainly small groups of people with nomadic way of life. They travelled along the coast and their main source of nourishment came from hunting and fishing. These groups were spread across the vast areas in inlands and adjacent islands. Discoveries near the cities Kinloch and Banchory prove that people of that era were skilled at shaping tools from stone.

A wider range of historical findings regarding the ancient ancestors of Scots comes from the Neolithic (5000 BC – 2000 BC). At that time people slowly ceased to live in nomadic way and began founding settlements from wooden and stone houses and started to live from agriculture and animal husbandry. They also developed skills in tailoring, leatherworking and creating pottery. A large amount of sepulchers from that period were found scattered across the whole area of Scotland alongside the hundreds of stone circles presumably used for ritual means (Tomes, 1996 p. 18).

Celts in Caledonia

Around 500 BC Celts significantly influenced making of the history in Scottish lands. Armit (2005) stated that Celts came originally from area of present France and peoples who were living in Britain largely accepted Celtic languages (p. 12). Celtic tribes were very aggressive and they were regularly battling each other. The hill forts surrounded with wooden or stone palisades were made to protect individual tribes. Timber roundhouses called crannogs built on lochs were also typical housing at that time.

The society at that time was formed into many small kingdoms that were waging wars and it was not with goal to gain territory but as Armit (2005) observed that “among these less

centralized groups warfare might have taken many other forms, such as cattle raiding and plundering” (p. 44).

Another aspect that Celts affected was religion. As Armit (2005) explained, “for the Iron Age Celts, religion, ritual and superstition would have permeated all aspects of life” (p.78) and therefore the priests, who were called druids, had privileged and important position. Druids were the keepers of the lore and traditions, performers of ancient rituals and they were respected by everyone including the kings or chiefs.

Roman invasion to Britain

The influence of the ancient Rome had a great impact on many cultures and countless nations, and this applies also for Scotland. Between years AD 43 and 49 the Romans launched invasions into Britain and they were able to reach the southern borders of Scotland, which Romans called Caledonia, in AD 79. However, due to the resistance of local tribes and problematic terrain the Romans chose not to continue northwards and built a line of strongholds to prevent the “barbarians” from travelling south.

In AD 83 the Roman governor of Britain Julius Agricola led invasion of Caledonia and he was able to defeat united Celtic tribes in Battle of Mons Graupius (Armit, 2005, p.95). Roman records describing this fight speak of a tribal chief Calgacus, who is the first Scot ever mentioned by name in written history (Tomes, 1996, p.18). Despite the decisive victory Romans did not succeed in conquering whole Caledonia. Romans decided to retreat and built Hadrian’s Wall demarcating the borders of their empire.

A second invasion started in AD 142 and ended in AD 185 and as the result the Antonine Wall was built 100 kilometers north of the Hadrian one but it was abandoned shortly after as it was militarily unmaintainable. The Romans set foot in northern Caledonia for the last time during a punitive expedition by Septimius Severus which had aim to completely exterminate the northern tribes but when he died on the march this endeavor came to an end.

The tribes from north stormed through the Hadrian Wall and started to harass Roman settlements, coalesced into a single force; the Romans started to call them Picts for their tattoos. This kind of unification was the result of the presence of Roman troops in Britain. Armit (2005) insinuated that it caused a process of amalgamation of indigenous people that “it

was the prolonged threat of conquest that precipitated formation of the alliances and confederations” (p. 113).

As the Roman Empire was weakened by internal power struggles and also from constant in attacks from tribes in central Europe in the fourth century, their grip over Britain abated. In AD 369 general Theodosius pushed Picts back and restored Hadrian Wall for the last time but it was a short lived victory (Armit, 2005, p.110). The Roman legions were permanently pulled from Britain in AD 407. With the collapse of Roman control over southern Britain the indigenous people were free to move and the ethnic map of Caledonia became even more varied when Germanic tribes such as Saxons, Juts and Angles invaded southern parts of Britain.

Spreading of Christianity in Caledonia

When the Romans left, the petty kingdoms present in Britain started to self-govern themselves and this era is often called the Dark Age, due to constant warfare and overall decline of life standard. An important milestone for the future nation of Alba was arrival of Irish dynasty Dál Riata and construction of settlement Argyll, which became the first Irish kingdom in Caledonia. Other relevant kingdoms were Picts in the north, Brythonic kingdom Strathclyde and Anglian Northumbria (Foster, 2004, p.104).

The first attempts at spreading Christianity were made in the fourth century when St. Ninian, who was educated in Rome, founded the first monastery called Candida Casa (The White House) in Whithorn (Foster, 2004, p. 64). Another persona with a great role in fortifying the expansion of Christianity was St. Columba who founded a small church on the island Iona, which is part of the Inner Hebrides.

However, there were two forms of Christianity present as the Irish clerics introduced their own version of Faith – the Columban Church. The aforementioned Iona island became the cultural center of expanding Celtic beliefs and missionaries were embarking on their journey to the pagan lands from here (Foster, 2004, p.79). One of their major accomplishments was successful Christianization of kingdom Northumbria.

Needless to say, the religious situation in Britain was everything but clear and there were many specific beliefs represented across the whole island. The dispute between the Celtic and the Roman Christianity was resolved by King Oswald in Whitby, who resolutely

established the Roman diocesan version to be the one he supported after which the Celtic holy men withdrew from Northumbria and returned to Iona.

The emergence of Scottish nation: From Alba to Scotland

The period between the 7th and the 9th century is marked by vanishing of small kingdoms, as Rheged and Gododdin were vanquished under the pressure of Northumbrians and Strathclyde kingdom subjugated under the rule of Picts. Moreover, with the looming threat of aggressive Northumbria and constant raids of Vikings, the two main power houses – Dál Riata and Picts became somewhat more unified although this relationship should be regarded more as a compromise than an alliance.

According to Foster (2004), during this time, Kenneth MacAlpin, later known as Kenneth I, emerged as the leader of Dál Riata kingdom and became officially known as the first king of Alba nation, when he married a Pictish noblewoman and was able to gain control over Pictland as a hereditary monarch (p. 107). According to Broun (2007) this heralded the end of Pictish identity (p. 74). Furthermore, as Foster (2004) elaborated, Kenneth I is being credited with laying the foundations of the modern Scottish nation mainly for the fact, that he was the founder of the first Scottish dynasty (p. 108). Another milestone in Scottish history transpired during the reign of Kenneth's later successor Constantine II. According to Woolf (2007), Constantine II is the first king of Alba with documentable royal pedigree (p. 221). This pivotal event took place in 906 and the study of Foster (2004) described it as follows:

On this occasion, Cústantín mac Aeda, Bishop Cellach and the Scots likewise, upon the hill of Faith near the royal city of Scone, swore to preserve the laws and disciplines of the Faith and the rights in church and gospels. (p. 109)

This proclamation implied the connection between the state and the religion and furthermore, defined Scone as the ceremonial place, deepening the influence of the Church in the matters of the kingship.

At the turn of the millennium, successor fights were occurring regularly and the rulers were of small historical importance until Malcolm II, who finally stabilized the political

situation in the country and successfully annexed the weakened Kingdom of Strathclyde in the south. Since that event the term Alba is no longer used in historical sources and the new-formed state is referred to as Scotland.

Norman invasion to Britain

The year 1066 marks the successful conquest of Normans, who under the leadership of William the Conqueror were able to seize the control of Britain. At the time, Scotland was campaigning to conquer Northumbria, but after William marched north, it was also forced to subjugate (Mitchison, 2002, p. 18).

During the reign of Malcolm III and his descendants, especially David I, Scotland was under the rising influence of political and cultural customs of Norman England, including feudalism. As Mitchison (2002) pinpointed, “[i]n the un-settled period after Malcolm’s death some of his sons had grown up at the English court, in the full flush of Normanization” (p. 16). Furthermore, Scottish estates were being donated to English nobles and major part of Scottish monarchy allowed itself to be gradually intertwined more closely with the English by intermarriage. Importantly, other significant features of David’s reign were modernization of Scotland by building castles and abbeys across the country, differentiation of population by spoken languages and finally the annexation of Northumbria to Scotland (Mitchison, 2002, p. 23). The overall prosperous time of Scotland was, however, short lived. In 1157, Scotland lost territories along its the southern border to the English sovereign Henry II. During the reign of William the Lion, after a suppressed uprising, Mitchison (2002) reported: “William had to accept English overlordship, swear fealty, and do homage, liege homage, and his barons with him, and hand over his main southern castles” (p. 23).

The era of the future king Alexander III is often labeled as “Golden Age” by the historians, as it was politically stable and prosperous (Mitchison, 2002, p. 26). The economic power of the Church was rising, as well as its role in educating the nobles and the dynamic growth of Scottish cities contributed to demographic increase. Lastly, the so called “King’s council” composed of feudal lords, which can be perceived as a predecessor of the Parliament, was established. Alexander III is, however, remembered for the tragic fate that befell him and all his family in 1286. He died in an accident and as Mitchison (2002) accounted, “[t]he fact

that all his children had already died transformed a tragic accident into a political crisis” (p. 29).

First War Scottish of Independence

The empty throne soon became the subject of a conflict for the two claimants to the kingship, Robert Bruce and John Baliol with the latter emerging as victorious, and being crowned in Scone in 1292. However, as Houston (2009) recognized, four years later the English king Edward I took advantage of the unstable situation and launched a full-scale invasion of Scotland (p. 9). According to Mitchison (2002), Baliol was humiliated and imprisoned and Scottish landlords were forced to acknowledge English sovereignty over Scotland (p. 32).

English rule over Scotland was ensured by occupational forces stationed in the garrisons and castles all around the Scotland and directly caused the outbreak of national resistance. Scottish lords tried to seek alliance with France, as France was also on the brink of war with England, and this was the beginning of “The Auld Alliance” – a treaty between Scotland and France that was about to be of a great significance in future Scottish history. This period of history is represented by hero William Wallace, whose legend and deeds have been one of the major pillars of Scottish national identity to this day. Wallace achieved a great victory in the Battle of Stirling Bridge, but was shortly after defeated at Falkirk and subsequently captured, tried for treason and executed (Mitchison, 2002, p. 34).

By the order of English king, Scotland was governed by magnates of Scotland; the two of the most importance were Robert the Bruce and John Comyn. The disagreement between these two political figures was resolved drastically in a church in Dumfries, where Comyn was assassinated by Bruce right in front of the altar (Mitchison, 2002, p. 34). Despite this appalling crime, Robert was crowned in Scone, which naturally ignited another war with England. The Scottish army was defeated in two battles, where it faced English troops combined with the followers of Comyn and after the failures, Robert went into hiding while many of his followers, captured and executed. King Robert returned to Scotland in 1307, after the death of Edward I, which presented a great opportunity for Scotland, as new English monarch was substantially weaker and rather incompetent (Young & Stead, 2010, p. 98). Robert gained support of most of the Scottish lords and emerged victorious in famous Battle of Bannockburn

in 1314. In 1320, the Declaration of Arbroath was written and Houston (2009) asserted the following:

The Declaration, regarded as a landmark in the making of the Scottish nation, was an appeal to Pope John XXII for assistance by legitimating coronation of an independent ruler, declaiming that ‘as long as a hundred of us are left, we will never submit on any condition to English rule. We fight not for glory, riches nor honours, but for freedom. (p. 10)

Although Bannockburn was not the last clash between the armies of Scotland and England and Robert had to face the threats for the next 14 years, it had a great impact on the course and character of the war. For this reason, it is regarded as the turning point in the conflict (Brown, 2008, p. 137). The peace treaty was signed in Edinburgh in 1328, signaling the end of First War of Scottish Independence.

Early Stewarts on the Scottish throne

After the death of Robert Bruce, his young, weak successor David ascended to the throne and during his reign Scotland was once again convulsed by wars and revolts of houses disinherited by Bruce. David died childless and was succeeded by his nephew, Robert II the first of the Stewarts.

Several Stewart monarchs alternated on the Scottish throne, whose rule was frequently impacted by conflicts between Scottish nobles and crystallization of clans system, most deeply rooted in the north-western region of Scotland. James I tried to resolve the problem by inviting the chiefs of Highlander clans to Inverness and had them arrested, some of them even executed, but he could not break their resistant spirit. Similarly, when James IV was enthroned, he had to address the same issue for the entirety of his reign. The situation is best described by Mitchison (2002) as stated in her research:

This is the time when the clan chiefs begin to come forward and act as nearly independent rulers, and the ‘clan system’ is fastened on the Highlands. James could not sustain the task of keeping law and order there. The moment he left, disorder broke out

again. In 1494 as soon as James's ships set out from Dunaverty he saw the captain he had installed there being hanged by the Macdonalds of Islay. (p. 64)

James IV went to war with England, honoring the Auld Alliance with France, and was killed in a disastrous defeat at Flodden in 1513. His successor continued in supporting France and refused to dissolve Scottish monasteries at the request of Henry VIII, who was by then focused on separation of the Church of England. The English monarch reacted by invading Scotland and defeating James, who died shortly afterward (Mitchison, 2002, p. 76). James was to be succeeded by his daughter Mary, only six days old at the time of his death.

Queen Mary was raised in France, where she married the future king of France, who, however died shortly afterwards. In 1561, Mary returned to Scotland, which was in the process of reformation of the Church and refused to recognize Elizabeth as English Queen. Warnicke (2006) reported that Mary was imprisoned by Scots and forced to abdicate after losing a battle against Protestants (p. 162). Subsequently, she fled to England, where she was imprisoned yet again and in the end executed in 1587 for supporting Catholicism, adultery and for plotting to assassinate Queen Elizabeth (Mitchison, 2002, p. 105).

From Union of the Crowns to Cromwell

Following the abdication of Mary Stewart it was James VI, who ascended to the Scottish throne when Scotland was in religious turmoil and the age of his reign was interlaced with the quarrels about the Scottish Church. At that time, there were two major movements, one of them were the Covenanters - Protestant Presbyterians, who were mostly Lowlanders from the south and supporters of the Parliament. On the other hand, the opposition of those in favor of more formal liturgy and established hierarchy of bishops (episcopacy) was formed from the majority of the Highlanders, tending to be Royalists and later known as Jacobites. This is a thing of rather large curiosity as Mitchison (2002) elaborated in her research:

James's government was at its least successful in the Highlands. There was a lack of sympathy here. James's view of the Highlanders as barbarous has been much criticized, but it was a natural reaction to the events of his day. The sixteenth and early seventeenth centuries are full of Highland bloodshed, and James was in no position to

assess how much of this was the long term result of his great grand-father's action in destroying the Lordship of the Isles and failing to fill the power vacuum it left. (p. 129)

Mitchison (2002) clarified that due to the strong duress from the Presbyterians, James was forced to recognize the power of the Presbyterianism within the Scottish Church (p.116). The year was 1603, when the English Parliament asked James VI to act as the monarch to England, after the death of Queen Elizabeth. This act is called Union of the Crowns, although Mitchinson (2002) remarked, "England was still a foreign country to the Scots" and "[i]n spite of similarities in doctrine, church organization, and language, not many Scots went to live there" (p. 125).

Another event that greatly influenced Scottish history was again associated with the church-related altercations. Charles I invaded England, which was ensued by the outbreak of the civil war between Royalists and Parliamentarians. Scottish Presbyterians sided with the English Parliamentarians and extradited their king to Cromwell, who ordered Charles's beheading in 1649. However, Cromwell's inability to live up to the terms agreed with Scotland caused great disturbances. Scottish Parliament installed Charles II as the king, which instigated yet another clash with Cromwell's Republican regime. As the response, he invaded Scotland and made it part of the Commonwealth in 1652, charging English officials with the governing of Scotland (Mitchison, 2002, p. 177). After Cromwell's death, Charles II returned and Stewarts were restored on the Scottish and English throne. According to Mitchison (2002), "[t]o his 'ancient kingdom' he was under no bonds. The decisive control by English politics over Scottish events had begun, and was to stay" (p. 185). She also explicated that "[i]n all the stages of the change the Scots had had no say" (Mitchison, 2002, p. 185).

William of Orange, Acts of Union and Jacobite risings

During the reign of James VII, also known as James II in England the religious tensions continued to boil, and king himself contributed to the contention, when he established religious tolerance between Protestantism and Catholicism, he himself was supporter of the latter. This shocking act initiated an outburst of revolution in England, James was forced to flee into France and was deposed by the Protestant William of Orange in The Glorious Revolution in 1689 (Mitchison, 2002, p. 213).

However, Stewarts had a long-standing support in Scotland in Jacobites, Highlanders, who formed an army and presented the resistance in Battle of Killiecrankie, where they triumphed, but were defeated at Dunkeld three weeks later. Subsequently, William was offered also the Scottish crown under the condition that he would not enforce the episcopal administration of Scottish Church. Accepting, he complied and removed institutional sovereignty of the Crown over the Church. The new king also imposed an ultimatum on the rebellious Highland clans, ordering them to swear fealty until the end of the year. The resolute attitude of the clan leaders is illustrated by Mitchison (2002) who stated, that “the chiefs refused to take the Oath of Allegiance to William without James’s express permission” (p.220). James consented, but the message reached Scotland in late December, all the clans managed to swear allegiance to William but the Macdonalds from Glencoe. This led to the infamous event known as the massacre of Glencoe, as Mitchison (2002) described, “the slaughter of thirty-eight out of a clan numbering over 140 in February 1692, by a Campbell regiment to which they had given hospitality” (p. 221).

In 1707, the Kingdom of Great Britain was officially constituted, when both Scottish and English Parliaments passed the Acts of Union, establishing a single monarch, flag, currency and tax system. Scotland maintained its own legislation and Presbyterian Church. Nonetheless, the supporters of the James of house of Stewart did not remain idle for long and in the early years of coexistence, United Kingdom was afflicted by the first Jacobite rebellion in 1715, when Jacobite forces took control over the north regions of Scotland. The lack of support from France caused this uprising to be short-lived and the Stewart pretender was forced to retreat to France, from whence he came (Mitchison, 2002, p. 249).

Despite the failed first revolution, Jacobite movement continued to be supportive of Charles Stewart, who, this time supported by France, disembarked in Scotland in 1745 and raised the banner of Stewarts. This uprising was significantly more successful than the previous one and Charles was able to gain control of Edinburgh and even lead an invasion force into England, where he planned to secure the support of English Jacobites and with their help seize control of British throne. The royal army was able to turn the tide of the conflict and forced Charles to retreat to Scotland, where his dwindling forces stood their last ground at Culloden. As Mitchison (2002) presented, “The resulting slaughter and defeat were inescapable” and final rebellion brought to an end (p. 265).

Heavy repercussion befell the Highland clans including executions, imprisonments or deportations. Moreover, the government passed an Act, which was highly detrimental to the Highland style of life, traditions and also Scottish Gaelic, which became forbidden. As Mitchison elaborated in her research, “[i]t put Acts through Parliament buying out the private jurisdictions of Scotland, abolishing the military features of Scottish feudal law, and suppressing the outward signs of the Highland way of life, the bearing of arms and the Highland dress” (p. 265). Jacobitism effectively ceased to exist when Charles Stuart died, leaving only one extramarital daughter.

Scotland in the 19th century

Up until the middle of the 19th century, the Highlanders were reduced in numbers, not because of rebellions or eviction acts imposed by the government, but due to the adversity of the mountainous countryside, unfit for the changing course of industry. Landlords reacted by clearing the tenants from their lands, which became known as “The Highland Clearances”. In 1846, another incident struck a deadly blow to the Highlanders, which Mitchison (2002) describes as follows:

It was the catastrophe of the failure of the potato crop in 1846 that brought home reality. Tenants had to sell their remaining stock, relief had to come in from outside, landowners went even further into debt. From then on, emigration, voluntary or not, became the only answer. (p. 293)

In 1822, the popularity of British monarch George IV was amplified by his visit to Scotland, organized by Walter Scott, where he witnessed a tartan pageantry and recognized the symbolism of kilts and tartans, which led to a progress in uniting the Highland and Lowland cultures.

During the Victorian age, the life standard in Scotland lifted, as Queen Victoria was not oblivious to Scotland’s needs and Scotland too benefited from the prosperous era. Radical movements typical in the middle of the 19th century were weak in magnitude and did not present any serious issue. On the other hand, the tense situation within the Church of Scotland

reached its peak, when 450 ministers separated and formed Free Church of Scotland (Mitchison, 2002, p.299).

Scotland also experienced law reforms, e.g. when change in agricultural law met the demands of minor landowners and ameliorated their status. Furthermore, the first Prime Minister from Scotland Archibald Primrose was instrumental in the creation of the Scottish Office and also the post of Secretary for Scotland.

Scotland in the 20th and 21st century

In 1929 the schism of the Church of Scotland ended and the two branches united. The first appeals for the independence of Scotland were regularly appearing and the topic of Welsh and Scottish devolution became one of the major issues of the domestic politics of Great Britain. The debates culminated in the referendum in 1979, when the majority of votes were cast in favor of establishing the Scottish Parliament, but did not reach the required 40% majority of votes. Another referendum took place in 1997 and 64% majority of voters supported the formation of Scottish Parliament, which held the first meeting in 1999 in Edinburgh.

The Scottish National Party gained an overall majority of the Scottish Parliament in 2011 and the referendum whether Scotland should be an independent country is scheduled to be held in September 2014.

3. Discussion of significant symbols of Scotland, Scottish national identity and important Scottish people

Bagpipes

As Williams (1991) assessed, the history of bagpipe is obscure and musical instruments with similar design could have been seen already in era of the ancient Rome and bagpipes can be found mentioned in history books of Asian, African and European nations (p. 9).

Although there are rumors that bagpipes were present in Scotland much earlier, the first concrete reference to Great Highland Bagpipe which is commonly known as the symbol of Scotland can be found no earlier than in the 14th century when this instrument was mentioned in the Battle of the north Inch of Perth as “warpipes”. However, the form distinctive for Scottish bagpipes can be found for the first time in the 1598 in poem published in book *The Complaynt of Scotland*.

Bagpipes have been also commonly used in military and there are recorded references of Highland troops having pipers among their midst during the battles in the 19th century up until World War I after which the usage of pipers ceased to exist and it was not renewed until World War II.

Nowadays the bagpipes can be seen at cultural actions and festivals in Scotland as well as in former colonies of the Great Britain. Dickson (2009) stated, “piping has been experiencing an intensifying onslaught of internally and externally generated forces of change” (p. 226). He also summarized that “the implementation of the Scottish Arts Council’s and subsequent policy developments began widening the awareness of piping and traditional music in Scotland’s schools. (Dickson, 2009, p. 227).

Kilts

The kilt originated in the 16th century as a garment of Scottish Highlanders and has been regarded as a Scottish (or more widely Gaelic) heritage since the 19th century. Williams (1991) remarked that kilt as we know it today is rather different from the first versions, which were in fact only a dyed blanket wrapped around the torso of a man (p. 71).

In 1746, after the defeat of Jacobites in the Battle of Culloden the government passed an Act for the “Abolition and Proscription of the Highland Dress” in order to numb the feeling of national belonging (Williams, 1991, p. 72). When the act was repealed later, kilts were regarded as something fit to be worn only by the Highlanders. The fashion of wearing kilts was later renewed and reinforced in Victorian era, when kilt became an elegant part of dress (Williams, 1991, p.72).

Nowadays, the Scottish kilt is traditionally made of tartan and worn with woolen socks and accessories such as kilt pin and belt embossed with a buckle. These days it can be most often seen on formal occasions, Highland games, sports events and as Hobsbawm & Ranger (1992) noted “whenever Scotchmen gather together to celebrate their national identity” (p.15).

Tartan

There is a general confusion among people not familiar with Scottish traditions and symbols as to whether tartan is a material or a pattern. In North America tartan is called “plaid” which in Scotland, on the contrary, is established to denote a cloth with the tartan pattern used kilt accessory. As Hobsbawm & Ranger (1992) clarified “the tartan – that is, cloth woven in a geometrical pattern of colours was known in Scotland in the sixteenth century” (p. 18). The distinctive pattern formed of squares and stripes is called “sett”

References supporting the existence of the tartan are present in the texts from the early 18th century. Cloths with tartan patterns were usually dyed in colours distinctive for areas rather than clans as this concept is even later invention.

Tartan suffered the same fate as kilts and was banned by the government after suppressing Jacobite rising, except for the Highland units of the British Army. The name William Wilson is closely connected with the history of modern tartan as it was him, who founded weaving business and started to supply British Army and also the private sector with his products. Allegedly replicating the tartan patterns of ancestral clans, his firm became a strongly established tartan producer over the next 70 years (“A Short History of Tartan,” n.d.).

Nevertheless, despite the fact that tartan remained a national Scottish symbol to this day partly because of a successful business plan of an entrepreneur, it is still inseparably regarded as a part of Scottish folklore.

Scottish Anthem

The problematic of the absence of the national anthem is quite peculiar for Scotland as from the time of Scottish devolution in 1999 until this day, this conundrum has not been resolved and there is no codified, official version of Scottish national anthem.

The anthem of the United Kingdom – God Save the Queen has been used also for Scotland in that context. On another hand, for many international events, for example, during the Commonwealth Games or during matches of Scottish football or rugby team, Scotland the Brave was established, although unofficial tune.

In 2006, as Black (2011) explained, “the Royal Scottish National Orchestra conducted an online opinion poll, asking visitors to choose an anthem favourite” and results determined The Flower of Scotland as the winner with 41% votes followed by Scotland the Brave supported by 29% of voters (“Will Scotland Ever Have a National Anthem?” para. 15).

The debate about this subject has not been yet resolved and Black (2011) encapsulated the ongoing ordeal connected with Scottish national anthem by stating that “every few years the issue raises its head above the trenches, has a look about and then usually goes back into hiding for another while” (“Will Scotland Ever Have a National Anthem?” para. 3).

Saint Andrew

St. Andrew is an important persona related to the Scottish history and national identity despite the fact he never set foot in Scotland and very little is known about his life. Turnbull (2009) established that St. Andrew was a disciple of Jesus and is believed to have been crucified on a diagonal cross by his own request, because he felt unworthy of the same type of cross as Christ (Andrew’s Life section, para. 5). His remains were entombed in Constantinople and according to a legend brought in AD 370 to Scotland by a monk, who was instructed so in a vision.

Another fable rationalizes the reason why St. Andrew was appointed the patron saint of Scotland as he supposedly appeared in a dream to Angus mac Fergus, the High King of Alba before the battle with Northumbrian army. As Williams (1991) reported, allegedly a white cross of clouds appeared in the azure sky during the fight and inspired courage in Scots who subsequently won the battle (p. 96). In the aftermath of the victory, the Saltire was established

as a national badge of Scots and is used until now as the Flag of Scotland (“The Flag,” para. 1, 2009).

Moreover, 30 November, which is the date of St. Andrew’s crucifixion, is the day when Scots all around the world commemorate their patron saint. During this holiday celebrations of Scottish culture are held with traditional food, music, dances and storytelling or reciting. Also the Flag of Scotland is acknowledged and flies on all buildings with a flagpole.

William Wallace (circa 1270 – 1305)

The hero of War of Independence, William Wallace, is generally regarded as one of the most famous Scots and his legend is an archetypal source of Scottish national proudness. His life story was immortalized and popularized by artists including Walter Scott and William Wordsworth and most recently by the movie *Braveheart* in 1995. There are plenty of such romanticized references in ages long after Wallace’s death, but unfortunately, very little historically accurate data can be found about this phenomenon in reliable chronicles from his era. As Young & Stead (2011) pointed out already in the preface of their research, “there has been such a tremendous development of legends surrounding William Wallace from the fourteenth century onwards, that the historical figure has been almost completely submerged” (p. vii). Therefore the following brief biography will be comprised only of the basic facts, generally acknowledged as true.

There is not much information about Wallace’s background, but the historians concur that his family originated from Wales. As mentioned in previous paragraph, the contemporary evidence about his life first appeared when he emerged onto the military scene in 1297. Wallace became the leader of the insurrection against Edward I during the time of English occupation of Scotland. Mitchison (2002) presented the revolt in her book as follows:

The result of this was, of course, another revolt. Not under a king this time, for there was none, and with little leadership from the magnates, many of whom were being held as hostages but from a lower stratum. It was William Wallace, a young man and younger son of a knightly family in Clydesdale, who sparked it off by killing an English sheriff of Lanark. The revolt was general. It has all the appearance of

a movement national in inspiration, caused by resentment of foreign domination and national humiliation. (p. 33)

Wallace's most commemorated triumph occurred in the Battle of Stirling Bridge in 1297, where he was able to defeat the English army, which was better equipped and far superior in numbers. For his success he was knighted and proclaimed Guardian of Scotland in the absence of John Baliol. Young & Stead (2011) established that Wallace acted as governor of Scotland until his defeat at Falkirk, after which he resigned from his office and lost political power (p. 153).

Afterwards, as Young & Stead (2011) claimed in their research, Wallace left Scotland and travelled abroad, notably to France, in attempt to secure support for Scottish cause (p. 157). As reported by BBC, when he returned to his homeland, he found himself an outlaw without support, friendless and with a bounty on his head ("William Wallace," n.d.). He was captured near Glasgow, shipped to London and executed by the English in 1305. The hatred of the Englishmen towards Wallace can be illustrated by the style of the execution - he was hung, drawn and quartered; his head exposed on London Bridge and his limbs sent to Perth, Stirling, Newcastle and Berwick.

Robert Burns (1759 – 1796)

Robert Burns was a Scottish poet and lyricist born in the village of Alloway, both of his parents made their living as farmers. As reported in his biography by BBC, at his young age he became interested in works of Laurence Sterne and Alexander pope, which instigated his passion for composing poems ("Early Life," n.d.).

Robert Burns quickly became a renowned artist and moved to Edinburgh, where he met his future wife. His most famous works as "Auld Lang Syne"; "Scots Wha Hae" and "A Red, Red Rose" are recognized world-wide even after more than two centuries. In contrary to his successful professional career, his personal life was in turmoil as he was often enjoying an abundance of alcohol and women. As Williams (1991) pointed out, the hard work on the farm combined with his style of life took its toll and Burns' health began to slowly deteriorate, leading to his early death (p. 22). Burns is generally classified as a proto-Romantic poet, who wrote his poems and song also in Scots language and many other famous artists, such as

Wordsworth or Coleridge drew their inspiration from his works. In 2006, Robert Burns was proclaimed the Greatest Scot by voters in a television show of the same name and is known to this day, as Scottish national poet and “Scotland’s favourite son”.

His life and works are also commemorated each year among Scots on his birthday on 25 January, when the Burns Supper celebration is traditionally held. It is an evening of drinking, eating and entertainment which, as Williams (1991) clarified “starts with Scottish country dancing and is interspersed with songs and recitations of Burns’ poems” (p. 24). Afterwards the haggis is cut while reciting “Address to a Haggis” and subsequently, overview of Burns’ life is discussed. The get-together culminates in singing “Auld Lang Syne” (Williams, 1991 p. 24).

4. Research

The practical part of this thesis is a research in form of a short questionnaire consisting of thirteen queries. The data was collected online, where the form was posted and link to it was sent initially to one person living in Scotland, who subsequently forwarded it further.

The aim of this poll was to determine to what extent the respondents possess sense of national belonging or patriotism and moreover to ascertain whether they have awareness regarding Scotland's history, famous Scottish personalities, symbols and traditions. Furthermore, series of questions was focused on individuals' own view of their nationality. Two questions attended to Gaelic and they were followed by final pair of inquiries directed at what the respondents like and dislike about Scotland.

Firstly, the reasons why each question was asked are described, followed by the analysis of the results. Moreover, conclusions formed on the outcomes of the questionnaire are described thoroughly below. For better clarity and orientation in the document, charts are included in this section.

Results of the research

Question 1 and 2 – age and gender of the respondents

The questionnaire was completed by 35 people who were born in Scotland or who are currently living there. 21 of them were male and 14 female and minimum age of respondents was set to 20 years in order to ensure certain degree of relevancy of the given answers. The majority of the respondents were in the age group 20-30 and other age ranges were represented only by a small number of people. Therefore the results of opinions will be more representative for the younger generation. For the detailed breakdown of age and sex ratio see the table below.

Gender		Male	Female	Total
No. of Respondents		21	14	35
Age	20-30	15	8	23
	31-40	2	3	5
	41-50	2	1	3
	51-60	2	1	3
	61-70	0	1	1
	71-99	0	0	0

Question 3 and 4 – place of birth and nationality of the respondents

When filling in the question about place of birth the respondents could have chosen from five possibilities - Scotland, England, Wales, Northern Ireland and also the option Elsewhere was present in case any of them was not born in the Great Britain.

The results were as follows: 31 people were born in Scotland, 3 in England and 1 person marked Wales as place of birth. This means that the vast majority of respondents (89%) were born in Scotland and therefore following results of queries asked in the rest of the questionnaire can be viewed as opinions of the Scottish people.

The fourth question was not formulated as one, in which people are asked directly what their nationality is, but it was formulated rather as choosing a statement that best describes their feeling. The options given were following: Scottish not British; More Scottish than British; Equally Scottish and British; More British than Scottish; British not Scottish and a vacant space was left in case some of the respondents could not identify themselves with any of the options and felt differently about their nationality.

All three respondents born in England stated they felt British not Scottish, and the only person born in Wales opted to utilize the free space and wrote “More Welsh than British” there. From the 31 people who were born in Scotland 7 claimed they consider themselves Scottish not British, 11 of them feel more Scottish than British, 10 respondents believe they are equally Scottish and British and 3 people answered to be more British than Scottish.

	Place of Birth		
	Scotland	England	Wales
Total	31	3	1

	Number of respondents
Scottish not British	7
More Scottish than British	11
Equally Scottish and British	10
More British than Scottish	3
British not Scottish	3
Other	1
Total	35

Question 5 – “What do you think are typical symbols of Scotland?”

In this question the respondents were asked to list three to five symbols they count as representative for Scotland, and they were urged not to take famous personalities into account as that was subject of another question.

Naturally the answers were very dissimilar and many elements were named, but according to the results the most essential symbol of Scotland are bagpipes listed by 22 people, including the three respondents born in England and one born in Wales. Other repeatedly mentioned symbols were kilts and tartan, which were in several occasions written in one response as “tartan kilts.” Additional items listed multiple times were thistle, Scottish flag and anthem, haggis and whisky. Apart from these concrete symbols, the abstract ones were listed too, namely qualities such as happiness to live in Scotland, music, and friendliness.

Symbols listed by respondents	Number of responses
Bagpipes	22
Kilts	16
Tartan	13
Thistle	12
Scottish flag	10
Scottish anthem	7
Whisky	6
Haggis	6
Music	4
Friendliness	3
Happiness to live in Scotland	3
Heather	2

Question 6 – “Who do you consider to be the most important people in Scottish history?”

The sixth question was much similar as the previous one regarding symbols of Scotland, therefore the respondents were asked to list three to five personalities they recognize the most important or famous. A specification was accompanying this query, that also people from the present can be included.

The outcome of this inquiry suggests that the most notable people in Scottish history were Robert the Bruce, Robert Burns and William Wallace. Different people acknowledged more than six times were Alexander Fleming, Saint Andrew and Arthur Conan Doyle. Much alike in the previous fifth question, the results were very disparate and several celebrities and sportsmen from present were named only once or twice. Only individuals listed three times or more are presented in the following chart.

Name of the person	No. of responses	Name of the person	No. of responses
Robert the Bruce	23	Sean Connery	9
Robert Burns	20	David Hume	7
William Wallace	17	Rob Roy	6
Alexander Fleming	15	Alexander G. Bell	5
Saint Andrew	12	James Watt	3
Arthur Conan Doyle	11	Ewan McGregor	3

Question 7 – “Can you think of anything that Scotland gave to the world?”

This query was asked in order to determine in which way the respondents think Scotland enriched the world and what they are proud of. In this case they were asked to write only one response and no further instructions as to whether it should be, for example, a person or invention were given.

It could be argued that this question partly overlaps with the two previous ones; and it is partially true, because several names and symbols already mentioned were listed. However, the reason for asking it was to discover what or who the Scottish people think influenced the whole world the most.

Surprisingly, the respondents presented very similar answers with golf listed 15 times followed by penicillin or Alexander Fleming. For purposes of this poll this inventor will be merged with his invention giving final count. Moreover one noteworthy thing occurred and it was presence of television in the results, although nobody wrote the name of John Logie

Baird, who invented it; neither in this question nor in the previous one regarding famous personalities.

All three people born in England stated golf and the only Welsh-born respondent is responsible for the “Loch Ness Monster” being present.

Responses given	Number of responses
Golf	15
Penicillin	9
Television	5
Whisky	3
James Watt	1
Bagpipes music	1
Loch Ness Monster	1

Question 8 – “How often do you celebrate traditional Scottish holidays or festivals?

Name some of them you count among the most important.”

Festivals and holidays are significant part of historical and cultural heritage of a nation and attending or celebrating them can be viewed as recognizing their value, therefore being proud of one’s national belonging. This fact was the reasoning behind asking question number 8. It was supposed to determine the regularity of individuals’ participating in such events and also to identify which ones are the most important in the eyes of the respondents. They could choose from 4 degrees of frequency and a small space was left below to be filled with the names of celebrations.

According to the responses, people who were tasked with filling in this questionnaire have quite good cognizance of local traditions and events. None of the respondents claimed to never participate in festivities, in fact, option “regularly” was the most common one. An occurrence that could be observed was a clear disparity between older and younger generation. Persons of age 20 to 40 expressed they celebrate mostly Hogmanay, which takes part at the end of the year. Among the representatives of age range from 41 to 70, Ceilidhs and Burn’s Night were more prevalent. Items mentioned across the age spectrum were Saint Andrew’s Day, Tartan Day and Edinburgh festivals.

Name of the festival or holiday	Number of responses
Edinburgh festivals	26
Saint Andrew's Day	19
Hogmanay	12
Tartan Day	8
Burns Night	5
Ceilidhs	4

Frequency of participating in festivals	No. of repondents
Very often	7
Regularly	21
Hardly ever	7
Never	0

Question 9 – “Do you want Scotland to become an independent country?”

The ninth question was asked to discover the dominant view among the sample of Scottish population participating in this research whether Scotland should be independent country. This poll can also be viewed in a different perspective as an indirect inquiry if people are satisfied with the current status Scotland has within the United Kingdom or whether they would, on the contrary, welcome a change.

With this matter urgent now more than ever, as a referendum on this subject will take place in September 2014, the respondents were supposed to choose from four options. Given the degree of graveness of this question and taking into account the possibility that not everyone has already decided on how to vote, another two choices were added besides “yes” and “no” for those still hesitant or those wanting to abstain from voting in case they did not want to make their vote public, even though this was an anonymous questionnaire. The respondents were also asked to support their decision by simple explanation of choice they selected.

Regrettably, only a small percentage of respondents provided additional information about the problem, nearly all of them merely marked the desired response. Of those who shared their convictions, many stated similar concerns regarding possible ensuing economic instability which were summarized in one of the comments: “I don't really want us to go independent, I don't feel we will cope as much, with money jobs healthcare etc., I feel Britain

is better together” (R. 22). Similar reasons were given by another person who is also worried that in case of separation “Scotland would crumble, like economically” (R. 3). One of the respondent even targeted Alex Salmond, the leader of Scottish National Party and current First Minister of Scotland, saying: “He thinks he has it all figured out but the truth is far away from it”.

Lastly, all four respondents not born in Scotland said they would vote against the independence, supporting the opinion of the slight majority. “I don’t think Scotland should become independent. We have been part of one nation for a long time and I don’t want to see it change.” stated one of them (R. 3).

Sadly, none of those in favor of the change cared to support their views. and therefore it was impossible to list a pro-independence reason here to balance the scales.

Option	Number of respondents
For independence	12
Against independence	14
Do not know	7
Abstained from voting	2

Question 10 – “Choose the option which best describes the level of your Gaelic.”

This question regarding the grade of skill in Gaelic was asked in order to determine how many percent of the respondents are fluent or at least can understand Gaelic language. The reason this question was part of the questionnaire lies in ascertaining to what extent Gaelic is perceived by public as an important part of cultural and historical heritage. There were only three options given and a free space was left below in case some of the respondents wanted to elaborate their choices.

The results of this query are nearly unanimous and clearly voice the status of Gaelic, mostly among the younger generation, in Scotland nowadays. Every single person in the age group from 20 to 40 years answered they cannot speak Gaelic at all. Only four people stated they know some words and phrases and three of them chose to express their opinion in more detailed way. Respondent 16 stated he counts learning Gaelic among his hobbies and respondents 30 declared comparable reason, that he learned Gaelic for a time just out of

curiosity, but not for a long time. Respondent 32 conveyed she sometimes listens to Radio nan Gàidheal, which is broadcasting in Scottish Gaelic.

Level of Gaelic	Number of respondents
Fluent in Gaelic	0
Know words and phrases	4
Do not speak Gaelic at all	31

Question 11 – “Do you think there should be bigger effort to make Gaelic more popular?”

The topic of eleventh question was also Scottish Gaelic language, but this one was focused distinctly on the respondents’ attitude towards whether they would welcome Gaelic to become more frequently used and if they would appreciate stronger attempt from government to make it more widespread. This was simply a yes or no poll, but people were requested to comment on their choices and clarify their responses.

Unfortunately, once again not many respondents heeded this demand and therefore only limited count of more sophisticated replies were available. As the results show the percentage of people who would actually be grateful for Gaelic to flourish is very small. Different opinions were given to corroborate the beliefs and if presented, they were mostly subjective feelings. No political or economic claims were made.

Predominant viewpoint on Gaelic qualifies it as a “dying language, which should be allowed to fade out” in the words of respondent 7. Comparable statements were made by several other people and respondent 31 expressed his feelings by saying he thinks that “Scotland is not known for Gaelic and it is nearly non-existent these days”. Another person questions the reason why she should be learning Gaelic as she “can think of many different and more useful languages to learn other than Gaelic” (R. 9). Lastly respondent 26 in certain way summarized previous claims by writing: “You don’t hear Gaelic around here no more. I can’t say that I mind. I don’t see any reason why anyone would”.

Those in favor of keeping the language alive, although really small in number, also gave certain reasons to fortify their standpoints. A common ground for all of them was appealing to cultural and historical heritage and expressing that Gaelic is somehow part of them. One of the younger female respondents (R. 14) voiced her thoughts by stating:

In my opinion Gaelic is something that is part of our history and therefore a part of us. It somehow belongs here and the way I see it people should see learning it not as an obligation but as a way to connect with their roots. Also I find Gaelic really interesting because it is not so widespread so it makes us kind of unique.

Interesting occurrence that could be noticed here is the fact that this particular respondent belonged to the group, whose members does not speak Gaelic at all. This demonstrates obvious yet also noteworthy point that not only Gaelic speakers wish to see it become more popular. However, as mentioned before the people with such viewpoints form only a small minority.

People supporting Gaelic	People not supporting Gaelic
6	29

Question 12 – “What do you like about living in Scotland?”

This next to last question was asked in order to give respondents opportunity to express their subjective feelings. There were no restrictions or specifications present and therefore the respondents were not limited in any way and could choose really anything. Despite the fact just mentioned, the responses were unusually similar. A conclusion can be drawn from the answers that people living in Scotland have a fairly unified view about what is positive about their homeland.

The majority of answers included countryside, namely highlands which are according to this survey the most appreciated feature in Scotland. Respondent 23 explains he “likes going up to the highlands and enjoys the amazing view.” Another regularly mentioned attribute was generally friendly people and pleasant social atmosphere supported for example by statement “We can enjoy ourselves here” (R. 22). Other things spoken highly of were culture and history and maybe to a certain degree of surprise, the weather. Respondent 30 commented on this matter and stated: “You’ll get used to it and then get to like it, but be sure to pack a raincoat if you’re coming”. The vaguest response which on the other hand could be regarded as the most sincere one was: “I never thought about it. I guess I just like Scotland as

a whole because it's my country and I like living here" (R. 27). Two respondents came to a consensus seeing "healthy lifestyle" as a merit.

Things the respondents like about living in Scotland	Number of responses
Countryside (highlands specifically)	22
Friendliness, social atmosphere	17
Culture and history	15
Weather	5
Healthy lifestyle	2
Scotland as a whole	1

Question 13 – "Can you think of anything you dislike about living in Scotland?"

The final item of the questionnaire was aimed at possible negative qualities regarding living in Scotland. Identically as with previous question there were no further hints limiting the extent of answers to this inquiry.

The number of people who decided to share their opinions was unfortunately limited as many respondents left the space reserved for the answers vacant or simply wrote "no". Nevertheless, there were several cases when recipients loudly and clearly expressed their attitude and all of them were born in Scotland as the only four respondents not born in Scotland did not complain about anything.

Some of the information provided collided with the claims of majority in previous question, as 5 people expressed they do not like how some of their countrymen behave, especially the younger generation. Respondent 31 explained that he "sees many junkies in the city" and another one used even stronger argument and commented: "The people, especially the youth are the worst. They are rude and vile and they make racist and over-sexualized jokes all the time" (R. 2). This was a clear contrast with views of majority, who stated people in Scotland were friendly and kind. Another factor disliked by more than one person was weather but according to respondent 6 it is not the infamous rain she despises but rather "temperature and wind". The most peculiar answer was given by respondent 22 as he described: "I dislike watching football and rugby but I'm always drawn to it with a silly sense of optimism".

Thing the respondents does not like about living in Scotland	Number of responses
People (especially the youth)	5
Weather	4

5. Conclusion

The aim of this thesis was to set the theoretical background by enlightening the events of Scottish history and discussing the characteristic symbols and icons of Scottish nation; and eventually comparing the theoretical information with the data in the practical part of the thesis.

The breakdown of the history demonstrated the major signs of the transformation Scotland went through from the first prehistoric settlement until the devolution of Scottish Parliament in 1999; mainly the influence of Christianity, Norman conquest, Wars of Independence and Jacobite uprisings. It also revealed that there has been strife not only between England and Scotland, but also internal discord among the Scots because of the different cultural, political and religious values of the inhabitants of the Highlands and the Lowlands.

The results of the research demonstrated that Scottish people possess a strong sense of national belonging and they are proud of their nation, mainly the traditions, cultural traits and historical figures. The most often mentioned items were bagpipes, kilts, Robert Bruce, Robert Burns and Edinburgh festivals. Furthermore, Scots enjoy living in their country and appreciate landscape and characteristically friendly social atmosphere. A vast majority of the respondents, however, do not regard Scottish Gaelic as a heritage and feel indifferent whether it survives or vanishes over time. The inquiry whether Scotland should be an independent country remained indecisive.

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Summary in Czech

Tato bakalářská práce je zaměřena na historii Skotska stejně tak jako na skotskou národní identitu, její symboly a způsoby, jakými bývá projevována. Cílem této práce je pokusit se osvětlit události z minulosti, které byly klíčové pro budoucí vývoj Skotska a skotského národa. Dále pak také podkrýt příčiny sporů často probíhajících mezi Skotskem a Anglií napříč historií. Další kapitola důkladněji představuje typické znaky skotského národa, které pak slouží jako základ pro porovnání s údaji obsaženými v praktické části. Názory lidí žijících ve Skotsku byly získány z online dotazníku, který se skládal z třinácti otázek týkajících se důležitých skotských symbolů, tradic a osobností. Další sada otázek se zabývala názorem na skotskou gaelštinu a cílem poslední dvojice dotazů bylo zjistit, co lidé mají a nemají na Skotsku rádi. Každou otázku předcházelo odůvodnění, proč byla položena; výsledky jsou detailně analyzovány a zpracovány do tabulek. Většina názorů respondentů se shodovala s položkami uvedenými v teoretické části a výsledky dotazníku naznačují, že velká většina dotazovaných je hrdá na skotskou historii a tradice, avšak gaelštinu nepovažuje za důležitou součást svého kulturního dědictví.

Klíčová slova: Skotsko, skotský nacionalismus, historie Skotska, národní symboly

APPENDIX

Scottish nationalism

1. Which category below includes your age?

- 20-30
 31-40
 41-50
 51-60
 61-70
 71-99

2. What is your gender?

- Female
 Male

3. Where were you born?

- Scotland
 England
 Wales
 Northern Ireland
 Elsewhere

4. Which of these statements regarding your nationality best describes your feeling?

- Scottish not British
 More Scottish than British
 Equally Scottish and British
 More British than Scottish
 British not Scottish
 Other (please specify)

5. What do you think are typical symbols of Scotland? List 3-5 items and do not mention personalities.

6. Who do you consider to be the most important people in Scottish history? List 3-5 items.

7. Can you think of anything that Scotland gave to the world?

8. How often do you celebrate traditional Scottish holidays and festivals? Name some of them.

- Very often
- Regularly
- Hardly ever
- Never

Names of festivals/holidays

9. Do you want Scotland to become an independent country? Please, briefly explain your choice.

- Yes, I want Scotland to be independent
- No, I do not want Scotland to be independent
- I do not know
- I abstain from voting

Commentary

10. Choose the option that best describes your level of Scottish Gaelic.

- I am fluent in Gaelic
- I know some words and phrases in Gaelic
- I do not speak Gaelic at all

11. Do you think there should be bigger effort to make Scottish Gaelic more popular? Please, explain your choice.

- Yes
- No

Comment

12. What do you like about living in Scotland?

13. Is there anything you dislike about living in Scotland?