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UNDERGRADUATE THESIS

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Prohlašuji, že jsem bakalářskou práci vypracoval samostatně
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.....

vlastnoruční podpis

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ABSTRACT

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This thesis focuses on exploring and analysing the stereotypes associated with the English population. Its objective is to develop a comprehensive understanding of English characteristics, examining their relevance in contemporary society as well as their historical context.

The thesis is split into five chapters. The first two are introductory chapters to better define the scope of the thesis and chapters three and four deal with the English characteristics themselves. Chapter five is composed of the results of a questionnaire with the goal of examining and evaluating certain stereotypes associated with the English, aiming either to challenge or validate their accuracy.

The thesis revealed that similar to any other nation, it is not possible to make broad generalizations about the English people as a whole. Each individual possesses their own unique traits and characteristics, rendering any attempts to construct a unified national character obsolete.

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INTRODUCTION

This thesis endeavours to provide a comprehensive understanding of stereotypical images associated with English people. By examining the formation, characteristics, and historical context of these stereotypes, as well as challenging their validity, this study contributes to a nuanced perspective on English identity and promotes critical analysis of preconceptions.

The first chapter explores the definition of stereotypes, investigating their components and discussing how and why they form. It also examines the concept of English perfidy as an illustrative example of stereotype formation. By gaining a deeper understanding of stereotypes, this chapter lays the groundwork for their comprehensive study.

The second chapter covers the difference between the terms British and English. The reason for this distinction being made is the vague boundary between the two terms. The distinction is salient because in the later parts of the thesis only English stereotypes are to be studied.

The third chapter provides an overview of the stereotypical images ascribed to the English. However, its primary objective is to showcase the history, evolution, and current state of three typical English characteristics. By exploring these characteristics, a deeper understanding of the English character and associated stereotypes is gained.

The fourth chapter challenges the notion of a unified national character, presenting evidence that disproves the validity of stereotyping. This section emphasizes the diversity and individuality within the English population, underscoring the limitations of broad generalizations.

The fifth and last chapter includes the practical portion of the thesis in which I tried to test the accuracy of information learned in the previous chapters by conducting a survey, targeting English people, asking them about the typical English characteristics and if they feel these still hold any value in the modern society. Some of the stereotypical images were challenged by asking questions which would either prove or disprove them.

1 WHAT IS A STEREOTYPE?

The word “stereotype” was originally formed by conjunction of two Greek words: stereos meaning “solid,” and typos, which generally means “a model.” (Schneider, 2004, p.8). One definition of a stereotype is “A fixed idea or image that many people have of a particular type of person or thing, but which is often not true in reality and may cause hurt and offence.” (Oxford University Press, n.d.); another is “A set idea that people have about what someone or something is like, especially an idea that is wrong.” (Cambridge University Press, n.d.). It is clear from these examples that both definitions are in concord to each other. Both state that a stereotype is something ingrained in our consciousness as an idea of what something a person or a thing is or should be like. These definitions also state that it is usually a wrong or a hurtful thing to have these preconceived notions.

These definitions are useful but leading researchers in the field actually each have a slightly different notion of what a stereotype is. According to Stangor (2009) a large percentage of them agree that stereotypes are the characteristics that social groups, or individuals within those groups, are perceived as having, particularly those that set groups apart from one another; in other words, they are the characteristics that come to mind when we think of the groups in question. These groups can be whole nations or just groups of a few people. It is also important to highlight that the problem with stereotypes is that they are “negative, inaccurate and unfair” (Stangor, 2009, p. 2). The notion that stereotypes are only negative, however, is not believed by all researchers. For example, Schneider, McFarlane and others do not agree completely with the notion that stereotypes are only negative, with McFarlane highlighting their usefulness in foreign environments, claiming that although stereotypes are not completely precise, they serve a purpose in navigating our social encounters within intricate and diverse environments encompassing languages, locations, races, and individuals. While they are not entirely precise, stereotypes are not entirely wrong either. Even the slight accuracy found in some stereotypes serves as a reminder for us to approach others with caution and consider how we perceive and interact with them (2014). To further oppose Stangor, Schneider does not think of inaccuracy as a defining feature of stereotypes. Regarding the issue of accuracy there exists a “kernel of truth hypothesis” that claims stereotypes are based on some empirical reality, although the features that are present are exaggerated (Schneider, 2004, p. 17). Stangor (2009) also believes this theory to have some merit. Schneider’s definition of a stereotype is of “a quality perceived to be associated with particular groups or categories of people.” (2004, p. 24).

Stereotypes also need to be differentiated from prejudice. Schneider's definition is as follows: "Prejudice can be defined as the set of affective reactions we have toward people as a function of their category memberships" (2004, p. 27). It is clearly visible that prejudice is related to stereotypes. One dominant feature of prejudice is that it is strongly infused with feelings. Some stereotypes are potentially hurtful; on the other hand, others are neutral in their nature even though they are not applicable to every member of a larger group. Not all Americans can possibly be unhealthy and not every Brit prefers tea over other beverages. Stangor is in agreement with this statement, claiming that "No matter how accurate our belief is, it does not describe every member of the group—therefore, basing judgments of individuals on category level knowledge is just plain wrong." (2009, p. 27).

1.1 CONTENTS OF STEREOTYPES

According to Schneider the three main ways we categorize people are by race/ethnicity, age and gender. He believes that not because they are important in themselves but rather because they are given, often readily identifiable attributes which make it easier to categorise other people. They are categories that have at least a small genetic component. They are culturally noticeable. They are not optional cognitive categories meaning that we will not forget the race, gender, or age of someone we spoke to easily even though we do not remember anything else about them. And lastly it is easily determined by one's senses if a person is a member in one of these categories (2004, p. 437). Additional contents of stereotypes include the socioeconomic status of a person. Poor people may form negative stereotypes of the wealthy based on envy but some individuals may also idealize the wealthy based on their tenacity and they may act as role-models. A person's physique also changes our view of them; we tend to think differently of people who are physically fit as opposed to those who are skinny or overweight. Their accent and region of birth, what a person wears and the amount of body-modifications such as tattoos or piercings also has an effect on people's perception of others. The more of these body-modifications a person has, the bigger the chance that he will be perceived negatively by more conservative groups of people. Their occupation and hobbies might also determine what we think of them. A fire-fighter may be rightly perceived as being brave and a teacher may be perceived as knowledgeable, a model builder may be thought of as patient.

1.2 FORMATION OF STEREOTYPES

Stereotypes are the results of generalization. We form them through our own experience with various groups and they are a part of our culture. They can be passed on to us by our parents, school and religious organizations. One comes into contact with them through media. After long enough exposure to these sources containing stereotypes, one may internalize them (Schneider, 2004). Schneider states that “We have two large and somewhat diffuse categories of explanations for why we develop certain stereotypes. As products of our cultures or subcultures, or as products of our own experiences, corrupt or pure. Fortunately, these explanations are not mutually exclusive.” (2004, p.322). Most significant stereotypes (those that influence us in a major way) have come to be as a mix of experience and our culture influencing us in such a way that it is sometimes impossible to say if a certain stereotype is more our own or rather a product of culture. (Schneider, 2004). What makes stereotypes that arise from experience inaccurate is that we have preconceived expectations about how a certain future experience will play out. (Schneider, 2004). If one has a strong feeling about people of colour one may not see the good in them simply because he chooses not to. Any black person may seem like a mean person to a racist and any black person may be mean since he is not treated with respect by a racist, thus strengthening the racists preconceived notions and bias about how people of colour act. This shows that stereotypes can be born out of intergroup hostility.

It would seem that the larger the number of people holding a certain stereotype, the greater the possibility that this stereotype is anchored in the culture these people come from; conversely, the smaller the number, the less plausible it is that a particular stereotype is a product of culture. It could also be argued that the more people believe in a stereotype, the more likely it is for a given stereotype to be at least partially true. According to Schneider, it is important to note that even if a large number of individuals from a given culture hold a certain stereotype, it does not have to mean that they learned that stereotype as a cultural lesson. There are in fact three possibilities:

The first one is that the stereotype is true, and these people's opinions are grounded in reality. Schneider (2004, p. 323) believes that “The reason people have a consensual stereotype that men are stronger than women is that men are, in fact, stronger on average. In this analysis, culture is merely a reflection of many pooled individual experiences and is not a causal player.” The second is that people are led by culture to pursue given roles

which encourage certain behaviour. Perceptions lead people to believe that women are "naturally" more nurturing because they are given nurturing roles while men are given roles that require a more agentic approach (Schneider, 2004). And the third possibility is that:

people have common mode of processing information that give rise to consensual stereotypes. The illusory-correlation approach suggests that small or distinctive groups will be seen as having more of distinctive (often negative) behaviours than larger groups. If most members of majority groups see minority group members performing a range of behaviours, according to this model they may all see the minority group as performing too many negative behaviours, simply because of a common bias in the encoding and recall of information. (Schneider, 2004, p. 323)

As mentioned earlier, the formation of stereotypical images can be influenced by media. Propaganda in particular played a significant role in shaping the perception that a significant portion of Europe held, which was that Britain could not be trusted. The study of the development of the stereotype of English perfidy allows for a deeper understanding of the formation of stereotypes.

1.2.1 PERFIDIOUS ALBION

Perfidious Albion is a translation of the French expression *la perfide Albion*. The phrase is used when referring to alleged English treachery in international affairs. According to Knowles (2005), the first usage of the term can be attributed to Ximenes, but Schmidt (1953) disagrees claiming it was originally used by Otto de Sancto Blasio in the 13th century. However, it is important to note that there is no evidence to suggest that the general public recognized or acknowledged this perception of perfidy. The original notion of perfidious Albion is quite ancient and was used mainly by English rivals such as France; however, the stereotype became prevalent, and the public gained awareness of it after the Seven Years War thanks to Frederick II of Prussia. Frederick did not agree with the peace negotiations, and he never forgave the English; as a result, he launched political propaganda in which he warned the future generations that the English abandon their allies the moment they do not have a use for them. In 1788 Thomas Paine further cemented these ideas which later skyrocketed after the French Revolution broke out. This is the first

example in which the hatred and harmful stereotypes of another nation were methodically spread by a government. It is also notable that France during the Revolution likened itself to Rome and Britain was likened to Carthage with its Punic perfidy. Such formation of negative perceptions is, however, only natural among rivals and cuts both ways, as is evidenced in Admiral Nelson's letters where he writes "You may safely rely that I never trust a Frenchman... I hate the French most damnably" (Paxman, 2000, p.37). By the first decade of the 19th century, the idea of English perfidy had expanded to Italy, Denmark, and the USA. Even Thomas Jefferson conveyed his lack of faith in the English reliability in the same spirit as the French propaganda. By 1840 the stereotype was widespread in Germany with Heine, Treitschke and Bismarck believing it to be common knowledge with no ties to its French origin (1953). In the Great War, the English were in contact with the continent to an unprecedented extent and subsequently acquired a loathing for many Europeans, but their insularity was a problem for which they had to pay (Orwell, 1982).

Due to their isolation during the interwar period, the English were seen as cold and aloof. Because they were seen as moralising and self-righteous but also interested in their well-being, they were considered hypocritical. Their tendency to conceal their intentions until forced to reveal them led to their being considered devious and treacherous. France, their recent ally, and Germans who resented their selfishness in international relations, held this view of the English; furthermore, their failure to fulfil the responsibilities they preached to the League of Nations added to this perception (Mandler, 2006). Čapek(1924). also noted this insularity, claiming that the English brought England with them, creating islands of Englishness wherever they went since they were unable to adapt themselves among other nations, further claiming that the English are capable of great comradeship that however does not extend to foreigners. He added that the English practice of not intervening in people's private matters contributed to their psychological insularity. The issue is that foreigners interpret this insularity in English international politics as pride, mistrust, and selfish secrecy. After all British politics, rather than upholding international moral law, honour British moral law which may differ from the continental one. During World War II the Nazis successfully used the idea of perfidious Albion in their own propaganda claiming that England would fight to the last Frenchman (Schmidt, 1953). This history of perfidious Albion provides a good insight into how stereotypes may be formed and how much power they have when they are reaffirmed repeatedly. It also serves as a reminder that the English are not always perceived positively. Britain's significant contributions during World War II and its involvement in establishing NATO and the

United Nations helped to diminish the negative perception of "perfidious Albion." Additionally, UNESCO, with its primary objective of fostering better understanding between nations and its projects that viewed national difference more as a source of strength and diversity and less conflict and competition, played a role in this positive shift (Mandler, 2006).

1.3 WHY DO PEOPLE FORM STEREOTYPES?

According to Schneider there are two main functions of stereotypes. Cognitive functions and affective functions. These will be examined in more detail below.

1.3.1 COGNITIVE FUNCTIONS

Since stereotypes are a form of generalization, they help us to simplify our social world. They are also important to productive thought. The average person does not have enough time to form a well thought out idea about every individual or every group that they meet and so generalizations greatly reduce the time and cognitive strain needed to cope in certain situations. When an average person meets an English person, it is much easier to have a conversation with them if they have a preconceived notion about who they are dealing with. These generalizations may not always work for the best. As a result of the stereotypes, they hold a foreigner may act extra polite to an English person just to learn that he is speaking to someone rather rude. According to Hirschfeld (2001) stereotypes can enrich our mental lives. Schneider states that "By being able to place a person in a particular group, we can draw on a rich mix of theoretical and empirically based knowledge about his behaviour and why he does the things he does." (2004, p. 364) We categorize people into groups not because we need to simplify complex stimuli into manageable sizes, but rather so that we can use our knowledge of how we differ from them to decide which differences to be concerned about (Schneider, 2004).

1.3.2 AFFECTIVE FUNCTIONS

Schneider (2004) claims:

Stereotypes encompass beliefs about the behaviour of others that can affect us, and in that sense, they facilitate prejudices. But just as clearly, people who are

prejudiced develop supporting stereotypes. This means, that stereotypes and prejudice play off one another in supportive ways. (p. 365)

According to Schneider (2004) stereotype formation is deeply connected to the survival of our ancestors. This is due to the fact that tribes of the past were often hostile to each other because of their ingrained desire for their bloodline to survive and insufficient sources of nourishment for everyone. This led to the formation of negative emotions towards external groups and the feeling of superiority of their own ingroup. One thing on which stereotype formation depends is goal compatibility between groups. If the goals of two groups are similar and their power and status are comparable, they see each other as allies and develop positive stereotypes about each other. On the other hand, if their goals are incompatible, or if one of them is more powerful, or if they exhibit both of these attributes, they quickly develop negative stereotypes about each other. This can be illustrated by the historical relationship between the British and the French, who were at war for an extended period of time and as a result did not think highly of each other. Similar rivalry can be seen between minor groups in a population in which members of one group develop certain stereotypes about other groups depending on the group's public image, what they wear, what music they listen to, how they act in certain situations. These intergroups stereotypes are developed according to most distinct members of a certain group. According to Schneider, many theorists believe that when a person is threatened, they are more likely to ascribe stereotypes and apply their prejudices. In reality they are projecting their shortcomings on other people as a way to deal with the anxiety that arises from those shortcomings.

2 BRITISH OR ENGLISH A DISTINCTION

Before starting to write about English stereotypes, it is necessary to distinguish between British and English since these terms although related are not the same but are nevertheless often used interchangeably. This distinction is salient because the thesis is intended to feature stereotypical images of English people. The distinction is quite complex, one of the reasons being that the English themselves often use 'England' when it would be appropriate to use the word 'Britain' and vice versa. According to Langlands (2004) one explanation for this "confusion" is that Britain's three main political institutions - the crown, parliament, and unwritten constitution - are distinctly English in nature. Another point is that the British parliament established by the Acts of Union between England and Scotland in 1707 "was in effect an enlarged English parliament to which the Scots sent forty-five MPs and sixteen elected peers" (Levack, 1987, as cited in Langlands, 2004). Langlands clearly claims that English institutions and governmental practices served as a foundation for much of the early eighteenth-century British state (2004). In this interpretation, the English custom of using the incorrect term and generally of the fluid relationship in which the English approach Britishness and Englishness would have its roots in history and in the fact that the centre of ideological, political and economic authority of Britain is located in London. On the other hand, the historian Sir Roy Strong (cited in Kumar, 2003) claims the opposite and believes that there do not exist many institutions that are obviously English. The parliament, the monarchy, the law courts, the civil service, the armed forces, and the broadcasting system are all institutions he does not consider English. Sir Roy Strong maintains the opinion that "The unthinking, unconsciously arrogant English habit of saying 'England' when they mean 'Britain' actually hides from them the fact that there are very few institutions which are clearly English as opposed to British" (cited in Kumar, 2003, p. 256). To summarize, in Sir Roy Strong's view, the habit of substituting British for English is a result of ignorance and lack of understanding of the Political structures of the English. The situation, however, seems to be changing now.

In the not-too-distant past the word "England" was used to refer to a plethora of concepts, including England, Wales, Great Britain, the United Kingdom, and the British Empire. but now England is only acceptable as a geographic area with the Scots wanting to implement Britain to be used instead of England as the superordinate term. The reason for this shift could be the setting up of a Scottish Parliament and Welsh and Northern Irish

Assemblies. When combined, these devolutionary measures seem to indicate that the UK is moving away from being "One nation representing different kinds of people" as the Royal Commission on the Constitution put it in 1973 and toward becoming a union of nations, each with its own identity and institutions. This delegation of power towards the smaller nations gives them a tool with which they can become more self-reliant (Bogdanor, 1999). Kumar (2003) argues these acts are also threatening the unity and integrity of the United Kingdom but when one understands how many nations helped with the shaping of Great Britain it becomes clear why many people object to the term England as an all-encompassing expression. British culture is not homogenous but rather defined by diversity and difference. After all the United Kingdom of Great Britain and Northern Ireland is an alliance between relatively autonomous nations (Higgins et al., 2010).

One problem with calling the islands Britain is that according to Rose (1982) the majority of people do not identify as British and do not use the term in relation to their personal, social, or cultural lives. The majority identify primarily according to their nationality and being British is not as important to them (as cited in Kumar, 2003). The expressions Britain and British are used however for reasons of political and social unity of the United Kingdom making Britain a purely political construct made up of various nations each with its own unique culture (Kumar, 2003). Langlands (2004) argues the distinction between Englishness and Britishness is less clear-cut than that between Britishness and Scottishness or Welshness, as the Scots and Welsh have stronger separate national identities compared to the English. Storey (2010) does not support the notion that the majority of people do not identify as British; nevertheless, he believes there is a decline in the number of people who feel being British is an important part of their identity, claiming that:

In the new global economy, Britain has moved from the centre to the periphery.

British identity has even become less important to the British population itself, with only about 50 per cent regarding it as an important part of their identity.

Devolution, globalisation, new forms of cultural diversity resulting from recent patterns of immigration, the end of empire, closer integration with mainland

Europe: all of these factors draw attention to complexity and change as key factors in understanding contemporary Britishness. (p. 23)

As is apparent from the text so far, the English identify with two national identities, namely English and British. The Welsh, the Scottish and the people in Northern Ireland also identify as British to a certain degree. But what exactly are national identities and how did they develop? Storey (2010) claims they are a complicated blend of rituals, symbols, and stories. Some rituals include Changing the Guard or Trooping the Colour; some typical symbols might be the Union Jack or fish and chips. The stiff upper lip in times of danger or doing the decent thing are some of the stories. Both the British and the English national identities developed as responses to different issues. Colley (1992) claims that the British national identity emerged as a result of a contrast between Britain and its neighbours and above all the war with France which united the British nations against a common enemy or, as Colley (1992) writes:

It was an invention forged above all by war. Time and time again, war with France brought Britons, whether they hailed from Wales or Scotland or England, into a confrontation with an obviously hostile Other and encouraged them to define themselves collectively against it. (p. 5)

In contrast, Colley (1992) argues that the English national identity did not emerge from opposition but rather inclusion and expansion of the empire. The English were the primary architects of Great Britain and the British Empire and had long drawn their identity from their participation in them, they were proud to have built an empire, and they identified with the great task of advancing civilization as the builders of Great Britain. As Kumar (2003) claims:

The English were not exclusively in charge of Britain and the British Empire – far from it – but they had been the principal creators of those entities and had for long derived their sense of themselves from their part in them. (p. 239)

With the empire gone and Britain and France no longer being enemies both identities had to be altered to fit the present age.

3 STEREOTYPES OF ENGLISH PEOPLE

As with every other group large or small the English also have certain stereotypes enforced on them and “as western peoples go, the English are very highly differentiated” (Orwell, 1982, p. 36), leading to many generalizations. Some of these may be true, others less so, although it needs to be repeated that no single stereotype can be regarded as true on an individual level. Some of them are rather negative, others positive (Schneider, 2004). Some are new, while others are quite old or even outdated. As Jeremy Paxman puts it: “The England that the rest of the world knows is the England of the British Empire” (2000, p. 264).

To give an overview of what many consider to be typically English, there follows a list of some widely held stereotypes. The English have a distinctive sense of humour (riddled with irony, sarcasm sometimes expressed in the form of banter), they are fond of tea, They love the royal family. Another characteristic is their enjoyment of talking about the weather or their subpar cuisine comprising of beans on toast, black pudding, an assortment of meat pies, sausages, legumes or the famous fish and chips dish. The English are thought to have bad teeth, they are believed to be very class-conscious, and sexually repressed (Kate Fox, 2009). In the next section of the thesis politeness, stiff upper lip and fair play will be discussed. This is due to the fact that these are some of the most marked attributes of the English character.

3.1 POLITENESS

Politeness is one of those traits that is very closely intertwined with Englishness (Mills, 2017). It is mentioned in many books concerning Englishness ranging from Orwell who claims, “The gentleness of the English civilization is perhaps its most marked characteristic” (1982, p. 41) to contemporary authors like Jeremy Paxman or Kate Fox. But what exactly is “politeness” how did it develop and how does it stand in the present society?

3.1.1 THE RISE OF POLITENESS

Sara Mills claims politeness can be described as a collection of tools available to individuals for communication and can be modified during interactions. Politeness can be viewed as a set of established patterns that are not entirely rigid in their interpretation but still possess a certain level of customary understanding. Mills claims it is important to evaluate politeness depending on the social context in which it is used; for example the

English norms for politeness are different from, say, German norms and what is viewed as polite can change depending on the situation and participants in a single culture as well (2017). This dependence on context is to a certain extent connected to the fact that similar to many things in England, politeness is also very class bound.

The beginnings of English politeness can be traced to the 18th century with the upper classes refining their manners to distinguish themselves from the lower classes and showing their superiority in this way. Since the working class did not have enough time or even desire to compete with the upper classes they were not capable to reach such sophistication. By being polite people were actually showing everyone that they come from a prestigious background (Langford, 1989, as cited in Mills, 2017). In the 17th and 18th century, the culture of dignity replaced the culture of honour so prevalent in the Middle Ages. In those times the upper classes had many manuals at their disposal that set norms on how one should act. Some of the rules that could be found in those are as follows: “Consider the sensibilities of others; don’t act like a peasant; distance yourself from your animal nature”. The contents of these manuals further prove that the nature of politeness is class-bound (Pinker, 2011, as cited in Mills, 2017)

3.1.2 CONTEMPORARY POLITENESS

Even today English politeness is widely discussed. It is, for example, mentioned in the very first chapter as the primary characteristic in Paxman (2000, p. 1) ‘with the claim that “Once upon a time the English knew what they were. There was such a ready list of adjectives to hand, they were polite, unexcitable, reserved...”’ This text also clearly shows Paxman regard politeness as a thing of the past or at least on the decline. A less pessimistic view (less pessimistic because politeness can be seen as a positive characteristic) is offered by Fox (2004) whose book is built around the concept of English politeness. She claims being polite is a big part of the rules the English adhere to in social interactions.

In a similar vein but with a different twist from Mills, Fox also proposes the divide of England in the form of the class system. She believes this divide led to the rise of politeness in the form of polite egalitarianism. Fox maintains that polite egalitarianism is not genuine but is a way to mitigate face-threatening acts and create the illusion of equality among the classes (2004). This would suggest a change from how politeness was viewed in the 18th century and how it is viewed now. While in the past it was a distinguisher of class in today’s society it may be used as a way to mask class differences.

One notable problem with so-called English politeness is that it is mostly to be seen among the upper and middle classes, not taking into consideration a significant portion of the population. To put this into perspective Agha (2007, cited in Mills, 2017) claims only 3% of the population of the United Kingdom speak received pronunciation, which means only a miniscule part of the population adheres to the established norms of politeness. This does not mean that the rest of the population is not polite, it only means that they may manifest politeness and see different behaviour as polite.

3.1.3 THE FALL OF POLITENESS

According to Mills (2017), it is common to find articles in newspapers like the Daily Mail or Daily Telegraph that discuss the perceived decline of politeness. These articles often associate politeness with the wealthy and portray impoliteness as a characteristic of the poor. This can contribute to harmful stereotypes about people's behaviour. This decline may be perceived as a result of the working class getting more opportunities and in turn being more visible than before.

Apart from class, other factors that influence the perception of politeness are region, gender, age, and ethnicity (Mills, 2017). Maconie (2008, as cited in Mills, 2017) has a different view from Mills. In his perspective, region and class are synonymous to one another. He feels like the North represents the working class and the South the middle class. Perhaps similar to region, ethnicity also plays a role in politeness perception. With the influx of immigrants who the same as the northerners grew up in a different cultural setting, it is only natural that people will perceive manners to be on the decline. Cultural outsiders also often create enclosed societies where they uphold their traditions which do not adhere to the norms. Mills claims age is the utmost reason for politeness perception changes, with the old disapproving of the behaviour of the younger generations. Since behaviours are not static, the elder generations have a hard time keeping up with the change of manners and till their last days value what was imprinted into them at a young age resulting in outrage about the manners of the youths (2017)

Mills presents many individuals who are confident of the decline of politeness. Among them we see Lynne Truss, who believes “the era of the manners book has simply passed ... This is an age of lazy moral relativism combined with aggressive social insolence, in which many people have been trained to distrust and reject all categorical answers” (2005, cited in Mills, 2017, p.96). Lakoff suggests that the change in manners can be attributed to a shift in values. According to Lakoff (2005, cited in Mills, 2017), an

elite form of politeness has given way to a preference for a non-elite form of behaviour. Mills also gives the account of an American journalist Rhoda Koenig who was shocked at how rude the people of Britain had become in her 20-year absence in the United Kingdom (Mills, 2017).

From the above, it would seem that politeness norms in England are definitely changing but what is most apparent from Mills is that England is a multi-faceted nation that does not fit one definition of politeness with different demographics perceiving politeness in different light.

3.2 STIFF UPPER LIP

Apart from being polite, the English stereotype of having a stiff upper lip or self-discipline is also a prominent part of Englishness with Sara Mills understanding the stiff upper lip as a characterization of English politeness (2017). The Cambridge Dictionary claims that “Someone who has a stiff upper lip does not show their feelings when they are upset.” (Cambridge University Press, n.d.).

3.2.1 ORIGINS OF THE STIFF UPPER LIP

The stiff upper lipped Englishman was a result of the empire and its schooling system, with parents sending their children to boarding schools at a young age and of the Industrial Revolution (Mandler, 2006). Paxman (2000) supports this notion and claims the atmosphere of the 19th century English educational system, which was aimed at producing gentlemen also by means of beating and adhering to a very strict code of conduct, was one of the causes for emotional suppression among the young boys. It can be said that the foundation of the empire rested upon a demeanour devoid of emotion, characterized by a stiff upper lip and occasional courteous grins. Facing hardship with resilience and composure was ingrained in the national identity, as evident in countless anecdotes of the unflappable response of the British people to calamities. This unwavering refusal to dramatize and exaggerate their reactions became particularly prominent during moments of grave national adversity, such as the immense casualties suffered in the Great War and the widespread destruction caused by the Blitz (Debrett's, 2021).

3.2.2 EXAMPLES OF STIFF UPPER LIP

Orwell commented on the stiff upper lip, claiming that “In moments of supreme crisis the whole nation can suddenly draw together and act upon a species of instinct really a code of conduct which is understood by almost everyone” (1982, p. 39). Apart from real life examples of the English discipline proven during both World Wars the stiff upper lip can be observed in writing. A prime illustration of the concept of having a stiff upper lip can be found in the character of Stevens, the fictional butler in Kazuo Ishiguro's novel, "Remains of the Day" (Ishiguro, 2010). Stevens epitomizes unwavering composure and a strong sense of duty as he navigates through life's challenges without displaying any emotions, always fulfilling his responsibilities even during moments of immense hardship and emotional turmoil. His unwavering commitment to upholding his own dignity is evident throughout the story. One notable instance is seen when he receives the news of his father's passing during a significant banquet. Instead of allowing himself to mourn the loss of a significant figure, Stevens continues to carry out his duties until his assistance is no longer required. Moving to poetry. Rudyard Kipling's poem “If” (found in *A choice of Kiplings*) *verse* from 1895 could be interpreted as describing what it means to have a stiff upper lip. In the poem he writes:

If you can keep your head when all about you
Are losing theirs and blaming it on you,
If you can trust yourself when all men doubt you,
But make allowance for their doubting too;
If you can wait and not be tired by waiting,
Or being lied about, don't deal in lies,
Or being hated, don't give way to hating,
And yet don't look too good, nor talk too wise: (p. 273)

3.2.3 THE PRESENT STATE OF THE STIFF UPPER LIP

The Empire has long since come to an end and, with its decline, the traditionally renowned "stiff upper lip" mentality appears to have diminished. Presently, it is widely believed it is psychologically beneficial to openly acknowledge vulnerability and freely express emotions, as opposed to suppressing them. "The sun has set on the era where the stiff upper lip stereotype held sway, giving way to a more accepting attitude towards emotional transparency" (Debrett's, 2021). In concord with Debrett's, Paxman (2000) believes the notion of the stiff upper lip has lost its relevance. He claims that nowadays, if one were to come across someone sporting a stiff upper lip, accompanied by sensible shoes and old-fashioned manners, the prevailing reaction would be one of amusement, adding that "no one has seen a stiff upper lip for years" (p.265). Paxman does, however, believe that this reservedness and unemotionality was the case for many people in the past. To contrast Paxman's view, Fox defends the stiff upper lip and maintains it is still topical, which she demonstrates on the example of Princess Diana's death which happened in 1997. Although the media saw the way people reacted to the catastrophe as very un-English, Fox can discern discipline in the form of queuing for example to buy and lay flowers and also to sign books of condolences. She also comments that if there were wails or other manifestations of emotion, they were deemed inappropriate by the participants (2009). Debrett's (2021) agrees with Fox and claims the stiff upper lip is deeply rooted in the British mentality. Mills concurs to the idea and claims that "even when the nation mourns, there are many people who argue against overplaying their sadness for the passing of a public figure. They believe that exaggerating these feelings devalues genuine grief" (2017).

Delving into the realm of statistics, a YouGov survey from 2012 conducted in the United Kingdom provided valuable information regarding the outlook on emotionality among the population. The survey, encompassing a sample size of 1726 British individuals, aimed to explore the prevailing perception regarding the renowned concept of the "stiff upper lip" within contemporary society. The results revealed an interesting array of opinions and feelings. Of the participants surveyed, 57% expressed their conviction that the British populace no longer adheres to the age-old practice of emotional restraint, whereas a mere 33% contended that such self-restraint remains an integral part of their national character. Perhaps even more intriguingly, a resounding 67% of those surveyed believed the British population as a whole had become increasingly inclined towards emotional expression. Nonetheless, amidst this apparent rise in emotional openness, a paradox emerged. Despite the prevailing belief in heightened emotional expression, a

substantial 57% of respondents maintained the perspective that the British populace remains comparatively less emotional than their counterparts hailing from other countries.

Overall, it can be argued that a modified form of the stiff upper lip mentality might still hold relevance within the contemporary populace. However, due to the widespread awareness surrounding mental health and the overall prosperity of present-day society, its manifestation has become less pronounced and less visibly apparent compared to periods of significant upheaval. Nevertheless, remnants of this mindset can still be observed here and there, such as in the delivery of English jokes, which often maintain a composure that does not readily reveal underlying emotions.

3.3 FAIR PLAY

Fair play is yet another characteristic of the English that similarly to the stiff upper lip and politeness stands as the foundation of the English character. It is safe to say that it stands in opposition to the aforementioned idea of perfidious Albion. The difference is that perfidy only carries a political connotation while the notion of fair play penetrates the whole English society from politics to sport to everyday life.

3.3.1 THE ADVENT AND HISTORY OF FAIR PLAY

Fair play as a concept came into prominence in the second half of the 19th century in the English public schools. In those times sport was mostly enjoyed by the middle and upper classes and there was a change of emphasis away from gambling and spectating towards teamwork, fair play and physical exertion. Sport as practised was rather crude and by today's standards very violent. Some headmasters were trying to ban or prohibit boys from playing sports altogether so that they would not injure themselves; others, however, including Charles Vaughan, came with the idea of codifying the rules so that the games would become less dangerous for the participants. H. E. L. Cotton believed that organized sports would keep pupils on the school-premises and not roaming around causing trouble. Some reformers such as Thomas Arnold saw the positives of sport in teaching discipline and morality to the boys. Some sports such as cricket were seen as teaching the values of team spirit and co-operation. This led to a big development regarding the view on sports and they became a very important part of the educational process. The codification of rules was also an issue on universities. Creating rules for popular games such as Football or Rugby was important since the students from different public schools each played certain games differently (Holt, 1993).

Sports popularity soon spread out further from the schools. The Victorians did not play the games to win, instead putting much greater emphasis on participation. For them sport symbolised the ethic of fair competition by which the empire prospered. This view led to the rise of the gentleman amateur. To be an amateur meant to be a gentleman either from middle or upper classes who enjoyed the same sports the common folk often did, but he played them in a peculiar manner. He valued fair play which meant not just rule abiding but respect to the spirit of the game. An amateur would not seek advantage over an opponent even going as far as not to train in between the matches as practising too often undercut natural grace and talent (Holt, 1993). In a similar fashion to politeness as prior described by Mills (2017), the concept of fair play was also a virtue by which the upper classes tried to distinguish themselves from the common people, and as a result the working-class players were often not able to compete in high level competition simply because they could not afford it (Holt, 1993). The principles of sportsmanship, deeply rooted in Victorian amateurism, became a fundamental aspect of English sporting culture, leaving a lasting impression on the middle class, even after the World War. A German visitor in 1920 expressed that the English play spirit, which had bestowed upon the English character its most captivating qualities, also held significant political, cultural, and human significance. Sport played a key role in nurturing the distinctive, cheerful, and somewhat naïve philosophy that often eluded understanding by foreign nations (Holt, 1993). Quite some time after the Victorian era in 1947, Vita Sackville West commented on the English character and in turn portrayed the values of an amateur as follows:

The English man is seen at his best the moment that another man starts throwing ball at him. He is then seen to be neither spiteful, nor vindictive, nor querulous, nor desirous of taking an unfair advantage; he is seen to be law-abiding, and to respect the regulations which he himself generally has made; he takes it for granted that his adversary will respect them likewise he would be profoundly shocked by any attempt to cheat. (Paxman, p. 196-197)

The 1960s witnessed the greatest shift away from the era of amateurism as the popularity of competitive sports surged. By the close of the twentieth century, the term "amateur" had lost its former significance, merely indicating participation without professional status (Holt & Mason, 2000). However, shifts from amateurism had occurred quite some time before 1960s, one example being Douglas Jardine, the captain of the England cricket team

on the Ashes tour to Australia tour in 1932-1933, who, in a manner considered against the spirit of the game, ordered his fast bowlers to aim directly at the body of the opposing team's batsmen, which resulted being repeatedly hit by the ball and suffering physical injury. This shows the change in the definition of fair play from the turn of the 19th century with Charles Burgess Fry claiming that if both teams agree to cheat, then it is fair (Holt, 1993). With the conclusion of the lengthy amateur era, the moral values traditionally tied to sports, including fair play, mutual respect, and enjoyment, underwent a decline in emphasis. Sporting associations such as the Football Association set up in 1863 and the Rugby Football Union set up in 1871 both thought of sport through the perspective of an amateur and so they were not at all ready for the problems coming with professionalism. They did not foresee their games would ever be played for financial gain. This brought many moral issues since it put a greater emphasis on winning making the games much more serious and competitive, but it also permitted working class members to compete if they were skilled enough. In turn Success was put above fair play and sportsmanship (Holt & Mason, 2000).

3.3.2 HOOLIGANISM AS AN ANTITHESIS TO FAIR PLAY

The term "hooligan" was first used in the last decade of the 19th century as a synonym for expressions such as "street arab" or "ruffian". It later started to be used as a term for disorderly football fans (Carnibella *et al.*, 1996). Hooliganism, also dubbed "the English disease" stands in stark contrast to the age-old values of fair play. But what caused such a change in morals in English sport and where did hooliganism come from?

According to many sociologists, television and the commercialization of sport were a very prominent culprit of the rise of hooliganism. Starting from the 1950s television played a significant role not only in enabling fans to watch games from the comfort of their homes making the older men and women not attend matches but also in vividly broadcasting incidents of fan violence. A notable example of this occurred during a Sunderland versus Tottenham match in 1961 when a major riot broke out after an equalizing goal. The presence of hooligan behaviour on television, as later acknowledged by The Guardian, "served as encouragement for others" (Carnibella *et al.*, 1996). As the 1950s progressed, the sense of solidarity within working-class culture started to diminish, leading to the gradual disappearance of many communities themselves. Consequently, young members of the working class have found it necessary to seek alternative identities as a form of compensation. As a result of the media coverage which encouraged the public to treat the

hooligans as criminals and called them names such as “savages” or “animals” many young working-class men found a kind of ready-made identity for themselves acting the way they were expected to act by the media. The older generations assumed their belonging to the working-class community as a given, without any pressure to strive for success or participate in a consumer-driven society where class distinctions were overshadowed by material possessions. The hooligans valued “hardness” because they believed it to be a traditional characteristic of working class. Attaining hardness was their goal and it was through their behaviour they tried to reach it. This behaviour was often symbolic and ritualized with chanting, threats and charges. The damages to others often came from the panic induced by this behaviour rather than from actual assault (Holt, 1993). Fox (2004) goes as far as to claim such behaviour is governed by a set of rules with fair play being one of the principles among them. Another factor in hooliganism was the change of the working-class economic situation for the better. With more money young men were able to support their teams even when they played in “enemy” territory (Holt, 1993). From the above it would seem that violence in sport was something new or something never seen before but that simply is not the case since violence was part of football from its infancy in the 13th century. English football was truly free of violence only in the interwar years and after the Second World War. Similar to the 13th century, the idea of territory and community was a driving cause for the unruly behaviour of the hooligans (Carnibella *et al.*, 1996).

So why did English sport become associated with hooliganism rather than the principles of fair play? One of the reasons is that the foreigners who came to England in the 19th century and the beginning of the 20th century were more likely to be wealthy and they mostly encountered the upper or middle classes who in those times truly valued fair play. Furthermore, “Anglo-Saxon sports were an integral part of the image that the British presented to the world and which outsiders came to associate with Britain.” (Kircher, 1928 as cited in Holt, 1993). With the commercialization of sport and the heightened reach of the media, television and the press tried to find sensations that would sell. In turn they gave coverage to hooliganism which slowly became associated with English football and English sport as a whole.

3.3.3 FAIR PLAY IN TODAY’S SOCIETY

Although the hooligans with their perceived lack of moral fibre are quite visible, they are a homogenous part of the population, most if not all of them are working-class men.

(Holt, 1993). The result of this is that they cannot give us an objective view of the whole population. Statistics can do a much better job at that. Featherstone (2009) cites a YouGov survey, asking Brits to describe Britain and what it is to be British and among the top four phrases were British people's sense of fairness and fair play. Aside from statistics, Fox (2004) discerns fair play in English respect for queueing in orderly fashion and adherence to traffic rules. Fox further claims there is still a broad perception of the English as being rather fair and honest in the way they conduct business, and compared to most other nations, there is less open acceptance of bribery, corruption, and cheating in England. She also claims all her foreign informants highlighted the English sense of fair play and respect for the law. In contrast to Fox's optimism, Simon Raven when asked by Paxman what being English meant, said he always hoped being English would among other characteristics include a lack of malice towards others, fair dealing with women, and fair dealing with enemies. Raven however does not believe this to be true 100% true anymore (2000, p. 17).

From the above survey and Fox's input, it would seem fair play is still one of the fundamental values English people hold. As was the case with the previous stereotypes, Paxman on the other hand is rather sceptical about the English and highlights his view that the English currently do not really know who they are.

4 THE ENGLISH NATIONAL IDENTITY

Throughout history, the English have been ascribed various characterizations depending on the political and social situation and the overall atmosphere of the age: in some periods they were described as perfidious; in others, chivalrous or polite but is there really such a thing as a definable English character? It is safe to say that people cannot construct a character of the likes of John Bull and believe that they have subsumed a whole nation under its persona. Even Orwell (1982) with his lists of characteristics best describing the English of his times questions whether there really is such a thing as an identifiable national character, or if the English are not just a mass of 46,000,000 distinct individuals? (1982, p. 36). Before Orwell wrote about the individuality of the people, Čapek, an outsider to the English way of life, (1924) noted that the impossibility of specifying a unified national character, going as far as to say that the difference between an average Englishman and a Macedonian shepherd is almost of the same extent as that of a member of the House of Lords and an inhabitant of the Isle of Dogs.

During and after World War II, the English were optimistic, and generally had a positive outlook on Britain's achievements which resulted in greater cohesion in the society. In those times most people agreed that "the Englishman was kind and gentle, tolerant of his own foibles, polite and decent, good-humoured, even happy-go-lucky." (Mandler, p. 200). After the Suez Crisis of 1956, society, finding it hard to blame itself, started blaming the elites and the government which resulted in a less positive opinion of Britain. Together with the West growing more individualist, this led to people not regarding themselves as members of a group to the same extent as previously. As a result, social scientists started to speak of national identity instead of national character and abandoned the basic personality of any culture. This shift from character to identity also left space for people to identify with things other than their nation, making it less constraining than national character. In the sixties came "Patterns of English Culture" a study of English personality types which found that there was no universal personality type among the English. This further cemented the idea of there being no such thing as a national character. After Thatcher came to power, she tried to boost national identity and for a short time she managed somewhat to restore it during the Falklands War when England had someone to unite against. Nevertheless, national identity took a big hit after the war because of Thatcher's politics. Just like Thatcher, her successor John Major, who tried to highlight the heritage image of Britain and the later New Labour government's

upbeat “modern” Britain failed in their efforts to provide people with some prefabricated sense of national identity. Devolution and immigration also played their role, since the English thought of themselves as closely intertwined with Britain and while the Scots were increasingly thinking of themselves as Scottish, the English were not capable of thinking of themselves as English leading to confusion (Mandler, 2006).

Presently, the question of national identity is a pressing one. We see it many times in Paxman (2000) with its recurring theme of English indecisiveness regarding what it really means to be English.

5 RESEARCH

The research for the needs of the thesis was done in the form of an online questionnaire consisting of 12 questions. These questions were meant to showcase the opinions of English people. Special emphasis was put on the typical and modern English characteristics and their position in contemporary England. Another goal of the thesis was to learn how the English people identify in terms of nationality and if the participants themselves exhibit certain stereotypes. The ultimate objective was to examine and evaluate certain stereotypes associated with the English, aiming to either challenge or validate their accuracy. The questionnaire was distributed to the English mainly through authors acquaintances and also on pages like SurveySwap, Reddit or Facebook. In the time the questionnaire was online it managed to gather 32 participants which is less than was hoped for but still sufficient for the need of the thesis.

5.1 RESULTS

Out of all the respondents 46.9% were between the ages of 18 to 24, 12.6 were between the ages of 25 to 34, 21.9 were between the ages of 35 to 54 and 15.6% were 55 or older. This was to be expected since the internet is mostly saturated by younger people. The participation for both genders was quite balanced with 53.1% of men, 43.8% of women and the rest chose not to state their gender. 40.6% of the respondents finished high school, 25% were undergraduate, 25% graduate, 6.4% had Phd. or higher and 3.1% stated College as their highest level of education. 25% of the participants were from the North of England while 31.3% from the Midlands and 43.8% hailed from the South. 75% of the participants were middle class while 25 were working class.

How would you describe yourself in terms of identity?

32 odpovědí

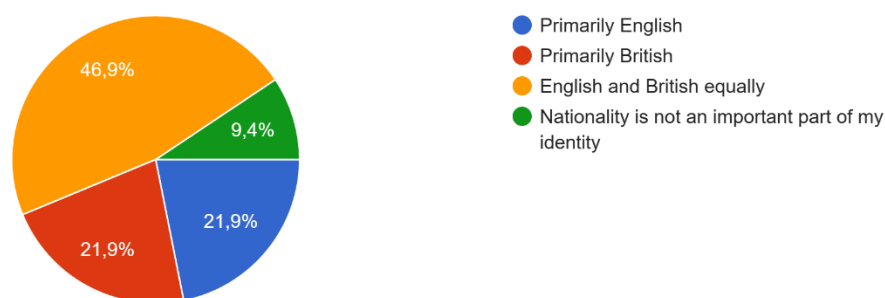


Figure 1- How would you describe yourself in terms of identity?

This question was included to give another perspective to the claims of Langlands, Rose and Storey. Although the surveys limited number of participants does not give decisive outcomes, the results contradict the claims of Rose who believes the majority of people do not identify as British (1982, as cited in Kumar, 2003). The graph clearly shows that 46.9% of people identify as much with Britishness as with Englishness and also that 21.9% of people feel primarily British. The results are in concord with the claims of Langlands who argues the distinction between Englishness and Britishness are not as clear cut (2004). An insignificant number of participants stated that nationality is not an important part of their identity contradicting Storey and his claims that only 50% regard nationality as an important part of their identity (2010). The results also show that the majority of the English are not capable of thinking of themselves as English confirming Mandler’s claims because he believes that in the world of devolution and other events this inability leads to confusion of identity (2006).

To what extent do you feel that class influences social interactions and opportunities in England?
32 odpovědí

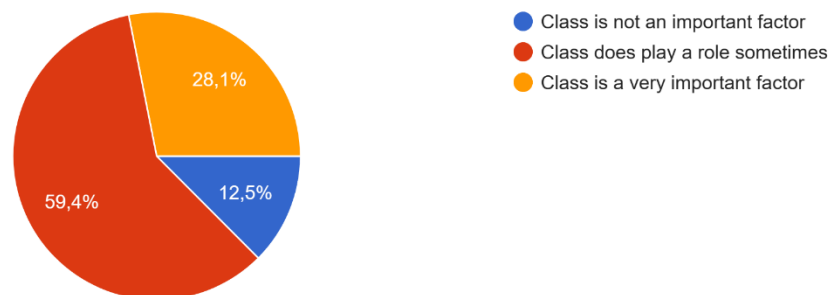


Figure 2- To what extent do you feel that class influences social interactions and opportunities in England?

These results are not surprising showing that England still maintains the class system which is an important factor in social interactions and opportunities although perhaps not as often or as much as in the past.

Traditionally three typical characteristics of the English are said to be a) politeness; b) fair play; c) stiff upper lip. Do you think these descriptions still apply today?

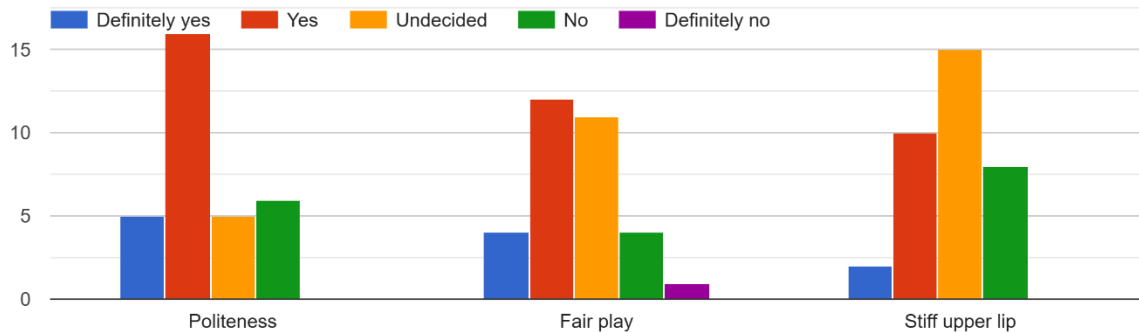


Figure 3- Traditionally three typical characteristics of the English are said to be a) politeness; b) fair play; c) stiff upper lip. Do you think these descriptions still apply today?

The goal of this question was to review the presence of the traditional characteristics of the English in the present society. The results were mostly positive in the case of politeness. Fair play also still seems to be valued among the English. Where there is some uncertainty is the stiff upper lip or the English self-discipline. This could be due to the fact that England is presently rather prosperous, and this aspect of the English character may not be as pronounced.

When asked: What other characteristics would you say are typical of English people today? The English contradicted each other heavily which was to be expected. Some of them ascribed the English positive characteristics such as being self-sufficient, supportive, or passionate humour also appeared often in the answers. Many characteristics which cannot be said to be either positive or negative also appeared such as being patriotic, queuing, reserved, apologising, posh or loud. What is shocking is the fact that the majority of the participants ascribed negative characteristic to the English among these characteristics one can spot words like ignorant or stupid, rude (especially the younger generations), xenophobic, uneducated, misguided, disruptive, lazy, entitled, unhinged or binge drinking. One participant wrote: “I would like to say we are honest, honourable and that we stand up for those disadvantaged, who need our support. I have, however been disillusioned by reactions to the refugee and asylum crises and fear my aspirations for a people we can all be proud of, is being challenged”, thus providing a powerful insight into their perspective on the English society. Another participant stated that: “Half of

them own a house, half of them hate Europe, half of them hate everyone and everything. The other half are the opposite. “Indicating the diversity of the population. After going over the answers to the questionnaire it is safe to say diversity truly is the most marked characteristic of the English.

When asked: How would you describe the English sense of humour? The answers mostly comprised of adjectives like dry, sarcastic, sold, self-deprecating, dark, full of banter, ironical, satiric, crude, cheesy, bad, superior to the German sense of humour or on the nose. One participant answered: “The English are said to have a dry sense of humour, but I can't say it's universal”, which probably describes the humour most accurately.

Is the Royal Family important to you, and do you follow the news surrounding it?
32 odpovědí

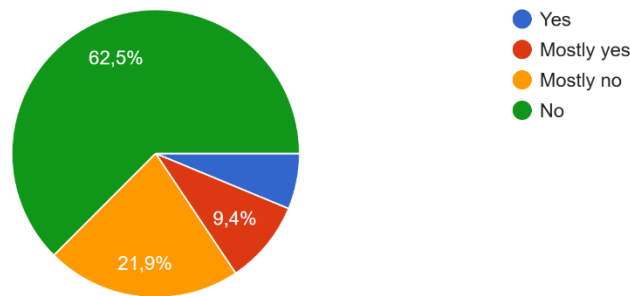


Figure 4- Is the Royal Family important to you, and do you follow the news surrounding it?

The goal of this particular question was to learn if there is some merit to the stereotype of the English obsession with the Royal Family. From the graph it is obvious that this stereotype is mostly inaccurate as 62.5% do not care about the Royal Family at all.

How many cups of tea do you generally drink in a day?
32 odpovědí

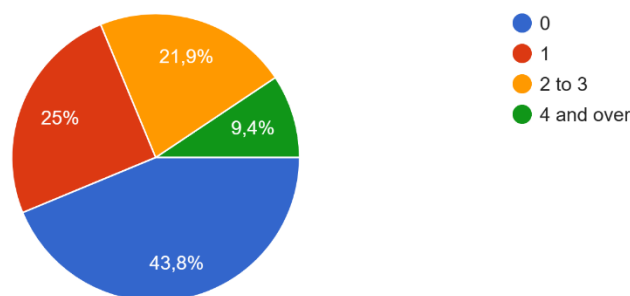


Figure 5- How many cups of tea do you generally drink in a day?

The goal was the same as before with a similar outcome. 43.8% of the English do not drink tea at all and another 25% only drink one cup of tea a day.

CONCLUSION

The aim of the thesis was to achieve a better understanding of stereotypical images commonly associated with English people. Through an exploration of the origins, traits, and historical context of the typical English character traits, as well as a critical examination of their accuracy, and how they stand in today's society. The thesis tried to define what it means to be English in contrast to Britishness.

The aim of the research was to contribute to a nuanced understanding of English identity. Moreover, the thesis encourages the critical analysis of preconceived notions and promoted a more discerning approach to the subject matter.

The outcome of the research is that, just like any other nation, the English cannot simply be subjected to any broad generalizations, each person being an individual with their own traits and characteristics, thus making any attempts at constructing a unified national character redundant.

CZECH SUMMARY

Bakalářská práce Stereotypní představy o Angličanech je rozdělena na 4 části a zabývá se právě stereotypy připisovanými Angličanům jako národu i jako jedincům.

V první části se čtenář obecně seznámí s tím, co je to stereotyp, jaký může mít obsah, také se dozví jak a proč se takový stereotyp formuje.

Část druhá obsahuje objasnění rozdílu mezi tím, když se řekne anglický a britský, což slouží k lepšímu pochopení zaměření práce a též umožňuje hlubší porozumění vnitřních vztahů v Británii.

Třetí část je pak zaměřena přímo na stereotypní představy o Angličanech, které tradičně tvoří anglický charakter. Tato část se zaměřuje především na „stiff upper lip“, zdvořilost a fair-play. V kapitole English national identity, která též souvisí se stereotypy je pak rozebrána anglická národní identita v průběhu let a její dnešní podoba.

Poslední část poté tvoří dotazník, rozšířený mezi Angličany za účelem zjištění jejich národního cítění, jejich pohledu na tradiční anglické charakteristiky v dnešní společnosti a také zda účastníci sami vykazují některé Angličanům připisované stereotypy. Cílem dotazníku bylo především ověření informací získaných v odborné literatuře a jiných zdrojích.

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