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## **DIPLOMA THESIS**

**Czech-Scottish Cultural Standards at Work Environment**

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**Declaration of authorship:**

I hereby declare that this thesis was written by myself and exclusively with the use of quoted literature and other academic sources.

Prague, 30 April 2016

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# Abstract

This diploma thesis is focused on Czech-Scottish cultural standards at work environment. The main aim is to define Scottish cultural standards at work environment from the Czech point of view and to compare them with the theory. The thesis begins with the definition of culture, cultural dimensions introduced by G. Hofstede, F. Trompenaars and E. T. Hall and cultural standards by A. Thomas. It continues to the description of Scotland with its geography, history, language, economic situation and various systems in the society, such as the legal system, educational system, health care system, a role of the family and religion. Further, Scottish national identity, key values and traditions are identified and there are added some information about work in Scotland. The thesis then leads us onwards to the determination of eight cultural standards at work environment and six cultural standards connected with the daily life in Scotland based on the qualitative research. The standards concerning work environment are further compared with the theory. At the end of the thesis, there are provided some recommendations for Czechs who are going to work with Scots.

Key words: culture, cultural dimensions, cultural standards, Geert Hofstede, Fons Trompenaars, Edward T. Hall, Alexander Thomas, Scotland, the Czech Republic, the Scots, the Czechs

# Abstrakt

Tato diplomová práce se zabývá tématem česko-skotských kulturních standardů v pracovním prostředí. Hlavním cílem je identifikovat skotské kulturní standardy v pracovním prostředí z pohledu Čechů a porovnat je s teoretickými východisky. Práce začíná vymezením kultury, kulturních dimenzí podle G. Hofstedeho, F. Trompenaarse a E. T. Halla a kulturních standardů podle A. Thomase. Dále pokračuje popisem Skotska s jeho geografíí, historií, jazykem, ekonomickou situací a systémy ve společnosti, jako na příklad právním systémem, vzdělávacím systémem, zdravotnickým systémem, úlohou rodiny a náboženstvím. Dále je popsána skotská národní identita, základní hodnoty a tradice a jsou zde také zmíněny informace týkající se práce ve Skotsku. Praktická část práce definuje na základě kvalitativního výzkumu osm kulturních standardů v pracovním prostředí a šest kulturních standardů týkajících se každodenního života ve Skotsku. Standardy spjaté s pracovním prostředím jsou poté porovnány s teorií. Na závěr práce jsou uvedena doporučení pro Čechy, kteří plánují pracovat se Skoty.

Klíčová slova: kultura, kulturní dimenze, kulturní standardy, Geert Hofstede, Fons Trompenaars, Edward T. Hall, Alexander Thomas, Skotsko, Česká republika, Skoti, Češi

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# Introduction

Since always I have been fascinated by travelling and getting to know different cultures. I have travelled to various destinations, such as Norway, Morocco or the United States. Whenever I travel, I take interest in what is different in the local people's behaviour, customs and attitudes in comparison with my culture. I am interested in sociology and psychology in connection with culture as well, therefore I have chosen the research of cultural standards as the topic of my diploma thesis.

In the year 2014 I had an opportunity to travel to Edinburgh in Scotland where I spent three months. I was working in a prestigious hotel and later in a company which lets out apartments. During that time, I had a chance to meet a lot of local people and I had experienced some cultural barriers to communication. For me the most difficult barrier was the language. From my point of view, it was a paradox, because the English language was my field of study of my bachelor's degree, thus I did not expect any problems. However, Scottish English differs markedly from the standard one, that I was shocked. I assume, when travelling to England, this problem seldom occurs. Language is not the only aspect in which Scotland varies from the rest of the United Kingdom. This is the reason, why I focused on this destination in my thesis.

The aim of this diploma thesis is to determine Scottish cultural standards at work environment from the Czech point of view. During my stay in Edinburgh, I met not only local people, but also a lot of Czechs living and working in Scotland for a long time. The aim of the thesis will be achieved by qualitative structured interviews with those people. The main criterion is the length of the stay over one year and work experience with Scots. In my thesis I stated three research questions:

- Do the Czechs perceive Scottish work environment as a different one from Czech work environment?
- Which aspects of work environment do the Czechs perceive as the most different?
- Do the determined Czech-Scottish cultural standards correspond with Scottish national identity and values?

This thesis is divided into five main chapters which are further divided into subchapters. The first chapter deals with culture as a theoretical background. At first, the term culture will be defined according to a number of experts. Further, models of culture will be presented, namely Edward T. Hall's Iceberg model and Geert Hofstede's and Fons Trompenaars's Onion diagram.

In the next subchapter, I will explain the way of observing the culture of different countries, the concept of cultural dimensions. I have chosen three authors, particularly Geert Hofstede, Fons Trompenaars and Edward T. Hall, each of whom distinguishes different cultural dimensions. The last part of the first chapter of this diploma thesis will concern a different point of view to cultural differences research, Alexander Thomas's concept of cultural standards. In the second chapter, Scotland will be described. I will focus on its history, geography, language, economic situation and various systems in the society, such as the legal system, educational system, health care system and a role of the family and religion. Thereafter, I will identify Scottish identity with its key values and traditions. At the end of the second chapter, I will introduce working conditions in Scotland. The third chapter is devoted to the particular research. At first, I will explain the methodology of the cultural standards research. In the next part, the respondents and the nature of the interviews will be characterized. Finally, the Czech-Scottish cultural standards will be determined on the basis of the researched data. In the fourth chapter, the research results will be compared with Scottish identity and values stated in the theoretical part of this thesis. In the last chapter I will provide some recommendations for Czechs who are going to work with Scots.

# 1 Culture

Culture is a very frequently used term, however it can be grasped from many different points of view. Many scientific disciplines analyse culture and furthermore, nowadays cultural theories insinuate into the economic conceptions as well. Culture should be taken into consideration for example during international business dealings, company management, conflict solving or various negotiations. In the current times of globalization, intercultural communication is not an exception and its every participant should be aware of cultural differences.

As it was mentioned above, the term culture can be heard in various connections, such as underground culture, youth culture, corporate culture, political culture or consumer culture. Nevertheless, what should we imagine under the word culture? In the next chapter there are introduced some definitions of culture with its characteristics.

## 1.1 Definition of culture and its characteristics

The etymologic origin of the word culture comes from the Latin word *colere*, which means “cultivate” or “grow”<sup>1</sup> and it was used for growing agricultural crops in ancient times. The Roman philosopher Marcus Tullius Cicero used at first the term *cultura animi* (in 45 BC), by which he meant “cultivation of the soul”, and therethrough he changed the perception of culture to a characteristic feature of human intelligence.<sup>2</sup> The Oxford dictionary currently characterizes culture as “the customs and beliefs, art, way of life and social organization of a particular country or group.”<sup>3</sup>

The term culture has many interpretations and the definitions vary according to individual authors. Yet, the opinions agree on the fact that basics of culture are constituted by certain values created in the course of time. Culture can be perceived as a reflection of the social environment in which people live. On the other hand, culture is not an inborn phenomenon, people learn, develop and adjust it in conform with various influences.

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<sup>1</sup> MAJSTRO. *Translation of colere* [online]. 2015 [cit. 2015-11-20]. Available from: <http://www.majstro.com/dictionaries/Latin-English/colere>

<sup>2</sup> SOUKUP, Václav. *Přehled antropologických teorií kultury*. Vyd. 1. Praha: Portál, 2000, 229 p. ISBN 80-7178-328-5. p. 13

<sup>3</sup> Culture. *Oxford dictionaries*. [online]. 2015 [cit. 2015-11-20]. Available from: <http://www.oxforddictionaries.com/definition/learner/culture>

In reference to the variations of definitions of culture, in this part of the thesis, here are introduced definitions of chosen scientists. Johann Gottfried Herder, who is regarded as a person who introduced the term culture in philosophy, defines culture as an “adaptation mechanism, which is created by a person himself as a means of adjustment and his own development on his way to humanity.”<sup>4</sup> Edward Burnett Taylor, an English anthropologist, created the first anthropological definition of culture as follows: “Culture or civilization [...] is the complex entity which involves cognition, faith, morality, art, law, customs and all other habits which are acquired by a man as a member of society.”<sup>5</sup> A very interesting definition was introduced by Professor Roger Keesing, an American linguist and anthropologist. He claims:

Culture, conceived as a system of competence shared in its broad design and deeper principles [...] is then not all of what an individual knows and thinks and feels about his (or her) world. It is his (or her) theory of what his (or her) fellows know, believe, and mean, his (or her) theory of the code being followed, the game being played, in the society into which he (or she) was born [...].<sup>6</sup>

The theoretical part of this diploma thesis focuses on cultural dimensions of G. Hofstede, F. Trompenaars, E. T. Hall and cultural standards of A. Thomas. Therefore, their definitions of culture follow. Geert Hofstede is a Dutch social psychologist and he defines culture as “the collective programming of the mind distinguishing the members of one group or category of people from others”<sup>7</sup> which is often used in management. According to Fons Trompenaars, a Dutch organizational theorist, management consultant and expert in the field of cross-cultural communication, culture is “the way in which a group of people solves problems and reconciles dilemmas.”<sup>8</sup> Edward T. Hall was an American anthropologist and a cross-cultural researcher. In his definition, he compares culture to a complex computer and characterizes any culture as “primarily a system for creating, sending, storing and processing information. Communication underlies everything.”<sup>9</sup> Alexander Thomas, a German professor emeritus and a researcher of intercultural psychology, holds the view that culture represents a traditional system of orientation of a certain group of people and it consists of specific symbols which influence how

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<sup>4</sup> LEHMANNOVÁ, Zuzana. *Kulturní dimenze mezinárodních vztahů*. Vyd. 1. Praha: Vysoká škola ekonomická, 1999, 137 p. Výzkumné studie. ISBN 80-7079-850-5. p. 12

<sup>5</sup> LEHMANOVÁ. *Kulturní dimenze*. p. 13-14

<sup>6</sup> KEESING, Roger. Theories of culture. *Annual Review of Anthropology*, 3. 1974. p.73-97 in: Gudykunst, William B., Kim, Young Yun. *Communicating with strangers*. Mc Graw-Hill, New York. 1992, p. 12

<sup>7</sup> HOFSTEDE, Geert. *Cultures and organizations: software of the mind: Intercultural Cooperation and Its Importance for Survival*. New York: McGraw-Hill, 2005. 434 p. ISBN 0-07-143959-5. p. 6

<sup>8</sup> TROMPENAARS, A., HAMPDEN-TURNER, Ch. *Riding the waves of culture: understanding cultural diversity in global business*. 2nd ed. New York: McGraw Hill, c1998, xi, 274 p. ISBN 0786311258. p. 6

<sup>9</sup> HALL, E. T., HALL, M. R. *Hidden differences: doing business with the Japanese*. 1st ed. in the U.S.A. New York: Anchor Books, 1990. ISBN 0385238843. p. 3

the individuals in the society perceive reality which reflects in their thinking, behaviour and values.<sup>10</sup>

There exist two main conceptions of culture, broad and narrow. In the broadest conception, culture is perceived as the entire outcomes of human activities. That means everything what is created by man, such as range of ideas, opinions and attitudes, material and immaterial products, art and utility things. To this conception of culture can be added also institutions, manners, reactions and feelings.<sup>11</sup> In this diploma thesis, culture is narrowed to common behaviour of particular nations. The national cultures are characterized by specific systems of shared values, symbols, social and language norms, ideas and common experience, traditions and habits, communication rituals, etc.<sup>12</sup> In the following chapter, there are introduced the two main models of culture, namely Iceberg model and Onion diagram.

## 1.2 Models of culture

There exist a number of models of culture depicting its levels or layers which help to understand culture more deeply. In this chapter, there are explained Hall's Iceberg model which states that there exist certain subconscious aspects of culture, and Hofstede's and Trompenaars's Onion diagram with four layers of culture (values, rituals, heroes and symbols).

### 1.2.1 Iceberg model

At first, the Iceberg model of culture is described which was introduced in the year 1976 by E. T. Hall. Hall perceived culture of a society as an iceberg where a small number of aspects is visible (above water), but the larger part of aspects is hidden (under water).<sup>13</sup> The visible part can be characterized as conscious, explicitly learned, easily changed and it is easy to research it. These aspects above water include behaviours and beliefs, such as language, art, eating habits or style of clothing. The part under water stands for the subconscious, implicitly learned and difficultly observed aspects of culture. It consists of unspoken rules and unconscious rules. These parts are worse visible in the society and more deeply connected to culture, therefore they are hidden under water in the model. To the unspoken rules belong for example the size of

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<sup>10</sup> THOMAS, Alexander, KINAST, Eva-Ulrike, SCHROLL-MACHL, Sylvia. *Handbook of intercultural communication and cooperation*. 2nd rev. ed. Göttingen: Vandenhoeck & Ruprecht, 2010, v. <1>. ISBN 97835254032731. p. 19-20

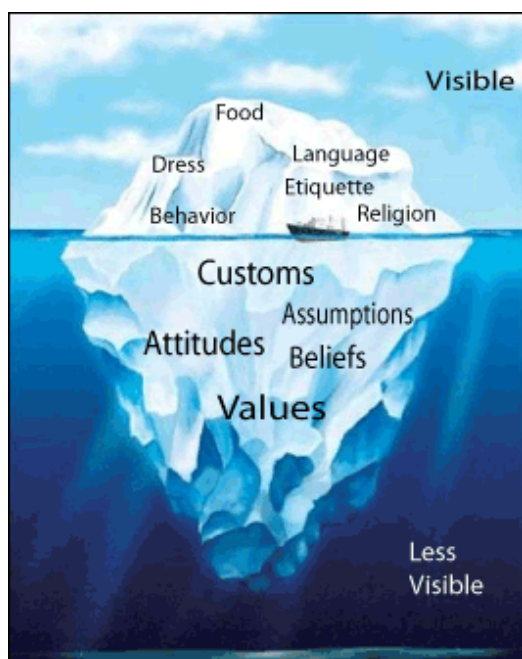
<sup>11</sup> HOFSTEDE, G., HOFSTEDE, G. J. *Kultury a organizace: software lidské mysli: spolupráce mezi kulturami a její důležitost pro přežití*. Praha: Linde, 2007, 335 p. ISBN 978-80-86131-70-2. p. 14

<sup>12</sup> PRŮCHA, Jan. *Interkulturní komunikace*. Vyd. 1. Praha: Grada, 2010, 199 p. Psyché (Grada). ISBN 978-80-247-3069-1. p. 31

<sup>13</sup> HALL, Edward T. *Beyond culture*. Anchor Books ed. New York: Anchor Books, 1989, 298 p. ISBN 0385124740. p. 44

individual space, the way of communication, expressing of emotions or politeness. Many members of the society do not realize the unconscious rules. These rules include the beauty concept, perception of one's self, friendship characteristics, attitude towards older people, preference of competition or cooperation or the way of making decisions and problem solving.<sup>14</sup> The graphical demonstration of the Iceberg model can be seen below in Figure 1.

*Figure 1: Iceberg model*



Source: SMITH, Jonathan. 5 Steps To Avoiding Culture Shock. *International TEFL Academy* [online]. Nicaragua, 2014, 2014-8-26. Available from: <http://nicaraguatefl.com/5-steps-to-avoiding-culture-shock/>

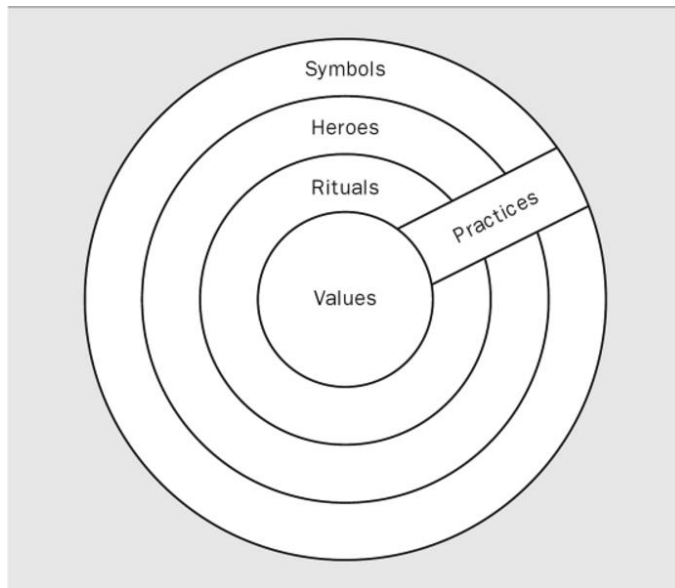
### 1.2.2 Onion diagram

Geert Hofstede and Fons Trompenaars divide different expressions of culture into four layers: symbols, heroes, rituals and values. These are depicted as separated layers of an onion from which the name of the Onion diagram stems.<sup>15</sup> The graphical demonstration of the Onion diagram can be seen below in Figure 2.

<sup>14</sup> NIELSEN, Jakob, M. DEL GALDO, Elisa. *International user interfaces*. New York: Wiley Computer Pub., c1996, x, 276 p. ISBN 0471149659. p. 45-46

<sup>15</sup> HOFSTEDE, G., HOFSTEDE, G. J. *Cultures and organizations: software of the mind*. Revised and expanded 2nd ed. New York: McGraw-Hill, 2005, xii, 434 p. ISBN 0-07-143959-5. p. 7

Figure 2: Onion diagram



Source: HOFSTEDE, G. HOFSTEDE, G. J. *Cultures and organizations: software of the mind*. Revised and expanded 2nd ed. New York: McGraw-Hill, 2005, xii, 434 p. ISBN 0-07-143959-5. p. 8

The outer layer, called *symbols*, consists of the elements of culture which are best visible for people standing outside of it, such as words, clothes, buildings, gestures, flags or status symbols. These elements can be recognized in the visible part of the Iceberg model, too. The second layer in the direction to the centre of the onion, called *heroes*, is represented by persons with characteristics that are perceived to be important and valued for the particular culture. These persons are either real, or even fictional and they serve as an example for other people. Hofstede provides the examples of American heroes, such as Barbie, Batman or Snoopy. As a French hero can be regarded Asterix.<sup>16</sup> For the Czech culture, such hero could be Svejsek or Cimrman (author's assumption). The third layer of the Onion diagram, called *rituals*, consists of such activities which are considered essential by the particular culture, for instance social and religious ceremonies, business or political meetings or ways of greeting and paying respect. To these activities belongs also the use of language.<sup>17</sup> The three mentioned layers (*symbols*, *heroes* and *rituals*) are perceived as practices visible to the observer. The observer knows what to imagine under these terms, but their cultural meaning is hidden and is founded on how they are understood and interpreted by the members of the particular society. The core of the Onion diagram is created by values which are tendencies and feelings that help an individual to differ

<sup>16</sup> HOFSTEDE. *Cultures and organizations*. 2005. p. 8

<sup>17</sup> HOFSTEDE. *Cultures and organizations*. 2005. p. 9

and choose between the opposites. They deal with differentiation between the following aspects:<sup>18</sup>

- evil vs. good,
- dirty vs. clean,
- dangerous vs. safe,
- forbidden vs. permitted,
- decent vs. indecent,
- moral vs. immoral,
- ugly vs. beautiful,
- unnatural vs. natural,
- abnormal vs. normal,
- paradoxical vs. logical,
- irrational vs. rational.

Various cultures prefer various values to the others, such as work, money, health, religion, social status, free time, family, etc. and that is above all what makes the cultures different. The following chapter is concerned with a way of observing cultural differences, the method of cultural dimensions.

### **1.3 Cultural dimensions**

As it was mentioned in the previous chapter, every culture is different. Many scientists have tried to find and quantify in which particular aspects national cultures vary the most. The most important differences are those which deal with intercultural communication and cooperation, since their quantification would help to make these situations easier and more effective. There are two main ways how to analyse the research of cultural differences, namely cultural dimensions and cultural standards. These two approaches principally differ in the level of concreteness in description of kinds of behaviour and thinking of particular cultures' representatives.<sup>19</sup> This chapter covers cultural dimensions defined by three various authors. There have been chosen G. Hofstede, F. Trompenaars and E. T. Hall whose theories are explained in the following subchapters.

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<sup>18</sup> HOFSTEDE. *Cultures and organizations*. 2005. p. 9

<sup>19</sup> NOVÝ, Ivan, SCHROLL-MACHL, Sylvia. *Interkulturní komunikace v řízení a podnikání: česko-německá*. Vyd. 1. Praha: Management Press, 2007, 161 p., [4] s. barev. obr. příl. ISBN 978-80-7261-158-4. p. 23



### 1.3.1 G. Hofstede

A Dutch psychologist Geert Hofstede carried out a research in the company IBM in the 60s and 70s of the 20<sup>th</sup> century. His aim was to find out different perception of values of the employees from different countries. He developed a questionnaire with 32 questions to interview 116,000 people from 72 countries. After processing the data, the results showed four main cultural dimensions: *power distance*, *individualism vs. collectivism*, *masculinity vs. femininity* and *uncertainty avoidance*. In the year 1991, Hofstede worked together with a Canadian psychologist Michael Harris Bond, who was engaged in a research at The Chinese University of Hong Kong. This cooperation eventuated in adding a fifth dimension called *long-term vs. short-term orientation*. In the year 2010, Hofstede published the third edition of his book *Cultures and Organizations: Software of the Mind*, in which he cooperated with a Bulgarian information specialist Michael Minkov. Based on Minkov's research of values in 93 countries, Hofstede added a sixth dimension called *indulgence vs. restraint*.<sup>20</sup> Hofstede defines a cultural dimension as an aspect of culture dealing with a particular problem which is measurable and comparable to other cultures.<sup>21</sup> Every dimension consists of a range of points from zero to one hundred, while the higher number of the index, the greater intensity of the particular value it means. The comparison of these points enables the creation of graphical diagrams comparing the dimensions in two countries.<sup>22</sup> The following part of this thesis contains the description of particular dimensions. For each dimension, there is mentioned the particular value of indexes for the Czech Republic and the United Kingdom. Unfortunately, the research was not conducted in Scotland separately, nonetheless, according to the author's assumption, the score for the UK and Scotland should be quite similar.

*Power distance index* (PDI) is defined as "the extent to which the less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally."<sup>23</sup> The PDI is connected with the kinds of answers which were acquired to the question, how the respondents can handle the fact that people are not equal.<sup>24</sup> This dimension shows the approach to hierarchy in the society and to superiors and subordinates. Countries with low power distance are generally less dependent. If a hierarchy exists there, it is solely for

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<sup>20</sup> National Culture. *The Hofstede Center* [online]. Arabiankatu 12 00560 Helsinki, Finland [cit. 2015-11-21]. Available from: <http://geert-hofstede.com/national-culture.html>

<sup>21</sup> HOFSTEDE. *Cultures and organizations*. 2005. p. 23

<sup>22</sup> HOFSTEDE, G., HOFSTEDE, G. J., MINKOV, M. *Cultures and organizations: software of the mind: intercultural cooperation and its importance for survival*. 3rd ed. New York: McGraw-Hill, c2010, xiv, 561 p. ISBN 0071664181. p. 32-33

<sup>23</sup> HOFSTEDE. *Cultures and organizations*. 2010. p. 61

<sup>24</sup> HOFSTEDE. *Cultures and organizations*. 2005. p. 41

the purpose of making the management easier, the superiors are easy to reach and there is a tendency towards decentralization.<sup>25</sup> The subordinates can freely communicate with the superiors and the wage bracket between them is relatively small. Power distance can be observed not only in the perspective of countries, but also from a narrower view, such as in a family, school or working environment. In countries with low PDI children are treated as equal to adults and they are led to be individual and independent as soon as possible. The same approach is applied at school, when teachers treat pupils as equal to themselves. This means that students often search information by themselves, they frequently ask and are active during the lesson.<sup>26</sup> In the countries with high PDI there exists a high level of dependence, inequality is perceived to be natural and desirable; the society is strongly hierarchical.<sup>27</sup> The subordinates do what their boss orders, their status is highly unequal and the income distribution is very uneven. In the family environment children are expected to listen to their parents and obey them unconditionally, older people are respected and considered as authorities by the younger ones. At school prevails the teacher-centred education, while the teacher is respected and students ask or speak only after they are asked to do so.<sup>28</sup> The PDI of the Czech Republic is 57, for the United Kingdom it is 35 (lower power distance).<sup>29</sup>

*Individualism vs. collectivism* (IDV) is characterized as “the degree to which people in a society are integrated into groups.”<sup>30</sup> Hofstede defines these two opposites as follows:

Individualism pertains to societies in which the ties between individuals are loose: everyone is expected to look after him- or herself and his or her immediate family. Collectivism as its opposite pertains to societies in which people from birth onward are integrated into strong, cohesive in-groups, which throughout people’s lifetime continue to protect them in exchange for unquestioning loyalty.<sup>31</sup>

For the collectivistic cultures, called “we”, the group cohesiveness is important and stress is put on belonging. The relationships are preferred over tasks and goals. The individual’s opinions are predetermined by opinions of the group. The group’s interest is crucial for which the individual expects certain protection in exchange for his/her loyalty. In families, it is not common to express individual opinions and the choice of a partner is very important in these

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<sup>25</sup> LEHMANOVÁ. *Kulturní dimenze*. p. 62

<sup>26</sup> HOFSTEDE, Geert. Dimensionalizing Cultures: The Hofstede Model in Context. *Online Readings in Psychology and Culture* [online]. 2011, 2015-9-6, 2(1): 26 [cit. 2015-11-21]. ISSN 2307-0919. Available from: <http://scholarworks.gvsu.edu/cgi/viewcontent.cgi?article=1014&context=orpc>. p. 9

<sup>27</sup> LEHMANOVÁ. *Kulturní dimenze*. p. 63

<sup>28</sup> HOFSTEDE. Dimensionalizing Cultures. p. 9

<sup>29</sup> HOFSTEDE. *Cultures and organizations*. 2010. p. 58-59

<sup>30</sup> HOFSTEDE. Dimensionalizing Cultures. p. 11

<sup>31</sup> HOFSTEDE. *Cultures and organizations*. 2010. p. 92

societies. At school, students do not usually speak up when the teacher puts a question to the class.<sup>32</sup> Individual cultures prefer their members to be independent, self-reliant and responsible. Every individual cares for his/her own interests and makes his/her own decisions. Tasks leading to self-realization are superior to relationships. Members of this kind of society use more often the word “I” and freedom is a key value for them.<sup>33</sup> There can be seen a negative correlation between PDI and IDV; countries with a high power distance index tend to be more collectivistic and countries with a low power distance index tend to be more individualistic.<sup>34</sup> IDV of the Czech Republic is 58, for the United Kingdom it is 89 (more individualistic culture).<sup>35</sup>

The dimension *masculinity vs. femininity* (MAS) is characterized separately for both counterpoles:

A society is called masculine when emotional gender roles are clearly distinct: men are supposed to be assertive, tough, and focused on material success, whereas women are supposed to be more modest, tender, and concerned with the quality of life. A society is called feminine when emotional gender roles overlap: both men and women are supposed to be modest, tender, and concerned with the quality of life.<sup>36</sup>

Hofstede claims that only a small part of gender differentiation is determined biologically; genders are determined mainly by socialization. Boys and girls learn what their place in the society is and when they learn it, most of them accept and appreciate it.<sup>37</sup> In masculine cultures, stress is put on results, work prevails over family and the key value is strength. The emotional and social role of the genders is significantly dissimilar, since “fathers deal with facts, mothers with feelings, [...] girls cry, boys don’t, [...] boys should fight back, girls shouldn’t, [...] fathers decide on family size [...].”<sup>38</sup> At work, women usually do not long for career. At school, students try to enforce their will, compete and win. Excellent performances are expected from them and failing at school is regarded as a debacle. On the other hand, in feminine cultures, the differentiation in emotional and social role between the genders is minimal. To illustrate, “both fathers and mothers deal with facts and feelings, both boys and girls may cry but neither should fight, mothers decide on number of children.”<sup>39</sup> A certain balance between the family and work exists. In feminine cultures employees are evaluated according to their needs, women can work

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<sup>32</sup> HOFSTEDE. *Cultures and organizations*. 2010. p. 117-118

<sup>33</sup> HOFSTEDE. *Dimensionalizing Cultures*. p. 11

<sup>34</sup> HOFSTEDE. *Cultures and organizations*. 2010. p. 102

<sup>35</sup> HOFSTEDE. *Cultures and organizations*. 2010. p. 95-96

<sup>36</sup> HOFSTEDE. *Cultures and organizations*. 2010. p. 140

<sup>37</sup> HOFSTEDE. *Cultures and organizations*. 2010. p. 151

<sup>38</sup> HOFSTEDE. *Dimensionalizing Cultures*. p. 12

<sup>39</sup> HOFSTEDE. *Dimensionalizing Cultures*. p. 12

in managerial positions and they are perceived to be as skilful as men. At school, students do not want to win recognition and a big effort to excel can become a subject of mockery. Failing at school is not a disaster and is considered as normal.<sup>40</sup> MAS of the Czech Republic is 57, for the United Kingdom it is 66 (more masculine culture).<sup>41</sup>

The fourth dimension called *uncertainty avoidance* (UAI) can be described as “the degree to which the members of a society feel uncomfortable with uncertainty and ambiguity.”<sup>42</sup> “This feeling is, among other manifestations, expressed through nervous stress and in a need for predictability: the need for written and unwritten rules.”<sup>43</sup> In cultures with high uncertainty avoidance there is the need for clarity and structure, everything new is refused and there is a sceptical attitude towards innovations. The prevailing opinion is: what is different is dangerous. Therefore strangers are often perceived as suspicious and dangerous. In such cultures people are more stressed, anxious and afraid of disappointment; they do not openly express their feelings. If they are asked questions regarding their health and well-being, the answers tend to be not very positive. People usually keep working in their jobs even though they are not satisfied there.<sup>44</sup> Cultures with low uncertainty avoidance take competition and conflict for granted and people are not afraid to express their own opinions. Uncertainty is a common part of life and rules and norms can be changed, if necessary. The prevailing opinion, unlike in the previous case, is: what is different is curious. These societies are tolerant towards foreign cultures, they are not much suspicious and prejudiced and are open to experiments. Jobs are changed with ease and such people feel subjectively happier than people from the country with high uncertainty avoidance.<sup>45</sup> The UAI of the Czech Republic is 74, for the United Kingdom it is 35 (lower uncertainty avoidance).<sup>46</sup>

*Long-term vs. short-term orientation* (LTO) is defined as follows:

Long-term orientation stands for the fostering of virtues oriented toward future rewards – in particular, perseverance and thrift. Its opposite pole, short-term orientation, stands for the fostering of virtues related to the past and present – in particular, respect for tradition, preservation of “face,” and fulfilling social obligations.<sup>47</sup>

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<sup>40</sup> HOFSTEDE. *Cultures and organizations*. 2010. p. 159-161

<sup>41</sup> HOFSTEDE. *Cultures and organizations*. 2010. p. 141-142

<sup>42</sup> National Culture. *The Hofstede Center*. [online]. [cit. 2015-11-21].

<sup>43</sup> HOFSTEDE. *Cultures and organizations*. 2010. p. 191

<sup>44</sup> HOFSTEDE. *Dimensionalizing Cultures*. p. 10

<sup>45</sup> HOFSTEDE. *Dimensionalizing Cultures*. p. 10

<sup>46</sup> HOFSTEDE. *Cultures and organizations*. 2010. p. 193-194

<sup>47</sup> HOFSTEDE. *Cultures and organizations*. 2010. p. 239

In short-term oriented societies stress is put on traditions. Results from all activities should come as soon as possible and their duration is short. Typical values are calmness and stability, greetings return, favour and gift-giving. In business relations prevail free time, freedom, rights and independent thinking. Money is spent shortly after its earning. Additionally, people are supposed to be proud of their country.<sup>48</sup> In long-term oriented cultures prevail activities which bring benefit for a long period of time, such as long-term investments. Typical qualities are perseverance, frugality and thrift. Work and family are usually separated. At work, main values contain education, honesty, adaptability and responsibility.<sup>49</sup> LTO of the Czech Republic is 70, for the United Kingdom it is 51 (rather short-term oriented culture).<sup>50</sup>

The sixth and last dimension is called *indulgence vs. restraint* (IRV). Indulgence stands for “a tendency to allow relatively free gratification of basic and natural human desires related to enjoying life and having fun.”<sup>51</sup> Its opposite pole, restraint, “reflects a conviction that such gratification needs to be curbed and regulated by strict social norms.”<sup>52</sup> People from culture oriented to indulgence declare themselves to be happier and optimistic about their future. Significant values are friendship, freedom of speech and leisure activities. These people more likely remember positive emotions, actively participate in sports and have more children.<sup>53</sup> The members of cultures characterized by restraint are more pessimistic and cynic, they subjectively feel less happy than in the previous case. Leisure is not very important, fewer people are involved in sports and the birth rates are quite low. These people are very thrifty and they cut down on their behaviour, needs and consumption.<sup>54</sup> IRV of the Czech Republic is 29, for the United Kingdom it is 69 (indulgence oriented culture).<sup>55</sup>

To illustrate the comparison of the above mentioned indexes of the cultural dimensions in the Czech Republic and the United Kingdom graphically, there is a bar chart in Figure 3 below.

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<sup>48</sup> HOFSTEDE. *Dimensionalizing Cultures*. p. 15

<sup>49</sup> HOFSTEDE. *Dimensionalizing Cultures*. p. 15

<sup>50</sup> HOFSTEDE. *Cultures and organizations*. 2010. p. 255-256

<sup>51</sup> HOFSTEDE. *Cultures and organizations*. 2010. p. 281

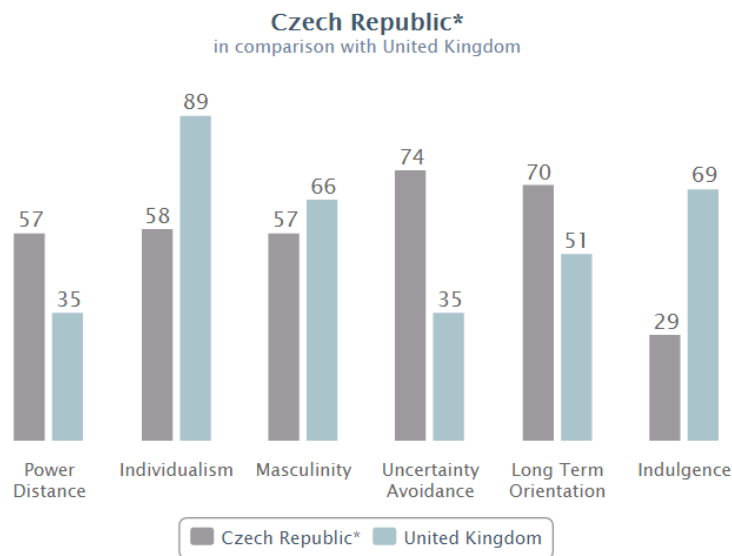
<sup>52</sup> HOFSTEDE. *Cultures and organizations*. 2010. p. 281

<sup>53</sup> HOFSTEDE. *Dimensionalizing Cultures*. p. 16

<sup>54</sup> HOFSTEDE. *Dimensionalizing Cultures*. p. 16

<sup>55</sup> HOFSTEDE. *Cultures and organizations*. 2010. p. 282-284

Figure 3: Comparison of indexes between CZ and UK



Source: What about Czech Republic? *The Hofstede Center* [online]. Arabiankatu 12 00560 Helsinki, Finland. Available from: <http://geert-hofstede.com/czech-republic.html>

### 1.3.2 F. Trompenaars

Another division of cultural dimensions was conducted by a Dutch scientist and specialist in intercultural management, Fons Trompenaars. Trompenaars's research took 15 years, it involved 15,000 managers from 30 companies with departments in more than 50 countries.<sup>56</sup> In his book *Riding the Waves of Culture: Understanding Diversity in Global Business* he introduced seven dimensions: *universalism vs. particularism*, *communitarianism vs. individualism*, *neutral vs. emotional*, *diffuse vs. specific* and *achievement vs. ascription*,<sup>57</sup> *sequential vs. synchronic* and *inner-directed vs. outer-directed cultures*.<sup>58</sup> The first five dimensions are connected with the attitude to other people, the sixth dimension relates to the attitude towards time and the last dimension is connected with the attitude towards nature and environment.<sup>59</sup> In his research, Trompenaars came to a conclusion, that the realization of cultural differences is not the end of our way and that the key method to successful intercultural communication is taking advantage of these differences through reconciliation.<sup>60</sup>

The first dimension, called *universalism vs. particularism*, expresses in what extent are general rules considered important and determining for the particular situation. In other words, how

<sup>56</sup> TROMPENAARS, F., HAMPDEN-TURNER, Ch. *Riding the waves of culture: understanding cultural diversity in business*. New ed. London: Nicholas Brealey Pub, 1999. ISBN 1857881761. p. 1

<sup>57</sup> TROMPENAARS. *Riding the waves of culture*. p. 29

<sup>58</sup> BEUGRÉ, Constant D. *A cultural perspective of organizational justice*. Charlotte, N.C.: Information Age Pub., c2007, xvi, 192 p. ISBN 1593115954. p. 61

<sup>59</sup> AHLSTROM, David, BRUTON, Garry D. *International management: strategy and culture in the emerging world*. Mason, OH: South-Western Cengage Learning, c2010, xvii, 504 p. ISBN 0324406312. p. 56

<sup>60</sup> TROMPENAARS. *Riding the waves of culture*. p. x

people judge behaviour of other people and whether are more important rules or relationships. In universalistic societies people respect rules and their disobeying is inadmissible. Only one truth exists and everybody concerned has to be treated the same. There is a fear that one exception in illegal behaviour can cause a collapse of the whole system of rules. On the other hand, particularistic cultures admit various points of view, stress is put on individual aspects and specific circumstances. Rules do not have to be strictly obeyed.<sup>61</sup> According to Trompenaars's research, the United Kingdom is included among universalistic cultures.<sup>62</sup> The results for the Czech Republic are approximately in the middle between the two opposite qualities. That means, the Czech society tends to respect rules and norms but also takes into consideration relationships and is able to make exceptions.<sup>63</sup>

*Communitarianism vs. individualism* is the second dimension and its interpretation is similar to Hofstede's *individualism vs. collectivism*. Communitarian cultures prefer solidarity and togetherness, whereas individualistic countries prefer task delegation. Communitarianism is considered to be typical for modern societies, while individualistic behaviour is connected with traditional societies.<sup>64</sup> As well as in Hofstede's research, the United Kingdom is regarded as individualistic.<sup>65</sup> The Czech Republic has similar results, preferring personal freedom and competition more than harmonic relationships and cooperation.<sup>66</sup>

The third dimension, *neutral vs. emotional*, is characterized by the extent in which the public expression of emotions is acceptable. Neutral societies prefer control over their emotions, reason, rationality, cautiousness and hard facts. At work, stress is put on professional knowledge, education and experience. For emotional cultures are typical strong emotional outbursts, vehement gesticulation and exaggeration and feelings are important even during business meetings.<sup>67</sup> Values of this dimension lie approximately in the middle of the scale for the United Kingdom.<sup>68</sup> The Czech Republic tends to neutrality which finds its expression in self-control rather than in enthusiasm.<sup>69</sup>

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<sup>61</sup> TROMPENAARS. *Riding the waves of culture*. p. 31

<sup>62</sup> TROMPENAARS. *Riding the waves of culture*. p. 35-39

<sup>63</sup> KŘEČKOVÁ KROUPOVÁ, Zuzana. *Kulturní specifika managementu multinacionálních firem*. Praha, 2009. Doktorská disertační práce. Vysoká škola ekonomická. p. 77

<sup>64</sup> TROMPENAARS. *Riding the waves of culture*. p. 52

<sup>65</sup> TROMPENAARS. *Riding the waves of culture*. p. 51-57

<sup>66</sup> KŘEČKOVÁ KROUPOVÁ. *Kulturní specifika*. p. 77

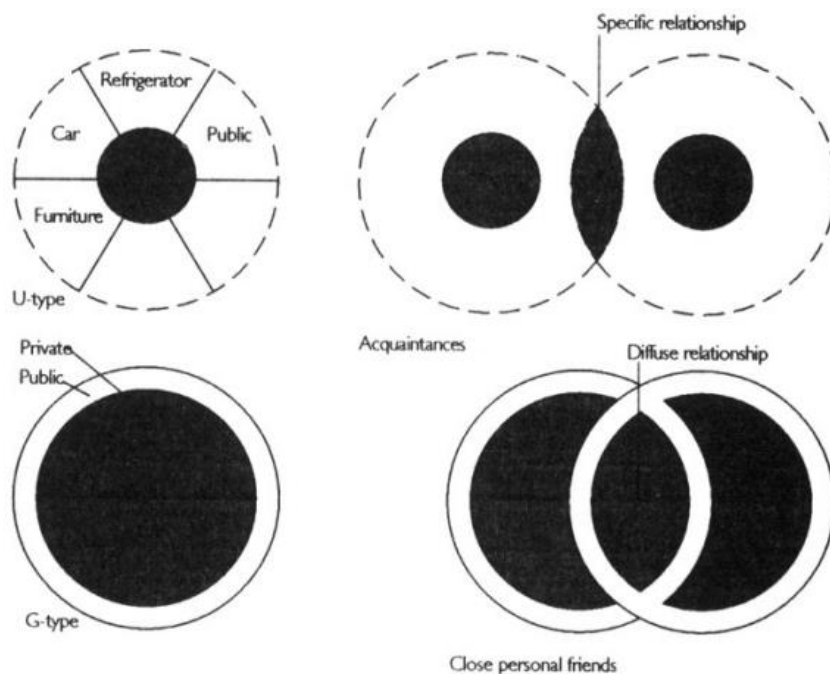
<sup>67</sup> TROMPENAARS. *Riding the waves of culture*. p. 69

<sup>68</sup> TROMPENAARS. *Riding the waves of culture*. p. 70

<sup>69</sup> KŘEČKOVÁ KROUPOVÁ. *Kulturní specifika*. p. 78

Another dimension, *diffuse vs. specific*, describes how much particular spheres of life are separated and how people express their opinions. In specific cultures, feelings are expressed directly and precisely. At work, a problem is usually divided into pieces and every piece is analysed separately. Work issues are strictly separated from the private ones. People are not usually interested in mixing relationships between the two spheres of life, which is the case of the diffuse cultures. For these societies is common to meet the same people at work and in private. Feelings are usually expressed indirectly, evasively and ambiguously. When solving a problem, every part is taken into consideration from the point of view of the whole.<sup>70</sup> The graphic interpretation of the life spheres division can be seen below in Figure 4.

Figure 4: Division of public and private spheres of life



Source: TROMPENAARS. *Riding the waves of culture*. p. 82

Both the United Kingdom and the Czech Republic are rather specific cultures, but the score is higher for the UK.<sup>71, 72</sup>

The last dimension related to the attitude towards other individuals is called *achievement vs. ascription*. It distinguishes between cultures preferring achieved or ascribed, attributed status. In societies where attributed success is admired, the social status is acquired by social ancestry, age, gender, education, membership in social groups, etc. In such cultures, titles are frequently

<sup>70</sup> TROMPENAARS. *Riding the waves of culture*. p. 81

<sup>71</sup> TROMPENAARS. *Riding the waves of culture*. p. 88-93

<sup>72</sup> KŘEČKOVÁ KROUPOVÁ. *Kulturní specifika*. p. 77



used. The achieved status can be acquired by personal performance and accomplishments achieved during one's life. The use of titles is not very typical, only when it is relevant in terms of the particular task.<sup>73</sup> The United Kingdom tends to prefer the achieved status, which means the orientation to results and accomplishments,<sup>74</sup> and the Czech Republic as well, but to a lesser extent.<sup>75</sup>

The sixth dimension is connected with the attitude towards time and it is called *sequential vs. synchronic*. It examines, how the particular cultures perceive time and how past, present and future is important for them. In sequential cultures, time is perceived as a chronological course of events, which do not overlap. Only after one event ends, another can begin. For these societies the exact timetable and its keeping is important. On the other hand, events can overlap in the synchronic time perception. At work, people usually work on more projects at the same time and plans and commitments are considered flexible.<sup>76</sup> The United Kingdom ranks to the countries with synchronic time perception,<sup>77</sup> the data for the Czech Republic are not available.

The last dimension, connected with the attitude towards nature, is *inner-directed vs. outer-directed*. It describes the relationship to nature and environment and its importance for people. Members of inner-directed cultures hold the view that they are capable of controlling and influencing their environment and they use it in their favour. They are usually self-centred and behave dominantly towards their surroundings. By contrast, the outer-directed cultures assume, that man is controlled by nature and people try to adapt and live in harmony with the environment. They are usually focused on their co-workers, partners or customers and they are sensitive to their needs.<sup>78</sup> The United Kingdom tends to be inner-directed<sup>79</sup>, whereas indexes of the Czech Republic tend to rather outer-directed orientation.<sup>80</sup>

### 1.3.3 E. T. Hall

An American anthropologist and one of the founders of intercultural communication Edward T. Hall introduced a theory which is based on the Model of iceberg. He claims that the most important aspects which make two cultures different are the features “under water”; together

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<sup>73</sup> TROMPENAARS. *Riding the waves of culture*. p. 102

<sup>74</sup> TROMPENAARS. *Riding the waves of culture*. p. 105-106

<sup>75</sup> KŘEČKOVÁ KROUPOVÁ. *Kulturní specifika*. p. 78

<sup>76</sup> TROMPENAARS. *Riding the waves of culture*. p. 120

<sup>77</sup> TROMPENAARS. *Riding the waves of culture*. p. 123

<sup>78</sup> TROMPENAARS. *Riding the waves of culture*, p. 141

<sup>79</sup> TROMPENAARS. *Riding the waves of culture*. p. 144

<sup>80</sup> KŘEČKOVÁ KROUPOVÁ. *Kulturní specifika*. p. 78

they create a hidden dimension.<sup>81</sup> To illustrate by Hall's own words: "Culture hides much more than it reveals, and strangely enough what it hides, it hides most effectively from its own participants."<sup>82</sup> According to him, "culture is communication and communication is culture," while the messages are read differently by the insiders and outsiders of the particular culture.<sup>83</sup> Furthermore, he introduced his Primary Message Systems which are present in every culture. These are as follows:

- 1) Interaction – speech, tone, voice, gesture, play, and defense.
- 2) Association – The 'pecking order.' Rank and societal structure.
- 3) Subsistence – Food, work, distinction within work (who cleans the toilet?).
- 4) Bisexuality – gender roles, sexual norms, and expectations.
- 5) Territoriality – use of space.
- 6) Temporality – rhythm of life, linear or cyclical history, rate of speech.
- 7) Learning – Logical vs. experiential. How is knowledge transferred? Who goes to school?
- 8) Play – intertwined with the other systems.
- 9) Defense – Against nature, against the spiritual - religion, and against enemies.
- 10) Exploitation – of society, nature, etc. for the culture's own gain.<sup>84</sup>

By this framework, every culture can be observed and learned. Hall claims that culture can be learned similarly as a new language.<sup>85</sup> Apart from the ten systems, Hall introduced his division of culture to three main sub-categories (sometimes called dimensions to be comparable with Hofstede's or Trompenaars's dimensions). These are: *chronemics* (time), *proxemics* (space) and *context*.<sup>86</sup>

The different time perception divides cultures to *monochronic* and *polychronic*. A culture with the monochronic time perception is based on perfect planning and sequence of exact dates. Time is respected and there is a low tolerance for inaccuracy, changes or unpunctuality. Members of such cultures prefer doing only one thing at a time and start with another only after the first one is finished. In polychronic cultures, time is perceived subjectively, dates are not

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<sup>81</sup> HALL, Edward. T. *The Silent Language*. Garden City, NY: Anchor Press/Doubleday, 1959. p. 52

<sup>82</sup> HALL. *The Silent Language*. p. 53

<sup>83</sup> HALL. *The Silent Language*. p. 186

<sup>84</sup> HALL. *The Silent Language*. p. 61-81

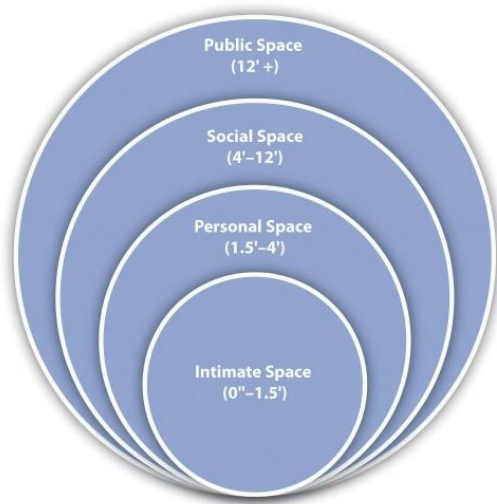
<sup>85</sup> HALL. *The Silent Language*. p. 124

<sup>86</sup> STRAKER, David. Hall's cultural factors. *Changing minds* [online]. 2002 [cit. 2015-11-26]. Available from: [http://changingminds.org/explanations/culture/hall\\_culture.htm](http://changingminds.org/explanations/culture/hall_culture.htm)

strictly planned and if so, they are rarely kept. People do more things concurrently and they change and re-evaluate their plans frequently.<sup>87</sup>

In terms of space, Hall differentiates among four levels of proximity. Such a level can be explained as a distance which is common in particular situations during a social contact. Personal space is not the same in all cultures, but it also changes according to the relationship with the communication partner. These levels of distance according to Hall are: *intimate*, *personal*, *social*, and *public* space.<sup>88</sup> The graphic illustration of the distance levels can be seen below in Figure 5.

Figure 5: Distance levels



Source: JONES, Jr. Richard G. *Communication in the Real World: An Introduction to Communication Studies* [online]. Flat World Knowledge, 2013. Available from: <http://www.saylor.org/site/wp-content/uploads/2013/06/Communication-in-the-Real-World.pdf>. p. 263

Hall illustrates the different perception of space on German culture. In his book *Understanding Cultural Differences: Germans, French and Americans*, he quotes an American manager:

Germans not only insist on having their own work space at work, but they clearly mark their territory within the organization. They will brook no interference either [...]. They simply do not share information or communicate details about their divisions' operations to people outside their own area.<sup>89</sup>

Contrasts in the space perception can occur not only in terms of the organizational space for work, but also in distance during a normal social conversation. For one culture it can be one

<sup>87</sup> HALL. *The Silent Language*. p. 25-33

<sup>88</sup> HALL, E. T. *The hidden dimension*. New York: Anchor Books, 1990, xiii, 217 p. ISBN 0385084765. p. 129

<sup>89</sup> HALL, Edward T., HALL, Mildred Reed. *Understanding cultural differences: Germans, French and Americans*. 1st pub. Boston: Intercultural Press, c1990, xxi, 196 p. ISBN 1-877864-07-2. p. 58

meter, for the other culture it can be only several tens of centimetres. Such a situation can cause uncomfortable feelings for both sides which make the intercultural communication more difficult.

Context is very important in intercultural communication as well. According to Hall, context is crucial for understanding the real meaning of a message. The surrounding atmosphere, body language or unspoken ideas, these all are influential factors. Hall distinguishes between cultures with *low* context in communication and *high*.<sup>90</sup> Members of societies with low communication context express themselves explicitly, clearly and unambiguously. These are usually young cultures with little shared background (the US, Germany, Scandinavian countries). Everything said is considered as a fact and it is not assumed that a hidden message can be behind the information. In these cultures there is a lesser chance of misunderstanding.<sup>91</sup> In cultures with high communication context the messages are very unclear and for understanding them it is necessary to know a wide context of the whole situation. It is typical for countries with a long history where meaning of the words has historical context, such as China, Japan or Korea.<sup>92</sup> Significant are indications, such as a tone of the voice, non-verbal communication and even certain expressions (e.g. “maybe” can be considered as a polite “no” in Asian cultures).<sup>93</sup>

The differences between opposites in the above mentioned Hall’s dimensions have to be taken into consideration during every intercultural communication. Otherwise, it can cause misunderstanding or even offending the member of the other culture. Another method to explore cultural differences was developed by Alexander Thomas who introduced his theory concerning cultural standards. It is the content of the following chapter.

## 1.4 Cultural standards by A. Thomas

The theory about cultural standards offers another possibility how to analyse cultural differences. This method goes into particulars and examines differences in terms of the way of perception, thinking, decision making and following acting, which can cause critical situations during interaction between two different cultures. The author of cultural standards research is a German psychologist Alexander Thomas who dealt with this problem in his book *Psychologie*

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<sup>90</sup> HALL. *Beyond Culture*. p. 86

<sup>91</sup> HALL. *Beyond Culture*. p. 91

<sup>92</sup> HALL. *Beyond Culture*. p. 94

<sup>93</sup> Cultural Environment in East and South East Asia. *Finnish Online UAS* [online]. Finland, 2005, 2009-3-12 [cit. 2015-11-26]. Available from:

<http://www2.amk.fi/digma.fi/www.amk.fi/opintojaksot/030806/1080816489346/1107277687707/1108538369913/1108538422835.html>

*interkulturellen Handelns* (can be translated as *Psychology of intercultural actions*) in the year 1966.

Thomas characterizes cultural standards as follows: “Culture standards are processes of perception, thought, evaluation and action that for the majority of the members of a particular culture are regarded, for themselves and for others, as normal, typical and obligatory.”<sup>94</sup> In other words, cultural standards show us which phenomena or matters are common in the particular culture and in what extent they should be accepted by other cultures. Standards are an integral part of a personality and they reveal themselves only after interaction with another culture. Therefore, standards can be examined only when a clash between two cultures occurs and their interpretation can be applied only to these two cultures.<sup>95</sup> Thomas in his book *Handbook of Intercultural Communication and cooperation* defines five indicators. On their basis, cultural standards can be defined as follows:

- Cultural standards are forms of perception, thought patterns, judgement and interaction that are shared by a majority of the members of a specific culture who regard their behaviour as normal, typical and binding.
- Own and other unfamiliar behaviour is detected, regulated and judged on the basis of this cultural standard.
- Cultural standards provide a regulatory function for mastering a given situation and dealing with people.
- The individual and group-specific way of applying cultural standards to adjust behaviour can fluctuate within a range of tolerance.
- Forms of behaviour that exceed this specific range are not accepted or sanctioned by the respective collective.<sup>96</sup>

Thomas distinguishes two main groups of cultural standards: *central* and *contextual*. He claims: “Central culture standards regulate wide areas of thought, evaluation and action whereas peripheral culture standards are the rule only for specific situations or groups of people.”<sup>97</sup> In cultural standards research, the central cultural standards are examined, because they do not reveal only in specific situations and they can be relatively generalized to the patterns of

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<sup>94</sup> THOMAS, Alexander. Intercultural Training: Conditions-Process-Results-Preparation - Implementation-Evaluation. *Universität Regensburg* [online]. Regensburg, Germany [cit. 2015-11-27]. Available from: [http://www.uni-regensburg.de/Fakultaeten/phil\\_Fak\\_II/Psychologie/Thomas/publikationen/Training.PDF](http://www.uni-regensburg.de/Fakultaeten/phil_Fak_II/Psychologie/Thomas/publikationen/Training.PDF)

<sup>95</sup> NOVÝ. *Interkulturní komunikace*. p. 28

<sup>96</sup> THOMAS. *Handbook of intercultural communication*. p. 22

<sup>97</sup> THOMAS. Intercultural Training. [online]. [cit. 2015-11-27].

behaviour of all members of the given culture. It is necessary to point out, that these patterns of behaviour are observed from the point of view of the members of a different culture, therefore they cannot be considered universally true.<sup>98</sup> According to Thomas, culture influences the ranking of one's values, aims of acting, as well as ways of their achievement. However, members of various cultures have different aims and different ideas about the process of achieving them. Thus, the variety of cultural bases together with variety of aim preferences can cause mutual misunderstanding. In order to perceive, interpret and judge social situation correctly, a speaker should take into consideration not only his/her own cultural standards, but also cultural standards of their communication partner, actual acting of the partner and the partner's presupposition about the speaker's culture, too.<sup>99</sup>

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<sup>98</sup> NOVÝ, Ivan, SCHROLL-MACHL, Sylvia. *Spolupráce přes hranice kultur*. Vyd. 1. Praha: Management Press, 2005, 313 p. ISBN 80-7261-121-6. p. 17

<sup>99</sup> NOVÝ. *Interkulturní komunikace*. p. 29

## 2 Scotland

This chapter deals with characterization of Scotland as a country. Various aspects which formed and are still forming Scottish national identity are here examined. In particular subchapters there are described Scottish history, geography, language and its economic situation. The focus is also put on various systems, such as legal or educational, and their functions in the society. At the end of this chapter there are specified Scottish traditions and key values which arise from the previous subchapters about Scotland and which influence behaviour of the Scots. Furthermore, characteristics of work environment in Scotland are mentioned.

The United Kingdom of Great Britain originated in the year 1707 when the Scottish kingdom created a union with the English kingdom. Until that time the area of Scotland was completely independent. Despite the fact, that Scotland is a part of the United Kingdom, the Scots have their own independent political system and their own system of private and public law. Separation of the legal and educational systems supports Scottish national identity and culture. To illustrate the growth of Scottish nationalism, in the year 2014 there were Scottish efforts to separate from the United Kingdom. However, the referendum showed the opposite, but not very unequivocal result. 45 % of voters wanted independence, while 55 % were for staying with the United Kingdom.<sup>100</sup> This implies, that Scotland is a small nation with great confidence and ambitions.

### 2.1 Geography

Together with England, Wales and Northern Ireland, Scotland (*Alba* in Scottish Gaelic) is a part of the United Kingdom of Great Britain. It is situated in the northern part of the country and it occupies approximately one third of Britain's surface. Scotland is located in the mid-west of Europe and it is washed by several different seas. To the east of Scotland, there is the North Sea, which separates the country from continental Europe. Travelling across the North Sea to the southeast, we would land in Denmark and further south in Germany. Northern and western parts of Scotland are surrounded by the Atlantic Ocean. The closest neighbours in the north are Iceland and Greenland. Heading southwest across the Irish Sea, we would arrive in Northern Ireland.<sup>101</sup>

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<sup>100</sup> Overall Result. *Elections Scotland*. [online]. The United Kingdom, 2016. [cit. 2016-2-8]. Available from: [http://www.electionsscotland.info/emb/info/13/referendum/78/overall\\_result](http://www.electionsscotland.info/emb/info/13/referendum/78/overall_result)

<sup>101</sup> Where is Scotland? *Scotland*. [online]. The United Kingdom. [cit. 2016-2-8]. Available from: <http://www.scotland.org/about-scotland/where-is-scotland/>

The name of Scotland derives from the Latin word *Scotia*, which means the land of the Scots. The Scots were “Celtic people from Ireland who settled on the west coast of Great Britain about 5<sup>th</sup> century AD.”<sup>102</sup> In poetry, the name Caledonia is sometimes used for Scotland. The term *Caledones* probably derives from the elements of old British English *caled*, which means “hard, tough” and the Celtic suffix for “great”. Thus, *Caledoni* means “great, hard/tough people”<sup>103</sup> which reflects the basic characteristics of the Scots.

The capital city of Scotland is Edinburgh. It is a picturesque city with a rich history and almost 500,000 inhabitants. It is an administrative and cultural centre of Scotland with the seat of the Scottish Parliament. The main aims of sightseeing are the Edinburgh Castle and the main street Royal Mile which leads from the castle to the Holyrood Palace, the former principal residence of kings and queens of Scots. Other significant cities in Scotland are Glasgow, Aberdeen, Dundee, Perth or Inverness, all industrial and business centres. Scotland as a whole has a population of about 5 million inhabitants and this number has not been changing for many years.<sup>104</sup>

The total land mass of Scotland is around 78,772 square kilometres. Regarding landscape, Scottish coastline is more than 11,000 km long with a number of various fjords, rocky shorelines and sea lochs (the Scottish word for a lake or inlet) on the western coast. On the contrary, the east coast is rather flat with secluded beaches. Almost 800 islands belong to Scotland, including the island groups of Orkney and Shetland, Hebrides, Arran and Skye, situated in the north.<sup>105</sup> In Scotland, there are “majestic mountains and beautiful canals, rivers and lochs [...]”.<sup>106</sup> There are 47 National Natural Reserves in which a number of endangered animal species live.

These rich and diverse habitats range from the sub arctic wilderness of the mountainous Cairngorms National Park, with its numerous arctic landforms and rare alpine plants, to the rare blanket bog of Caithness, and the unique low-lying, flower rich machair lands of the Hebridean coast, one of the most unique habitats in Europe.<sup>107</sup>

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<sup>102</sup> MACLEOD, Iseabail C. Scotland. *Encyclopaedia Britannica*. [online]. The United Kingdom, 2015-5-27 [cit. 2016-2-8]. Available from: <http://www.britannica.com/place/Scotland>

<sup>103</sup> Caledonii. *The Free Dictionary*. [online]. [cit. 2016-2-8]. Available from: <http://encyclopedia.thefreedictionary.com/Caledonii>

<sup>104</sup> PATERSON, Lindsay, BECHHOFFER, Frank, McCURRONE, David. *Living in Scotland: social and economic change since 1980*. Edinburgh: Edinburgh Univ. Press, 2004. ISBN 978-074-8617-852. p. 10

<sup>105</sup> Where is Scotland? *Scotland*. [online]. [cit. 2016-2-8].

<sup>106</sup> Scotland's landscapes & nature. *Visitscotland*. [online]. The United Kingdom. [cit. 2016-2-8]. Available from: <http://www.visitscotland.com/about/nature-geography/>

<sup>107</sup> Scotland's landscapes & nature. *Visitscotland*. [online]. [cit. 2016-2-8].



Scottish nature is renowned for its lakes, such as Loch Lomond (the largest one with 56 square km) or Loch Ness which is famous for its mythical monster Nessie living in it. Scotland is divided into three topographic areas: the Highlands in the north, the Central Belt (the Midland Valley) and the Southern Uplands in the south. In the Highlands, there are mostly wild and dramatic mountains where hikers and mountaineers often take trips to. A valley called Great Glen separates the Scottish Highlands and the Grampian Mountains in the southeast from the Northwest Highlands. Ben Nevis, the highest mountain of the United Kingdom, is situated in the Grampian Mountains and it is 1,343 meters high. The southern and eastern parts of Scotland are usually referred to as the Scottish Lowlands. There belongs the Midland Valley which is not a flat land but it is situated lower than the surrounding areas. It is where most of the Scottish population resides. The landscape contains various hills composed mainly of volcanic rocks.<sup>108</sup> Some of these have the word *law* in their name which is a Celtic word for *hill* (for example the Sidlaws).<sup>109</sup> Some other hills are the Ochils, the Campsies or the Pentlands. The border with the Southern Uplands includes Lammermuir hills and Muirfoot hills.<sup>110</sup> This area consists of flat, narrow or broad valleys and rounded, gently-sloping hills covered with grass and moorlands.<sup>111</sup> “Scotland is home to several stunning oak woodlands. Often referred to as ‘Celtic rainforests’, these dense oak forests are home to abundant flora and are carpeted in soft layers of mosses, liverworts and lichens.”<sup>112</sup> Large areas with lower altitude were once covered with natural forests. During centuries, a majority of forests has been replaced by fields and meadows. In the Highlands, there can be found survivals of the original forests (pinewoods of the Rothiemurchus in Spey valley). Most of the Grampians and Southern Uplands are covered with grass and heather. On the peaty soil, there grow shrubs as bearberries, crowberries, bilberries or bog cotton. On the highest mountain shoulders and plateaus arctic and alpine species of plants can be found, such as saxifrages, creeping azalea or dwarf willows.<sup>113</sup>

Scottish wildlife is abundant, from native species such as the elusive Scottish wildcat and capercaillie to beavers, which have been successfully reintroduced to Scotland at Knapdale Forest, Argyll. Other Scottish wildlife gems include red deer, pine marten,

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<sup>108</sup> MACLEOD. Scotland. *Encyclopaedia Britannica*. [online]. [cit. 2016-2-8].

<sup>109</sup> Law. *The Free Dictionary*. [online]. [cit. 2016-2-8]. Available from: <http://www.thefreedictionary.com/law>

<sup>110</sup> LONG, G., PORTER, G.R. *The Geography of Great Britain: P. 1. England and Wales*. London: Ulan Press, 2011. ISBN 1179399358. p. 14

<sup>111</sup> MACLEOD. Scotland. *Encyclopaedia Britannica*. [online]. [cit. 2016-2-8].

<sup>112</sup> Scottish Forests & woodlands. *Visitscotland*. [online]. The United Kingdom [cit. 2016-2-8]. Available from: <http://www.visitscotland.com/about/nature-geography/forests-woodlands/>

<sup>113</sup> MACLEOD. Scotland. *Encyclopaedia Britannica*. [online]. [cit. 2016-2-8].

otters, and a host of birds of prey, as well as sea mammals, such as dolphins, porpoises and whales.<sup>114</sup>

The climate in Scotland is temperate oceanic influenced by the Gulf Stream. Mild and wet winters and colder summers are typical for Scotland. Because of the differences in altitude, the climate varies too. For instance, in the Highlands in winter there are heavy snowfalls. The climate in the west tends to be milder in winter with less frost and snow, but it is damper and cloudier than the east in summer. For Scotland, as for the whole United Kingdom, high changeability of weather is characteristic. For the majority of the day, the sky is cloudy and various types of frequent rain occur. Average temperatures in summer range about 16°C. Because of the wet climate, grass and plants keep their fresh green colour and vegetation grows rampant. “Scotland boasts a wide variety of stunning parks and gardens in the cities, countryside and castle grounds.”<sup>115</sup> Nature is one of the main reasons for visiting Scotland and many Scots like taking trips to the mountains. The map of Scotland can be seen below in Figure 6.

Figure 6: Map of Scotland



Source: Scotland. *Worldatlas*. [online]. 2014-9-19 Available from: <http://www.worldatlas.com/webimage/countrys/europe/uks.htm>

<sup>114</sup> Nature and outdoors. *Scotland*. [online]. The United Kingdom [cit. 2016-2-8]. Available from: <http://www.scotland.org/about-scotland/where-is-scotland/nature-and-outdoors/>

<sup>115</sup> Gardens, parks & national parks in Scotland. *Visitscotland*. [online]. The United Kingdom [cit. 2016-2-8]. Available from: <http://www.visitscotland.com/about/nature-geography/gardens-parks/>

## 2.2 History

The Stone Age (10000 BC) was the era from which the earliest known occupation of Scotland by man is known. The inhabitants were mainly hunter-gatherers who hunted for fish and wild animals and gathered fruit, nuts, plants, roots and shells.<sup>116</sup> They reached Scotland probably via a land bridge which used to interconnect Scotland with the continent.<sup>117</sup> The earliest primitive tools were found about 3000 BC during the Neolithic Age when Scotland was occupied mainly by nomadic tribes.<sup>118</sup> Approximately six thousand years ago first permanent settlements and communities started to appear. From that time until the Christian era immigrants from Ireland, England and continental Europe were constantly coming and mixing with the native inhabitants.<sup>119</sup>

Around 1000 BC Celtic tribes started to settle in Britain. Their main advantage was probably their knowledge of iron. The Romans invaded Britain in 55 BC and they occupied most of its area.<sup>120</sup> When they came to Scotland, about 80 AD, they found some Celtic tribes and a race called Picts. The name can be translated as “painted people” which is connected with their custom of painting or tattooing their bodies.<sup>121</sup> The Picts who used the Gaelic language constitute a very important role of the Scottish history, although their own history is quite mysterious. Against wild raids of Picts, the Romans built an impressive fortification, called Hadrian’s Wall, in the year 122 AD. The fortified Roman border was 117 km long and its residue can still be found in the northern England. The Romans, frustrated by the inhospitable terrain of the Highlands, and unable to defeat the Picts, gave up their attempt to subjugate the north and adopted a policy of containment instead. “The Romans, despite their invasions and considerable occupations, left no appreciable mark on Scotland.”<sup>122</sup> However, the first written records about Scotland were produced by the Romans. To illustrate, Dio Cassius, a Roman commentator, wrote about Scottish people in 197 AD as follows:

They live in huts, go naked and unshod. They mostly have a democratic government, and are much addicted to robbery. They can bear hunger and cold and all manner of

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<sup>116</sup> Scottish History. *Scotland*. [online]. The United Kingdom [cit. 2016-2-8]. Available from: <http://www.scotland.org/about-scotland/scottish-history/>

<sup>117</sup> CAMERON, Ewen A. History. *Encyclopaedia Britannica*. [online]. The United Kingdom, 2015-5-27 [cit. 2016-2-8]. Available from: <http://www.britannica.com/place/Scotland/History>

<sup>118</sup> Scottish History. *Scotland*. [online]. [cit. 2016-2-8].

<sup>119</sup> MACGREGOR, Geddes. *Scotland: an intimate portrait*. Boston: Houghton Mifflin, 1980. ISBN 03-955-6236-8. p. 14

<sup>120</sup> Scottish History. *Scotland*. [online]. [cit. 2016-2-9].

<sup>121</sup> KORANKI, Susan. About Scottish People. *Scottish At Heart!* [online]. The United Kingdom, 2014 [cit. 2016-2-26]. Available from: <http://www.scottish-at-heart.com/scottish-people.html#characteristics>

<sup>122</sup> MACGREGOR. *Scotland: an intimate portrait*. p. 14

hardship; they will retire into their marshes and hold out for days only their heads above water, and in the forest they will subsist on barks and roots.<sup>123</sup>

In my opinion, this short extract implies a lot about the nature of the Scots. The toughness and resiliency which they had to adopt in their environment endured in their characteristics until today.

After the unsuccessful Roman invasion, in the north and east the main power was held by the Picts. On the west coast, there lived Gaelic-speaking Irish-Celtic invaders, who would eventually give their name to the whole country. These were the Scotti who founded the Kingdom of Dalriada. These two tribes, Picts and Scotti, unified in 843 and together with other tribes, such as Gaels, Britons (Romanized Celtic tribe) and Angles (Germanic tribe) founded the Kingdom of Scotland. At first it was called Alba, later Scotia and it gradually grew to the current size of Scotland.<sup>124</sup> In the 8<sup>th</sup> century, Viking raids on the eastern coast of Scotland began, which was the main reason of the unification of the Scottish tribes. Vikings were Scandinavian seafarers migrating from Norway and Denmark, who were crossing the North Sea and establishing settlements in Scotland. One of their reasons was probably overpopulation of the west coast of Norway.<sup>125</sup> During the 10<sup>th</sup> century, the islands of Shetlands, Orkneys and Hebrides were gradually occupied and ruled by Norsemen. There were certain successful risings against the Norse, and the Scots finally managed to get their land back (Hebrides in the 13<sup>th</sup> century, Orkneys and Shetlands two hundred years later). Nevertheless, the Norse influenced Scottish culture and also the English language a lot.<sup>126</sup> For example, some English pronouns are derived from the Old Norse, the language of the Vikings.

During the 12<sup>th</sup> century, the Kingdom of Alba grew and became a feudal society. It underwent a process of so-called “de-Celticization in manners, customs, organization, and administrative procedure.”<sup>127</sup> During the reigns of Alexander II and Alexander III, bigger parts of the land were used for agriculture. Monasteries and abbeys magnified and flourished all over the country.<sup>128</sup> At that time relations with England were peaceful, based mainly on commerce.

At the end of the 13<sup>th</sup> century there was a dispute about the succession to the Scottish throne between Robert Bruce and John Balliol. However, the English King Edward I took advantage

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<sup>123</sup> HUMPHREYS, Rob. *The rough guide to Scotland*. Ninth edition. London. ISBN 978-184-8367-197. p. 622

<sup>124</sup> MACGREGOR. *Scotland: an intimate portrait*. p. 15

<sup>125</sup> Scottish History. *Scotland*. [online]. [cit. 2016-2-9].

<sup>126</sup> CAMERON. History. *Encyclopaedia Britannica*. [online]. [cit. 2016-2-9].

<sup>127</sup> MACGREGOR. *Scotland: an intimate portrait*. p. 17

<sup>128</sup> Scottish History. *Scotland*. [online]. [cit. 2016-2-9].

of that situation and carried out ferocious attacks to Scotland. He personally led his army, massacred a few Scottish towns and left Scotland under English occupation.<sup>129</sup> The Scots did not wait for long to defend themselves against “the Hammer of the Scots”, which was Edward I’s nickname. In 1297 the Scots attacked Edward I on the Stirling Bridge, forcing the English army to retreat. In this battle, one of the most famous Scottish national heroes appears, that is William Wallace. The Battle of the Stirling Bridge was a big turning point in the Scottish history, while Wallace regained Scottish independence there. “Although he was eventually captured and cruelly put to death in August 1305, his leadership had aroused in the Scottish people that love of freedom and that resolve to maintain their national independence that has never since died.”<sup>130</sup> Nevertheless, the Battle of the Stirling Bridge was not the last one of this war. During the 14<sup>th</sup> century the unrest continued and the conflict did not terminate until the Battle of Bannockburn in 1314. Finally, Robert Bruce and his army defeated Edward II and the Scots gained independence for the next four hundred years.<sup>131</sup> The Pope acknowledged Robert Bruce as the King of Scotland in 1323.<sup>132</sup> Scottish ordinary people were significantly affected by the invasions of at first the Vikings and later the English, therefore they still try to protect and keep their own land, natural resources and heritage.

The 15<sup>th</sup> century in Scotland was full of significant changes in education, intellectual life, literature, art, architecture, music and politics. Three universities were founded at that time. “Trade prospered. The towns revived. National confidence increased. Food was plentiful.”<sup>133</sup> Under the reign of James IV the authority and prestige of the Scottish Crown was enhanced. He created a strong Scottish navy, played a major role in European politics and his era is called Scotland’s Golden Age. He married Margaret, the elder daughter of Henry VII of England, which was much of political importance.<sup>134</sup> James’s excessive international ambitions led towards his alliance with France and invasion to England (when Henry VIII of England invaded France), where he died in the Battle of Flodden with other ten thousand Scottish men. It was the greatest military defeat in the nation’s history. After, there was left a “bitterness from which Scotland has never entirely recovered.”<sup>135</sup> However, positive relations with France continued also during the reign of James V who concluded two successive French marriages. His second

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<sup>129</sup> MACGREGOR. *Scotland: an intimate portrait*. p. 18

<sup>130</sup> MACGREGOR. *Scotland: an intimate portrait*. p. 18

<sup>131</sup> Scottish History. *Scotland*. [online]. [cit. 2016-2-9].

<sup>132</sup> MACGREGOR. *Scotland: an intimate portrait*. p. 19

<sup>133</sup> MACGREGOR. *Scotland: an intimate portrait*. p. 21

<sup>134</sup> MACGREGOR. *Scotland: an intimate portrait*. p. 21

<sup>135</sup> MACGREGOR. *Scotland: an intimate portrait*. p. 22

wife, Mary, became the mother of Mary, the Queen of Scots.<sup>136</sup> In 1542 this Mary was crowned, being only nine months old.

During the Reformation times (the 16<sup>th</sup> century), the country was divided in opinion. The Church was corrupted a lot and had close connections with France. To come under Reformation, the main idea of which was criticism of the Church, would mean to abandon the alliance with France. The main figure of the Scottish Reformation became John Knox. He is regarded as a Scottish patriot and “in the minds of many the quintessence of Scottishness [...]”.<sup>137</sup> Mary, raised and married in France, widowed at 18 years of age, came to Edinburgh in her 19. As a Roman Catholic, she was clearly against Reformation. Consequently, Mary was imprisoned by protestant lords. She managed to escape and depended on help by her relative, Queen Elisabeth I of England. Yet, since Mary was Elisabeth’s nearest heir, by descent from Henry VII’s daughter, Elisabeth imprisoned her in England until Mary’s execution in 1597.<sup>138</sup> Mary’s son was the future James VI of Scotland and James I of Great Britain and Ireland. He succeeded to the Scottish throne after his mother’s forced abdication and to the English throne because Elisabeth I died childless. This event is known as the Union of the Crowns, but for Scotland it was not a happy era. In fact, the whole 17<sup>th</sup> century was filled with strife. As the king of Scotland, James VI was unpopular. “He was ridiculously vain, pedantic, with scholarly pretensions, unmanly, ungainly, openly proud of his cunning, and altogether both odious and absurd.”<sup>139</sup> He somehow tried to assimilate Scotland with England culturally and economically, but it resulted only in sharpening of “the Scot’s dilemma of choosing between complete union and complete separation.”<sup>140</sup> This dilemma probably outlasted until today which can be illustrated by the referendum in 2014 with almost an equal vote for both options.

The main issue of the 17<sup>th</sup> century was the dispute between the Anglican catholic and Scottish protestant Church about the role of the bishop. The Scottish Church believed that there is no need for a mediator between people and God. James VI’s son, Charles I, wanted to unify the Churches, but the Scottish Covenants, Charles’s opponents, deposed the bishops. Charles I made two unsuccessful attempts to invade Scotland, but at the end he was forced to surrender. Moreover, the Scots occupied northern England and Charles I had to pay them in order not to move forward. These wars only weakened the English government and became a presage of the

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<sup>136</sup> CAMERON. History. *Encyclopaedia Britannica*. [online]. [cit. 2016-2-9].

<sup>137</sup> MACGREGOR. *Scotland: an intimate portrait*. p. 25

<sup>138</sup> Scottish History. *Scotland*. [online]. [cit. 2016-2-9].

<sup>139</sup> MACGREGOR. *Scotland: an intimate portrait*. p. 29

<sup>140</sup> CAMERON. History. *Encyclopaedia Britannica*. [online]. [cit. 2016-2-9].

Civil war. The main protagonists of the Civil war were the Royalists (led by Charles I) and Parliamentarians (led by Oliver Cromwell). In the second part of the Civil war, Charles I had to ask the Scots for support and he was consequently accused of treason by the English Parliament and executed in 1649. It was a big shock for the Scots and in defiance of Cromwell's Commonwealth they appointed Charles II, Charles I's son, the Scottish king (only after he was forced to accept Covenants' conditions). However, Cromwell defeated the Scottish army at Dunbar and Worchester and "imposed on Scotland a full and incorporating parliamentary union with England (1652)."<sup>141</sup> Charles II managed to escape to Normandy. In what extent was Scotland beaten at that time is a question. Geddes MacGregor in his book *An Intimate Portrait of Scotland* says: "Scotland never became a conquered country, however, under Cromwell, as might well have happened. Terms of a union were arranged that had at least the appearance of being voluntary. Administratively, Scotland gained something from the rule of Cromwell's Protectorate."<sup>142</sup> Nevertheless, the favourable situation in Scotland before the Protectorate rapidly changed to the near subjugation which had a profound effect on Scottish inhabitants.

After Cromwell's death, Charles II came back to the English throne in 1660. Charles did not have any children, thus his successor became his unpopular brother James VII of Scotland and James II of Great Britain. After he tried to promote Catholicism and after the Glorious Revolution in England (1688), James was forced to leave and Mary II (James's daughter) with her husband William III of Orange came to the English throne (he became William II of Scotland). By this event, the stormy Scottish Reformation ended.<sup>143</sup> In 1707 the Scottish Parliament put the Act of Union through, which created a single Parliament of the United Kingdom of Great Britain, and which secured the preservation of the Presbyterian Church of Scotland. The origination of this union is an important moment of the Scottish history. Besides, conclusion of this Act by the Scots had the economic reasons to support free trade with England and its colonies. It seemed, that Scotland would have its own colony in Panama but it never happened.<sup>144</sup>

The aim of Jacobite risings in Scotland in the 18<sup>th</sup> century was the return of James VII of Scotland to the Scottish throne. James's followers became known as Jacobites, derived from Jacobus, the Latin equivalent of James. He had many supporters in Scottish Highlands and even

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<sup>141</sup> CAMERON. History. *Encyclopaedia Britannica*. [online]. [cit. 2016-2-9].

<sup>142</sup> MACGREGOR. *Scotland: an intimate portrait*. p. 30

<sup>143</sup> CAMERON. History. *Encyclopaedia Britannica*. [online]. [cit. 2016-2-9].

<sup>144</sup> MACGREGOR. *Scotland: an intimate portrait*. p. 31

in France, but in the Battle of Culloden in 1746 his army was decisively defeated by the Hanoverian army.<sup>145</sup> George I from the Hanoverian dynasty became the throne successor. After Jacobite risings a number of English laws, co called the Highland Clearances, suppressing the Scots, came into force. These laws forbade weapons, bagpipes and wearing traditional kilts in Scotland. Small private armies were also forbidden which resulted in the disintegration of the clan system. At that time sheep farming began on a large scale.<sup>146</sup> The Highland Clearances are one of the historical reasons of evident Scottish hatred towards England and their constant effort to maintain Scottish traditions, values and distinct features strikingly different from the rest of the United Kingdom.

The 1750s are called the Age of Enlightenment, when significant Scottish philosophers, namely David Hume, Thomas Hobbes or Adam Smith, helped to extent concepts of rationality, logic and humanism into the whole world. The Enlightenment brought new ideas to a wide range of fields, such as chemistry, geology, engineering, technology, medicine, economics or poetry. In the 18<sup>th</sup> century significant literary Scottish figures appeared, e.g. Sir Walter Scott, Robert Fergusson or Robert Burns. This was the era (sadly, probably the only one) in which the greatest world-famous Scottish figures appeared and they are celebrated in Scotland until now. The main issue of the second half of the 18<sup>th</sup> century and the beginning of the 19<sup>th</sup> century was the industrial revolution. In Scotland, there flourished mainly coal mining, steel, textile and shipbuilding industry. “The country shifted from rural to urban, and huge towns, massive factories and heavy industry took hold.”<sup>147</sup> Glasgow became an important industrial centre and population was moving from the Highlands to the Lowlands. Also, huge numbers of Irish immigrants were coming to Scotland. The Scottish population was strongly influenced by the industrial revolution, because it had changed not only their living and working habits, but also the role of women in the society. Women had to start working which contributed to reinforcement of their position economically as well as socially.

In the 19<sup>th</sup> century spiritual conflicts were more important than politics. Growing disputes inside the Church of Scotland about power for Church or state resulted in the Ten Years’ Conflict. Finally, in 1843 the Free Church of Scotland was established. Establishment of this Church had a “profound effect on Scottish life, because the church was the main agency of social welfare

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<sup>145</sup> Scottish History. *Scotland*. [online]. [cit. 2016-2-9].

<sup>146</sup> Scottish History. *Scotland*. [online]. [cit. 2016-2-9].

<sup>147</sup> Scottish History. *Scotland*. [online]. [cit. 2016-2-9].



[...] and undertook a similar role in the Scottish education system [...].”<sup>148</sup> Despite the origination of the Scottish Labour Party in 1888, when unskilled workers formed trade unions, liberalism prevailed in the Scottish politics until 1922.<sup>149</sup>

A big problem appeared in the Highlands around 1880s for the tenants who practised subsistence farming (they were called “crofters”). Most of the forests were replaced by the grasslands for sheep which meant a quick profit for the landowners. Consequently, the tenants did not have enough arable land to secure their needs. By a number of protests, they achieved an Act of 1886 that secured the tenure for crofters and established the Crofters’ Commission for fair rents. Admittedly, the problem of the land shortage was not solved by this, but that was resolved a few years later by another Act. An important fact is that the Highlanders did not want ownership of the land, unlike their Irish counterparts, but they achieved certain standards of security and responsibility by their landlords. “As the crofting agitation of the 1880s united both Highlanders and Lowlanders, it was a key stage in the forging of a modern Scottish consciousness.”<sup>150</sup>

In the First World War, Scottish soldiers played a significant role and the war had a great impact on Scottish society. About 74,000 Scots were killed. However, industry at that time flourished. Glasgow, Clyde and Clydeside became the important centres of shipbuilding and munition production in Britain.<sup>151</sup> The contraction of the world trade after the war hit the shipbuilding industry profoundly and it also damaged the steel and coal industries. “The collapse of the wartime boom in 1920 began a period of economic depression in Britain, in which Scotland was one of the worst-affected regions.”<sup>152</sup> These difficulties were compounded by the financial collapse of the early 1930s, and by 1932, 28 % of the Scottish workforce was unemployed. About 400,000 Scots emigrated between the years 1921 and 1931, and those who stayed endured very poor social conditions. By the late 1930s, Scotland had the highest infant mortality rate in Europe, while 30 % of homes had no toilet or bath-tub.<sup>153</sup> One of the consequences of this economic distress was the origination of the Scottish National Party (SNP) in 1934.<sup>154</sup> (This party was the proposer of the referendum regarding Scottish independence in 2014.) Scotland

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<sup>148</sup> CAMERON. History. *Encyclopaedia Britannica*. [online]. [cit. 2016-2-9].

<sup>149</sup> Scottish History. *Scotland*. [online]. [cit. 2016-2-9].

<sup>150</sup> CAMERON. History. *Encyclopaedia Britannica*. [online]. [cit. 2016-2-9].

<sup>151</sup> Scottish History. *Scotland*. [online]. [cit. 2016-2-9].

<sup>152</sup> CAMERON. History. *Encyclopaedia Britannica*. [online]. [cit. 2016-2-9].

<sup>153</sup> HUMPHREYS. *The rough guide to Scotland*. p. 632

<sup>154</sup> Scottish History. *Scotland*. [online]. [cit. 2016-2-9].

experienced a partial economic recovery in the mid-1930s, however high unemployment remained until the start of World War II.

Scotland was not damaged by the Second World War as much as England was. About 40,000 Scots died, but the war industry contributed to the economic stimulation.<sup>155</sup> After World War II heavy industry began to decline and unemployment was twice higher than in England. The prosperous branch of economy was agriculture and in the second half of the 20<sup>th</sup> century, Scotland accepted mixed economy with the focus on services and high-tech industry. The major industrial achievement which significantly helped Scottish economy in the 1970s was the extraction of oil from the North Sea. This fact contributed to prosperity mainly of Aberdeen and Shetlands<sup>156</sup> and it increased Scottish nationalism and support for its independence. "Scotland's resource industries – farming, fishing, and forestry – continued to play an important role in its economy, and tourism increased in importance."<sup>157</sup>

During and after the 1980s Scottish confidence grew. Despite the economic and political problems, arts flourished. To successful Scottish pieces of art belong for example movies such as *Braveheart* or *Trainspotting*. "J.K. Rowling wrote the global phenomenon *Harry Potter* in Edinburgh, and in 1997 scientists from the Roslin Institute successfully cloned the first mammal from an adult cell, Dolly the Sheep."<sup>158</sup> Growing Scottish nationalism resulted in the vitally important event in the Scottish history, the devolution referendum in 1997. The Scottish Parliament and regional government were established in 1999 with a wide range of powers, including control over the country's education and health systems, which meant a new era for the Scottish people. "At the first elections to the Scottish Parliament in May 1999, Labour won 56 seats, the SNP 35, the Conservatives 18, and the Liberal Democrats 17, while the Greens and the Scottish Socialists each took one seat [...]."<sup>159</sup> The SNP leader, Alex Salmond, won his second term as a minister of Scotland in 2011 and he achieved the organisation of the referendum about Scottish independence in 2014.<sup>160</sup> As it was mentioned in the introduction to this chapter, 45 % voted for Scotland's independence, thus it remained a part of the United Kingdom. Nevertheless, Scottish nationalism and desire for independence is the strongest one from all of the United Kingdom's parts and it is a significant feature of the Scottish character.

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<sup>155</sup> CAMERON. History. *Encyclopaedia Britannica*. [online]. [cit. 2016-2-9].

<sup>156</sup> Scottish History. *Scotland*. [online]. [cit. 2016-2-9]

<sup>157</sup> CAMERON. History. *Encyclopaedia Britannica*. [online]. [cit. 2016-2-9].

<sup>158</sup> Scottish History. *Scotland*. [online]. [cit. 2016-2-9].

<sup>159</sup> CAMERON. History. *Encyclopaedia Britannica*. [online]. [cit. 2016-2-9].

<sup>160</sup> CAMERON. History. *Encyclopaedia Britannica*. [online]. [cit. 2016-2-9].

## 2.3 Language

Language constitutes a very important part of a nation's identity. For Scotland, it is extremely valid because the Scottish language is very specific and many Englishmen have problems to understand the Scottish dialect of English.

Most Scots these days speak either Scottish English (ScE) which is a dialect of English language, or the language called Scots. It is now officially recognized as a distinct language in its own right. However, many people regard Scots as a dialect of English. This language emerged as a southern branch of the Old English in the Middle Ages. It became a separate national language in the 15<sup>th</sup> century. Between the years 1370 and 1707 it was the country's main, official and standard language. Since the 18<sup>th</sup> century, English language was gaining more preference and Scots has been systematically repressed. Robert Burns was the biggest promoter of the Scots language, and in the 20<sup>th</sup> century it was promoted by a Scottish poet Hugh MacDiarmid. In the year 1996, Scots got itself on the Scottish school curriculum and as a distinct language it was recognized in 1998.<sup>161</sup> "It is phonologically distinguished by stronger *r*'s, shortened vowels, and simplified diphthongs."<sup>162</sup> Nowadays, it survives in the Lowlands, in the traditional poetry or drama and in some aspects of the spoken language by most of the Scots. Here is an example of the differences between Scots and Standard English:

### Standard English

"All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

*(Article 1 of the Universal Declaration of Human Rights)"*

### Scots

"Aw human sowels is born free and equal in dignity and richts. They are tochered wi mense and conscience and shuld guide theirsels ane til ither in a speirit o britherheid.

*(Airticle 1 o the Universal Declaration o Human Richts)"*<sup>163</sup>

Current Scottish English differs from Standard English mainly in pronunciation. "However, it also has characteristic vocabulary, idiom and to a lesser extent grammar, all of which can be

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<sup>161</sup> HUMPHREYS. *The rough guide to Scotland*. p. 643

<sup>162</sup> Scots language. *The Encyclopaedia Britannica*. [online]. The United Kingdom [cit. 2016-2-10]. Available from: <http://www.britannica.com/topic/Scots-language>

<sup>163</sup> The Universal Declaration of Human Rights. *United Nations*. [online]. [cit. 2016-2-10]. Available from: <http://www.un.org/en/universal-declaration-human-rights/>

reflected in the written mode.”<sup>164</sup> People speaking ScE are using “specific words and grammars to accentuate national borders, showing their Scottishness in specific context by ‘style drifting’, and ‘dialect switching’.”<sup>165</sup> Fiona Douglas in her book *Scottish Newspapers, Language and Identity* shows the example of a different grammatical usage of Scottish Standard English and Standard English-English: The sentence in Standard English-English “The car needs washing.” would be in Scottish Standard English “The car needs washed.”<sup>166</sup> Below in Table 1, there is a list of Scottish words which can be useful for those travelling to Scotland.

*Table 1: Important Scottish words*

English	Scottish
don't, can't, won't	dinnae, canae, willnae
small	wee
yes	aye
know	ken
weep	greet
church	kirk
stay	bide
girl	lassie
child	bairn
pretty	bonny
thank you	cheers
oh!	och!

Source: Scots. *World Culture Encyclopedia*. [online]. Available from: <http://www.everyculture.com/wc/Tajikistan-to-Zimbabwe/Scots.html>

Apart from Scottish English and Scots, people speak also Gaelic and Norn in Scotland. Scottish Gaelic (Gàidhlig, ['ka:lik]) is a Celtic language which was brought from Ireland by the Scots around 3<sup>rd</sup> century BC. It is one of the four Celtic languages which survived to the modern age (the other three are Welsh, Breton and Irish Gaelic). Another two Celtic languages were Manx, the language of the Isle of Man, and Cornish, which almost disappeared. Scottish Gaelic bears the closest resemblance to Irish Gaelic, sometimes it is even regarded its dialect.<sup>167</sup> It can be characterized as a “melodic and exotic-sounding tongue, packed with throaty consonants.”<sup>168</sup>

<sup>164</sup> DOUGLAS, Fiona. *Scottish newspapers, language and identity*. Edinburgh: Edinburgh University Press, c2009. ISBN 0748624376. p. 34

<sup>165</sup> GARDINER, Michael. *Modern Scottish culture*. Edinburgh: Edinburgh University Press, c2005. ISBN 07-486-2027-3. p. 122

<sup>166</sup> DOUGLAS. *Scottish newspapers, language and identity*. p. 34

<sup>167</sup> HUMPHREYS. *The rough guide to Scotland*. p. 643

<sup>168</sup> Gaelic language & history. *Visitscotland*. [online]. The United Kingdom [cit. 2016-2-10]. Available from: <https://www.visitscotland.com/about/uniquely-scottish/gaelic/>

Thanks to the Celtic Church in Iona, this language was spreading between the 5<sup>th</sup> and 12<sup>th</sup> centuries. Since then Gaelic has been in steady decline. The Union with England caused, that power, wealth and religious ideas were gradually transferred to English-speakers. The royal court was established in Edinburgh with the Anglo-Norman legal system. In addition, the Celtic Church was Romanized and towns in the east started to be settled by English and French merchants. The Jacobite rebellions hastened the language's decline, and so did the Clearances that took place in the Gaelic-speaking Highlands from the 1770s to the 1850s. This event forced thousands of Scots to migrate to central Scotland's new industrial towns or to North America. "Although efforts were made to halt the decline in the first half of the nineteenth century, the 1872 Education Act gave no official recognition to Gaelic, and children were severely punished if they were caught speaking the language in school."<sup>169</sup> Nowadays, Gaelic is spoken by about 60,000 people mainly in the Western Isles and the western Highlands, though there is thought to be an extended Gaelic community of perhaps 250,000 who partially understand the language. After the establishment of the Scottish Parliament in 1999, the interest in Gaelic increased. Therefore, it produces many documents in Gaelic and there is a Gaelic cross-party pressure group.<sup>170</sup> Moreover, Gaelic literature exists and it is represented by the authors such as Iain Crichton Smith or Sorley MacLean.<sup>171</sup> The Scottish government tries to support Gaelic in broadcasting (news and music programs) and education (bilingual primary and nursery schools). "Local education authorities are required to provide for the teaching of Gaelic in Gaelic-speaking areas."<sup>172</sup> Actually, successful Gaelic colleges, such as Sabhal Mòr Ostaig, has been established.<sup>173</sup>

To illustrate, *Article 1 of the Universal Declaration of Human Rights*, which was used for illustration of the Scots language above, is written in Gaelic below:

“Tha gach uile dhuine air a bhreth saor agus co-ionnan ann an urram 's ann an còirichean. Tha iad air am breth le reusan is le cogais agus mar sin bu chòir dhaibh a bhith beò nam measg fhein ann an spiorad bràthaireil.”<sup>174</sup>

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<sup>169</sup> HUMPHREYS. *The rough guide to Scotland*. p. 644

<sup>170</sup> GARDINER. *Modern Scottish culture*. p. 129

<sup>171</sup> WILLIAMS, J. E. Caerwyn. Scottish Gaelic. *The Encyclopaedia Britannica*. [online]. The United Kingdom. [cit. 2016-4-8]. Available from: <http://www.britannica.com/art/Celtic-literature/Scottish-Gaelic>

<sup>172</sup> MACLEOD. Scotland. *Encyclopaedia Britannica*. [online]. [cit. 2016-2-10].

<sup>173</sup> HUMPHREYS. *The rough guide to Scotland*. p. 644

<sup>174</sup> The Universal Declaration of Human Rights. *United Nations*. [online]. [cit. 2016-2-10].

In addition, “Dè an t-ainm a th'ort, Is mise...” means in English “What is your name? My name is...”<sup>175</sup> Thanks to the Gaelic community, Scotland can be proud of its many national symbols and traditions, including the kilt, tartan, sporran, bagpipes, ceilidhs, Highland games or whisky.

Another language which influenced the Scottish language and even English significantly is called Norn. It is a Scandinavian language close to modern Faroese (føroyskt [færoʊ'i:z], the language of the Faroe Islands) and Icelandic. It was the main language used in Orkneys and Shetlands between the 10<sup>th</sup> and 17<sup>th</sup> centuries. After the end of the Norse rule, this language retreated before Scots and English because of the transformation of the Church, law, commerce and education. In the 18<sup>th</sup> century, Norn disappeared completely. Nowadays, Orkneys and Shetlands have their own dialects with local variations in individual islands. These dialects have their bases in Scots with some Old Norse words. However, with the distinctive Orkney accent, they do not sound strongly Scottish.<sup>176</sup> Below in Table 2, there are some phrases in Norn.

*Table 2: Phrases in Norn*

English	Norn
Good day.	Guðen dag.
How are you doing?	Hvarleðes hever du dað?
I'm fine thanks, and you?	Eg hev dað gott, takk, og du?
What's your name?	Hvat heder du?
My name is...	Eg hedi...
Where are you from?	Hvaðan ert du?
I'm from Shetland.	Eg er ur Hjetlandi.

Source: Norn. *Omniglot*. [online]. Available from: <http://www.omniglot.com/writing/norn.htm>

It is apparent, that all languages used all over Scotland are not easy to understand, either written or spoken. Many Englishmen have problems with understanding when they are listening to two Scots speaking with each other. The Scots are very proud of their languages. They are a mixture of Celtic and northern languages and English, and the Scottish words can be heard in the streets every day.

<sup>175</sup> Scottish Gaelic. *Omniglot*. [online]. [cit. 2016-2-10]. Available from: <http://www.omniglot.com/writing/gaelic.htm>

<sup>176</sup> HUMPHREYS. *The rough guide to Scotland*. p. 647

## 2.4 Economic situation

The website of the Scottish government characterizes Scotland as “a wealthy and competitive economy, founded on the skills and innovation of its people and businesses.”<sup>177</sup> As Scotland’s strong sectors are regarded the food and drink branch, financial and business services, life sciences, energy, tourism and creative industries.<sup>178</sup> *The Economist* summarized Scotland’s economy in three words: whisky, oil and banks.<sup>179</sup> It is true that despite the economic problems after the First and Second World Wars the Scottish economy has successfully recovered and nowadays it enjoys a stable economic growth.

The greatest problem in the 1970s and 1980s was indisputably unemployment. The heavy industry rapidly declined in many European countries, not excepting Scotland. Scottish governments were constantly trying to improve these conditions by a number of measures. As it was mentioned in the chapter about Scottish history, the extraction of the North Sea oil was a great achievement from which Scotland considerably benefited. The focus on high-technology also contributed to the improvement of Scottish economic conditions.<sup>180</sup> However, the situation around the North Sea oil is currently not very positive. Oil prices are falling quickly which is unpleasant for the inhabitants, 10 % of whom are employed in this kind of industry.<sup>181</sup> This was a very hot issue during the debates about Scottish independence, because independent Scotland would be heavily reliant on its oil. To illustrate, in Figure 7 there is a chart showing the North Sea oil and gas production.

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<sup>177</sup> Economy. *The Scottish Government*. [online]. The United Kingdom [cit. 2016-2-11]. Available from: <http://www.gov.scot/Topics/Economy>

<sup>178</sup> Economy. *The Scottish Government*. [online]. [cit. 2016-2-11].

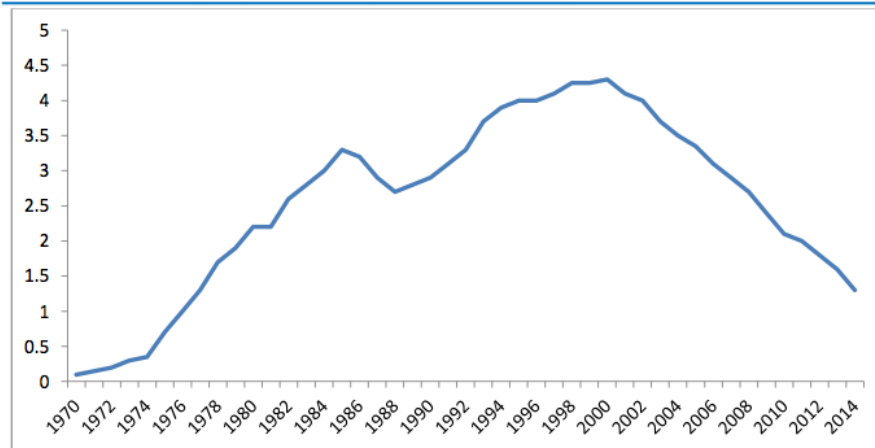
<sup>179</sup> Of whisky, oil and banks. *The Economist*. [online]. Edinburgh and Aberdeen, The United Kingdom, 2015-9-12 [cit. 2016-2-11]. Available from: <http://www.economist.com/news/britain/21664219-year-after-independence-referendum-scotlands-unexpectedly-strong-economic-performance>

<sup>180</sup> MACLEOD. Scotland. *Encyclopaedia Britannica*. [online]. [cit. 2016-2-11].

<sup>181</sup> Of whisky, oil and banks. *The Economist*. [online]. [cit. 2016-2-11].

Figure 7: North Sea oil and gas production

**North Sea oil and gas production (million barrels/day)**



Source: Oil revenues. *Scottish Research Society*. [online]. The United Kingdom, 2015-9-2015. Available from: <http://scottishresearchsociety.com/oil-revenues/>

According to *The Economist*, the Scottish revenues from the North Sea oil and gas decreased by 50 % between the years 2014 and 2015,<sup>182</sup> which proves it as not a convenient branch for an economy to rely on.

Scottish nominal GDP amounts to about \$ 240 billion with a growth by 0.1 % during the third quarter of 2015.<sup>183</sup> The GDP per capita is higher than in all other parts of the United Kingdom except London and England's eastern regions. In these terms, it is the 14<sup>th</sup> wealthiest OECD country and it ranks to the richest European countries.<sup>184</sup> "At nearly \$ 40,000 per person, Scotland ranks higher than the UK (\$ 35,000) [...],"<sup>185</sup> however wealth is not evenly distributed in this region. The unemployment rate is about 6 % which is a lower value than for the United Kingdom as a whole,<sup>186</sup> but in certain regions and localities of Scotland, the unemployment rate is very high. In the Highlands, for example, jobs in agriculture are the only ones possible to find. Although the Scottish Parliament can control the local economic development and education, the British government has power over Scotland's macroeconomic policy, such as interest rates, monetary policy and government spending.<sup>187</sup>

<sup>182</sup> Of whisky, oil and banks. *The Economist*. [online]. [cit. 2016-2-11].

<sup>183</sup> Gross domestic product 3<sup>rd</sup> quarter 2015. *The Scottish Government*. [online]. The United Kingdom [cit. 2016-2-11]. Available from: <http://www.gov.scot/Topics/Statistics/Browse/Economy/GDP2015Q3>

<sup>184</sup> KHAN, Mehreen. The Scottish economy in ten essential charts. *The Telegraph*. [online]. 2014-9-12 [cit. 2016-2-11]. Available from: <http://www.telegraph.co.uk/finance/economics/11084406/The-Scottish-economy-in-ten-essential-charts.html>

<sup>185</sup> KHAN. The Scottish economy in ten essential charts. *The Telegraph*. [online]. [cit. 2016-2-11].

<sup>186</sup> Of whisky, oil and banks. *The Economist*. [online]. [cit. 2016-2-11].

<sup>187</sup> MACLEOD. Scotland. *Encyclopaedia Britannica*. [online]. [cit. 2016-2-11].



Altogether, Scotland is a small but open economy which is closely related to the rest of the United Kingdom and to continental Europe as well. Scottish exports make approximately 5 % of the United Kingdom's ones. Scottish top five export destinations are the USA, the Netherlands, Germany, France and Denmark. The most exported Scottish industries include food and drink, refined petroleum, business services, machinery and equipment and electronic products.<sup>188</sup> Agriculture still remains an inseparable part of the Scottish economy. In this branch dominate hill sheep farming, dairy, livestock and fishing farming. From the field crops, barley is the most important one, because it is the main cereal for the livestock feed and "malted barley is the key ingredient in Scotch whisky, a distilled liquor that is one of Scotland's best-known export products. [...] Whisky sales have continued to increase despite heavy taxes on home consumption."<sup>189</sup> One of the notable sectors of agriculture is forestry which is particularly significant for Scotland. "Scotland is responsible for about half of the United Kingdom's total timber production and more than two-thirds of its softwood production."<sup>190</sup>

Scottish finance is a remarkable topic. As a part of the United Kingdom, Scotland uses the same currency as the rest of the country, the British Pound (£, GBP). Nevertheless, Scottish banks print their own versions of bank notes. The website [scotland.com](http://www.scotland.com) states that these notes are "widely accepted throughout the United Kingdom"<sup>191</sup> and that tourists will not have problems to exchange their money anywhere. However, my personal experience and my friends' experience are different. To use Scottish notes outside the UK is almost impossible. I heard of many cases when they were not accepted even in England. A majority of Czech exchange offices does not exchange Scottish pounds to Czech crowns, they accept only English pounds. In addition, not many banks in Scotland are willing to exchange Scottish pounds for the English ones.

As it was mentioned in the introduction to this subchapter, the banking sector is particularly important in Scotland, since it largely participates in employment. Until 1950s, Scotland had eight joint-stock banks, from which now exist the Bank of Scotland, the Royal Bank of Scotland (one of the world's largest financial institutions) and the Clydesdale Bank. In Scotland, "merchant banking facilities are [...] widely available, and the services historically associated

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<sup>188</sup> Scottish Business and Economy. *Scotland*. [online]. The United Kingdom [cit. 2016-2-11]. Available from: <http://www.scotland.org/about-scotland/business-and-economy/>

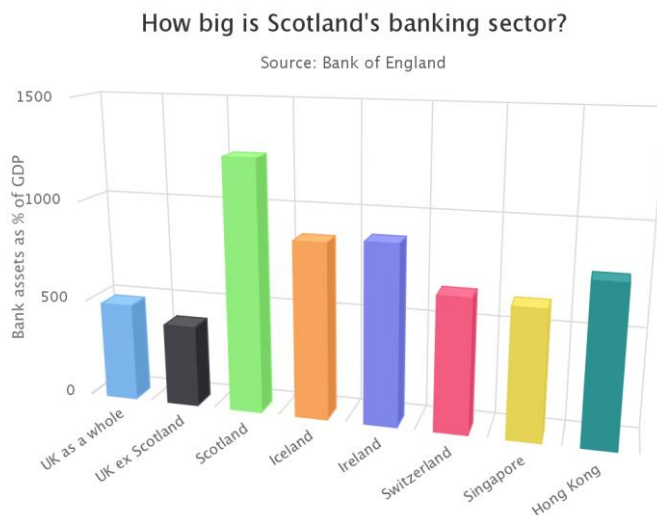
<sup>189</sup> MACLEOD. Scotland. *Encyclopaedia Britannica*. [online]. [cit. 2016-2-11].

<sup>190</sup> MACLEOD. Scotland. *Encyclopaedia Britannica*. [online]. [cit. 2016-2-11].

<sup>191</sup> Money of Scotland. *Scotland*. [online]. The United Kingdom [cit. 2016-2-11]. Available from: <http://www.scotland.com/currency/>

with Scotland, such as the management of unit and investment trusts and life funds, have expanded.”<sup>192</sup> In addition, many leading British insurance companies have their headquarters in Edinburgh. To illustrate, in Figure 8, there is a chart concerning the size of the Scottish banking sector.

*Figure 8: Size of Scottish banking sector*



Source: The Scottish economy in ten essential charts. *The Telegraph*. [online]. 2014-9-12. Available from: <http://www.telegraph.co.uk/finance/economics/11084406/The-Scottish-economy-in-ten-essential-charts.html>

Compared with other regions of the United Kingdom, the economic indicators, such as the unemployment rate, inflation or productivity for Scotland are similar. It only shows the extremely tight integration with the rest of the union.

## **2.5 Systems in Scotland – legal system, educational system, health care system, role of family and religion**

At Westminster in London, Scotland is represented by 59 Members of Parliament in the House of Commons. The head of the government is the Prime Minister of the United Kingdom (currently David Cameron) and the head of the state is the British monarch (currently Queen Elisabeth II). The British Parliament decides about Scottish issues, such as “foreign affairs, foreign trade, defense, the national civil service, economic and monetary policy, social security, employment, energy regulation, most aspects of taxation, and some aspects of transport.”<sup>193</sup> In the British government, Scotland is represented by the Secretary of State for Scotland (currently

<sup>192</sup> MACLEOD. Scotland. *Encyclopaedia Britannica*. [online]. [cit. 2016-2-12].

<sup>193</sup> MOULTON, Matthew James. Government and Society. *Encyclopaedia Britannica*. [online]. The United Kingdom, 2015-5-27 [cit. 2016-2-12]. Available from: <http://www.britannica.com/place/Scotland/Government-and-society#toc215698>

David Mundell).<sup>194</sup> The Scottish Parliament has its seat in Holyrood, Edinburgh and it constitutes of 129 MPs. As it has been stated in the chapter about history, the Scottish Parliament was established in 1999 and its powers include issues as education, health, justice, housing, regional transport, rural affairs, environment and agriculture.<sup>195</sup> It can also “increase or decrease the British income tax rate by 3 percent within Scotland.”<sup>196</sup> The Scottish Executive is the administrative arm of the government and it is governed by the First Minister (currently Nicola Sturgeon).<sup>197</sup> Scotland is divided into 32 council areas which vary considerably in population and are administered by a local council (Glasgow is the most populous one with 600,000 residents and Orkney Islands is the least populous one with 20,000 inhabitants).<sup>198</sup> The Scottish legal system has several sources from its history, such as Norse law, Canon law, Roman law and English law.<sup>199</sup> Scotland’s judicial system is mainly based on the Roman law and it is independent and significantly different from the English law. Therefore, it cannot be included to the Anglo-American law system which is valid for the rest of the United Kingdom. Besides, it also differs from the continental legal system which is relevant for the Czech Republic. The Scottish law is based on original Scottish legal customs, older laws, diverse precedents and institutional works. Although in many aspects it differs from the English law, it was influenced by the English law mainly after 1707 when the single Parliament for the whole United Kingdom originated, being situated in London. For instance, the Scottish law took over the idea of a binding precedent from the English law. Hence, the Scottish law is regarded as a mixed type of law.<sup>200</sup> The country is divided into six sheriffdoms (sheriff in Scotland means a chief officer with judicial authority)<sup>201</sup> with a sheriff principal (chief judge). A majority of cases is held before Sheriff Courts (there are 49 of them in the country). The serious cases are dealt with in front of the Supreme Courts of Scotland which contain The High Court of Justiciary and The Court of Session, both situated in Edinburgh.<sup>202</sup> The Advocate General for Scotland (currently

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<sup>194</sup> Rt Hon David Mundell MP. *UK Parliament*. [online]. The United Kingdom [cit. 2016-2-22]. Available from: <http://www.parliament.uk/biographies/commons/david-mundell/1512>

<sup>195</sup> The Scottish Government. *Scotland*. [online]. The United Kingdom [cit. 2016-2-22]. Available from: <http://www.scotland.org/about-scotland/government-timeline/>

<sup>196</sup> MOULTON. Government and Society. *Encyclopaedia Britannica*. [online]. [cit. 2016-2-22].

<sup>197</sup> First Minister. *The Scottish Government*. [online]. The United Kingdom [cit. 2016-2-22]. Available from: <http://www.gov.scot/About/People/Ministers/First-Minister>

<sup>198</sup> MOULTON. Government and Society. *Encyclopaedia Britannica*. [online]. [cit. 2016-2-22].

<sup>199</sup> CLARK, Bryan, KEEGAN, Gerard. *Scottish legal system*. 3rd ed. Dundee: Dundee University Press, 2012. ISBN 07-486-9848-5. p. 3-4

<sup>200</sup> PTÁČEK, Vladimír. *Angloamerický právní systém*. Brno, 2009. Diplomová práce. Masarykova Univerzita. p. 10

<sup>201</sup> Sheriff. *The Free Dictionary*. [online]. [cit. 2016-2-22]. Available from: <http://www.thefreedictionary.com/sheriff>

<sup>202</sup> About Sheriff Courts. *Scottish Courts and Tribunals*. [online]. The United Kingdom [cit. 2016-2-22]. Available from: <https://www.scotcourts.gov.uk/the-courts/sheriff-court/about-sheriff-courts>

Richard Keen, Baron Keen of Elie) is a law officer of the United Kingdom who is responsible for Scottish matters. He advises the government on Scots law.<sup>203</sup> An interesting fact about Scottish security is, that the Scottish infantry regiments are still distinguished by their tartans. The Highland regiments wear kilts and the Lowland ones wear trousers.<sup>204</sup>

The Scottish educational system is widely considered to be the same as the English one which is not true. Scottish education developed (and is still developing) separately from the English one. The main difference is the chance for ordinary people to enter a university (in England the chance is relatively low). It does not mean that the Scots have always had an easy access to education. The most important ideal of Scottish education is generalism.<sup>205</sup> It can be illustrated by the reform in 1960s when selective secondary education was replaced by the comprehensive one.<sup>206</sup> On the other hand, the English, Welsh and Northern Irish systems have emphasized greater depth of education with a smaller range of subjects.<sup>207</sup> Before the expansion of cities, provision of education was not easy, especially in the Highlands, where children had to work. Education was provided mainly by the Church with more religious teaching. "In the 18<sup>th</sup> century there was a distinct lack of schools in both Lowlands and Highlands. Schooling would start at the age of five or seven. Children who were fortunate enough to be able to attend school usually had to trudge miles over hill and bog land to attend."<sup>208</sup> In the 19<sup>th</sup> century, education was reorganized, a state-funded system was established and education began to expand rapidly. Lindsay Paterson in the book *Living in Scotland* states that "quite lengthy periods of initial education have become normal."<sup>209</sup> Last century, about 80 % of children experienced no more than 5 years of full-time education. Nowadays, a half of children completes 15 years of education. In addition, the education institutions are becoming more flexible and they offer a wider range of fields of study to a broader range of students. Mass secondary education was initiated in Scotland in 1930s and it enormously contributed to the fast economy progress.<sup>210</sup> Nowadays, the Scottish Parliament is responsible for education. Every child 4 or 5 years old has a secured place in a nursery. School education is compulsory for children between 6 and 15

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<sup>203</sup> HM Advocate General for Scotland. *UK Government*. [online]. The United Kingdom [cit. 2016-2-22]. Available from: <https://www.gov.uk/government/ministers/hm-advocate-general-for-scotland>

<sup>204</sup> MOULTON. Government and Society. *Encyclopaedia Britannica*. [online]. [cit. 2016-2-22].

<sup>205</sup> GARDINER. *Modern Scottish culture*. p. 82

<sup>206</sup> MOULTON. Government and Society. *Encyclopaedia Britannica*. [online]. [cit. 2016-2-23].

<sup>207</sup> Scotland's education system. *The General Teaching Council for Scotland*. [online]. The United Kingdom [cit. 2016-2-23] Available from: <http://www.gtcs.org.uk/TeacherJourney/scotlands-education-system.aspx>

<sup>208</sup> MILNE, Norman C., NICOLSON, Gordon. *Scottish culture: during the late 17th and early 18th centuries*. Rothersthorpe: N. Milne with Paragon Pub, 2010. ISBN 18-998-2079-5. p. 23

<sup>209</sup> PATERSON. *Living in Scotland: social and economic change since 1980*. p. 126

<sup>210</sup> PATERSON. *Living in Scotland: social and economic change since 1980*. p. 126

years of age and it is for free. Post-secondary education is provided by further-education colleges or higher-education institutions. Indeed, there exist also private schools (confusingly called “public”) which provide primary, secondary or higher education and they stay outside the state system. In Scotland, there are 15 universities, in the majority of which the courses take 4 years and they are for free, unlike in England.<sup>211</sup>

Healthcare in Scotland is provided mainly by the National Health Service (NHS) to all permanent residents for free. As it was mentioned above, the Scottish Parliament is responsible for welfare, health and housing. Private healthcare institutions (e.g. dental or beauty clinics) are also available, but the public institutions prevail. Scotland is divided into 14 regional health boards. In Scotland, there is the highest number of heart diseases and lung cancer in Europe. High statistics in heart-attacks and obesity are probably connected with the Scottish diet. It is traditionally rich in meat, fats and sugar.<sup>212</sup> Apart from the two above mentioned most frequent causes of death in Scotland, there often occur other types of cancer and diseases of the circulatory, digestive and respiratory systems.<sup>213</sup>

Scotland is well-known for its clan system which was not only a family, but also political system. The roots of this system can be found in the old Celtic method of land tenure. The chief of the tribe with his near relatives possessed the land of the whole tribe. The development of the clans dates back to the 12<sup>th</sup> century. “The Scottish clans were originally extended networks of families who had loyalties to a particular chief [...]”<sup>214</sup> The word clan is derived from the Gaelic *clann* which means family or offspring.<sup>215</sup> A household was considered to be the smallest unit which each person identified himself/herself with. The households belonged to a larger unit called a clan. The members of the clans became very close. The powerful clan chiefs had their position similar to the king, protector and judge on their land. There were many disputes and fights among the clans since they were expanding, occupying each other’s territories and seizing land and people. This overlapping was beneficial, because it formed a strong sense of familiarity among the Scots. As it was described in the chapter about history, the clan system began to break up during the Highland Clearances after the Battle of Culloden in 1746.<sup>216</sup> Although the clan system in Scotland disappeared, the sense of familiarity stayed in people and

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<sup>211</sup> MOULTON. Government and Society. *Encyclopaedia Britannica*. [online]. [cit. 2016-2-23].

<sup>212</sup> KORANKI. About Scottish People. *Scottish At Heart!* [online]. [cit. 2016-2-26].

<sup>213</sup> MOULTON. Government and Society. *Encyclopaedia Britannica*. [online]. [cit. 2016-2-24].

<sup>214</sup> Scottish Clans. *Scotland*. [online]. The United Kingdom. [cit. 2016-2-24]. Available from: <http://www.scotland.org/features/scottish-clans/>

<sup>215</sup> Clan. *The Free Dictionary*. [online]. [cit. 2016-2-24]. Available from: <http://www.thefreedictionary.com/clan>

<sup>216</sup> Scottish Clans. *Scotland*. [online]. [cit. 2016-2-24].

the clan history remains an important part of the Scottish family life. Many Scots nowadays try to find their descent and the clan their ancestors belonged to. The clans' names were connected with the land where they lived and bred cattle as their main source of wealth. A feature of a clan can be found in the surname. For example, the prefix *Mac* means "son of" which was used in clan names very often (for example the MacLeods of Skye, the MacNeils of Barra or the MacNabs of St Fillan on Loch Earn).<sup>217</sup> Clans had also their own tartan and seal. Nowadays, the current structure of a family is markedly different from the previous one. In all Europe, not excepting Scotland, there can be recognized a trend according to which the traditional household pattern (two parents with children) is decreasing. Consequently, the number of one-person households has increased.<sup>218</sup> Generally, very close relationships exist in Scottish families. It is necessary to point out, that a Scottish family behaves differently inside of the house and in public. "In private, families laugh about inside jokes and discuss each other daily activities; however, in public Scottish families act much more distant."<sup>219</sup> Since Scotland is a quite conservative culture, it is not considered appropriate to show emotions in public or discuss personal problems.

The attitude towards religion can also say something about the nation's culture. In Scotland, religion forms a vital part of its culture and the largest faith is Christianity. In the census from 2011, 54 % of the Scots described themselves as Christians. Since 2001 this number decreased by 11 percentage points. 37 % of inhabitants declared that they were irreligious (in 2001 it was 28 %). After Christianity, Islam follows as the second most common faith with 77,000 believers (1.4 %). The other religions are present in Scotland, too. 16,000 (0.3 %) people confess Hindu, 13,000 (0.2 %) Buddhism, 9,000 (0.2 %) Sikhism and 6,000 (0.1 %) Judaism.<sup>220</sup> The national Church of the country is the Church of Scotland (Presbyterian in structure and Evangelical in doctrine) with the largest community of 32.4 % of population. It is important to mention that this Church is not under control of the state. Roman Catholicism follows with 15.9 % (especially in the Highlands). Significant is also the Scottish Episcopal Church as well as other denominations, such as the Free Church of Scotland, Congregationalists, Methodists,

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<sup>217</sup> Clans. *Visitscotland*. [online]. The United Kingdom [cit. 2016-2-24]. Available from: <https://www.visitscotland.com/see-do/research-your-ancestry/clans/>

<sup>218</sup> Household Formation in Scotland: What does it mean for housing policy? *The Scottish Government*. [online]. The United Kingdom [cit. 2016-2-24]. Available from: <http://www.gov.scot/Publications/2010/07/13084549/3>

<sup>219</sup> GALL, Timothy L. *Worldmark encyclopedia of cultures and daily life*. 2nd ed. Vol. 4. Farmington Hills, MI: Gale, 2009. ISBN 14-144-4882-1. p. 199.

<sup>220</sup> Summary: Religious Group Demographics. *The Scottish Government*. [online]. The United Kingdom [cit. 2016-2-24]. Available from: <http://www.gov.scot/Topics/People/Equality/Equalities/DataGrid/Religion/RelPopMig>

Pentecostals, Unitarians or Baptists.<sup>221</sup> There are some minority religions as well, for example Rasta, Neopagan or Bahá'í Faith. Paganism is found in Scotland only in Shetland Islands.<sup>222</sup> Although more than a half of the Scottish population regards themselves as believers, Michael Gardiner in his book *Modern Scotland* describes the Scottish nation as secular. “Enlightenment thinkers like David Hume tried to *rationalise* religion, to make it answerable and useful [...]”<sup>223</sup> He claims that significant features of Scottish religion have always been rationality and applicability. Before the union in 1707, the convergence of Scottish and English religion had been a burning problem for a long time.

Charles I and other English monarchs had been trying to conglomerate the two nations' churches, insisting on the Book of Common Prayer in church services. Opposing Scots drew up a National Covenant demanding religious separateness and protesting against Charles II's restoration of bishops and royal control over the church.<sup>224</sup>

Since the first Christian mission there took place in 400 AD by St Ninian, Christianity has a deep-rooted tradition in Scotland. A particularly significant event in its history was Reformation. In those times, there were disputes between Catholics and Protestants as it is described in the chapter about history of Scotland in this thesis. In 1560 the Church of Scotland was established by John Knox and it is now a Protestant, Calvinist and Presbyterian Church. Sometimes it is called the Kirk and it is controlled by a number of church courts, such as the Kirk Session, the Presbytery or the General Assembly whose representatives meet every year in Edinburgh and discuss current topics related to the Scottish society.<sup>225</sup> The Church of Scotland played a major role in promotion of tolerance and it influenced the country's culture greatly.

## 2.6 Scottish identity, key values and traditions

Identity comprises everything what characterizes a nation, including its past, present and future. “It is personal, familial and collective.”<sup>226</sup> It is remarkable that Scotland preserved its distinct and unique national identity and traditions despite its close integration with England since the 18<sup>th</sup> century and its social and political changes accompanied by English attempts to remove the differences. However, identity is the outcome of a long term interaction among people and

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<sup>221</sup> MACLEOD. Scotland. *Encyclopaedia Britannica*. [online]. [cit. 2016-2-12].

<sup>222</sup> Religions in Scotland. *Scotland*. [online]. The United Kingdom [cit. 2016-2-12]. Available from: <http://www.scotland.com/religion/>

<sup>223</sup> GARDINER. *Modern Scottish culture*. p. 92

<sup>224</sup> GARDINER. *Modern Scottish culture*. p. 92

<sup>225</sup> MACLEOD. Scotland. *Encyclopaedia Britannica*. [online]. [cit. 2016-2-24].

<sup>226</sup> SMITH, Donald. *Freedom and faith: a Scottish question*. Edinburgh: Saint Andrew Press, 2013. ISBN 08-615-3813-7. p. 19

their place and way of living. Natural environment is one of the important factors which shape the national identity and for Scotland this is valid in particular. In Scotland “climate, landscape, flora and fauna are so distinctive, and influential on all aspects of human life. Geography dictated the patterns of early settlement in Scotland, while even in a more mobile era, life in Scotland has to accommodate weather and location regardless of people’s origins.”<sup>227</sup> In addition, nowadays the natural resources make a significant part of the nation’s economic and political situation (on Scottish example, it is oil, gas, water, fish, etc.).

The first things that come to mind when speaking about Scottish traditions are undoubtedly bagpipes, kilt, tartan, haggis and whisky. These features are associated with Scotland the most frequently and they are not only historical remnants. On the contrary, they are still evolving and being actively developed and maintained by every generation of the Scots. The roots of bagpipes reach back to the 16<sup>th</sup> century when clans had established their own hereditary bagpipers. This instrument was also used in battles to stimulate the pugnacious spirit in the warriors.<sup>228</sup> Nowadays, the streets of Edinburgh are full of bagpipers, although mainly as a tourist attraction. Nevertheless, every year a spectacular event called Edinburgh Military Tattoo takes place in Edinburgh Castle where about one hundred of bagpipers play together. However, traditional Scottish music is not played only on bagpipes. From many Scottish pubs can be heard folk music in the evening and the frequent instruments apart from bagpipes are fiddle, accordion, guitar and clarsach (a Scottish harp). One of traditional Scottish dances is called ceilidh which takes place at almost every occasion, such as weddings, birthday parties, etc.<sup>229</sup> In broader sense, ceilidh means a whole social event accompanied by music and story-telling.<sup>230</sup> In Scotland, many music festivals are organized throughout the whole year. Regarding events, one of the most famous one in Scotland are the Highland Games. This is a sport event associated also with music and dancing competitions which takes place all over Scotland. The origin of this event dates back far to 2000 BC<sup>231</sup> and later it was arranged at clan assemblies. Some of the traditional sports are hammer throw, flat and hurdle races, long and high jumps, pole vault, tossing the weight and tossing the caber (a caber is “a tapered fir pole about 17 feet (5 m) long and about 90 pounds (40 kg) in weight that must be thrown so that it

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<sup>227</sup> SMITH. *Freedom and faith*. p. 19

<sup>228</sup> MOULTON. Government and Society. *Encyclopaedia Britannica*. [online]. [cit. 2016-2-26].

<sup>229</sup> Bagpipes, traditional music and ceilidhs. *Visitscotland*. [online]. The United Kingdom [cit. 2016-2-26]. Available from: <https://www.visitscotland.com/about/uniquely-scottish/bagpipes-traditional-music-ceilidhs/>

<sup>230</sup> MOULTON. Government and Society. *Encyclopaedia Britannica*. [online]. [cit. 2016-2-26].

<sup>231</sup> About Highland Games. *Scotland*. [online]. The United Kingdom [cit. 2016-2-26]. Available from: <http://www.scotland.org/whats-on/scotlands-festivals/highland-games/about-highland-games/>



turns end over end and comes to rest with the small end pointing away from the thrower”).<sup>232</sup> Tug-of war is also typical for Highland Games.

The origination of tartan and kilt goes back to 1538 in the Highlands. Tartan is “a fabric made up of horizontal and vertical stripes in different colours, on a coloured background.”<sup>233</sup> Originally, local plants, mosses and berries were used to dye the wool. A kilt is “a piece of tartan, worn around the waist”<sup>234</sup> by men. However, a complete kilt should include a sporran (a small bag worn around the waist, something like a purse), a kilt pin (it holds the two previous parts together) and sgian dubh (a small dagger which is carried in the sock).<sup>235</sup> Originally, the kilt was not a “skirt” as a majority of people recognizes it today, but a 5-meter-long piece of cloth, part of which was worn around the waist and the rest was thrown over one shoulder and pinned. Still today, kilts can be often seen on men in Scotland. Kilts are usually worn at weddings by the wedding guests, at Highland games by athletes and spectators and at ceilidhs by dancers and the band.<sup>236</sup> Kilts are also worn by doormen in front of the Scottish hotels. Moreover, in Scottish souvenir shops it is possible to buy almost everything with the tartan pattern (including underwear).

One of the other Scottish traditions is called Burns night. It is held on January 25<sup>th</sup> and it celebrates the Scottish national poet Robert Burns. On this day an evening meal, called Burns supper, is served which often includes haggis, a traditional Scottish dish. Haggis is “a type of pudding composed of the liver, heart, and lungs of a sheep (or other animal), minced and mixed with beef or mutton suet and oatmeal and seasoned with onion, cayenne pepper, and other spices. The mixture is packed into a sheep’s stomach and boiled.”<sup>237</sup> Haggis is usually served with turnip and mashed potatoes. As a typical drink whisky cannot be missing. The term whisky is derived from the words *uisge beatha* which means in Gaelic “water of life.”<sup>238</sup> Whisky was first referred to in the late 15<sup>th</sup> century. In the 17<sup>th</sup> century private distilleries in Scotland were very frequent. Consequently, in 1644 the Scottish Parliament imposed a tax on whisky

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<sup>232</sup> Highland Games. *Encyclopaedia Britannica*. [online]. The United Kingdom, 2014-10-27 [cit. 2016-2-26]. Available from: <http://www.britannica.com/sports/Highland-Games>

<sup>233</sup> Tartan & kilts. *Visitscotland*. [online]. The United Kingdom [cit. 2016-2-26]. Available from: <https://www.visitscotland.com/about/uniquely-scottish/kilts-tartan/>

<sup>234</sup> Tartan & kilts. *Visitscotland*. [online]. [cit. 2016-2-26].

<sup>235</sup> Tartan & kilts. *Visitscotland*. [online]. [cit. 2016-2-26].

<sup>236</sup> Tartan & kilts. *Visitscotland*. [online]. [cit. 2016-2-26].

<sup>237</sup> Haggis. *Encyclopaedia Britannica*. [online]. The United Kingdom, 2015-4-7 [cit. 2016-2-26]. Available from: <http://www.britannica.com/topic/haggis>

<sup>238</sup> Whisky. *The Free Dictionary*. [online]. [cit. 2016-2-26]. Available from: <http://www.thefreedictionary.com/whisky>

production.<sup>239</sup> Scotch whisky is distilled from barley and then poured into oak casks in which it is stored for decades to mature. Scotland has five whisky regions with their unique flavours. Extremely rare bottles are sold for hundreds of thousands of pounds.<sup>240</sup> Today, whisky is one of the main Scottish export articles. Not all the Scots drink whisky, of course, the younger generations enjoy for example vodka or beer. From soft drinks, the most favourite one in Scotland is Irn Bru,<sup>241</sup> which most of the non-Scots do not find tasty.

At this point, I would like to mention some characteristics of the Scottish people and their key values. The website [scotland.org](http://scotland.org) claims, that essential qualities of Scottish people are warmth, love for fun, enthusiasm for parties, generosity and welcoming hospitality. It is said that the Scots are friendlier than the English. As fundamental principles of the Scottish society are appointed tolerance, equality of opportunity and social justice. The website also mentions, that three quarters of European visitors come to Scotland because of its people.<sup>242</sup> In the book *Being Scottish*, there are individual essays written by over one hundred of Scots about their Scottishness. These findings were put together and from them certain conclusions could be deduced. The first important thing is, that the Scots are well aware of their Scottish identity. The place, landscape and the sense of belonging are crucial for them. Defining their identity, many Scots mentioned England referred to as their “older stepbrother who is at best patronizing, most of the time indifferent, and at worst a bully.”<sup>243</sup> Nevertheless, some negatives were mentioned about the Scottish character as well, such as racism, indifference to the poor, self-importance and inadequate economic performance. Generally (based on those individual essays), the Scots can be described as “a serious, thoughtful group of people whose critical and skeptical analysis of the past and present is balanced for some by an excitement about the future, an expectancy that a new explosion of Scottish achievement, excellence and performance is just around the corner.”<sup>244</sup> On the website [scottish-at-heart.com](http://scottish-at-heart.com) there are summarized some basic Scottish characteristics as well. One of them is thriftiness, in other words being careful with money and knowing its value. From this probably stems the stereotype that the Scots are mean. Behaviour of Scottish people is polite, but reserved, forthright and honest. Patriotism is one of

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<sup>239</sup> MOULTON. Government and Society. *Encyclopaedia Britannica*. [online]. [cit. 2016-2-26].

<sup>240</sup> Scotch whisky. *Visitscotland*. [online]. The United Kingdom [cit. 2016-2-26]. Available from: <https://www.visitscotland.com/see-do/food-drink/whisky/>

<sup>241</sup> KORANKI. About Scottish People. *Scottish At Heart!* [online]. [cit. 2016-2-26].

<sup>242</sup> The Scottish People. *Scotland*. [online]. The United Kingdom [cit. 2016-2-26]. Available from: <http://www.scotland.org/about-scotland/the-scottish-people/>

<sup>243</sup> LOGUE, Paddy, DEVINE, T. (eds.). *Being Scottish: personal reflections on Scottish identity today*. Edinburgh: Polygon at Edinburgh, c2002. ISBN 19-029-3036-3. p. xiii

<sup>244</sup> LOGUE. *Being Scottish*. p. xiii

their key values. Despite they may complain about the weather or politics, they are very proud of their country. Qualities such as fiery, bold, brave, stubborn and courageous, resulting from their history, are still actual. Once the Scots know a person well, they can be very social, friendly and chatty. On the other hand, in some aspects they are practical, down-to-earth and matter-of-fact. Scottish (and Celtic) history is full of mythology which preserves superstitiousness, emotionality, sentiment and spiritualism in the Scots. Love of arts, parties and festivals (music, dancing, story-telling, literature) is connected with their rich cultural life. Based in history, for Scotland hard work has always been typical (farmers and crofters in Highlands, heavy industries and shipyards) which remained until today.<sup>245</sup> There are many stereotypes about the Scottish culture and people and the best way to get to know them is to visit Scotland and see it for yourself. To illustrate, I read a funny stereotype about Scottish people once, that everybody has red (or ginger) hair in this part of the UK. This is certainly not true.

## 2.7 Working in Scotland

Scotland belongs to the countries where the labour market condition is currently very positive. In the calendar quarter from January to March 2014 the employment rate in Scotland reached 73.5 %, ranking the highest one of all the countries of the United Kingdom.<sup>246</sup> Scottish companies search for talents, especially in the fields of software, engineering, science, computer games and financial services.<sup>247</sup> Manufacturing is no longer the most important employer in Scotland. The areas with the fastest growing number of employees are now finance, business and property management.<sup>248</sup> An interesting trend can be observed in number of economically active women. Their number has increased over time to 67.6 %, while the number of employed men decreased to 74.5 %. If this trend continues, Scotland could have more women in work than men, which is rather unusual.<sup>249</sup> The system of benefits and taxes is similar to the one in the Czech Republic, including maternity and sick pay, child benefit, state pensions, personal income tax, national insurance, paid holiday, etc.<sup>250</sup>

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<sup>245</sup> KORANKI. About Scottish People. *Scottish At Heart!* [online]. [cit. 2016-2-26].

<sup>246</sup> Employment Rate. *The Scottish Government*. [online]. The United Kingdom [cit. 2016-2-27]. Available from: <http://www.gov.scot/Topics/Statistics/Browse/Labour-Market/TrendEconomicActivity>

<sup>247</sup> *TalentScotland* [online]. The United Kingdom: ©2016 [cit. 2016-2-27]. Available from: <http://www.talentScotland.com/work>

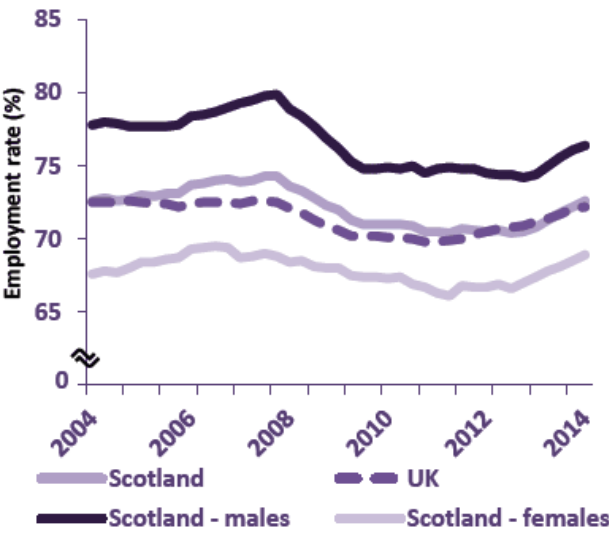
<sup>248</sup> PATERSON. *Living in Scotland: social and economic change since 1980*. p. 48

<sup>249</sup> People in work. *The Scottish Government*. [online]. The United Kingdom [cit. 2016-2-27]. Available from: <http://www.gov.scot/Publications/2014/05/4201/3>

<sup>250</sup> Living in Scotland. *Scotland*. [online]. The United Kingdom [cit. 2016-2-27]. Available from: <http://www.scotland.org/live-and-work-in-scotland/living-in-scotland/>

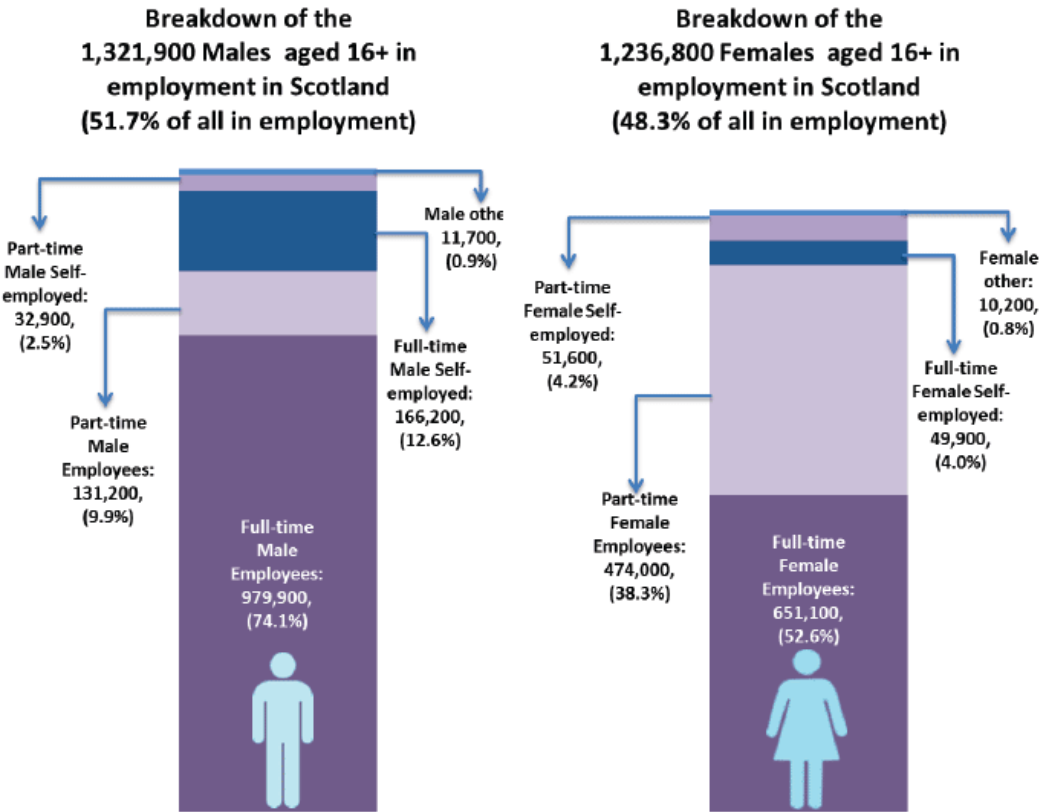
Below, there can be seen some charts regarding employment in Scotland, such as the employment rate, work patterns, gender or sector composition. The figures are from the year 2014.

Figure 9: Employment rate (16-64), Scotland and the UK, 2004-2014



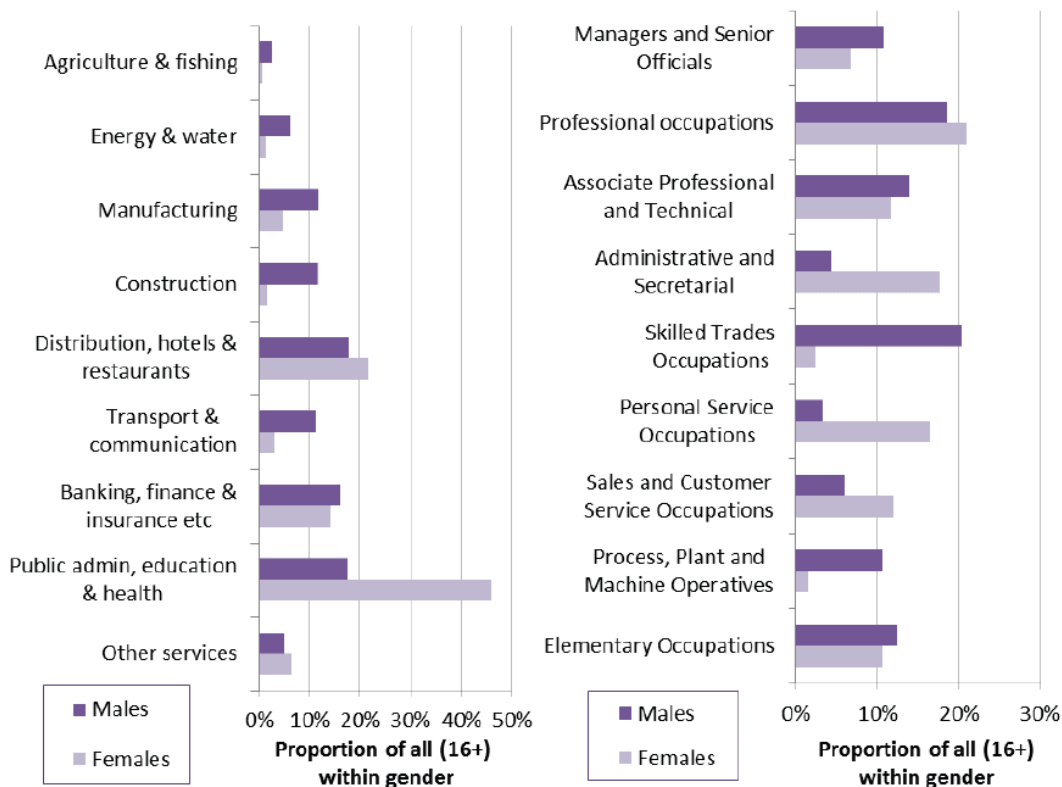
Source: People in work. *The Scottish Government*. [online]. The United Kingdom. Available from: <http://www.gov.scot/Publications/2015/05/3466/5>

Figure 10: Composition of the working population of Scotland in 2014



Source: People in work. *The Scottish Government*. [online].

Figure 11: Sectoral and occupational gender segregation, Scotland, 2014



Source: People in work. *The Scottish Government*. [online].

A few reasons why to work in Scotland are stated on the website [scotland.org](http://scotland.org). These are:

- The highest employment rate of the UK's four countries
- Highly regulated good working practices and conditions that safeguard employees
- High staff retention rates
- Accessible on-going education for all ages and languages
- Wide spectrum of industry opportunities, and at many different levels
- Rewards for motivation and hard work.<sup>251</sup>

On the internet, there can be found a number of websites helping Scottish citizens with work issues, not only to find a job, but also to solve various problems at work, such as discrimination. The government also provides clearly organized information about the administrative aspect of working, e.g. about taxes. A number of websites with the information for non-UK citizens are also available. The useful web pages are for example [gov.scot](http://gov.scot), [scotcareers.co.uk](http://scotcareers.co.uk), [citizensadvice.org.uk/scotland/](http://citizensadvice.org.uk/scotland/) or [talentscotland.com/work](http://talentscotland.com/work).

<sup>251</sup> Working in Scotland. *Scotland*. [online]. The United Kingdom [cit. 2016-2-27]. Available from: <http://www.scotland.org/live-and-work-in-scotland/working-in-scotland/>

## 3 Research

This is the practical part of the diploma thesis and it consists of the research of the Czech-Scottish cultural standards at work environment. In the first part, there is described the methodology of the research. The second part deals with the characterization of the individual respondents (mainly the length of their stay and occupations). In the last part of this chapter, there are determined the Czech-Scottish cultural standards which resulted from the research.

### 3.1 Methodology of cultural standards research

For this research the methodology of cultural standards was used. This method is based on conducting narrative interviews, purpose of which is to collect critical incidents. The respondents were Czech people who lived and worked in Scotland for more than one year and who have experience with the Scots from work environment. Some of the respondents have already come back to the Czech Republic, some of them still live there until now. The interviews were done via Skype during March 2016 and they were all recorded. The structure of the interviews contained four main questions which were supplemented by another additional questions when necessary. These questions were as follows:

1. For how long did you live/have you lived in Scotland?
2. What was your reason to go to Scotland?
3. Have you worked with the Scots during your stay in Scotland? What was your job?
4. Can you describe a situation in which you were shocked or surprised by behaviour of the Scots at work environment or a situation when you considered their behaviour different from behaviour of the Czechs in the same situation?
  - Specify the given situation with its context, place and participants.
  - Did you expect a different reaction from the Scots?
  - How did the Scots react?
  - What surprised you the most about their behaviour and why?
  - Have you experienced this situation more often?
  - How did you feel after this situation and did it change your opinion of the Scots and how?
  - Did your opinion of the Scots change in comparison with your expectations before your trip to Scotland?

## 3.2 Research

In my research, I interviewed 16 respondents (9 men, 7 women). Their age ranges from 21 to 42 years and they either lived or still live in Scotland. The length of their stay varies from 1.5 to 10 years. Below, there is a brief characteristic of each of them. In my opinion the background of the respondents is very important to mention. I found out that the respondents' opinions differed mainly according to the social class to which their jobs belonged (for example, in comparing a housekeeper with an HR manager).

**Jan** is 36 years old. He lived in Scotland (Edinburgh) for 2.5 years and now he is back in the Czech Republic. He went to Scotland because his Czech girlfriend was studying and working there. He worked as a computer programmer in a company focusing on camera systems.

**Ivan** is 39 years old, he has lived in Scotland (Highlands, Edinburgh) for 7 years. His main purpose to move to Scotland was travelling and then earning money for travelling. He worked as a care assistant, receptionist, support worker, quality assessor in care sector and window importer.

**Zdeněk** is 29 years old, he lived in Scotland (Edinburgh) for 1.5 years and now he is back in the Czech Republic. He came to Scotland to find a job and to visit his Czech girlfriend who was studying there. He worked as a gardener for the Czech honorary consul Paul Millar. Then he was a waiter in a Mexican restaurant.

**Filip** is 26 years old, he has lived in Scotland (Edinburgh) for 2 years. He came to Scotland to finish his master's degree (philosophy and psychology), but he came after the application deadline, thus he found a job there. He worked in two hotels and now he is a whisky salesman.

**Monika** is 41 years old, she has lived in Scotland (Newton Stewart) for 8 years. She came there to visit her Czech boyfriend who worked there for 3 years and they stayed there together. Eventually, they got married and they have a two-year-old baby (via artificial fertilization in Glasgow). They are planning to return back to the Czech Republic next year. Before her maternity leave, Monika worked in the food industry (shrimp production in Bladnoch, cheddar packaging in Stranraer, scallop opening in Kirkcudbright).

**Tomáš** is 38 years old, he has lived in Scotland (Musselburgh, Edinburgh) for 9 years. He came to Scotland to learn English, he took over a flat and job after his friend. His additional reason was just to leave the Czech Republic. He has some previous working experience with foreign

cultures (Luxembourg, Cuba, India). In Scotland he worked in a care home, in the kitchen, as a construction worker, electrician and office cleaner.

**Zuzana** is 35 years old and she has lived in Scotland for 10 years. She has a husband from the Republic of South Africa, whom she met in the Czech Republic. He lived in England and they decided to move to Edinburgh together. She worked at the airport, in an insurance company or in the human resources department for National Health Service. Now she works in the HR department for a charity.

**Ondřej** is 30 years old and he has lived in Scotland for 8 years (before, he lived in England for 2 years). He came to Scotland to gain experience and learn English and he chose the UK because he did not want to go to the USA. He worked as a mail man, administrative worker for charity, in a restaurant, as a graphic and now he works in a call centre.

**Jesika** is 21 years old, she has lived in Scotland for 1.5 years. Before, she was there as an au-pair for 2 months and she decided to stay there to study and work. While studying, she had some part-time jobs as well, being a waitress, a housekeeper or a dog sitter.

**Irena** is 30 years old and she has been in Scotland for 4 years. She went there to gain experience from abroad, to learn English and to leave the Czech Republic. She worked in a small hotel as a waitress and housekeeper. Now she works as an assistant of mentally handicapped people.

**Pavĺína** is 32 years old and she has lived in Scotland for 8 years. Her purpose was to learn English. At first she was working as an au-pair, later as an assistant of handicapped people. Currently, she is on maternity leave.

**Kateřina** is 42 years old, she has lived in Scotland for 8 years and now she is considering going back to the Czech Republic. She came to Scotland to visit her relative who worked there for a couple of years. She found a job there and stayed in Scotland. She was working in a hotel as a housekeeper and receptionist.

**Petr** is 28 years old and he has been in Scotland (Dunbar, Perth) for 2 years. He came to Scotland to work in a farm and he stayed because of relatively high earnings in comparison with the Czech Republic (at first he did not anticipate to stay there, but now he does not intend to go back). He worked mostly in farms (potatoes, broccoli, turnip, construction work), he weighed herbs and now he works in a chicken slaughter factory.



**Daniela** is 27 years old and she has been in Scotland for 4 years. She lives with a Scot for 8 years (they are married for 5 years). At first, they lived together in the Czech Republic for 3.5 years until she finished her bachelor's degree. After that, her husband wanted to return back to Scotland and she decided to finish her master's degree (in political science) there. She had a part-time job in a café, internship in the Scottish Parliament, she worked as an administrative worker in an architectonic studio and now she works in a non-profit organization as an information and communication worker.

**Ondra** is 28 years old and he has lived in Scotland (Musselburgh) for 4 years. He came there to learn English and to finish his master's degree at his dream university St. Andrews. At first, he did not know English at all and he could not find a job, thus he began self-employed in the branch of reconstruction and restoration of interior wood. He met a Scottish room painter who helped him find contracts. After that he worked as a kitchen porter and now he is a manager assistant in a supermarket.

**Miroslav** is 31 years old and he has lived in Scotland for 6 years. Before, he lived in Ireland for 6 years. He came to Scotland because he was offered a job there as an assistant manager in a hotel. When he arrived, the position was already taken and he started working as a beverage assistant. Then he was promoted to a supervisor and then to a receptionist. After 3 years in hospitality he started to work for the Heriot-Watt University (where he works until now) as an educational developer who creates web pages with study materials.

### **3.3 Czech-Scottish cultural standards**

This chapter concerns the determination of the Czech-Scottish cultural standards based on the research. It is divided into two parts. In the first part, there are defined eight cultural standards which are related to work environment. In the second part, there are briefly described six other cultural standards which are connected with the daily life in Scotland (not directly related to work). Although the topic of this diploma thesis regards work environment, these standards are no less interesting and useful for getting to know the Scottish culture. The cultural standards are arranged in order of frequency of their occurrence in the interviews. The interviews were conducted in Czech and the direct quotations are my translations into English to maintain the language consistency of the thesis. Below, there is Table 3 with the eight Czech-Scottish cultural standards at work environment with the number of respondents mentioning them.

*Table 3: Czech-Scottish cultural standards at work environment*

Standard	Number of respondents mentioning the standard
Insincerity, pretence, hypocrisy	10
Contempt for immigrants	9
Poor working attitude	9
Obeying the rules	8
Politeness	7
Conflicts are not solved openly	4
Political correctness	4
Appreciation of ambitions	3

Source: Data based on the author's research

### I. Insincerity, pretence, hypocrisy

The qualities such as shallowness or pretending were mentioned by ten respondents. Usually behaviour of the Scots at work was described as very kind, amiable and open, but after some time the respondents started to perceive it to be only a pretence. Such polite and respectful behaviour is expected among all the people regardless of personal opinions and feelings. The shallowness in work environment was nicely described by Jan:

When there is a kitchenette at work, the Czechs either do not speak with each other or they only say hello. The Scots often ask how are you or what did you do at the weekend, but they don't wait for the answer. These polite questions are a part of the greeting. Sometimes, a shallow conversation begins. In the Czech Republic when you speak with somebody about his or her life, you expect and presume some kind of acquaintanceship and a potential help or advice when needed, but for the Scots this is not relevant at all. They only have their shallow conversations, but it doesn't mean that they are willing to help you in the future.

A lot of respondents were speaking about situations concerning pretence and speaking behind someone's back. Irena said: "At work we were speaking with my colleagues about one guy who didn't do his job well, everybody said how bad he was and so on, and when this guy showed up, they all were smiling at him and told him how great he was. I really didn't understand it." This situation can be led to extreme which Ivan described:

They don't tell you that you do something wrong until it's really bad. For example, my girlfriend was fired from her job, but they didn't tell her what she was doing wrong. They don't say what they think to your face, but they talk behind your back with someone else. It is a kind of hypocrisy.

On the other hand, Ivan added a different point of view and his explanation of such insincerity:

They cannot be sincere and say square what they think. They rather say something else than the truth. They try not to hurt or offend you. For example, when I was working with elderly people and I asked them about the quality of the care they were receiving, they never said anything wrong, they didn't want to cause anybody trouble.

Zdeněk commented on pretence as follows: "Many times I felt that their cordiality was only pretended." However, both Ivan and Zdeněk agreed on, that it is more pleasant to communicate with people who are nice and hearty (even though hypocritically) than to see the annoyed and long faces in the Czech Republic. Ondra understood the pretence more as a sign of professionalism:

The two of my chief bosses at work hate any contact with customers (it is a paradox, because it is basically their job), nevertheless when they communicate with a customer, it seems that they would even lay down their life for the customer. I think, that even though the person hates his job, he is able to adopt a professional attitude and not indicate his real attitude.

## II. Contempt for immigrants

About situations connected with the approach to immigrants were speaking nine respondents. Nevertheless, it highly depends on the social class. The less educated Scots, for example from the working class, express sometimes even hatred towards immigrants, while they think they are taking their jobs. On the other hand, the Scots from higher classes realize that cheap labour is necessary when the Scots themselves do not want to do the menial jobs. Nearly all respondents experienced both positive and negative reactions to their foreign origin. Here is Pavlína's negative experience:

I was walking in the street with my baby fixed on my body. There was a lady with a dog (the Scots love their dogs more than themselves) and the dog jumped in our way. The lady told us that we have to avoid him and come round and I made a puzzled face (like "Great.") and went on. The lady returned back to me and asked me "Were you laughing at me?" I didn't answer and thought to myself that she is only offended. But she kept shouting at me, so I turned and said that it only seemed funny to me. She rushed to me shouting "What was funny about that?" I said I was sorry, that I didn't want to offend her. She shouted some swear words and claimed that she was close to slapping my face (I was carrying the baby on my body!). I went away and she shouted at me to return to my country.

Zdeněk described another negative experience: "I had been at my work for two hours, I didn't know where anything was and I heard from my two colleagues that I'm a motherfucker from Czech and so on. They thought I am only nothing from the Eastern Europe, but they mix together the Czech Republic, Poland and Russia." Filip had a similar view: "For Scots we all are just Eastern Europeans (Rumanians, Serbians, Albanians, Macedonians). They don't know

where the Czech Republic is, they know only Prague.” Ondra realized the dependence of the social class and education on the approach to immigrants:

Here are many Scots who are unemployed because they are lazy and not willing to work for minimum wages. But Czechs and Poles who arrive here don’t have any other chance than work in menial positions for the minimum wage and they consequently hear from the unemployed Scots that they are taking the jobs from them. But the Scots are not willing to work in such conditions as the immigrants are. Generally speaking, the majority of the Scots (some 70 percent) are open and helpful to foreigners and they try to communicate with them and be tolerant. The level of tolerance and graciousness in communication with immigrants is far higher here than in the Czech Republic.

Filip commented on tolerance as follows: “The Scots don’t want immigrants here. They are tolerant only because it is polite. Another thing is that immigrants themselves created a bad image – they abused social benefits, stole or were aggressive. What is more, the Scots associate us with Russia and the Soviet bloc.” He added a remark about working positions:

For a foreigner it’s difficult to promote, because a Scot gets the opportunity first (regardless of the quality of work, education, length of employment in the company). I call it hidden racism. They are smiling at you and everything, but you will always be in a worse position than the Scot. A different situation is when you get to the higher class (for example, you have your own business or you are the second generation). Your situation is then better. I own a few flats which I let out and the Scots perceive me differently, because they know that I bring something to the economy.

Irena said that she expected worse acceptance as an Eastern European. In her point of view, the Scots are nice to foreigners and Czechs are perceived well (sometimes better than Poles, some of which are known for social benefits abuse): “The Scottish employer employs rather somebody from Eastern Europe than a Scot, because we are more hard-working.” This is connected with the next cultural standard.

### III. Poor working attitude

Nine respondents were speaking about laziness of the Scots, about slower pace of work and their inefficiency. Ondřej said:

In the Czech Republic we focus on speed and quality of work. The Scots approach to work more casually or airy. They don’t focus on working capacity and efficiency. The eastern nationalities are able to show versatility, understand quickly how to do the work, be a step forward. The Scots need everything to be explained step by step, they miss a kind of contrivance.

Ondra had similar experience:

The Czechs are much more hard-working and willing to work much harder. For example, when I was in charge of controlling the store, some of my Scottish colleagues didn't come to work and even didn't call to explain it. Or when I gave them a task, they were simply lazy. I think that they are not able to work efficiently (and if they do, they do something quickly, but regardless of the quality of the work) and they are not able to organize themselves. The Czechs and Poles are more productive. The reason may be our neighbourhood with Germany and the German morale.

Another reason mentioned not only by Ondra was the bad and sleepy weather for most of the time in Scotland. Irena was speaking about the low working morale of the Scots in the care sector: "They do the absolute minimum they have to and sometimes not even that. If the duties are not done, it's no problem, it can be done later." Daniela had a similar view: "In Scotland people work more slowly. Everybody has a lot of time for everything. When there is a deadline, they automatically reckon with not meeting it." Kateřina depicted a situation when she was supposed to train a new Scottish housekeeper:

I was training a 32-year-old Scottish woman, a mother of three children, and she was not able to change the king size duvet in the classic way and Hoovering the room was a mammoth task for her. The Scottish staff stayed in such positions for a week or a month maximum, then they either just didn't come to work without an explanation or they made up some lies why they cannot work there anymore. From this I observed that Scots are not capable of such a high labour performance as the other nationalities are.

Daniela described similar experience from her previous job in a café:

When I worked in a café with some Lithuanians, my Scottish boss told me that she doesn't employ Scots at all, because they are mostly slackers. She told her that she employed three Scots once to do some menial job for the minimum wage and after three days they simply didn't come to work. She claimed she didn't have similar experience with other nationalities.

Miroslav shared his observation from working in a hotel:

Working attitude of Scots in hospitality is terrible. They just don't want to do the dirty work. And if they do, they ask for far more money than the others. Furthermore, the employers rather hire a Pole, for example, because they know he will come every day at 6 o'clock and he will be ok with that. The Scottish people hate getting up early in the morning. I had three Scottish subordinates who were coming late very often. Our restaurant should have been open since 7 o'clock in the morning, the waiters started at 6. Only the Scots had problems with getting up in the morning and coming on time, the other nationalities didn't.

#### IV. Obeying the rules

Many respondents said that the Scots are not able to work independently and that it is very hard for them to invent an order or a process of accomplishing a task. That implies that when

a system of rules and processes exists, they stick to it unconditionally and are not willing to do something slightly differently which is not completely according to the rules. Eight of the respondents had similar experiences. Ondřej said:

In the office they have processes for everything and they strictly obey them (for example health and safety or orders in workplace). Other nationalities, in order to achieve their task at work quickly, are able to slightly and ultimately break or evade the rules, whereas the Scots strictly obey all the processes, which leads to the fact that the activity takes them even a few days longer.

Pavĺína gave an example of obeying the health and safety rules in the home care sector:

At work we use a special machine called hoist to lift a disabled person from bed. Some of us (including me) didn't have the training to work with this device. When we were supposed to lift a disabled woman, my Scottish colleagues refused to do that. I didn't care that I didn't have the training, because I told myself, that we work with people, we have to help the disabled woman, help her wash, dress and so on. But my colleagues would rather leave her in bed in her pyjamas instead of putting up with that. In my opinion the reason is the different legal system based on precedents when everybody is chargeable. If something had happened with the patient, they could have been sued for operating the device untrained. Health and safety is a really big deal here, everything has to be tested and people have to be trained for everything (for example to work with a paper shredder). When working in the Czech Republic, people do almost everything what they are physically capable of and what a common sense dictates.

Pavĺína described another situation of the fear of being sued:

My friend was in the mountains, it was cold and ice coating was on the rocks. And there was a group of three Scots who had a rope with them stretched there to hold it when walking. My friend asked them if he could also hold the rope in order not to slide and they forbade it. They said they were not professionals and if anything had happened to him, they would have been responsible for it because he had used their rope.

Daniela commented on following the rules and processes when she was working in the architectonic studio: "Everything had to be approved by chief directors many times which often took a long time. The approval procedures are much slower than in the Czech Republic."

Miroslav shared his experience from hospitality:

Excessive bureaucracy is evident here. When I was in the position of a senior bar and restaurant supervisor in a hotel, I had to do my recruitment, reviews of my subordinates, rotas and so on by myself. Constantly, we had to carry out interviews about satisfaction and complaints. When our subordinates didn't come on time we had to do a disciplinary procedure. I had to ask the person a lot of questions like Did you oversleep? Why did you oversleep? Did your alarm clock not work? We can buy another alarm clock for you in order you come on time, and so on. All procedures must be kept. When I hired a new person, after four weeks I had to carry out an interview and write a review. If the person was good I had to carry out the interviews more often. After every conflict I had

to write a report or e-mail to HR with all the details describing what happened, why it happened, what did everyone exactly say and so on.

## V. Politeness

Politeness is a well-known quality of British people in general and for the Scots it is also relevant. Seven respondents mentioned that it is important to follow the usage of the polite phrases. Tomáš said: “People are taught to behave politely to each other. It is expressed by some systems of rules that need to be followed. If you don’t say Hello, Yes, Thank you, I’m sorry all the time, they think of you as a lout.” He commented on behaviour of people among each other which is within a frame of a code that looks nice outwardly, but underneath it is different. Irena gave an example from her work environment:

At first, I had a feeling that the other colleagues don’t like me and I didn’t know the reason. Then I realized that I don’t use all the polite phrases, such as “Please, would you be so kind and do this?” or “Wouldn’t you mind if you do that?” and so on. When I started to use these long polite phrases as the others did, they started to behave much nicer to me.

Ondřej shared an observation that the Scots apologize for everything: “It doesn’t matter whose fault is it. Even though you tread on somebody’s foot in the queue in the bank, he apologises to you that he was standing in your way.”

## VI. Conflicts are not solved openly

Inability or unwillingness to solve conflicts openly was another cultural standard which was described by four respondents. Tomáš said:

It happened to me many times that I came to someone and I wanted to solve a current problem immediately and the Scots were very surprised by that and they behaved like “hem, it’s not usually done like that”, they didn’t want to solve it with me and rather pretended it didn’t happen. It never happened to me in the Czech Republic where people don’t have a problem to solve anything openly among themselves.

Irena had very similar experience that Scots didn’t want to solve a problem and rather pretended it didn’t happen. Miroslav added: “At work, I was always advised not to start a dispute and rather go away from a conflict situation.” According to Pavlína’s experience, the reluctance to solve problems is connected with politeness and indirectness:

Rather than to involve in an open conflict they try to express themselves by an indirect route. It was difficult to communicate with my first employer here. She didn’t want to tell me what I was doing wrong or what I should do better. She was speaking like “Well, don’t you think you can do it in a different way?” and it took me a long time to grasp the point and comprehend what she meant exactly.

## VII. Political correctness

Political correctness and existence of taboo phrases or topics which are inappropriate to speak about occurred in four interviews. This is best described by Daniela's experience:

Our HR manager was constantly concerned with employees saying infelicitous notes or improper jokes. Many times it happened that the HR boss spoke with someone in private or sent e-mails that he or she can't speak like that. For example, when I was working at the reception in the architectonic studio, there was a Scottish architect, about 50 or 55 years old, who didn't care that much what he was saying, but he was not rude or boorish at all. He called us "girls at the reception" and our HR boss wrote him an e-mail many times that he can't call us "girls", that it is inappropriate and that he should use "ladies" or call us by names instead.

Ondra had an opinion, that political correctness is something the Czech people should learn from the Scots. He said:

In Scotland it is followed and respected not only by politicians but also by citizens. The employees are trained to use correct terms which has a positive influence on forming an opinion of various socially deprived groups (patients, immigrants). For example, a new expression for a disabled person occurs every four years until it becomes an insult again. Political debates here are on a gentleman level and even though the arguments are sharp, they are often objective and respectful. In the Czech Republic the politicians don't feel any moral responsibility for their statements.

Jan associated the political correctness with different sense of humour. He said:

You have to be very careful what you say and what you make fun of. You can't speak about taboo topics such as Jews or women. Usually their humour is created only by word plays and puns which are not so funny for us. For example, I consider Jewish jokes to be about the wisdom of the Jews. But you cannot say these jokes here because there are Jews in them. Everybody starts to look around, if it's appropriate or not.

## VIII. Appreciation of ambitions

The last cultural standard which was mentioned by three respondents was, that everybody gets a lot of opportunities in Scotland. When you work hard and you want to work your way up, you can achieve what you want. Filip said:

You have many opportunities here and many open doors. It's very easy to start a business here. For example, it is possible to establish an Ltd. company via the Internet in 4 or 6 hours and it's for free. When you need a subsidy or grant, various authorities and offices are willing to help you. Or when you are in trouble, you have a chance to pull through, here is a lot of organizations and people who will try to help you. For example, when your company goes bankrupt, you have a chance to get a loan again after 5 years and you can start another business. Or you get an assistant who will help you to create a business plan and who will go through the bankruptcy with you, you will have



a support, a chance to meet other people who went through the similar situation to help you.

Ondra thought that a chance of a career development or growth is far higher than in the Czech Republic. Miroslav was speaking about opportunities to self-education and self-improvement at work:

If you are interested in some training, the companies will support you. You only write a suggestion that this or that would be benefitting for your development and they will give you the chance. Thanks to this I succeeded to complete many trainings in my job and thanks to that I was promoted three times during three years I worked there. For those who want to, there are open doors.

In the following part I would like to mention the Czech-Scottish cultural standards that resulted from the research as well, but which are not directly related to work environment. Below, there is Table 4 with six cultural standards concerning the daily life in Scotland.

*Table 4: Czech-Scottish cultural standards connected with daily life*

Standard	Number of respondents mentioning the standard
National pride	13
Help with language	12
Keeping higher living standard	8
Inclination to alcoholism	6
Social benefits and their abuse	6
Social stratification	5

Source: Data based on the author's research

## I. National pride

Thirteen respondents were speaking about strong Scottish patriotism. Many times the love for traditions and keeping them was mentioned, such as wearing kilt, playing the bagpipes, displaying Scottish flags, etc. Ondřej was speaking about an interesting tradition connected with the Mercat cross. It is a stone monument in Edinburgh at which all important national events were announced by a messenger sent from London after two days since the event happened (because it took two days for the messenger to get there by horse). When Prince George of Cambridge was born 22 July 2013, two days after, his birth was announced at the Mercat cross in Edinburgh. Monika described another tradition which she herself experienced and was surprised by. When there is a baby in a baby carriage, everybody can have a look inside, but they should put a little coin in there as a price for looking. Another example of Scottish pride can be seen in their sports. Whole families identify themselves with the local football or rugby

teams, they support them and follow every change in the team. Ivan said, that when the Scots are talking about something at work for a long time, it is sports, for instance which player they bought, what is the current coach like, etc. Most of the respondents observed the national pride the most during the referendum about Scottish independence. Scotland tends to differentiate itself from England or the rest of the United Kingdom (for example, they do not worship the Royal Family as the English do). Filip shared his observation, that when England says No, Scotland says Yes. It has its roots in history, as it was mentioned in the theoretical part. Ondřej compared the relations between England and Scotland to relations between Prague and Moravia. The inhabitants of Prague do not mind the Moravians, but the Moravians hate the inhabitants of Prague. A nice example of the Scottish self-importance was described by Pavlína. She wanted to compliment her neighbour on her well-groomed lawn, thus she told her that it was a nice English-style lawn (as we are used to say in Czech). Surprisingly, the lady felt quite offended and corrected her, that it was a Scottish lawn, not English.

## II. Help with language

Willingness of the Scots to help a foreigner with the English language was mentioned by twelve respondents. Nearly all the respondents admitted they had some difficulty with Scottish English at first. Nevertheless, they always added, that the Scots are extremely helpful and they understand that their language is significantly different from Standard English. As the respondents observed, the lower classes have a stronger Scottish accent and they are not much able to explain what they mean if someone does not understand them (it is difficult for them to find a word with a similar meaning, for example). On the other hand, the higher classes (or Scots who travelled a lot) speak more understandable language for a foreigner and they are able to explain things, say them more slowly or in a different way. Daniela described the situation when her Scottish husband tried speaking Czech in the Czech Republic when he knew only a few words. The Czechs, hearing he is a foreigner, either only stared and did not want to speak with him in Czech, or they assumed he can speak Czech very well and they started speaking in everyday Czech with him. The Czechs are not used to anybody trying to speak their language when not knowing it well.

## III. Keeping higher living standard

Eight respondents claimed that the Scots are used to live at higher living standards in comparison with the Czech Republic. Daniela said that the disposable income is much higher than in the Czech Republic and the Scots can make the best of it. Many of the respondents

expressed their view that even with the minimum wage, a Scottish family can go on holiday twice a year. In the Czech Republic, people with the minimum wage have difficulties to provide for their family and they can afford to buy only basic things. It implies that the Scots can budget carefully and they are thrifty as it is said about them.

#### IV. Inclination to alcoholism

Six respondents were speaking about this ominous phenomenon. Ivan said that the Scots have totally different drinking habits than the Czechs. The purpose for drinking in the Czech Republic is to meet friends and have fun, whereas the Scots drink only to become drunk. Their goal is to drink themselves to oblivion as soon as possible. Filip claimed that drunk people in suits lying on the pavement are quite common in Scotland. Moreover, Jan added that drunk children (about 12 years of age) are not an exception in Scotland. Zdeněk shared his experience from his work in a bar. He said that his Scottish colleagues were openly drinking alcohol at work. One of the reasons can be prohibition in Scotland (alcohol cannot be bought in the shops between 10 p.m. and 10 a.m.) and the bars close also quite early (at 10 or 11 p.m. or at midnight). According to many respondents, this limitations are rather counter-productive. Another reason for the Scottish problem with alcoholism may be the bad weather with less sunlight which can cause a gloomy mood.

#### V. Social benefits and their abuse

Six respondents were speaking about great social benefits in Scotland and their abuse by the Scots. It may be connected with unwillingness of the Scots to work for the minimum wage, as it was mentioned in the cultural standard *Poor working attitude*. According to the respondents' observation, the Scots can contentedly live on unemployment benefits, whereas collecting unemployment benefits in the Czech Republic means the security of only the most basic needs. Many respondents mentioned the huge benefits for single mothers which leads to the fact that the young Scottish women have babies instead of going to work. Single mothers in Scotland are entitled to get a house for free, over £ 1,000 a month and various financial subsidies a week (for example for fresh fruit and vegetables for the baby).

#### VI. Social stratification

Another phenomenon which was observed by five respondents is a strongly apparent stratification of the Scottish society. Pavlína and Ondra claimed that after the first sentence it is possible to define education and social class to which the person who speaks belongs. In

Scotland there are profound language differences which does not occur in the Czech Republic. Tomáš shared an experience from his work in the building construction. When he arrived in Scotland, he spoke English which is taught at Czech schools, that is Standard English. His Scottish fellow construction workers were laughing at him that he speaks like the Queen. Nevertheless, this happens in Scotland not only to the non-UK citizens. Pavlína stated that her employer had an English wife and he told Pavlína a story about what happened to them in Glasgow. They went for a dinner there and after the wife ordered food, the staff of the restaurant started to behave very hostile towards her because they thought she was a posh or snobbish lady. Pavlína was surprised by that because in the Czech Republic it is not possible to determine the person's background only according to his/her speech. On the other hand, judging people according to their social class is fairly common in both the countries.

## 4 Comparison of research results with Scottish identity and values

In this chapter the eight Czech-Scottish cultural standards at work environment based on the research will be compared with the theoretical background about Scotland. There are mentioned the reasons why exactly these standards were observed by the Czechs in Scotland.

The first cultural standard *Insincerity, pretence, hypocrisy* is connected with indirectness, understatement and politeness which is evident in the whole United Kingdom. As G. Hofstede said: “Critical to understanding the British is being able to ‘read between the lines’. What is said is not always what is meant.”<sup>252</sup> The Scots are so afraid not to hurt anybody’s feelings that they rather do not say anything instead of open criticism. Unfortunately, the Czechs perceive such Scottish behaviour as a bad intent and a sign of hypocrisy because they are usually used to saying things straight. The research results showed that the characteristics of the Scots mentioned at [scottish-at-heart.com](http://scottish-at-heart.com), such as forthrightness and honesty, are not regarded as true from the Czech point of view. On the other hand, warmth and friendliness (bigger than in England, although sometimes only pretended) mentioned at [scotland.org](http://scotland.org) was agreed on by most of the respondents.

The cultural standard *Contempt for immigrants* probably stems from the constant immigrants inflow throughout the Scottish history. Scotland (especially Edinburgh) is full of immigrants from Ireland, former British colonies and continental Europe who are looking for work. It is natural that lower working classes treat immigrants quite inhospitably because consequently there are less jobs for them. Moreover, they usually do not distinguish among Czechs, Poles, Serbians or Russians. The same is valid for the Czech working class (e.g. diggers) whose members rail against the Ukrainians, for example. On the contrary, the higher classes got used to immigrants, they realize that they bring economic benefits to the country, they are able to distinguish nationalities from each other and they treat foreigners kindly. The respondents who worked in jobs not belonging to the working class had mostly positive experience. Therefore, welcoming hospitality, mentioned as a Scottish characteristic at [scotland.org](http://scotland.org) came to be true, but only for certain classes. Another reason for the Scottish xenophobia (incidentally, racism was mentioned as a negative Scottish characteristic in the book *Being Scottish*) can be the bad

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<sup>252</sup> What about the UK? *The Hofstede Center* [online]. Arabiankatu 12 00560 Helsinki, Finland [cit. 2015-4-1]. Available from: <http://geert-hofstede.com/united-kingdom.html>

image created by certain groups of immigrants in Scotland. For example, in Edinburgh, there exist huge Polish communities which distance themselves from the Scots and they are infamous for their abuse of social benefits. The Czechs, however, are generally perceived well by the Scots.

It is quite difficult to find a reason for the cultural standard *Poor working attitude*. The inadequate economic performance was mentioned as one of the negative Scottish characteristics in the book *Being Scottish*, which was confirmed by the research. One reason can be the bad weather for most of the year which naturally induces to laziness. It can be also connected with long-lasting immigration – the Scots got used to the fact that the menial jobs are done by immigrants. It is a positive fact for the Czechs who want to work in Scotland for some time to earn money and they do not mind menial positions. The easy approach to time corresponds with the results of Trompenaars's research that Britain is a synchronic culture. As it was mentioned in the theoretical part, in such a country plans and commitments are considered flexible. The historical sense for hard work, typical for Scottish farmers, especially in the Highlands, probably remained there and did not transfer into big cities. The farmers still have to work very hard in order to earn their living (as Petr, who worked in a farm, confirmed in his interview).

Another cultural standard, *Obedying the rules*, is in accordance with Trompenaars's research as well. Britain is according to him a universalistic society. As it was mentioned in the theory, in such societies people respect rules and their disobeying is inadmissible. There is a fear that one exception in illegal behaviour can cause a collapse of the whole system of rules. It absolutely conforms to unconditional abidance by the rules and processes by the Scots. This was very surprising for the Czechs who do not have a problem to slightly evade the rules (the Czech society ranks somewhere in the middle between universalism and particularism). Another reason can be, as Pavlína mentioned, the different legal system. As it was mentioned in the theoretical background about the Scottish legal system, it varies not only from the Czech legal system, but also from the English one. However, due to the rule of precedent based on the Anglo-American law, anybody can be sued for anything, therefore for example the health and safety rules are strictly obeyed.

*Politeness* is an attribute also typical for the whole United Kingdom. The research findings correspond with the website [scottish-at-heart.com](http://scottish-at-heart.com) which characterizes the Scots as polite, but reserved. Many respondents mentioned that it takes a very long time to become close friends with the Scots or that during a visit the Scots are cold, dismayed or subdued. This behaviour is

typical for diffuse cultures according to Trompenaars's research. Nevertheless, both the Czech and the British cultures are indicated as specific, as it is described in the theoretical part of this thesis, and for Britain the score is even higher. Therefore, in this point the research findings differ from the theory. The Czechs were positively surprised by the Scots' politeness and ever-present readiness to help, because they were used to dealing with occasional sour expressions (as was mentioned by Zdeněk in the interview) and feeling that they annoy the other person in the Czech Republic.

Another standard, *Conflicts are not solved openly*, is again connected with indirectness and politeness. In order not to hurt or offend anybody the Scots rather pretend that nothing happened and they do not want to deal with anything unpleasant openly. The Czech respondents usually wanted to solve an unpleasant situation immediately and they met with resistance or a lack of understanding.

Respect related to the previous cultural standard is connected with the next one, *Political correctness*, as well. Gentlemanlike manners have been always typical for the whole United Kingdom and it is kept until today. Respectful behaviour in Scottish families stems from the clan system. There was a hierarchy which taught the members to respect the clan chief as well as the other members. In addition, the Scots are able to discuss various topics on a high moral and objective level which springs from the Scottish qualities as practicality, being down-to-earth and matter-of-fact mentioned at [scottish-at-heart.com](http://scottish-at-heart.com). This is very much appreciated by the Czechs, because the respondents were often expressing their disgust with some statements of the Czech politicians, especially our current president. Political correctness is also connected with the developed social system and greater social awareness in Scotland.

The last cultural standard, *Appreciation of ambitions*, reflects the admiration of achievements in the Scottish society. According to Trompenaars, the United Kingdom is a society preferring the achieved status, which can be acquired by personal performance and accomplishments achieved during one's life. That implies that there are open doors for those who are willing to work hard, educate themselves and pursue their goal actively. The Czechs were positively surprised by that because according to Trompenaars, the Czech society prefers the achieved status as well indeed, but to a lesser extent.

## 5 Recommendations for Czechs who are going to work with Scots

In this part of the thesis, I would like to provide some recommendations for Czechs who are going to work in Scotland. At first, here are three basic pieces of advice how not to offend a Scot from the website [scottish-at-heart.com](http://scottish-at-heart.com):

- Don't call us 'Scotch', we're Scots. Scotch is whisky (without an 'e').
- Don't call a kilt a skirt.
- Don't ever call us English (Scotland is part of the UK, not part of England!).<sup>253</sup>

The first one of my recommendations is practical, that is to know the English language well. Without the ability to speak English it is very difficult to find a job (if so, then this job would be very demanding). Nevertheless, if your English is not excellent, the Scots are willing to help you. Assuredly, do not be afraid to ask them to repeat a sentence. It is always better than an eventual misunderstanding. On the other hand, if your English is brilliant, do not be surprised by occasional inability to understand the Scottish accent at first, because it is far different from the Standard English language and even the Englishmen have problems understanding the Scots sometimes.

Regarding behaviour, be prepared to different habits from the Czech Republic. Do not be surprised when the Scots do not say everything to you directly. You will probably have to learn to read between the lines a bit. If you would demand direct answers or commands the Scots may not be comfortable with that. Do not be puzzled when they would not want to criticize anyone openly. Do not think of it as a pretence or hypocrisy. They do not want to hurt anybody, therefore they are not used to saying unpleasant things directly. This is connected with Scots' unwillingness to solve problems openly and immediately. In case of a conflict it is better to approach it carefully and try not to put pressure on them.

Do not be disappointed when you occasionally hear some unseemly comments about your origin. It depends on the type of the job, of course, but you should try to explain where exactly you are from and that you are grateful for the opportunity to work in Scotland and contribute to

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<sup>253</sup> KORANKI. About Scottish People. *Scottish At Heart!* [online]. [cit. 2016-4-6].



their economy. With such a long tradition of immigration in Scotland it is no wonder that their approach to immigrants is not always joyful.

Be prepared that the working pace of the Scots will be probably slower than in the Czech Republic. They usually take things easier and when something is not done in time, it can be done later. When your colleagues are foreigners as you, harder and faster work will be probably expected than when working with Scottish colleagues. However, hard work, effort and steadfastness is highly appreciated by the Scots. When your Scottish boss can see that you are willing to educate and improve yourself, he will not stop you in your career development. In addition, do not be bewildered by Scots' holding firm to the rules, principles and processes. The processes are kept strictly and even the slight evasion of rules is perceived odd, which can be surprising for the Czechs.

In Scottish behaviour you can expect extreme politeness and you should be prepared to return it. The use of the long polite phrases is always presupposed as well as the frequent use of the phrases Thank you, I'm sorry, etc. The Scots always think a lot about what they are saying and they do not want to offend anybody which is reflected in the political correctness. In communication, try to avoid sensitive subjects and use appropriate language, for example in calling various groups of people, such as the disabled. Perhaps, you will find the Scottish attitude towards life more respectful and positive than in the Czech Republic. All in all, try to understand the Scots, not to impose your habits to them and adapt to the Scottish environment to achieve mutual contentment.

# Conclusion

This diploma thesis focuses on the analysis of the Czech-Scottish cultural standards at work environment. The aim was to determine these standards, compare them with the theoretical background about Scotland and to answer the three research questions which were stated in the introduction.

Nowadays, the Czech-Scottish business relationships are intensifying. An increasing number of Scottish companies are relocating their headquarters to the Czech Republic or opening their branch offices here (e.g. Endura, Lightbody, Menzies). Before the independence referendum in 2014, many Scottish company owners claimed that if Scotland had separated from the rest of the United Kingdom, they would have definitely moved their company to central Europe, for example to the Czech Republic. The main advantage of the Czech Republic is its membership in the European Union, close proximity to Germany (approach to a big European market), adequate labour costs and skilled labour force. In terms of globalization, many Czech companies also expand to Scotland by being engaged in business with the Scots (e.g. Fenix Group).

The theoretical background of this thesis is based on intercultural studies conducted by G. Hofstede, F. Trompenaars, E. T. Hall and A. Thomas. This is further complemented with the analysis of Scotland as a country which provides historical, geographical and other various sources of national identity characteristics and values. The practical part of this thesis contains a research which was carried out in the form of qualitative interviews. Given a good sample of relevant respondents, in respect of the length of their stay and work experience with the Scots, the current Czech-Scottish cultural standards derived from the research. As the outcome of the practical part, there are determined eight Czech-Scottish cultural standards which are related to work environment and six Czech-Scottish cultural standards concerning the everyday life in Scotland. The research results were subsequently compared with Scottish identity and values from the theoretical part. In addition, the thesis provides some recommendations for Czechs who are going to work with Scots.

Based on the research, I determined these eight Czech-Scottish cultural standards at work environment: *Insincerity, pretence, hypocrisy; Contempt for immigrants; Poor working attitude; Obeying the rules; Politeness; Conflicts are not solved openly; Political correctness and Appreciation of ambitions*. Another six Czech-Scottish cultural standards connected with everyday life in Scotland were determined as follows: *National pride; Help with language;*

*Keeping higher living standard; Inclination to alcoholism; Social benefits and their abuse and Social stratification.*

The answer to the first research question – Do the Czechs perceive Scottish work environment as a different one from Czech work environment? – is Yes, they do. It is proved by the critical incidents which the Czech respondents experienced and which they were surprised by while working with the Scots. The respondents would expect a different reaction in these situations, for example direct criticism or open and immediate conflict solving. From these situations the eight cultural standards stem. The determined standards also give the answer to the second research question – Which aspects of work environment do the Czechs perceive as the most different? Based on the research, the most different aspects of work environment perceived by the Czechs were communication, the approach to immigrants, working attitude, abidance by rules and approach to personal effort. Regarding communication, the greatest differences were concerning indirectness, politeness, conflict solving and political correctness. The answer to the third research question – Do the determined Czech-Scottish cultural standards correspond with Scottish national identity and values? – is rather positive, however for certain cultural standards the results are inconclusive and dependant on miscellaneous factors. Firstly, the situations within the cultural standards *Contempt for immigrants*, *Poor working attitude*, *Obeying the rules*, *Political correctness* and *Appreciation of ambitions* match with the theoretical background about Scotland. Secondly, the standards *Politeness* and *Conflicts are not solved openly* are at variance with the theory. Thirdly, the results for the cultural standard *Insincerity, pretence, hypocrisy* are ambiguous. It is described in detail in the fourth chapter of this thesis.

This diploma thesis can become a useful tool for Czechs who are either going to work with Scots or who are planning to visit Scotland. It helps to understand and respect cultural differences between Scotland and the Czech Republic which is necessary for successful intercultural communication.

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