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**REFLECTION OF CULTURE IN THE PROFILE
OF A SUCCESSFUL BRITISH POLITICIAN**

Bachelor's thesis

2012

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FACULTY OF APPLIED LANGUAGES**

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Affirmation

I hereby affirm, that I have elaborated the final thesis independently and that I have listed all the used literature.

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ABSTRAKT

BAČKAIOVÁ, Kristína: *Odras kultúry v profile úspešného britského politika*. – Ekonomická univerzita v Bratislave. Fakulta aplikovaných jazykov; Katedra interkultúrnej komunikácie. – Vedúci záverečnej práce: PhDr. Tatiana Hrivíková, Phd. – Bratislava: FAJ, 2012, 59 s.

Cieľom záverečnej práce je vytýčiť hodnoty britskej kultúry, ktoré sú pre túto kultúru z hľadiska predmetu skúmania práce najvhodnejšie a zistiť, akú úlohu zohrávali v životoch dvoch vybraných britských politikov. Mali by sme zistiť postoje Veľkej Británie, ako takej k týmto hodnotám, a odhaliť vplyv na pôsobenie a úspechy oboch britských politikov, Margaret Thatcherovej a Tonyho Blaira.

Práca sa delí na štyri kapitoly. Prvá kapitola je venovaná stručnej charakteristike hodnôt a ich prejavom v praxi. V ďalšej kapitole sa budeme zaoberať opisom politikov, v krátkosti si načrtujeme ich život pred ich vstupom do politiky a ich účinkovanie v politike, dosiahnuté politické úspechy a diplomatické vzťahy so zahraničím. Po tejto časti nasleduje jadro práce, ktoré tvorí najdôležitejšiu časť, nakoľko je priestorom analýz a rozboru života politikov. V tretej a štvrtej kapitole sa vybrané hodnoty aplikujú na dvoch bývalých predsedov vlády Veľkej Británie, Margaret Thatcherovú a Tonyho Blaira. Na základe jednotlivých zistení sme prišli na to, akým spôsobom sa vplyv týchto hodnôt prejavil v politickom rozhodovaní Margaret Thatcherovej. Rovnako sme postupovali vo štvrtej kapitole venovanej druhému britskému politikovi Tonymu Blairovi. Po úspešnom zhodnotení nadobudnutých vedomostí, by sme mali dospieť k zisteniam, že práve skúmané hodnoty ovplyvnili obidvoch politikov respektíve, že tieto hodnoty prispeli k ich úspešnému pôsobeniu v politike. Práca okrem štyroch kapitol obsahuje jeden obrázok o britskej identite a jednu tabuľku o náboženskom rozvrstvení britskej populácie.

Výsledkom riešenia danej problematiky by malo byť teda zistenie, že obidvaja politici sa opierali o rovnaké hodnoty vo svojej politickej kariére, ktoré im aj napriek odlišnej osobnosti a ich pôsobení v odlišných politických stranách zaručili politické úspechy.

Kľúčové slová:

hodnoty, identita, rodina, viera, pracovná morálka, vzdelanie, postavenie žien v spoločnosti, Margaret Thatcherová, Tony Blair

ABSTRACT

BAČKAIOVÁ, Kristína: *Reflection of Culture in the Profile of a Successful British Politician*. – University of Economics in Bratislava. Faculty of Applied Languages; Department of Intercultural Communication. – Tutor: PhDr. Tatiana Hrivíková, Phd. – Bratislava: FAJ, 2012, 59 p.

The primary goal is to set out British cultural values, which according to the subject matter of this thesis are perceived as the most appropriate, and investigate their role in the lives of two selected British politicians. The attitudes of the British will be described and explained to what extent they affected the political achievements of the chosen political figures, Margaret Thatcher and Tony Blair.

The thesis is divided into four chapters. The first one is devoted to the brief description of British cultural values and their utterance in practise. The next chapter describes the lives of the selected politicians before entering politics, their accomplishments and applied foreign policies. This chapter is followed by the most important part of this thesis, where detailed analyses of the subject matter take place. The displayed values will be adapted on the former British prime ministers, Margaret Thatcher and Tony Blair in chapter three and four. Due to the inquired knowledge, we are able to form implications and come to a conclusion, in what way the decision-making of Margaret Thatcher and her acting in politics were influenced by the selected values. We undertake the same steps in relation to the other ex-prime minister, Tony Blair. After the associations discovered in Margaret Thatcher's and Tony Blair's life, we should conclude that the exempted values, are those values, which had a great impact on both of the politicians, and they contributed to their political successes, as well as, affected their political choices. The thesis includes one image characterising the layers of British national identity, and a table containing religious identity in the United Kingdom.

In addition, this thesis should imply the ascertainment that both of the politicians shared the same values, which led them to success despite their different personal characteristics and their representation of other political ideologies.

Key words:

values, identity, family, religion, work ethics, education, femininity, Margaret Thatcher, Tony Blair

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Introduction

A nation's culture is what they reflect to the outer world. Some nations might stress the same basic values, but their utterances are always different in each of the cultures. An established government is a fundamental criterion of a recognised state. Therefore, without a political system, there could be no functioning state. Politicians are obliged to provide the citizens with basic laws, standards and principles, which ensure the society's safety, rights and subsistence. They are directly or indirectly influenced by their cultural values, which they encounter before entering politics, or even during their political career.

This thesis should describe those cultural values of the United Kingdom of Great Britain and Northern Ireland with which the British population is presumed to comply on the one hand, and, on the other to investigate whether these particular values had the former British prime ministers in common. Furthermore, it should clarify and evaluate their political achievements in accordance with the values, uncover their influences and confirm their impact reflected in their political successes.

The first chapter deals with values from the traditional point of view. This chapter is supposed to give an overview of the British apprehension in relation to the opted values.

The second chapter is devoted to the former prime ministers, Margaret Thatcher and Tony Blair, their early life and political career. The objective is to introduce both of them as members of society, stressing their family background and private life, as well as, leaders of the political scene.

The most important parts of this thesis are chapter three and four, which deal with the application and analyses of the chosen values in relation to Margaret Thatcher and Tony Blair. They should evaluate their attitudes concerning the cultural values described in the first chapter. These parts investigate their impact on their political career and suggest how those values contributed to their political leadership. Furthermore, the aim was to reflect their impingement on the decision-making process of Margaret Thatcher and Tony Blair. Nevertheless, it should confirm the preassumption that exactly the values described at the beginning are the values, shared, evolved and preferred by both of the politicians, and therefore, they could be perceived as "measures" having contributed to both of their political successes.

1 Cultural values of the British

Culture is the visible and invisible characteristics of a group of individuals, created by the cultivation of people, developed and preserved throughout the years. Values are standards shared within a community, which are classified important and serve as certain guidelines of society. National values are supposed to highlight the concrete attitudes of a country, which its people appreciate and consider inevitable in order to live a morally and socially acceptable life.

The following values were selected in correspondence with Thorleif Pettersson's research made on values, who distinguishes between emancipative and conformity value dimensions indicating in the latter category religion, familism, nationalism and authoritarian values, including work life in the last one. Moreover, he took gender empowerment and women's rights under investigation, where the United Kingdom implies a growing tendency.¹ Hofstede, similarly, stresses the importance to distinguish between masculine and feminine societies.²

1.1 Identity

When speaking of a particular nation, there is always a need to set their common national identity, the things they share and value, attitudes they have either inherited or acquired via socialization processes, patterns and manners they always preferred or adhered to. It is a particular self-image of people belonging to a certain community, which was formulated throughout years, decades and centuries.

Britishness as a state, or characteristics of features, represents a rather old-fashioned aspect of describing citizens of Great Britain and Northern Ireland. Bernard Crick suggests the phrase British is a legal and political concept, and it rather refer to the common citizenship of people as to a shared national sense.³ There is a tendency towards layered identity, which means people think of themselves much more as British, Scottish, English, Welsh, and Irish at the same time. (See Illustration 1) From the historical point of

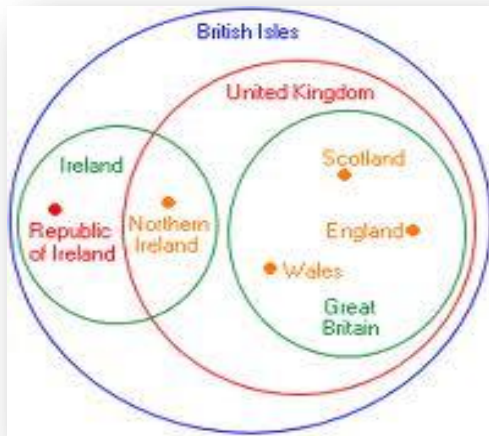
¹PETTERSSON, T.: *Basic Values and Civic Education*. [cit. 2012-04-19]. Available online: <http://www.worldvaluessurvey.org/wvs/articles/folder_published/publication_504/files/5_Thorleif%20Petter_development.pdf>.

²KWINTESSENTIAL: *Hofstede's Intercultural Dimensions*. [cit. 2012-04-19]. Available online: <<http://www.kwintessential.co.uk/intercultural/dimensions.html>>.

³SCHNAPPER, P.: *British Political Parties a National Identity: A Changing Discourse (1997-2010)*. [cit. 2012-04-28]. Available online: <<http://www.c-s-p.org/Flyers/978-1-4438-2727-0-sample.pdf>>.

view, the four main pillars of the British identity are: the great period of British Empire, the monarchy, the Church of England, and the Parliament with the union of England, Wales and Scotland.⁴

*Illustration 1 Identity in the United Kingdom*⁵



Source: *Identity politics Part I*. [cit. 2011-12-19]. Available online: <componentsofindependence.blogspot.com/2008_12_01_archive.html>

1.2 The value of family

The institution of family is one of the places, where people are taught what is wrong and right, how to behave in a society, what people are allowed and not allowed to do in a community. In that sense, family background, relations between family members, could determine the individual's further life and mark their personalities.

As a result of the transforming world and society, the British family values and approaches towards the institution of family have undergone a series of changes. People are more likely to get a divorce, live in cohabitation or raise their children alone. In accordance with the researches of David Marsland 40% of the population in Britain share the opinion that families should traditionally stick together in good and bad, as they

⁴ BRADLEY, C. I.: *Believing in Britain : The Spiritual Identity of ' Britishness'*. [cit. 2012-04-02]. Available online: <[⁵ COMPONENTS OF INDEPENDENCE: *Identity Politics Part I*. \[cit. 2012-01-15\]. Available online: <\[http://componentsofindependence.blogspot.com/2008_12_01_archive.html\]\(http://componentsofindependence.blogspot.com/2008_12_01_archive.html\)>](http://books.google.sk/books?id=pIMbNwP1--AC&printsec=frontcover&dq=british+identity&hl=sk&sa=X&ei=mAhVT7H5HeTO4QSh7L3MBw&ved=0>>>>>CD8QuwUwAg#v=onepage&q=british%20identity&f=false></p></div><div data-bbox=)

proclaimed on the wedding day. More alarming is the proportion of British considering that the father's presence in the family is as important as the mother's, numbering 42%.⁶

According to the data from the General Household Survey, an annual survey carried out by the United Kingdom's Office of National Statistics, the amount of only cohabiting pairs doubled between the years 1979 and 1991. Single parenting had increased since 1961 up to 10,1% by the year 1992. Moreover, it indicated that 90% of lone parent families were under female surveillance. The number of divorces also experienced a rising tendency, the number of people deciding to get a divorce rose since 1971, from 6.0 individuals out of 1000 to 12.9 individuals per 1000.⁷

All these numbers could refer to the current modern way of thinking, when people are in favour of cohabiting with the partner without any legally bounding terms and conditions. The institution of family in its traditional understanding seems to have a falling ratio. That could be, though, the result of the growing economic pressure and globalization or social and financial insecurity. Moreover, the current trend of secularism seems to diminish traditional family structures and liberalize people's view on accepting lone-parenting or cohabitation as normal family notions.

Despite the decreasing rate of the traditional conception of families, the British Social Attitudes Survey, a statistical survey performed each year by the National Centre of Social Research in Great Britain disclosed, that the British emphasize childcare and consider child poverty a priority issue. 79% of the population share the opinion that the central government is ought to fight child poverty.⁸ Traditional families seem to be obsolete, but the British are still concerned with the quality of life of their children.

1.3 The value of education and work ethics

1.3.1 Education

Education figures as a character-forming instrument, which could determine the behaviour of an individual according to the educational level they get. In fact, the quality

⁶MARSLAND, D.: *In Defence of British Values: Freedom, the Work Ethic and the Family*. [cit. 2012-01-17]. Available online: <<http://www.libertarian.co.uk/lapubs/polin/polin111.pdf>> p.3

⁷CHILDS, P., STORRY, M.: *Encyclopedia of Contemporary British Culture*. 1999. p. 326.

⁸PARK A. et al.: *British Social Attitudes 28*. [cit. 2012-04-04]. Available online: <http://ir2.flife.de/data/natcen-social-research/igb_html/index.php?bericht_id=1000001&index=&lang=ENG> p.163

of education and students' skills are assets, which create benefits, when they are used correctly.

The educational system in the United Kingdom differs according to the constituent states, however, there are just a few discrepancies among them. The variation of educational system is a case of secondary schooling. The vast majority of secondary education is represented in Scotland and Wales through comprehensive schools. A smaller proportion of non-comprehensive schools could be observed in England or Northern Ireland. British Attitudes Survey revealed that a 61% majority is in favour of comprehensivisation and only 38% states parents with better income should provide their children with high rated education.⁹

There are three categories of schools to distinguish since 1998. The community schools or county schools, which are under the regulation of local authorities, foundation schools, under the governance of a special administrating body or a charitable foundation, and the last group being made up of voluntary aided or controlled schools, which are usually represented by church schools. The school system is naturally divided into private and state or public sector. State schools are schools without tuition and are financed through government taxes and local council revenues, as they are mostly controlled by the local education authorities, while private or public schools are connected with fee-paying. Every state school is controlled by a governing body represented by parents and teachers, although in Scotland each institution is obliged to establish boards engaging parents and staff members as well, who are then responsible for school administration. Children are offered at the age of 16 a sixth form college, which prepares them for their further university studies, or employment.¹⁰

Education is partially related to work, as far as, people are given the chance to operate in their field of study. Work is a fundamental approach of life, a way of self-expression or creativity, and a basic way how to maintain self-existence. Some people devote their lives to career and self- fulfilment, others prefer the institution of family. Each culture has its self-attitude towards work and career. The British tend to be self-oriented, self-iniciative and tough in relation to their responsibilities. Western cultures regarding

⁹PARK A. et al.: *British Social Attitudes* 28. [cit. 2012-04-04]. Available online: <http://ir2.flife.de/data/natcen-social-research/igb_html/index.php?bericht_id=1000001&index=&lang=ENG> p.53

¹⁰GORDON P., LAWTON, D.: *Dictionary of British Education*. 2003. [cit. 4-2-2012]. Available online: <<http://books.google.sk/books?id=MGL4ocnkrwC&pg=PA3&dq=british+educational+system&hl=sk&sa=X&ei=rFB4T7ufE8HO4QT1vdTzDg&ved=0CDsQ6AEwAQ#v=onepage&q=british%20educational%20system&f=false>>

their priorities, whether they incline to accentuate more collective or individual preferences, are in general characterised as individualistic ones. When speaking of the United Kingdom one of the first attributes, that people tend to associate the country with, is their religion, Anglicanism, which is closely connected to Protentantism.

1.3.2 Work ethics

According to the researches of Max Weber, cultures being more related to the religious dogma introduced by Martin Luther are more inclined to work. They emphasize the importance of working standards, and are likely to behave rationally in terms of the economy. The British have generated a sort of self-reliance and high standards in personal and public life, which can be referred to as the Protestant work ethic. It is captured by individualism, strict moral rules, obligations, diligence and thriftiness. In broad terms it includes: taking hard work and industriousness as a kind of worship, preserving negative attitude to leisure activities, productivity, punctuality resulting in time-saving, pride in work commitment, loyalty to occupation, organisation, need for achievement and results, honesty, and last but not least, one must blame themselves when making a mistake rather than their counterparts. Furthermore, Fulham suggests that poverty is a mean of punishment, while economic growth is to be understood as God's satisfaction and the resulting wealth is God's award to the society for the work done.¹¹

What is interesting from our point of view is the fact, that none of the politicians being discussed within this study was an official member of the Anglican Protestant Church from birth to their adolescent years. Thatcher was a Methodist, which in fact, is closely related to Protestantism, and Blair, who started as an Anglican, but he later converted to Catholicism. Despite his conversion, he was first involved with Anglicanism, and they both could be labelled with some of the features being discussed above. When examining closely these qualities, it should be indisputable how they in a sense correspond with the qualities required from a good leader.

¹¹ARSLAN, M.: *The Work Ethic Values of Protestant British, Catholic Irish and Muslim Turkish Managers*. [cit. 2012-01-05]. Available online: < <http://www.springerlink.com/content/k61344685481h12p/fulltext.pdf>>

1.4 Religious belief

Where religion is expelled from politics, education or economy, it means the particular country practises secularism. Speaking of the United Kingdom, it would be false to proclaim that it is truly a secular country, however the British population seemed to abandon religious faith and the former status of religion. Only the fact that, the Lords Spirituals are present in the upper chamber of the Parliament implies, that the divisions between state governance and religion are not clear. Moreover, Church legislation is the matter of the Parliament and prayers are told before each parliamentary session. These examples prove the interconnections between religion and politics, and a way they affect each other vice versa. The role of religion obviously escalates in education. One quarter of primary schools and the majority of other public schools are subsidised by churches.¹²

The United Kingdom is colourful in terms of religious groups. The majority of the population claims to be Christian taking into account all the notions of Christianity. The officially established church is the (Anglican) Church of England, although it is not the established church in Scotland, where most of the population belong to the Church of Scotland, the Kirk. The Church in Wales is the part of the Anglican Communion, and Northern Ireland is famous for its religious belief going hand in hand with the population's political views. The UK Census 2001 indicates a growing tendency of the Catholic minority representing 43, 8% of the population. There used to be a Protestant majority, starting with over a 60% in 1961. Forty years later, the amount of Protestant claimants were far less, numbering only 53, 1%.¹³ Religion plays a more significant role in Northern Ireland due to the disputes between Catholics, who are in favour of a republic with Ireland, and Protestants preferring the union with Great Britain.

The Tearfund's report from 2007 concluded that a little more than a half of the population, to be exact in numbers, 53% affiliate to Christianity, including Anglicans, Roman Catholics, Methodists, Baptists, and Presbyterians, from the latter emerging the Church of Scotland. In addition, there are represented some other faiths, practised by minority groups, like Muslims or Jews.¹⁴ (See Table 1)

¹²PHILLIPS, D.: *Is Britain a secular state?*. [cit. 2012-03-03]. Available online: <http://www.churchsociety.org/crossway/documents/cway_101_secularismbritain.pdf>

¹³BBC NEWS: *NI religious gap closes*. [cit. 2012-04-03]. Available online: <http://news.bbc.co.uk/2/hi/uk_news/northern_ireland/2588251.stm>

¹⁴ASHWORTH J. – FARTHING.: *Churchgoing in the UK*. [cit. 2012-04-09]. Available online: <http://news.bbc.co.uk/2/shared/bsp/hi/pdfs/03_04_07_tearfundchurch.pdf> p.4

Table 1 Religious identity in Britain, 1983 and 2008¹⁵

	Britain	
	1983	2008
-Christian – of which:	66	50
-Church of England/Anglican	40	23
-Roman Catholic	10	9
-Presbyterian/Church of Scotland	5	3
-Methodist	4	2
-Baptist	1	1
-Christian – no denomination	3	10
-Other Christian	3	2
Muslim	1	3
Jewish	1	1
Other non- Christian	1	3
No religion	31	43
Total (%)	100	100
Base	1,761	4,486

Source: PERFECT, D.: *Religion or Belief*. [cit. 2012-04-11]. Available online: <http://www.equalityhumanrights.com/uploaded_files/publications/religion_or_belief_briefing_paper.pdf>

Table 1 indicates that right after a year of Tearfund’s research, Christianity has dropped 3%, and the amount of British population declaring they do not dispose of any religious affiliation has increased. The latest data from the British Social Attitudes 28 survey showed, that the proportion of believers and non-believers are exactly the half in both cases.¹⁶ According to the Tearfund’s report on church attendance from 2007, the Welsh are the most secular nation with only 12% of regular church-attendants. Wales and Scotland are claimed to have the biggest rate of de-churched population, those who used to

¹⁵PERFECT, D.: *Religion or Belief*. [cit. 2012-04-11]. Available online: <http://www.equalityhumanrights.com/uploaded_files/publications/religion_or_belief_briefing_paper.pdf> . p.8

¹⁶PARK A., et al.: *British Social Attitudes 28*. [cit. 2012-04-04]. Available online: <http://ir2.flife.de/data/natcen-social-research/igb_html/index.php?bericht_id=1000001&index=&lang=ENG> . p.173

attend masses, but they are unlikely to return to their faith, numbering 46% in Wales and 34% in Scotland. More than 30% had never had any experience with going to masses in England and the number of regular churchgoers counts nearly a half in Northern Ireland.¹⁷ All those numbers are alarming, when people think of the fact that the British dispose with their own Church, and they still preserve some traditions rooted in fundamental spiritual life. Thatcher and Blair were Christians with strict moral rules, and despite the passive churchgoer, and rather faith-losing society, their faith accompanied them throughout their political career.

1.5 The femininity

The place of women in society is substantial because of their role they play in the family and household, but there is another aspect of life in which they are becoming more meaningful. The proportion of working women has a growing tendency, although women labour force is underestimated, as men are offered higher paid jobs and more advanced positions than women. Not even after the adoption of the Equal Pay Act and Sex Discrimination Act from the 1970s had the situation changed. Women in business are still underrepresented and underpaid in managerial jobs in comparison to their male counterparts occupying the same positions. Women had to build also their way through politics. The first reforms that were allowing women to participate in political life were adopted in 1918, when the right to vote in general elections were granted each woman over 30.¹⁸ According to Hofstede's value dimensions the United Kingdom's equalization process is somewhere in the middle, reaching 66 scores, which means the British culture is essential towards equal rights of women and men, but there are still some boundaries that need to be overcome.¹⁹

Moreover, it is unavoidable to set out feminine and masculine societies from the cultural point of view and according to the role women and men play within a national community. In masculine cultures there is a tendency towards setting distinct roles of women and men. Men are supposed to be assertive, looking after the family, however, women are expected to be concerned with the quality of life. All these boundaries seem to overlap lately, and they result in loosening traditional family structures. Women's

¹⁷ASHWORTH J. – FARTHING.: *Churchgoing in the UK*. [cit. 2012-04-09]. Available online: <http://news.bbc.co.uk/2/shared/bsp/hi/pdfs/03_04_07_tearfundchurch.pdf>. p.10

¹⁸CHILDS, P., STORRY, M.: *Encyclopedia of Contemporary British Culture*. 1999.

¹⁹KWINTESSENTIAL : *Hofstede's Intercultural Dimensions*. [cit. 2012-04-19]. Available online: <<http://www.kwintessential.co.uk/intercultural/dimensions.html>> .

emancipation, their growing individualistic attitudes and negative stance to personal sacrifices lead to the reevaluation of gender roles. At this point it has to be clarified, whether women's role in society should be or should not be measured within this thesis. We would suggest that motherhood and nurture represent one of the many pillars of the family, and women's tendency towards equalization with men affects the basic understanding of 'normal' families. Furthermore, this thesis deals with a female politician, who was a mother, wife and a woman with great potential at the same time. We would discover that Blair also encountered the feminine power during his premiership represented by his wife, Cherie Booth.

2 Personal life and political overview

This part is dedicated to the former British prime ministers' early lives, from their childhood until their adult years, it uncovers their political successes and relations with cabinet colleagues and party members, as well as, describes their foreign policy developed with the rest of the world.

2.1 Margaret Hilda Thatcher

Margaret Thatcher, born on 13th of October 1925, was clearly the most powerful woman from 1979-1990. She spent her childhood in Grantham, a market town in England. Her father, Alfred Roberts, was a respected man in town, perceived by others as a self-educated, well-read, ambitious businessman and Methodist, who even became the Major of Grantham. The family operating with its own business, was rather claimed to belong to the middle-class as to the working-class majority at that time.

She became a Conservative candidate for Dartford in her twenties. In the meantime she married Denis Thatcher, a powerful businessman and Conservative, and gave birth to the twins, Carol and Mark. Without taking a serious maternity break, she was made Conservative candidate for Finchley in 1958. It was the first turning point of her life. She held a number of offices including Pensions and National Insurance, Housing, Treasury, Fuel and Power, Transport and Education in the Opposition, until she became Secretary of State for Education and Science in 1970. In 1975, she challenged Heath for the

Conservative Party leadership and succeeded. After the winter of discontent, the Labour Party was vulnerable, and Thatcher was able to defeat them easily.

The main concerns of her first term in office (1979-1983) were those in the domestic field: economic recovery, fighting inflation, cuts in public spending, and the reduction of unemployment. She started with the reduction of the income taxes, but Value Added Tax was doubled, on the contrary. Her persuasion, that people should be less dependent on state benefits and more responsible for themselves was reflected in her efforts towards the selling off the majority state-owned industries. British Telecom, British Gas, British Petrol, and even water and electric industry were sold off. She even tried to revolutionise the National Health System, persuading doctors to engage in free market competition. The first time, when Thatcher was forced to engage in diplomacy, was over the Rhodesian issue. Civil wars were going on without reaching a serious and ultimate agreement. Her aim was to transform the former British colony into an independent land under the patronage of the motherland.

However her intentions were meant to be good, the monetary policy, preferred by Thatcher did not prove itself in the second half of 1980. Manufacturing was on its decline, and unemployment was constantly rising. People's dissatisfaction led to clashes on the streets. The National Coal Board was the first to close down numerous pits under economic pressure, and therefore, the miner's union was demanding state subsidies. Despite the demonstrations, she did not even consider to change her policy. The British victory over Argentina probably ensured her next term as prime minister.

Her second term in office (1983-1987) was not that insecure as the first in terms of the state of the economy. After all, the struggling was over, and the economy seemed to be awakened. This term was the time of fighting the union's power, and establishing friendships with other world leaders. The American president, Ronald Reagan seemed to be her "man", however, they were quite different personalities. They were on the same wavelength politically and ideologically. Reagan made her agree on the American raid in Lybia to take off from British bases in 1986. This decision brought about some mistrust, whether it is alright to jeopardize her nation to the dangers of terrorism. Nevertheless, it was not the case, and her instincts proved to be right again. The two of them were interdependent on each other, and more or less sure, they could trust the other one.

In an effort to fight terrorism, she was trying to manage the problem of Northern Ireland, which reached its climax during the Brighton bombings in 1984, an attack aimed at the leader herself at the Conservative Party Conference, and during the hunger strike in

Long Kesh prison, where the leader of the Irish Republican Army and some of his fellow prisoners starved to death as a protest against the prime minister's refusal to meet their demands. She came to a concession with the former Irish prime minister, although the Anglo-Irish Agreement did not have a long-lasting effect.

She admired free enterprise and businessmen who created wealth starting with nothing. It was not surprising, that she was so determined to reduce the influence of trade unions, that the government even offered £1 000 to each union member, when they would give up on their rights. The miner's union's strike was one of the most serious ones, lasting almost a year, however, Thatcher's one-man policy and endurance brought its fruits. In 1986, the Westland crises had weakened her cabinet's inner structure, because of the various opinions about the future of the British helicopter company heading to its end. The Defence Minister, Michael Heseltine, was strictly in favour of the sell of the company to a European enterprise, while Thatcher did not oppose the idea of an American-British partnership. The Westland issue echoed long after its highlights, thanks to the resignation of Heseltine.

When Thatcher got the third time into power (1987-1990), she changed the course of history. The economic policy, on the long run, left a positive mark on production, the average wage had been increased, however, the richer experienced a greater growth in incomes as the poorer, and social gaps seemed to widen. This phenomenon and the problem of unemployment were troubling issues, which Thatcher was not able to solve efficiently during more than a decade.

Thatcher introduced a new system of local taxation in 1989, the nationwide disliked Community Charge or Poll Tax. Although she valued, the self-made middle class, she was said to be always out of touch with the poorest. The atmosphere within the party was neither delightful. Some of the Cabinet members were in favour of the membership in the European Monetary System (EMS). Thatcher always opposed the efforts of the European unification, in fact, she was from time to time very critical about it, even describing the whole process as Brussel's effort of power centralization.²⁰ Her colleagues were stressing that she got success-oriented, over-confident and intolerant toward the majority of them. The first to challenge her for the leadership was Sir Anthony Meyer, however, his dominance did not prove itself, and Heseltine was after all the one, who made the greatest woman in politics resign in 1990.

²⁰YOUNG, H.: *One of us*. 1990.

2.2 Anthony Charles Lynton Blair

Tony Blair was the youngest prime minister to be elected in almost two centuries and was the second prime minister to serve the longest without a break after Thatcher. He was born in Edinburgh on 6th of May in 1953, but spent most of his childhood in Durham. Blair decided to follow his father's path, who wanted to become a Member of Parliament, but his health conditions never allowed him to do so.

Blair finished his secondary education at Fettes College in Edinburgh and became an undergraduate at Oxford University choosing Law as his field of studies. During his university studies, he never got involved in the Labour Club or Oxford Union, a student organizations of thinkers of the left. His only influences were two Australians. Their approaches were leftist and remained in Blair's mind in the following years to come. After graduation he started to work under the patronage of Derry Irvine, especially on employment law cases. He met his future wife, Cherie Booth, while working for him. Blair was elected Member of the Parliament in 1983 for Sedgefield, and made Shadow Home Secretary in 1992.

After the sudden death of John Smith, he was elected leader of the Labour Party in 1994. Tony Blair was a man of reforms, and he soon recognized, that the Labour Party, after being 18 years in Opposition needs a radical change. He emphasized the need to reconsider the objectives and values of the obsolete Labour constitution. The main idea was to create opportunities for the individual and to modernize the out-of-date welfare system, but still maintaining a welfare system, which supports collectivism, and he displayed efforts to end the nationalization of industries. Before the elections the Party's manifesto was launched, and the New Labour was born. The basic beliefs of the Party remained, but their application had to be changed.

Blair's first term in government (1997-2001) was the time of great changes. He had never opposed the idea of free market economy, and did not start with the reprivatisation of nationalised industries, which were sold off under the Thatcher government. On the contrary, he was not in favour of a complete reduction of people's possibilities to their individual choice. He wanted to offer them some help, when they meet with difficulties. National Health System, housing, secondary education, Civil Service they all needed to be changed. The government reduced class sizes in schools, implemented the National Literacy and Numeracy Strategies, a new National College for School Leadership in order to improve secondary education on both sides, the former concerning students and

the latter head teachers, and introduced minimum wage in 1998. The National Health System was revolutionized in 2000, which gave more power to nurses, led to cuts in the outnumbering amount of waiting lists, and created a more decentralized system in healthcare. He was a great fighter of antisocial behaviour, which meant the judicature and police should be modernized as well. Human Rights Act, allowing citizens to require remedy in the courts of Great Britain in case their rights were violated, was agreed in 1998.

Moreover, he was determined to solve the problem of Northern Ireland, which was claiming civil lives and was a danger over the Union. The Good Friday Agreement was reached in 1998, but its implementation lasted another ten years. The leaders decided to establish the Northern Ireland Assembly, which purpose was to give the Irish Republic rights to participate in the affairs regarding Northern Ireland. The Irish in return would suppress their claims over the annexation of Northern Ireland to the Republic, and would undertake measures to disarm and dissolve the Irish Republican Army. Along with the Northern Ireland Assembly, the Welsh and Scottish independent governing bodies were established.

Blair found his closest ally concerning foreign policies in the American President, Bill Clinton. They were not only united in terms of politics, but they shared one common interest, their religious faith.

Blair's second term in office (2001-2005) started sort of uncomfortably. Half a year before the elections, people were demonstrating because of the increased tax on petrol. Only a few months after the disputes, Great Britain's cattle industry was endangered. Blair was even forced to postpone the elections being due in May, to take place a month later.

Despite the bad start, he won the general elections, and started his war against terrorism in alliance with the United States. Bill Clinton was succeeded by George Bush, who was different in character as his predecessor, but Blair was determined to continue cooperating with the United States. His second term was preoccupied with foreign policy and his fights to defeat terrorism. After the attacks of 9/11, Blair was terrified with the increased power of terrorists, and since he had a strong feeling for social justice, he could not turn his back onto it. British troops assisted Americans to invade Afghanistan in 2001, the place where the Taliban, an Islamic military and political group, ruled the country and ensured al-Qaeda, a terrorist organization founded by Osama bin Laden, with a safe place in order to train their members.

A few years later, Bush was persuaded that Iraq and its weapons of mass destruction are a possible threat for the United States. The United Nations' inspectors

inquired, that Iraq did not engage in the production of new biological or nuclear weapons, and therefore, there are no new weapons the United Nations would not know about. Despite that, Bush decided to invade Iraq and Blair was pulled into the war with Iraq in 2003. People in Great Britain were protesting and the majority of his Party were against the war. Going to war with Iraq probably assisted Blair to his resignation. However, he ran the next general elections in 2005, just a year after Labour victory, he announced he would resign by 2007. His interests in suppressing the threats of terror remained, and he became the Envoy of the Quartet of the Middle East, acting as a mediator.

3 Proceeding

The values were decided due to the historical roots and the preassumption that these values are the basic values of many cultures based on their traditional development. They were considered carefully due to British surveys and reasearches of values in general. The values would be applied and evaluated one by one in relation to each of the politicians.

We carried out detailed researches regarding the two ex-prime ministers at the first place. The first object of analyses was Margaret Thatcher and her life. We used the method of analyses to make sure our preassumption that the selected values were present in her life. Then, we used the method of synthesis in order to put the contingencies between the cultural values and the merits of her life together, so that we could conclude to a proper deduction. Her approaches towards identity, family, education and work ethic, as well as, religious belief would be discussed, evaluated and confirmed with her own words.

After having examined Margaret Thatcher, we proceeded with Tony Blair. The same methods of analyses and synthesis were used to induct conclusions concerning the impacts of the values on the prime minister's political acting.

Finally, we should confirm, according to the proven indications, that exactly these values were appreciated by both of the politicians, Margaret Thatcher and Tony Blair. Furthermore, we should detect their reflection on their politics, and come to the finding that, they were one of the key elements of their political successes.

4 Margaret Thatcher and her perception of British cultural values

This section deals with the application of values on Margaret Thatcher's political life. It should provide complex analyses of her attitudes towards identity, family, work ethic and education, religious belief and femininity, as well as, give some background information about the way she encountered these particular values, and propose suggestions about the linkage between her political life and the measured values.

4.1 Identity

However, the citizens of the United Kingdom represent a multicultural society living within the same borders, the islands' inhabitants tend to differentiate between being British, Welsh, Scottish, English or Irish. A country with four constituent states, religious or linguistic differences, where the Parliament in England used to have exclusive predominant power over the whole country, is still the place, where common history was shared, and either is someone Welsh, Scottish, English or Irish, it affected all of them in the same way. So, probably, it is legit to address them as British citizens of the United Kingdom of Great Britain and Northern Ireland, disposing of a common national and an "inherited" identity. Ian Bradley in accordance with Crick proposes, that national identity could refer from the political and legal point of view to some political institutions and proprieties.²¹

Several measures have been taken to restore its former position in peoples' minds. It began with the privatization agenda of the Thatcher Government, which should have strengthened the national identity by relocating the power over nationalised utilities in the hands of British citizens, promoting a sense of shared British identity through giving them a chance to take part in producing wealth for members of society and the state itself. Gas, electricity, British Airways and British Rail were all privatized.

The revival of the British pride and confidence rose significantly, when the Falklands wars emerged. Thatcher was determined to get this former British territory back, which was hundreds of kilometres distanced from the mother island. The territory was not

²¹BRADLEY, C. I.: *Believing in Britain: The Spiritual Identity of 'Britishness'*. [cit. 2012-04-02]. Available online: <<http://books.google.sk/books?id=pIMbNwP1--AC&printsec=frontcover&dq=british+identity&hl=sk&sa=X&ei=mAhVT7H5HeTO4QSh7L3MBw&ved=>>>.

economically substantial, and the people inhabiting the islands did not represent a great proportion of the British population, but it was the part of the Commonwealth of Nations and its leader was Her Majesty, the Queen. Thatcher was undecided whether to go or not go to war with the Falklands. After all, her decision to fight the invaders, appeared to be controversial on the one side, productive and weakening for the nation on the other one. Newspapers and the media were preoccupied with the issue, and people started to recognise their roots. They realised the still ongoing power of Great Britain, and take on national confidence and consciousness. In a certain way it provided a more equal feeling among the constituent states, and they started to feel proud to be British. That was one of the moments when Thatcher showed her patristic side and was more than determined to fight the violent behaviour of the Argentinians protecting the British minor population living on the islands. In fact, the Falklands factor had overall a positive outcome. In the aftermath of the Falklands war there were murmurs about the political rightness of the action. The government was unsure, whether the invasion would have been avoidable, or this actually encouraged the Argentinians to invade the islands. This hypothesis, indeed, did not change the fact that this triumph ensured a Conservative victory in the next elections, and the popularity of Thatcher had risen tremendously in opinion polls.²²

During the wars she acted rather as a “tiger”, winning the sympathies of the admirals and generals on the top, than as a diplomat trying to negotiate a peace agreement. The nation needed this sort of behaviour at this time, when they were more disappointed than satisfied with the prime minister due to the harsh economic situation. The Falklands opened their eyes, they realised they are still capable of winning, and that they are still one of the greatest nations of the West. Joy, pride, heroism and satisfaction were the qualities that were reflected on Thatcher every time she referred to the Falklands. *“In those anxious months the spectacle of bold young Britons, fighting for great principles and a just case, lifted the nation. Doubts and hesitation were replaced by confidence and pride that our younger generation too could write a glorious chapter in the history of liberty.”*(Thatcher, 1990)²³ With her speeches she encouraged not only the nation, but her party as well, declaring on a Conservative party conference after the war: *“It would be no bad thing if the feeling that swept the country then were to continue to inspire us.”*(Thatcher, 1990)²⁴ The good spirit along the nation should preside and lead a country to a prosperous future. The

²²YOUNG, H.: *One of us*. 1990.

²³Ibid. See 22, p. 282

²⁴Ibid. See 22, p. 290

Falklands' factor was vital and empowering for the nation as a whole, reminiscing the power of the great British Empire.

The United Kingdom was the one to protect its own country's national identity within the European Union from the beginnings. Thatcher was dubious about the real intention of the unifying process performed by the European Community (EC). She was unsettled with the costs, and all the money the country had to contribute to the European Economic Community (EEC) without evident results. Some of her colleagues would have made a deal much sooner as she did, but as turned out, her resistance against the EEC was worth of the time-consuming negotiations. They came to an agreement, that the United Kingdom would get a rebate according to the money they invested in the Community and the money that was actually spent in the country.²⁵

She was doing everything not to lose the attributes of Britishness or the money produced by the economic activity of the Britons. That was what her mattered the most, the money being swallowed up without getting anything in return. The national interests were always on the first place. She put national advantages before the benefits of the community as a whole, stressing British needs before the European ones.

4.2 Family

The paternity role in the life of the ex-prime minister Thatcher was of great merits. Thatcher developed a strong bound with her father regardless her gender. The equalization of gender roles was not typical yet, but Thatcher was ineterestingly, more fascinated by her father than her mother as a child.

Alfred Roberts, apart from the fact that he dropped out from school at the age of 13, was an ambitious man with an eager to learn as much as possible. Thanks to his do-it-yourself attitude he managed it to the city council and was the best read-man in town. After spending 25 years in the Council of Grantham, he was elected the Mayor of Grantham. Thatcher had been collecting plenty of books for him all the time she got the chance. These books dealt in particular with current affairs and the Welfare State. As opposed to his daughter, Roberts was a Liberal, but when it came to support her daughter's political ambitions, he never stood back.²⁶ It is evident that they must have had a strong bond between each other. After Thatcher became Prime Minister in 1979, she stated: "*I owe*

²⁵YOUNG, H.: *One of us*. 1990.

²⁶LEWIS, R.: *Margaret Thatcher: A Personal and Political Biography*. 1983.

almost everything to my father."(Thatcher, 1990)²⁷ Thatcher was aware of the value of the word, and she never preferred to expose her feelings publicly. She showed very little affection during the 11 years holding the post, therefore, an announcement uncovering her gratefulness and admitting the importance of her father's role, implies the greatness of their father-daughter relationship. She might have referred to her prime ministerial post, which she would never have taken without having her father and his teachings present in her childhood. Later, being asked during her appearance on television what exactly she had learnt from her father, that assisted her in politics, she said: "*Integrity. He taught me that you first sort out what you believe in. You then apply it. You do not compromise on things that matter.*"(Thatcher, 1990)²⁸ Roberts was a bright man, who managed to buy a grocery shop completely alone, and profit from the business, despite the fact that the time was not apparently the best to engage in such enterprise. He was described by Thatcher as a man with some late Victorian attitudes, including thriftiness, hard work, prudence and a high sense of self-help. The picture of the young Thatcher helping out in the shop was not a rare one.²⁹ The experience of handling money, income and expenses was helpful in terms of managing the economy at large scales, by budget admission or the formulation of fiscal policy. She seemed to value more the wealth produced by the country, which she never considered easy money and was cautious in giving it away. Her circumspection is broadly reflected in her behaviour concerning the United Kingdom's involvement in the EC.

On the other hand, there is not much to mention about her mother, Beatrice Ethel Stephenson. She was an ordinary housewife, who was not able to leave a significant mark on her daughter's life. Thatcher recalled her mother rarely, depicting her influence on her further life rather in an insignificant and neutral manner: "... [she] showed me how to iron a man's shirt in the correct way and to press embroidery without damaging it."(Thatcher, 2011)³⁰ She seemed to underestimate her mother's position referring to her in an irrelevant nature, while expressing her disengagement with her mother, but admitting the traditional understanding of woman's place in society in this period as the reason of their disconnection: "*After I was fifteen we have nothing more to say to each other. It was not her fault. She was weighed down by the home, always being at home.*"(Thatcher, 2011)³¹ When she was imposed a question regarding her mother she always tried to turn the

²⁷YOUNG, H.: *One of us*. 1990. p. 4

²⁸Ibid. See 27, p. 4

²⁹LEWIS, R.: *Margaret Thatcher: A Personal and Political Biography*. 1983.

³⁰WEISS, E. A.: *The religious mind of Mrs Thatcher*. [cit. 2012-03-20]. Available online: <<http://www.margaretthatcher.org/document/2193F2214D8E4842A573084E7DFCEB16.pdf>> . p.14

³¹Ibid. See 30, p. 14

attention back to her father. Her attitude towards her sister, Muriel, was of similar scales. There is not much to be heard either of Thatcher addressing her sister, or Muriel commenting on her younger sister's successes. In each family, one of the children takes more after the mother, while the other one is supposed to share the features of the father. Thatcher was the one attracted with her father's nature and his way of life in the Roberts household. Roberts was responsible for his daughter's education, and devoted much time to her development of skills. It seemed that her father was trying to provide her with opportunities, he could not experience in his childhood since he had dropped out from school. Thatcher was a woman with great expectations and she was not concerned with the traditional role of women in household or childcare represented by her mother, Beatrice. She knew she could achieve more, so she needed a role model, who could provide her with some great examples and from who she could learn. She discovered her ideals in her father, who was the one interested in politics, a self-made businessman and member of the city council. All of that could have been a slightly good example of how things should be carried out in the right way.

It seems that Roberts was not the only man, who contributed in Thatcher's way of becoming prime minister, but Denis Thatcher, is at least as worth of mentioning as her father. Denis Thatcher was more of a successful businessman as a politician. He tried to run away sometimes from the hectic life of Downing Street, and talk out Thatcher time to time from politics.³² He probably realised the threats in politics, how it could penetrate into someone's life and leave damages behind. Thatcher, since the agenda was set before, banned free milk in secondary schools for children between 8 and 11 saving millions of pounds a year from the budget. She was strongly criticised within the Opposition and neither was she popular in the public eye. Her increased antipathy culminated when the Sun newspaper entitled her as "The most unpopular woman in Britain". That was a turning point in her life, when even her husband admitted it should be enough, and tried to persuade her to leave politics.³³ Thatcher was not famous for giving things up, and on the principle of "what does not kill you makes you stronger", she carried on fighting. All of that made her more cautious and even a tougher negotiator creating a kind of self-protection bubble around her. Thatcher made a confession that her husband was the person, who stood next to her in all those difficult times: "*When I am in a state, I have no one to*

³²YOUNG, H.: *One of us*. 1990.

³³Ibid. See 32

turn to, except Denis.”(Thatcher, 1990)³⁴ Thatcher’s strong personality was probably hard to appreciate by the majority, and there were no mentioning about her making friends apart from the political scene, so Denis Thatcher must have embodied a husband, friend and confidant in one for her.

He was the owner of a family business and it happened to go well. Thatcher never forgot the help, even financial, she got from her husband. While working in the chemical industry, and practising law by the Bar at the same time, she could not create alone the financial security she needed in order to become involved in politics. She proclaimed: “*It was Denis’s money that helped me on my way.*”(Thatcher, 1990)”³⁵ People could only suppose, how difficult it was to the most powerful woman in Britain, with strong feministic features to admit the financial support she was provided in all those years by her husband.

After giving birth to the twins, Mark and Carol, she was attacked because her lack of interest in her children. Women were seen in a different light, and the idea of the Conservatives of a women and mother of two children was quite ambiguous to that, which Thatcher represented. She tried to keep her commitment to politics, her children, and law in coherence.

4.3 Education and work ethics

Strict moral rules, duty and education were going hand in hand in the Roberts family. Despite the fact that Roberts did not finish his studies, he was present in his daughters’ education at a full stake. He put all his hopes into his younger daughter Margaret. Both of the Roberts girls, Muriel and Margaret, were sent to Kesteven & Grantham Girls School, where Roberts figured as a governor, and later became the chairman of the school governing body. Margaret was a role model in class, qualified by her teachers as an ambitious student with a bright mind and logical thinking. She was determined not to disappoint her father and she never protested against her father’s home schooling activities.³⁶ Roberts clearly wanted to have his daughter under control, and provide her with extensive knowledge, otherwise he would not have acted as a central figure during her secondary studies, being present in the school board, and tutoring Margaret personally at home. He was probably aware of the high requirements of the

³⁴YOUNG, H.: *One of us*. 1990. p. 38

³⁵Ibid. See 34, p. 36

³⁶Ibid. See 34

society that time, and was determined that his daughter should leave home as well-equipped as possible.

After finishing her secondary education she headed to Somerville College, a constituent college of the University of Oxford. Her father's happiness and satisfaction was legit, as she was the person who was in charge to, in some way, make her father's youth ambitions come true. Thatcher was clearly aware of the burden, declaring later: "*Yes, I think my father did try to realise his ambitions in me.*"(Thatcher, 1990)³⁷ For a girl, who had barely been away from home before, Oxford was a truly new experience, opening a whole new era and the time of discovering new ideologies. It was in Oxford, when she started to explore her interests towards Conservative politics. She went there to study Chemistry, although, she later admitted she always wanted to become a lawyer. Thatcher discovered her passion for law in her youth, while accompanying her father, the council of Grantham, to court cases. The field in which she got herself deeply interested was tax law, and she managed to pass her Bar exams in 1953, when she had already figured in politics. After joining Oxford she became the member of the Oxford University Conservative Association (OUCA), where she was given presidency in 1946.³⁸

Thatcher was appointed Secretary of State for Education and Science under the Heath government, the only department she held in the cabinet before becoming prime minister. When she got the post, there were certain tasks, which needed to be fulfilled either way. Comprehensivisation of schools had already started, and there were commands on bringing the process to the end.³⁹ At this time she was new in the department, only getting familiar with her responsibilities and probably did not have the power to fight the parents demanding the change. Despite all her commands regarding comprehensive schools, she was actually in favour of selective secondary schools, as she later explained: "*There was a great battle on. It was part of this equalisation rage at the time, that you must not select by ability. After all, I had come up by selection by ability. I had to fight it. I had a terrible time.*"(Thatcher, 1990)⁴⁰ There was a quite strong sense of discontent between the things she believed in and between her orders regarding education at the beginnings. Sources did not mention, whether she had to go through selection before entering secondary school, but most secondary grammar schools in England undergo their students to admission exams, and Oxford is a place well-known for its prestige. She was in

³⁷YOUNG, H.: *One of us*. 1990. p. 14

³⁸Ibid. See 37

³⁹Ibid. See 37

⁴⁰Ibid. See 37, p. 68

favour of the mind, talent and competition. What she probably wanted to achieve was, to make secondary schooling more efficient, where talented students among other talented students could be educated, and a generation of new great minds would be created. Only those students could operate in top jobs and contribute to the national economy. The training of talents should start as soon and on as low level of education as possible. It was a similar process to that she had to go through in her life. This could have been the reason of her affection for schools selecting their pupils according to their performance. She worked hard since she was a child, when school was the place, besides her father's private lessons, where she evolved in character and developed her talents. Her morals were strict in terms of education, and she was doing everything in order to let those study, who are sincerely interested, talented or eager to exceed their boundaries and work hard to achieve their goals. Only those people could engage in rivalry, be creative and bring the society higher. She was in favour of free markets and competition, an idea which was reflected in her educational measures, in terms, that she tried to motivate students to challenge each other, as competition is one of the best ways of self-improvement. There is a connection between her educational background and politics. What she learnt and how she learnt, were the influences, which made her support schools by selection, as well as, her political ideas were implemented indirectly in the school system.

Thatcher was preoccupied with nursery schooling, admitting that her children also attend the institution: *"I sent my two children to a nursery school, just a couple of hours each morning [...] and this is something that should be available to all who want it."* (Thatcher, 1990)⁴¹ When she talked about the need of nursery schooling she always took herself as an example, a mother and successful career woman at the same time. Nursery schooling should be a choice of motherhood, of course, there is nothing that could compensate a mother, but it should be available to the busy female members of society, or single parents, who are not offered any assistance except the one the state propose them. Taking into consideration that she was determined to increase public spending, and she cut down state subsidies for universities, but was willing to invest money into nursery schooling, she must have been essential about it. Moreover, she was a life-long opponent of a welfare state, trying to teach people individual responsibility, but she did not consider nursery schools as a mean of welfarism, which was needed to be adeemed.

⁴¹YOUNG, H.: *One of us*. 1990. p.70.

Her political utterance was stipulated by some factors. First of all, the fact that she was a woman in politics, when women's status in societal roles was limited, secondly, she was an outsider and never trusted anyone, hardly ever made concessions and always stuck to her ideas when introducing new merits of the economy. She was a warlike woman, always ready to be challenged, a negotiator, who never surrendered or made consensus. She was diligent, thrifty, self-oriented, containing many of the characteristic features of a Protestant regarding their work ethic. In fact, Thatcher was a Methodist, which rooted in Anglicanism. It was founded by John Wesley at Oxford, who sought to reform the Anglican Church with less success, so Methodism was withdrawn from the established church.⁴² Thatcher's father was the one, who passed the qualities of Methodism on to her. The Methodist Church is described as a denomination of the Protestant Church, which only differs in its internal organization and the doctrine itself is basically the same, therefore the Protestant's work ethic could be assigned to Thatcher as well. Her governing style was individualistic, stressing individual needs, before the collective ones, moreover, the cuts in public spending could be associated with thriftiness, and she operated at full capacity resting only 4-5 hours a day.⁴³

Strict morals of her Methodist father, Thatcher's scientific analyses obtained during her university studies at Oxford determined her way of approaching politics. She perceived each problem solvable, comparing them with science, which could always provide an explanation to the subject matter. Thatcher stated she always evaluated first the facts and then deduced a conclusion.⁴⁴ Politics could be associated with Chemistry in a way where policies represent chemical compounds. When experiments are conducted properly they detect new discoveries, if not it is considered a failure. Politicians try to procure their policy, they experiment in a sense, and people's satisfaction or dissatisfaction are the measures of their failures and successes. Law affected her in other terms. She explained her way of understanding the influence of law on her political thinking. While studying law she learnt the structure of law and the process of creating new law, when the present one is not appropriate anymore.⁴⁵ Money is a powerful asset in the economy, and her decision to specialize in tax law could not only be a coincidence. Good fiscal policy, along with a good system of taxation create a very important part of the economy, and when

⁴²CHILDS, P., STORRY, M.: *Encyclopedia of Contemporary British Culture*. 1999.

⁴³YOUNG, H.: *One of us*. 1990.

⁴⁴Ibid. See 43

⁴⁵Ibid. See 43

people dispose of the knowledge how to handle taxes, they have a great asset in their hands.

4.4 Religious belief

The religious faith of Thatcher was affected by the same person, who was in large responsible for her education. Roberts believed in the teachings of Methodism, and he presented his own personified moral teachings based on the Methodist doctrine. According to Thatcher, Wesley was a Tory stressing the value of duty and hard work, as the two basic elements of a prosperous life.⁴⁶ Both of the girls were expected to attend Sunday school in the early hours, later they participated on Sunday masses, after school and in the evening, respectively. Going to masses did not only have a spiritual meaning. The Sunday rituals were close parts of their social lives. After masses, they joined suppers or dinners, where they discussed a wide range of issues with their “brothers” and “sisters”. It was a mean of creating a social network. Thatcher’s decision to switch to the Anglican Church was informal and more of political and social reasons. There were barely any signs of refusal of the ideologies she believed in and which accompanied her childhood.⁴⁷

The rigidity of Methodism was not recognizable only on Sundays, churchgoing days, but in her everyday life as well. Thatcher as a little girl had to give up her childhood in order to secure her future life, however it was not particularly her decision to do so. Roberts’ intentions were surely good, but it is hard to imagine, what it was like for a child to work from the bases so hard, even in school, at home or in the shop. The fact that she was a defender of individualism is not surprising at all, when people take all these facts into consideration. Someone, making a lot of effort to become successful, is more likely to be aware of the value of hard work, and would not just give away the benefits of it.

The impact of her father’s Methodist teaching was present all the time in her politics, and so by the implementation of the ideas of Methodism into Thatcherites. Thatcher took part in the happenings of the Wesley Society in the Oxford University, where the linkage between her religious belief and politics was first displayed. Penny Junor, an early biographer of Thatcher, wrote: “*She has attended the village church at Chequers more frequently than any of her predecessors. Religious beliefs have very*

⁴⁶ YOUNG, H.: *One of us*. 1990.

⁴⁷ WEISS, E. A.: *The religious mind of Mrs Thatcher*. [cit. 2012-03-20]. Available online: <<http://www.margarethatcher.org/document/2193F2214D8E4842A573084E7DFCEB16.pdf>> . p.28

obviously inspired a great many of her actions.”(Junor, 2011)⁴⁸ Thatcher frequently mentioned religion as a leading force in her speeches, highlighting its power over individuals and their decisions. She even quoted St. Assisi at Downing Street on the electorate day, in her very first speech delivered directly to the masses. Thatcher was driven by the choice of freedom, the individual responsibility for their actions and at some point the responsibility towards others. This is demonstrated in her interview given to the Daily Telegraph: *“We are all members one of another [...] vividly in the Christian concept of the Church as the Body of Christ; from this we learn the importance of interdependence and that the individual achieves his own fulfilment only in service to others and to God.”* (Thatcher, 2011)⁴⁹ It seemed to be in contradiction with her preferences of individualism over collectivism, though. However, there are some doubts about the practises of Thatcherism, whether they would be acceptable by her father likewise. John Campbell suggested he probably would not be enthusiastic about it, especially not with the emphasis given to materialism.⁵⁰ Although, the notes of her father’s Methodist teachings about individual responsibility seemed to prove the opposite: *“Make up your own mind what you are going to do and persuade people to go your way.”*⁵¹ (Roberts, 2011) This advice was remembered by Thatcher particularly well. It was exactly, what she was doing during her years in government. She never let anyone to change her mind, and after all, she achieved to move masses and make them follow her. It was not just the people of the United Kingdom, whom she influenced, but many other world leaders, who adopted some means of the Thatcherite policy in their own economies.⁵²

“It is one thing to say that the relief of poverty and suffering is a duty and quite another to say that this duty can always be most efficiently and humanely performed by the State.”(Thatcher, 2011)⁵³ In politics, she always stressed limited state interventions and suggested that individuals should not always blame the state for their misfortune, furthermore they should not depend absolutely on the government and its help, when they find themselves in trouble.

Andrew Thomson, another of her many biographers, claims too, that the most religious aspect of Thatcher is reflected in her “parable of talents”, the ones whom she was

⁴⁸WEISS, E. A.: *The religious mind of Mrs Thatcher*. [cit. 2012-03-20]. Available online: <<http://www.margaretthatcher.org/document/2193F2214D8E4842A573084E7DFCEB16.pdf>>. p.8

⁴⁹Ibid. See 48, p.29

⁵⁰Ibid. See 48

⁵¹Ibid. See 48, p.19

⁵²YOUNG, H.: *One of us*. 1990

⁵³Ibid. See 48, p.30

so supportive all the time.⁵⁴ Self-initiative, positive personal attitude towards responsibility and the creation of wealth, were what mattered. Thatcher was famous for her cuts in public spending. She used even the Bible to make her objectives more acceptable: "... *no one would remember the Good Samaritan if he would only had good intentions; he had money as well.*"⁵⁵ (Thatcher, 2011) She was trying to use the motives from the Bible to motivate the society to the creation of wealth and to take their lives into their hands.

She was said to be influenced by two Americans while she was making up her spiritual mind. The book of Herbert Agar was believed to have the greatest impact on her life. It stressed individualism and limited state interventions as well as personal responsibility. The other person, Michael Novak, was a Roman Catholic theologian, a great defender of free-market economy.⁵⁶ Competition, entrepreneurship, and capitalism were the typical units of the Thatcher Government.

The Tories were historically a religious party, so the Christian representation in the government was not surprising, but the number of Jews is worth of mentioning. Thatcher was attracted by Jews, by their attitude towards work, which was close to her heart and understanding. She discovered her ideology in their way of thinking.⁵⁷ Hard-work, ambition, self-motivation and a kind of self-made attitude were features that Jews possessed, and the ability to create wealth out of nothing was what really captured the admiration of Thatcher. These qualities were highlighted and rendered to the Britons. She became good friends with the Chief Rabbi, Emanuel Jakobovits, who she considered a person to be inspired by: "... *he has had, through his thinking and writing, a deep effect on me.*"⁵⁸ (Thatcher, 2011)

Despite her religious mind, she did not appreciate the work done by thy Church, and was determined Churches should not be given any power in political or economical issues. Another of her biographers, Campbell and Young were stressing her disillusion with the Church of England, because of its positive attitude towards collectivism and the unsatisfying work of bishops.⁵⁹ The Anglican Church was neither favourable with the Thatcher practises. She was criticised during the Falklands war for her ineluctable attitude to the fights, and once again during the miner's strikes saying, that she could not care less

⁵⁴WEISS, E. A.: *The religious mind of Mrs Thatcher*. [cit. 2012-03-20]. Available online: <<http://www.margaretthatcher.org/document/2193F2214D8E4842A573084E7DFCEB16.pdf>>.

⁵⁵Ibid. See 54, p.31

⁵⁶Ibid. See 54

⁵⁷Ibid. See 54

⁵⁸Ibid. See 54, p.37

⁵⁹Ibid. See 54

about the poor. To prove her intentions were thorough, a publication of Christianity and Conservatism was issued, where the Conservatives' perception of Christianity was explained.⁶⁰ They emphasized their philosophy and the importance of accepting the compatibility between the Thatcherite and Christian values: "...if we wish to place present Conservative philosophy in a theological context, then it rests firmly within the Judaeo-Christian tradition [...] the churches should respect modern Conservatism as a legitimate political option for Christians." (Griffiths, 2011)⁶¹

It is unquestionable that Thatcher was influenced by a range of religious ideologies, and she discovered in all of them what was close to her heart and mind. She perceived them from her own point of view, processed them into one complex ideology, which then created the basics not only of her economic policy, but her manner of addressing people of the United Kingdom, and her colleagues in the government alike.

4.5 Margaret Thatcher and her femininity in politics

Thatcher, a mother, wife, but most importantly prime minister, found herself disadvantaged by the fact that she is a woman, especially at the beginnings of her political career. It figured later as a mean of accessing benefits. There were two views concerning femininity in her politics, how others perceived her, and her own attitude toward the female members of society.⁶²

"Femininity is what she wears, masculinity is what she admires." (Campbell, 1990)⁶³ He was probably referring to her qualities, which were more likely to be represented among men than women. She was commanding, rough, predominant on the one side, and showed tenderness and caution on the other one. The latter, however, was not that frequent. Some of the officials found her intimidating and hard to be dealt with. It was not only her individualistic style, what made them practise more self-control, but it was her gender that did not let them to address her in a way, how for example men-leaders would be addressed. She might have been more secure during negotiations with men, as she knew the well-raised men of politics would not raise their voice against her, at least because of her gender. The vice-president of the European Commission explains the phenomenon as follows: *"They felt it was more difficult to be rough with a woman than with another*

⁶⁰ WEISS, E. A.: *The religious mind of Mrs Thatcher*. [cit. 2012-03-20]. Available online: <<http://www.margarethatcher.org/document/2193F2214D8E4842A573084E7DFCEB16.pdf>>.

⁶¹ Ibid. See 60, p. 42

⁶² YOUNG, H.: *One of us*. 1990.

⁶³ Ibid. See 62, p. 304

man.”(Davignon, 1990)⁶⁴ The same situation is to be observed in her party. Conservatives tend to be true gentlemen, who know precisely how to approach women, so it definitely was a situation they had to get used to.

She was always in favour of equality between men and women, especially in the professional life, and since she was the core part of the Conservative Party, her views regarding female equalization dramatically changed.⁶⁵ She was heard more often to define women’s position as mothers or housewives. It was a visible influence of the male members and their Conservative philosophy. However, there is not mentioned, that she would in any way differently approach the female population in her pre-election campaigns, but she was aware how to profit from her own gender in politics. *“If you want something said, ask a man. If you want something done, ask a woman.”*(Thatcher, 1990)⁶⁶ She clearly held the opinion, that women are more capable of accomplishing things, bringing the issue to the end in comparison with men, who could suggest only problems that need to be solved.

5 Tony Blair and his perception of British cultural values

The fourth chapter, is the last chapter of analyses, where we would examine the same values we had put under examination in the chapter before regarding Margaret Thatcher. The same methods of analyses and synthesis would be applied again, and in order to interpret the deductions and statements authentically, the prime minister’s thoughts would be quoted to demonstrate and discuss the ideas.

5.1 Identity

“Well, born in Scotland but brought up in England, [...] I am British and proud to be British.”(Blair, 2003)⁶⁷ Blair could be the typical example of British layered identity. In the government should be no place for differentiation, where politicians represent and defend national rights, and make decisions that affect the country as a whole. National unity need to be stressed at least at the upper level of the political system. People of the

⁶⁴YOUNG, H.: *One of us*. 1990.

⁶⁵Ibid. See 64

⁶⁶Ibid. See 64, p. 311

⁶⁷RENTOUL, J.: *Tony Blair Prime Minister*. 2001.

United Kingdom are recognized internationally as British. They are referred to as British despite domestic misunderstandings within the constituencies. The prime minister, beside his responsibilities derived from his position, is ought to hold the nation together in order to make the entire country prosperous.

A sense of restoration of the national identity has been a powerful part of the blossoming concept of the New Labour politics. This approach has carried the agnomen “Cool Britannia”. The part of this project, among others, was the construction of the Millennium Dome with themed exhibitions, many of them referring to the places and people of Great Britain itself. They were reflecting the British of the 20th century to the British facing a new area. The government introduced the Nationality, Asylum and Immigration Act, which imposed requirements the becoming British citizens, including the knowledge of English to deepen national allegiance. Moreover, it implemented a regulation, that all the pupils should attend compulsory classes on citizenship in order to maintain and protect national heritage.⁶⁸

The government also made a proposal to underline the aspects, which has been formulating the nation for hundreds of years. Their intention was to change the name of minorities in order to reinforce the importance of historical roots, so that to address Asian community in Britain as “British Asians” rather than just Asians. Gordon Brown, a member of the Labour Party, and later prime minister, a great confidant and partner of Tony Blair until the General Elections, stated that being aware of the country’s and its peoples’ national identity, has a tendency to untie any political or social issue within the nation.⁶⁹ This idea was largely reflected in the devolution of the Scottish and Welsh with the assumption of establishing their own assemblies, abolishing a long-lasting tradition and letting Wales and Scotland to decide about some of their legislation. However, the idea was not indicated first by Blair, but he could have turned it down. The fact he did not do so, proves he was maintaining the same view.

⁶⁸BRADLEY, Ian C.: *Believing in Britain: The Spiritual Identity of 'Britishness'*. [cit. 2012-04-02]. Available online: <<http://books.google.sk/books?id=plMbNwP1--AC&printsec=frontcover&dq=british+identity&hl=sk&sa=X&ei=mAhVT7H5HeTO4QSh7L3MBw&ved=0CD8QuwUwAg#v=onepage&q=british%20identity&f=false>>.

⁶⁹Ibid. See 68

5.2 Family

„Being a prime minister is a tough job. But I always think being a parent is probably tougher. Sometimes you do not always succeed, but the family to me is more important than anything else.“ (Blair, 2006)⁷⁰ Tony Blair came from a relatively big family, almost as big as his own. His father, Leo Blair, has never had it easy, neither as a child or as an adult. He was born as an illegitimate son of two English travelling entertainers, who were forced to give up their child. Despite his modest childhood, which might have been marked with the fact that he was abandoned by his biological parents, Leo Blair has tried to make the best out of it. He studied law, became a barrister and lecturer. His political ambitions have been revealed in his youth, when he was a supporter of the communistic party. He was also determined to make a career in politics, and was not unfamiliar with the idea of becoming prime minister.⁷¹ Tony was only eleven, when his father was trying to make his way to the Parliament, when he suffered a stroke at the age of forty, and lost his ability to speak for three years. The mother of Blair, Hazel, was in charge of the family, who was like a rock. She was the one who taught her husband to speak again.⁷²

A situation like that, in which Blair found himself as a teenager, is one of those experiences, which could actually influence all further decisions of a young boy, who saw his father suffer and whose life is just about to start. Blair was bearing his father's dream of a political career. „After his illness my father transferred his ambitions on to his kids.“ (Blair, 2001)⁷³ It would not be the first and the last time, when the son carries out his father's legacy, but the fact he made it to the prime ministerial seat, which was his father's most desired post, reveals his commitment towards the issue. We are not in the position to say that Blair was just trying to satisfy his father's expectations, and under the pressure of the father's unfulfilled dream, he could not evolve his own determinations, but this experience must have accompanied him throughout his life. However, Blair had an older brother, James, he was not the one to continue in his father's expectations. As, it normally is, the eldest sibling, is usually the one, who realises their parent's dream.

Huge respect and tenderness are felt, when Blair mentions his father. He was not humiliated nor ashamed of his father's past. Blair spoke publicly about his father's

⁷⁰SCOTT, P.: *Tony & Cherie*. 2006. p.100

⁷¹RENTOUL, J.: *Tony Blair Prime Minister*. 2001.

⁷²Ibid. See 71

⁷³Ibid. See 71, p. 4

adoption: „*I know how much difference a loving and caring family made to me. My own father was adopted and not brought up by his own parents.*“ (Blair, 2000)⁷⁴

His mother, Hazel Blair, was a strong woman, mother and wife, who did not break under the burden, that she had to carry, when her husband got sick. She had a family to support, a husband, whom she was assisting throughout his long-lasting recovery, and a sick daughter.⁷⁵ Blair referred to his mother as a substantial element in the family's repression of hard times after becoming prime minister: „*She was an absolute rock. I did not see her break down, never once. When you think what she must have gone through. But she never exhibited any signs of it, so I owe her a very great debt.*“ (Blair, 2006)⁷⁶ Blair was clearly grateful of his mother's supportive behaviour, he even gave her daughter the middle name Hazel after his mother. His youngest son was named after his father alike. The fact that he named two out of his four children after his parents, could indicate his honour and respect towards both of them. His mother passed away relatively young, his father suffered stroke, and his younger sister was seriously ill. All these events must have imprinted his understanding of social context. His great sense of socialism and his preference of a welfare state could be the results of his childhood years. His childhood experiences concerning the institution of family, could contemplate that Blair himself, would emphasize the value of family in its traditional understanding and utterance.

Hazel Blair was not the only woman in Blair's life, who played a substantial part of developing his positive attitudes towards family and parenting. Mrs. Blair, figuring under her maiden name as Cherie Booth in public, was according to Blair a spectacular young woman, whose youth was labelled with her irresponsible drinking father, who eventually left the family.⁷⁷

When being in the position, in which Blair was for 10 years, it is never easy to protect a family from the hungry eyes of the public. However, he did not oppose the idea to let his children participate in raising his father's popularity and trustworthiness before the elections. One of the early examples of letting the children participate in their father's publicity, was the day of the elections in 1997, when all the children, Euan, Nicky and Kathryn were gathered to accompany their father on his way to make his vote. After winning the elections pictures of Blair and his children were photographed during their

⁷⁴THE GUARDIAN: 'Why adoption is close to my heart'. [cit. 2011-12-10]. Available online: <<http://www.guardian.co.uk/society/2000/dec/21/adoptionandfostering/localgovernment1>> .

⁷⁵SCOTT, P.: *Tony & Cherie*. 2006.

⁷⁶Ibid. See 75, p.105

⁷⁷Ibid. See 75

preparations to move in to Downing Street, as they were carrying and unpacking boxes.⁷⁸ His manouvers with the media took place, more or less, to attract voters, but his picture of a family-centred man was sincere. Family was always a core part of his politics, and he regarded this institution as a place where moral standards and rules could be learnt on the firts hand. „*It is largely from family discipline that social discipline and a sense of responsibility is learnt.[...] Out of a family grows the sense of community.*“ (Blair, 2001)⁷⁹ People’s individual responsibility, their personal qualities and manners they learnt determine their relationship within a community and the rest of the society. Blair knew what a big asset family could be, and he never stopped emphasizing its impacat on the society. From his persuasion, that family and society are linked together, he deducted that the decline of traditional family values is closely connected with the destructions and rising criminality of the present-day society. „*The break-up of family and community bonds is intimately linked to the breakdown of law and order.*“ (Blair, 2001)⁸⁰ Rentoul, an extensive biographer of Blair suggests, that the Labour Party was seen as “soft“ on crime and as supporters of lone- parenting thanks to the process of gender equalization.⁸¹ Blair, on the contrary, did not seem to be one of them due to the emphasize he gave to the rebuilding of traditional family values and their additional implementation in the society. ”*The values of a decent society are in many ways the values of the family unit, which is why helping to re-establish good family and community life should be a central objective of government policy.*“ (Blair, 2001)⁸² It is interesting that traditions and the conventional world perception supposed to be more valued by Conservatives, and Labour is associated merely with the working class and welfare. Blair’s intentions reforming the party and society, respectively, were apparent at that point.

5.3 Education and work ethics

Blair, likewise Thatcher, got in touch with politics, and the ideology of socialism for the first time during his years at Oxford. Before becoming a student in Oxford, Blair was sent to Fettes College, a prestige private school in Scotland. He was an ordinary

⁷⁸SCOTT, P.: *Tony & Cherie*. 2006.

⁷⁹RENTOUL, J.: *Tony Blair Prime Minister*. 2001. p. 201

⁸⁰Ibid. See 79, p. 234

⁸¹Ibid. See 79

⁸²Ibid. See 79, p. 234

student, but exposed of multiple talents, engaging in basketball, drama or music classes.⁸³ Blair, was misbehaving as teenager, and rarely obeyed the rules. It is interesting that such a boy later became a great defender of rule adherence. However, this tremendous change could not be judged effectively as Blair's behaviour corresponded with the attitudes of a teenage boy.

Fettes was the first place, where he was exposed to injustice in form of older students humiliating the younger ones. Blair always tried to fight social injustice. He was in favour of equality at all times, whether it was the matter of education or criminality. He experienced unfairness and misuse on his own skin, which could have contributed, along with his degree from Law, to his persuasion to create more equal conditions of living and to fight social injustice as well as criminality.

After leaving Fettes College, he went to St John's College to study law, as his father did. University is usually the place where people discover the world, a place of expanding someone's list of friends and enemies. Blair got to know two Australians, Geoff Gallop and Peter Thomson there, the people who defined his affiliation to Christianity and the ideology of socialism at the same time. The latter one, Thomson, was a priest introducing Blair to Gallop, who was a devoted Marxist, and made him familiar with the philosophy of John Macmurray, who committed himself to the search of connections between the individual and society, his central topic being community itself. The significance of his works was admitted by the prime minister himself before becoming party leader in 1994. *"If you really want to understand what I am all about, you have to take a look at a guy called John Macmurray."*(Blair, 2001)⁸⁴

Exactly the same time, when he became interested in the social aspect of politics, he rediscovered his concerns towards religion. He even started to attend regularly the university chapel. It could have been the result of his friendship with the Australian priest, or the argumentation of Macmurray. Thomson stated that Blair was not exactly a Christian in its traditional understanding. It seemed to be proved by the prime ministers words alike: *"I had always believed in God but I had become slightly detached from it. I could not make sense of it. Peter made it relevant practical, rather than theological. [...] I began to see it in a much more social context."*(Blair, 2001)⁸⁵ Blair appeared to be more interested in the interpersonal relationships of the Christian community, than the doctrine itself. Naturally,

⁸³SCOTT,P. : *Tony & Cherie*. 2006.

⁸⁴RENTOUL, J.: *Tony Blair Prime Minister*. 2001. p. 41

⁸⁵Ibid. See 84, p. 43

was the Christian creed fundamental, but its implementation in practise was even more important.

Either way, social context, injustice and the influences of religion were the basic pillars of Blair's politics. He was introduced to all of them during his educations, proving, how the institutions, students, environment, and additional activities outside classes could determine which way the particular person would go. One of his teachers from Fettes College made a quite true observation about Blair: "*He was always interested in pointing out the defects of the institution of which he was part, and that kind of analytical stance is probably fundamentally some kind of political stance, even when it is not attached to any party-political feeling.*" (Blair, 2001)⁸⁶ That was, what he was exactly doing in politics, pointing out the negative influences on society and trying to fix them according to his Christian conviction and his belief in a better world.

Blair was a politician of the Labour Party, as opposed to the Conservative Thatcher, but both of them were leaders with partially similar work ethic. Blair later became a Catholic, but it did not change the fact, that he had been the member of the Anglican Church before. Each of the qualities of Protestant work ethic could have been assigned to him as well, probably, he had a bigger sense for the community, but he was a Labour, and Labour politicians show historically more attention to the society as Conservatives would. It is not that he never supported free enterprise, he was only influenced by some other aspects, but somehow, in general, so similar to those of Thatcher's.

When it came to his children's education Blair was often criticised for his choices. The Labour Party considered the introduction of comprehensive schools as one of their greatest achievements. Furthermore, the London Oratory, where both of the boys were sent, was trying to benefit from the advantages of opting out, a measure of the Conservatives, that was questioned by Blair himself. According to Blair the London Oratory was a traditional Roman Catholic state school without selection, however it required admission interviews to discover whether the aims of the institution match with the pupils' understanding. The London Oratory was distanced further from their home as any other possible secondary schools. Blair as the supporter of the community in its all guise, decided to send his sons not even to the neighbourhood to get proper education.⁸⁷

⁸⁶RENTOUL, J.: *Tony Blair Prime Minister*. 2001. p. 20

⁸⁷Ibid. See 86

Blair defended his actions regarding his sons' education as follows: "*I am not going to make a choice for my child on the basis of what is the politically correct thing to do. The Labour Party is in favour of choice for people and decent schools for people.*"(Blair, 2006)⁸⁸ In a sense, Blair's choice could have been seen as some kind of hypocrisy. He stands for standards, which he personally would not follow. He stressed equal opportunities for everyone, but he was using his name and position to ensure the best possible choices for his children. He was not only a politician, but a parent as well. It is a basic parental behaviour, when parents make sure they guarantee their children the best feasible option. However, the two ideas opposed each other, but Blair's behaviour was natural and as a parent he did what was the correct thing to do.

When Blair was prime minister, he recognised he had to do something with the new phenomena of the world, the pupils leaving school less literate as they normally should, and the declining discipline in secondary schools. Blair proclaimed he would never send his child into an inner-city secondary school, because of their low standards. He really was determined to change the situation, and after being only one year in government he started to cut the class sizes down, so that there would be more place for each student to express themselves, as well as, the teachers could devote more time to each student. He published the Welfare Reform Green Paper, where among others, his literacy and numeracy strategy was introduced. Blair was a well educated man, aware of the fact how important it is to be educated lately, stressing human capital, as an inevitable instrument of success. He realised he needs to raise funds in order to have great universities. He also took into consideration the less well-off population of the society, whom the government would offer maintenance grants.⁸⁹

This Oxford-educated man wanted others to be given the chance of good education, similarly, as it was given him. His social feeling, discovered during his university studies, represented the basics of his belief in the creation of a more equal society, where each individual would be offered the possibility of education at a relatively high level and, when it is needed, would be subsidised by the state. He was a lawyer, and lawyers are supposed to defend people's rights, they should dispose of a great reasoning and judgemental sense in order to be able to distinguish between guilt and innocence. The influence of his profession is reflected in his attempts to grant equal rights to each individual, and in his

⁸⁸SCOTT, P.: *Tony & Cherie*. 2006. p. 19

⁸⁹BLAIR, T.: *A Journey*. 2010.

efforts to decrease antisocial behaviour, punishing the guilty and rewarding the ones, who deserve it.

From the technical point of view, as a lawyer he was able to memorize most of his speeches, and he barely used his notes while talking.⁹⁰ It is quite impressive when someone could talk hours about the issue without constantly looking into the papers, but it would be a shame not to do so. Politicians are expected to impress people, either they learnt Law or something else, they are ought to hold speeches at a niveau.

5.4 Religious belief

Religion was not a broadly discussed issue in the Blair family. His father never showed any interest towards it, and Blair claimed, that he became an atheist after his mother's death. It was his mother, who used to pray at some time with the children.⁹¹ Obviously, his childhood was not the time, when he became serious about it. The significance of faith in Blair's life is unquestionable, claiming by some of his closest friends from the government, that Blair often read the Bible, when he stood before a tough decision, or even quoted sections from the Bible in some of his speeches. Blair admitted carrying the Bible all around the world, putting it right next to his head on a bedside table.⁹² Only this simply gesture indicates his seriousness towards the issue.

Blair defended religious belief and his faith in Christianity on a television debate across the Atlantic two years ago, while leading a discussion with a life-long atheist about religious matters, where Blair proclaimed: "*A world without faith would be morally diminished.*"(Blair, 2010)⁹³ Blair was a prime minister of frequent terrorist attacks, civil wars, or wars based on religious belief, however, they did not affect Great Britain directly, the people must have felt endangered, and in those times a leader with strict moral rules could be of a help.

He was also very compassionate with the affected areas of Kosovo or the families of victims after the 9/11 terrorist attack aimed at the USA. Christianity in general emphasises, the importance to help out those, who are in need, to live a life in peace and joy. Blair was making moves to end the state of war in Kosovo, and later was fighting on

⁹⁰RENTOUL, J.: *Tony Blair Prime Minister*. 2001.

⁹¹Ibid. See 90

⁹²SCOTT,P.: *Tony & Cherie*. 2006.

⁹³BBC NEWS: *Tony Blair and Christopher Hitchens debate religion*. [cit. 2012-04-06]. Available online: <<http://www.bbc.co.uk/news/world-us-canada-11843586>>

the side of the Americans to eliminate terrorism. He was also in favour of settling the disputes with Northern Ireland and tried to redistribute the wealth in form of a more effective welfare system.⁹⁴

The question of Northern Ireland was complicated, and none of the politicians was yet able to solve the problem efficiently. He was eager to end the dispute definitively. Blair's judgemental sense of good and bad, recognised the need to the situation were innocent people suffer of both political and religious reasons. His great social feeling and his "Messiah complex", his persuasion that he could achieve everything he wants to, helped him to the Good Friday Agreement, and the system of power sharing was introduced.⁹⁵ Blair referred to Christianity as a tough religion, which is judgemental in its means.⁹⁶ People could not oversee the political division in Northern Ireland according to religion. Religious influences are good as long as they do not divide people within a society, or directly affect the non-believers. Blair concerned with people's fates, as a protector of welfarism, and with the fact that Christians were fighting against each other, was able to solve not just a political problem, but he achieved that Christians could live in harmony with each other.

Blair continued in his argumentation defending religion: "*This is a spiritual presence, bigger, more important, more meaningful than just us alone, that has its own power separate from our power, and that even as the world's marvels multiply, makes us kneel in humility not swagger in pride.*" (Blair, 2010)⁹⁷ He could have referred to the bad aspects of religion, how people could get fanatic about it, and then use religion as an excuse to achieve their private or political goals. Religion is a power, which people should not let to gain control over them.

Blair became a practising Christian in Oxford and since he never hung up on it. At that time it was the influence of his priest friend, and later he was inspired by his wife, Cherie, a practising Roman Catholic. Mrs. Blair's religious faith and her political views are said to go hand in hand. According to her friends religion "was the single most important thing on her life" and that "it is the foundation she has constructed everything else".⁹⁸ Mrs. Blair was a person who influenced her husband in large, and when it came to religion Blair could have decided whether to fight for his church, the Protestant one, or simply adjust to

⁹⁴BLAIR, T.: *A Journey*. 2010.

⁹⁵Ibid. See 94

⁹⁶RENTOUL, J.: *Tony Blair Prime Minister*. 2001.

⁹⁷THE TELEGRAPH: *Tony Blair defends religious faith*. [cit. 2012-04-02]. Available online: <<http://www.telegraph.co.uk/news/politics/tony-blair/8164552/Tony-Blair-defends-religious-faith.html>>.

⁹⁸SCOTT, P.: *Tony & Cherie*. 2006. p. 64

his wife's. Both of them were Christians, so the core ideology was basically the same, and the differences in dogma or the construction of masses were not probably of a great significance, so Blair decided to confirm to Catholicism just two years after the end of his premiership. *"Frankly, this all began with my wife. I began to go to mass and we went together. We could have gone to the Anglican or the Catholic church- guess who won?"*(Blair, 2009)⁹⁹ So even though, Blair was a member of the Church of England, he ended up on Catholic masses every Sunday. But Christian is a Christian, despite the fact both of them have their established churches. Blair's decision to convert was a private matter. He could have thought that it was the right thing to do not just because he felt so spiritually, but because he assumed it would be better in order to maintain the family peace. Catholicism was not the only thing, where Mrs. Blair got her husband engaged. She did not oppose the practises of New Age therapies, spiritual rituals aimed at regaining the lost energy and establishing harmony between body and soul. They were considered inappropriate by the public for a woman, who had always put a great attention on religion and charity work. She was criticised by some of the colleagues of her husband for making him participate in those exercises.¹⁰⁰

It could be perceived by the public as they only wanted to present themselves as Christians to the nation, but in private they were devoted to something else. People of Great Britain are in the half secular, so the logic says they should not have a problem with some therapies of the kind. The public tends to blame the state and its officials when they are not satisfied with their quality of life. They lurk for an occasion and then they marginalize it. Only the fact, Blair dedicates his present life to projects in order to create equal and better opportunities for the younger generation, reveals a sincere devotion to faith.

The Blairs' social acceptance accompanied them during their years at Downing Street. Blair's wife was in charge of children's charity organization Barnardo's for two three-year terms.¹⁰¹ Blair was the one taking the bigger steps towards charity. He set up his own foundation, the Tony Blair Faith Foundation, in order to make people of different religious beliefs cooperate. Furthermore, he pointed out how a powerful machinery religion actually is, describing the purpose of his institution with his own words: *"I launched the Tony Blair Foundation to promote, respect, friendship and understanding*

⁹⁹THE GUARDIAN: *Tony Blair explains conversion to Catholicism*. [cit. 2012-04-02]. Available online: <<http://www.guardian.co.uk/politics/2009/aug/28/blair-conversion-catholicism>> .

¹⁰⁰SCOTT,P.: *Tony & Cherie*. 2006

¹⁰¹Ibid. See 100

between the major religious faiths; and to make the case for faith itself relevant, and a force for good in the world.” (Blair, 2008)¹⁰² It sounds like he wants people to understand that the world they are living in is a global one, and there is no place for discrimination. Tolerancy and understanding are the factors people should be led by, and religion should not figure as a mean of differentiation. This foundation is probably the most visible and tangible model of his implementation of faith, everything he learnt and experienced concerning religion was put into it to promote religion as an instrument, which could create a better environment.

5. 5 Tony Blair’s “woman” and her influence on his political career

This section will be dedicated to his spouse Cherie Booth, a successful barrister, Queens Council and mother of four children. Cherie Booth and Blair met at the office of Derry Irvine, who was mentoring them that time. She was the one to support and escort her husband through his political life, but she was, on the other hand, the one responsible for some of the troubles in which she got not only herself into, but her husband as well. People should not put the blame on her because of her simplicity. Unless, she would have been a bright-minded, ambitious woman, she had never made it to a Queen’s Council.¹⁰³

Blair proclaimed in favour of his wife: *“Cherie is a successful career woman in her own right and wants to get on and do that.”* (Blair, 2006)¹⁰⁴ Blair stood up for her in a situation when the Tories were persuaded that Mrs. Blair constantly acted as the one in power, influencing her husband and being his back-seat driver in governing the country. *“She has no desire to do my job. People should just accept the position for what it is. I think it is a shame that people always have to look for this sort of stereotype – someone is either living in the shadows of their husband or alternatively is trying to run the country through them.”* (Blair, 2006)¹⁰⁵ However, Blair was the one in power, they could not hide his wife’s involvement while running the administration on Downing Street. She was her husband’s political advisor and confidant, the one writing her husband’s political memos at times.¹⁰⁶

¹⁰²BLAIR, T.: *Message from Tony Blair*. [cit. 2012-04-02]. Available online: <<http://www.tonyblairfaithfoundation.org/page/message-tony-blair>>.

¹⁰³SCOTT, P.: *Tony & Cherie*. 2006.

¹⁰⁴Ibid. See 103, p.21

¹⁰⁵Ibid. See 103, p.21

¹⁰⁶Ibid. See 103

Mrs. Blair was responsible for one of the strains of her husband's progressive political career, when she engaged in business with Peter Foster, a former criminal and defrauder. She encountered him while using his services to look for some real estate with a reasonable price for her sons. The members of Downing Street were convinced that the link between her and Foster is only imaginary and there is nothing to worry about. However, they happened to be wrong. Mrs. Blair was caught on keeping the truth away from the government. She, on the contrary, claimed not to be informed about the illegal practises of Foster before, and that he never really acted as her financial advisor.¹⁰⁷ The credibility of Mrs. Blair and her husband's were questioned after the incident. Blair was trying to stay out of it, and gave the happenings little attention. This misunderstanding, with his wife on the one side, claiming her involvement with Foster, should exclusively be treated as a private matter, and the media to which has been lied to, on the other side, created an image of an unreliable and distrustful government. It is said, it was not only the lowest point of their marriage so far, but the premiership of Blair as well.¹⁰⁸

Despite all the negative attention Mrs. Blair got, people should realize there might not have been a prime minister without her. After Smith, the Labour's leader before Blair, died it seemed, Gordon Brown would become the one in charge. It is believed they had a sort of gentlemen's agreement set up, that they would not run on the electorate against each other, or at least it was a promise Blair kept until 1994.¹⁰⁹ His wife's support seemed to be meaningful and the pressure she put on her husband to persuade him, that he improved enough to lead the party since 1992, was vital. Moreover, she was the one talking him out of his decisions to leave government after his second term. The Blairs seemed to have a strong sense of understanding in many ways towards each other, they shared common attitudes, their religious approaches, social feeling or the practises of traditional parenting roles. Mrs. Blair even made her husband to leave for maternity break when their last child was born. This woman must have had charm and it seemed Blair had truly respected her.

It remains unsure, though, whether Blair would have ended up without the assistance of his wife as he did, but it is evident, that she had a great impact on him in many ways. Blair's politics would not have been the same without her. Along Thatcher, Booth was a powerful woman too, although she was not directly in charge, but her presence was, when not in the legislation, but in a sense, reflected on Blair's political life.

¹⁰⁷ SCOTT, P.: *Tony & Cherie*. 2006.

¹⁰⁸ Ibid. See 107.

¹⁰⁹ RENTOUL, J.: *Tony Blair Prime Minister*. 2001.

Conclusion

The United Kingdom of Great Britain and Northern Ireland is a constitutional monarchy, where the prime minister rules over the country as a whole. Thatcher was English, Blair Scottish, but both of them governed a country referred to by many as Great Britain, and its people as British or Britons. However, they were the citizens of the United Kingdom of Great Britain and Northern Ireland, and shared a common national identity. They placed attention to the restoration of British national pride, and tried to forge individuals closer to each other. Despite, they addressed the nation differently the end-effect was the same, Thatcher as defender of the idea of the former 'British Empire' and Blair as the founder of 'Cool Britannia'. Thatcher stressed the importance of national acknowledgement of common historical roots, and the protection of their own culture in the process of globalization. Blair's approach was to create a country, which corresponds to the standards of the 3rd millennium. He, furthermore, realized the importance of settling disputes among the citizens of Great Britain, and recognized the fact, that the country would be even more coherent, when the constituent states are given more freedom, so that they would be more willing to cooperate. National identity was the first value both of them were driven by.

After all the researches, it came clear, that the prime ministers were greatly influenced by their parents in their childhood and youth until they left to university. They, both, admired their fathers, and followed them in their chosen way of life, trying to realize their ambitions in themselves. The father's factor is reflexed in their decision to make their first steps towards politics. Alfred Roberts as an alderman, representing the town was participating in politics, however at a lower level of politics, but he was a local authority, leading and governing the town. Leadership was what Thatcher saw for all those years at home, and what she was taught. Furthermore, Roberts led a private enterprise with quite a success, which could indicate of Thatcher's liking for entrepreneurship. Blair, actually, finalized his father's destroyed ambition to become a Member of Parliament, when he himself became one.

While investigating their family background, they referred several times to their spouses, the role they played, and how they were affected by the happenings at home. There was little evidence about Denis Thatcher. Thatcher refers to him only a few times, but with honour and gratefulness. On the other hand, Blair's private life was discussed

even more, and therefore, the impact of his spouse is described in broad terms in relation to femininity. The reason why femininity figured as a value had many reasons. First of all, Great Britain is a country, where man-power exceeds the power of women, but Mrs. Thatcher was able to become a leader in a masculine society. Secondly, she operated in the Conservative Party, which was established on traditional basis, and she was still capable to get their admiration and international recognition by some other world leaders. Her policies imprinted not only the British economy, but other statesmen learnt from her additionally, and implemented her ideas in their national economies. Blair's position towards femininity was examined in relation to his wife, and her power to influence Blair in some of his decisions regarding politics and other matters, like his faith.

The religious aspect of Blair is more likely to be seen in the way he approached international issues or domestic disputes. According to the analyses carried out in the fourth chapter, Blair was a strongly religious man, and it proposes that he would continue in discovering his faith. His belief in fighting terrorism, could be associated with the Messiah promoting peace and with his efforts to suppress all evil of the world. It would not be appropriate to compare his actions with godly behaviour, but he sincerely believed, that goodness could be restored in the world. His vision could certainly be declared as an idea worth of its realization, but his way of fighting terrorism was in contrast with the idea of a peaceful life lived in an international community. The religiousness of Thatcher should be perceived from another perspective. She was the one, who rather implemented her religious experience into her policies, and was trying to promote the ideas of several religious doctrines. Neither of them were apparently a Protestant Anglican deep down, but their work ethic could be adapted on them. Thatcher was a great protector of individualistic ideas and gave the public absolute responsibility to arrange their lives, while Blair was concerned with people's fate. Nevertheless, at some level they shared the same work ethic and occupation, or better said their field of studies.

They both ended up studying at the University of Oxford, Blair graduating from Law and Thatcher from Chemistry. They both argued, they used their knowledge acquired during their university studies. These facts are described through large-scale parsing in the analytic part of this thesis. Basically, they highlight the logical thinking of Thatcher, and her ability to tell from the technical point of view, whether a certain political idea could or could not work on the public. Blair as a lawyer had a great feeling for justice and suggested social equality in all its levels. Last, but not least they both could have collected huge amounts of detailed notes, process them and induct a solution.

All these inquiries gathered through researching biographies and other documents, their analyses and reversed channelling back to the values, could only propose, that these selected values were those common values, which similarly determined the politics of Thatcher and Blair. Due to the argumentations, and different perceptions of their political behaviour this thesis suggests, that identity, family, femininity, education and work ethic, and last but not the least religion are the cultural values reflected in their political successes. However, the depicted values are only a few from categories of values, and there are some other aspects which could be further analysed. The results of further examinations could deviate from the deductions of this thesis, or could underline the rightness of it and enlarge its comprehension. In a way, values of different dimensions are interconnected, and affected by the age, society and its trends as well as individual preferences.

Resumé

Táto bakalárska práca sa v prvej časti venuje hodnotám, ktoré podľa nášho uváženia sú súčasťou britskej kultúry a ktoré zároveň uznávali obidvaja bývalí predsedovia vlády Spojeného kráľovstva Veľkej Británie a Severného Írska, Margaret Thatcherová a Tony Blair. Zámerom práce bolo dospieť k zisteniu, ktoré hodnoty boli súčasťou života obidvoch politikov a pomohli im tým uspieť v oblasti politiky. Na základe detailných analýz a syntéz by sme mali potvrdiť našu hypotézu, že práve vybrané hodnoty sú nielen súčasťou britskej kultúry, ale aj spoločnými atribútmi oboch politikov, ktoré ich počas ich fungovania sprevádzali a ovplyvňovali ich politické rozhodnutia.

V prvej kapitole sa vystihuje dôležitosť národnej identity. Všetky krajiny by si mali byť vedomé svojej vlastnej identity, aby boli schopné určiť tie atribúty, ktoré národ ako celok považujú za dôležité a ktoré pevne uchovávajú. Obyvatelia Spojeného kráľovstva majú takzvanú 'zvrstvenú identitu' a naraz sa označujú, ako Briti, Škóti, Walesania, Angličania alebo Íri.

Ďalej sme určili ďalšiu základnú hodnotu ľudskej existencie, rodinu a rodinné a vzťahy. Britské chápanie pojmu rodina a štruktúra rodiny prešla niekoľkými zmenami. Na základe výskumov menej ako polovica britskej populácie chápe rodinu v jej plnom znení, pod čím sa rozumie spolunažívanie otca a matky podľa tradičných hodnôt. Podľa údajov britských orgánov sa množstvo rodín bez manželského zväzku žijúcich v spoločnej domácnosti zdvonásobilo, údaje tiež poukazujú na rastúcu tendenciu jednorodičovských domácností a rozvodov.

V tejto časti sa ako ďalšie hodnoty spomínajú vzdelanie a pracovná morálka. Školský systém Spojeného kráľovstva sa rozlišuje v systéme stredných škôl, v ktorom sa inštitúcie delia na školy, ktoré prijímajú svojich žiakov na základe vstupných testov a školy, kde sa takéto testy nepraktizujú. Na základe financovania stredných škôl sa školy delia na školy štátne a súkromné respektívne nezávislé. Neplateným školám prispieva do rozpočtu zčasti štát alebo miestne úrady prostredníctvom vybratých daní, ďalej môžu byť financované cirkvou alebo z charitatívnych fondov a nadácií. Britská pracovná morálka sa vyznačuje niekoľkými atribútmi. Protestantské štáty si vyvinuli svoju vlastnú pracovnú morálku, ktorá je úzko spätá s ich náboženstvom a ktorú najviac vystihuje: individuálny prístup, sebadôvera, pracovitosť, hospodárnosť, presnosť, úspornosť a negatívny postoj k voľnočasovým aktivitám.

V poslednom bode prvej kapitoly sa spomína náboženská identita britskej populácie. Nemožno tvrdiť o Spojenom kráľovstve, že je štátom sekulárnym, nakoľko politika a náboženstvo nie sú striktne oddelené.

Najdôležitejšou časťou práce je tretia a štvrtá kapitola, v ktorých tieto hodnoty nadobudnú svoju účelnosť, v zmysle toho, že ich aplikujeme a zhodnotíme v súvislosti s Margaret Thatcherovou a Tonym Blairom. Na základe zistených údajov sme boli schopní určiť postoj Margaret Thatcherovej k národnej identite. Bola zástankyňou toho, aby sa štátne podniky zprivatizovali, čím by sa na jednej strane zefektívnilo ich fungovanie, a na strane druhej posilnila národná spolupatričnosť tým, že podniky nesúce názov 'britský' by sa dali do spoločného užívania. K oživeniu britského národa došlo oveľa viac počas vojny o Falklandoch, keď Thatcherová prejavila naraz bojovnosť a svoj vlastenecký cit. Víťazstvo nad Argentínou bolo momentom skutočného prebudenia britského národa. Na druhej strane Tony Blair vnímal túto problematiku z iného uhla. Popri niekoľkých významných reformoch, zaviedol občiansku náuku už na základných školách, aby si britský národ bol vedomý od detstva svojho postavenia v štáte. Prišiel tiež na to, ak umožní viac priestoru konštitučným štátom na vlastné rozhodovanie, budú ochotní viac spolupracovať a národ bude viac koherentný.

Rodina je priestorom, kde človek získa svoje prvé lekcie do života. Otec Margaret Thatcherovej, Alfred Roberts, poslanec komunálneho zastupiteľstva za anglické mestečko Grantham bol človekom, ktorý svojím životným chápaním mladú Margaretu v jej detstve najviac ovplyvnil. Pán Roberts bol nadaný človek, viedol obchod, zastupoval mesto, a najviac sa podieľal na osobnostnom raste svojej dcéry. Bol prvou osobou, ktorá zasvetila Thatcherovú do sveta politiky so svojím pôsobením v zastupiteľstve. Thatcherová mala vždy bližšie k svojmu otcovi, ktorého obdivovala a rešpektovala za jeho úspechy dosiahnuté vlastnou silou, ako ku svojej matke, ktorú vnímala skôr ako ženu v domácnosti, ktorou sa ona rozhodne stať nechcela.

Vzťah medzi Blairom a jeho otcom bol rovnako smerodajným. Jeho otec sa snažil získať premiérsky post, ale predtým než sa vôbec mohol stať členom parlamentu, ho postihlo nešťastie a jeho očakávania sa nenaplnili. Obraz bezvládneho, ale nadaného muža s nenaplnenými ambíciami bezpochyby ovplyvnil mladého Blaira a jeho neskoršie rozhodnutie venovať sa politike. Blair tiež obdivoval svoju matku za to, ako podržala rodinu v ťažkých chvíľach. Podľa Blairových slov je možné skonštatovať, že rodina u neho vystupuje ako jeden z hlavných pilierov nielen politickej činnosti, ale pravdepodobne aj osobného života. O jej členoch sa zmieňoval často a s pocitom hrdosti. Blair považoval

rodinu za základnú jednotku každej spoločnosti, ktorá môže vo veľkom ovplyvniť jej ďalší vývoj. Zastával sa tradičných rodinných hodnôt, dokonca videl prepojenosť v strate týchto hodnôt a s rastúcou kriminalitou. Najviac sa však na jeho politike odrazil vplyv jeho manželky, Cherie Boothovej, ktorá bola jeho dôverníčkou, poskytovala mu rady, dokonca mala nahliadnutie aj do niektorých pracovných dokumentov. Vyskytli sa názory, že svojou činnosťou vystupovala, ako osoba, ktorá sa usilovala o vládnutie z pozadia. Kauza známa pod menom 'Cherigate' vykreslila Blairovcov, ako nemravných ľudí, ktorí sa pretvarujú navonok. Nemožno síce tvrdiť, že jeho manželka vystupovala len ako negatívna postava v jeho politike. Pani Blairová si zakladala na kresťanských hodnotách, mala rovnako, ako Blair silné sociálne vnímanie a aktívne sa angažovala vo veciach charitatívnych. Okrem iného bola osobou, vďaka ktorému sa Blair rozhodol kandidovať na funkciu straníckeho predsedu.

Spojené kráľovstvo nie je typickou krajinou, kde dominuje ženské pohlavie v otázkach či už politiky, alebo ekonomiky. Napriek tomu ich vplyv sa značne zvyšuje. Margaret Thatcherová bola rozhodne najmocnejšou ženou svojich čias. Pri politických rokovaniach sa síce viac prikláňala k mužským praktikám, ale očividne si bola vedomá výhod, ktoré jej pohlavie prinieslo. Jej kolegovia v rámci kabinetu, a lídri z iných krajín, boli mužmi s dobrými mravmi, a preto pristupovali ku Thatcherovej jemnejšie akoby boli pristupovali k svojim kolegom rovnakého pohlavia. Napriek tomu, že Thatcherová zastávala rovnoprávne postavenie žien a mužov, adresovala britský národ jednotne a rovnakým spôsobom.

Thatcherová aj Blair boli poslucháčmi na oxfordskej univerzite, kde sa zoznámili so svojimi politickými ideálmi. Thatcherová vyštudovala chémiu, ktorej poznatky bola schopná aplikovať aj vo svojej politike. Pozerala sa na jednotlivé problémy z vedeckého hľadiska, tvrdiac, že ona ako chemička je schopná rozoznať, čo môže a čo nemôže v praxi fungovať. Dodatočne vyštudovala daňové právo. Naučila saarábať s peniazmi už v detstve, vďaka svojmu otcovi, ktorého vypomáhala v ich rodinnom obchode. Thatcherová vždy obdivovala sebestačných ľudí, ktorí boli za svoje úspechy zodpovední sami, vďaka ich vlastnej šikovnosti a vytrvalosti. Ona sama si musela všetko vybojovať a dotiahla to, vďaka svojej húževnatosti a individualistickému správaniu až do konca. Pravdepodobne z tohto dôvodu uprednostňovala školy s prístupovými testami, pre určitú kategóriu žiakov. Jej pracovná morálka a spôsob riadenia vlády korešponduje s pracovnou morálkou protestantských národov. Thatcherová vždy prízvukovala voľný obchod, kapitalizmus a súperenie, ktoré mali prispieť k zvyšovaniu bohatstva národa. Rovnako sa

snažila znižovať výdavky v štátnom rozpočte, ako spôsob účinnejšieho hospodárenia s peniazmi.

Blair bol tiež zástancom voľného obchodu a súťaženia, ale prejavoval zároveň viac sociálneho cítenia. Zastával názor, že individuálne bohatstvo je zdrojom kolektívneho a ľudia s istým zázemím sú zodpovední pomáhať tým, ktorí sa nachádzajú v núdzi, kde sa evidentne prejavila aj jeho náboženská zaujatosť.

Blair sa začal zaujímať o náboženstvo počas svojich štúdií keď sa zoznámil s austrálskym kňazom, ktorý ovplyvnil jeho politické a sociálne myslenie. Blair bol kresťanom v pravom zmysle slova. Najviac ho znepokojovali sociálna nerovnosť, rastúca kriminalita a nespravodlivosť. Jeho snaha o nastolenie spravodlivosti môže súvisieť aj s jeho právnickým povoláním. Boj proti teroru, potláčanie kriminality, posilnenie systému sociálneho zabezpečenia svedčia, nielen o jeho hlbokom sociálnom chápaní, ale aj o kresťanskej morálke. Ako jedinému politikovi sa mu podarilo dlhodobo vyriešiť problém Severného Írska, kde katolíci a protestanti neustále medzi sebou bojovali. Možno to považovať za jeden z jeho najvýznamnejších domácich úspechov, kedy sa mu podarilo udržať krajinu s jej konštitúciami ako celok, a zároveň urovnal vzťahy medzi katolíkmi a protestantmi v Severnom Írsku.

Thatcherovú prvotne ovplyvnil jej otec, a jeho učenia metodizmu a neskôr sa inšpirovala dvomi americkými spisovateľmi, ktorí prízvukovali voľný obchod, osobnú zodpovednosť a obmedzené štátne zásahy. Snažila sa naviesť obyvateľstvo na individuálnu zodpovednosť, sebestačnosť a produktivnosť.

Na základe rozsiahlych analýz a porovnaní niekoľkých názorov sme v závere dospeli k zisteniu, že síce Thatcherová bola Angličanka a Blair Škót, obidvaja si boli vedomí svojej spoločnej identity o ktorú sa delia s ďalším obyvateľstvom. Pravdepodobne, ak by hájili len záujmy štátov z ktorých pôvodom pochádzajú, by neboli schopní uspieť na politike vyšších úrovní, kde sa hájia už záujmy národné. Výskumy potvrdili, že ich otcovia boli smerodajnými osobnosťami v ich živote, a že ich partneri im poskytli pomoc v núdzi. Rovnako sme dospeli k záveru, že Thatcherovú jej pohlavie v politike pozitívne ovplyvnilo, a to minimálne do takej miery, ako jej zo začiatku uškodilo. Potvrdili sme hypotézu, že ženský faktor sa prejavil aj v Blairovej politike a to, v podobe jej manželky. Thatcherová aj Blair študovali na rovnakej vysokej škole, kde sa prvýkrát dostali seriózne do styku s ich politickými ideálmi. K náboženstvu pristupovali obidvaja z iného pohľadu. Blair prízvukoval jeho ľudskejšiu stránku, kým Thatcherová sa ho snažila premietnuť do jej materiálnej skutočnosti a zúžitkovať jej účinky prostredníctvom blahobytu štátu.

Potvrdila sa nám hypotéza, že dané hodnoty boli súčasťou života oboch politikov, ovplyvňovali a usmerňovali ich kariéru v politike a odrazili sa tak na ich domácich aj medzinárodných úspechoch. Nakoľko sme v tejto práci uviedli päť až šesť hodnôt a existuje niekoľko hodnôt podľa rôznych kategorizácií, práca môže byť doplnená, respektíve sa môže potvrdiť jej správnosť na základe analýz ďalšej kategórie hodnôt.

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