

People & Parliament

The Full Technical Report

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Introduction by Canon Kenyon E Wright, Convener

The “Executive Report” of People & Parliament, which has been widely distributed, sets out the most frequent points made by hundreds of groups who took the time to debate the questions, and send in their considered responses. To a remarkable degree, these were consistent, clear, and often passionate and humorous.

This “Technical Report” provides the more detailed background material for any who wish to study the responses, or the methods used, more intensively. In particular, it includes a *Table of indicative Statements* and a Table of Origins, covering all responses received.

While all members of the Steering Group were fully involved in the process, we are particularly grateful to Alastair McIntosh for the detailed work of analysis, and for producing the comprehensive Tables in this Report. We also thank the *Joseph Rowntree Charitable Trust* for making it possible for Alastair McIntosh to spend much of his time working on the analysis of the responses to the “People & Parliament” process.

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10 March 1999

Contents - The Full Technical Report

- Convener's Introduction, Acknowledgements, etc.**
- 0. An Exploration of National Values**
 - 0.1 Why People & Parliament
 - 0.2 The Public's Response
 - 0.3 Method of Data Analysis
 - 0.4 Stratified Sample Study, and Presentation
 - 0.5 Attribution of Statements
- 1. Question 1: "We are a people who..."**
 - 1.1 Sense of Environment and Place
 - 1.2 Sense of Community and Belonging
 - 1.3 Sense of Identity (including Ethnic Minorities)
 - 1.3.1 Ethnic Scots and English People
 - 1.3.2 Indigenous Ethnic Groups
 - 1.3.3 Non-Indigenous Ethnic Groups
 - 1.4 Values and Characteristics
 - 1.5 Public Sector
 - 1.6 Private Sector
 - 1.7 Social Exclusion
 - 1.8 Political Process
 - 1.9 National Stature
- 2. Question 2: "By the year 2020 we would like to see a Scotland in which..."**
 - 2.1 Sense of Environment and Place
 - 2.2 Sense of Community and Belonging
 - 2.3 Sense of Identity (including Ethnic Minorities)
 - 2.3.1 Ethnic Scots and English People
 - 2.3.2 Indigenous Ethnic Groups
 - 2.3.3 Non-Indigenous Ethnic Groups
 - 2.4 Values and Characteristics
 - 2.5 Public Sector
 - 2.5.1 Education (including the Arts and Research)
 - 2.5.2 Health
 - 2.5.3 Housing & Transport and Utilities
 - 2.5.4 Law & Order and Defence
 - 2.6 Private Sector
 - 2.7 Social Exclusion
 - 2.8 Political Process
 - 2.9 National Stature
- 3. Question 3: "We therefore expect our Parliament to work with the people in ways which..."**
 - 3.1 Values
 - 3.2 Conduct
 - 3.3 Participation
 - 3.4 Representation
 - 3.5 Political Education
 - 3.6 Communication
 - 3.7 Sectors (Public and Private)
 - 3.8 Local Governance
 - 3.9 International Relations
- 4. Table of Indicative Statements**
- 5. Table of Origins**
- 6. Statistical Analysis & Response Forms**

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Further Copies of People & Parliament Reports

Further copies of this full report are available while stocks last at £4.00, or £2.00 for the executive report (both post free) from *People & Parliament*, c/o SHS Ltd., 1a Washington Court, Washington Lane, Edinburgh, EH11 2HA. A reference copy of each report will be lodged in the National Library of Scotland.

0. An Exploration of National Values

0.1 Why People & Parliament?

Scotland's new Parliament will be the first time we have ever had a *democratic* assembly of our own. The old Parliament - the one that existed until 1707 - gave no voice to such groups as women and the poor.

The new one is different. It is equally for all Scots, and for the purposes of this report we will use the word "Scot" in a very wide sense. We will take it to mean anybody who lives here and is willing to cherish and be cherished by this place and its many peoples.

The new Parliament faces us with an exciting challenge. It offers a rare opportunity for a modern nation to completely rethink how it does politics.

It means that groups whose voices have been unheard in the past might be listened to. It means that visions for the future might be shared and worked towards. It means that the best of ancient and modern ways of making national decisions might be allowed to find expression.

But to rise to that challenge means that we, the people of Scotland, must present our politicians and civil servants with a clear understanding of the *values* that we want them to express on our behalf.

In 1997 a small committee of ordinary citizens gathered under the convenorship of Canon Kenyon Wright to launch a project that would allow values to be deeply explored or "discerned," thereby deepening and widening the debate about Scotland's future.

The steering group sent invitations through dozens of organisations and media ranging from *The Big Issue* (circulation 68,000) to BBC Gaelic TV. Representations were made to every Scottish Council and presentations given at community events such as the Portree Mod. These invitations invited people to form People and Parliament Groups that would discuss three "questions" or issues about Scotland. In total, 30,000 printed forms were circulated in the autumn of 1998, going out to all parts of Scotland.

The first question was to be answered by completing a paragraph beginning: "*We are a people who....*" This aimed to help people discern their sense of place, belonging, identity and values as they are now. It was preceded by a "warm-up" exercise which invited "each person [to] spend a few minutes sharing a personal experience of life in Scotland today."

The second question aimed at visioning the future. It was answered by completing a paragraph that starts: "*By the year 2020 we would like to see a Scotland in which....*"

The third question asks people how they think politics should be conducted if the desired future is successfully to develop from present-day reality. It is therefore answered by completing a paragraph that begins: “*We therefore expect our Parliament to work with the people in ways which...*”

0.2 The Public’s Response

In the autumn to winter of 1998 nearly 500 groups met throughout most regions of Scotland. These should not be considered to be a “scientific sample,” but they could fairly be said to represent the voices of those Scottish communities with a voice to be heard. Our main concern was to get as many people as possible involved with the process of expressing what they want from their Parliament. In addition to all the groups that responded, we know that a great many other groups and individuals have found the questions stimulating to reflect upon. Interest in our methodology has therefore also been expressed further afield, for example, in England and even India, including through such bodies as the UK United Nations Committee, senior staff in the Foreign Office and politicians and government officials in New Delhi.

Canon Kenyon Wright’s position as Chair of the Executive of the *Scottish Constitutional Convention* and a member of the Scottish Office’s *Consultative Steering Group* which, on 15 January 1999, revealed its all-party consensual work on the operating procedures for the new Scottish Parliament, has ensured that *People and Parliament* findings have been continuously if indirectly fed in to Scottish Office thinking. It would therefore not be an exaggeration to suggest that this national exercise may have made an impact at a crucial time, and may have done so even before its completion and publication.

The People & Parliament committee placed special emphasis on reaching groups which often go virtually unheard. The results therefore represent high proportions of people living in poverty, disabled folk, ethnic and linguistic minorities, women and children. Many of these groups also constitute high proportions of the Scottish population where, according to a 1995 *Scotsman* report, roughly one fifth live at or below the European dignity threshold.

The results presented below come mainly from Scotland’s grassroots communities. However, we were heartened to note that where groups such as business and professional people took part, the values they expressed were surprisingly similar to those of marginalised people. That is to say, there was a high level of “confluence” or “flowing together” of most of the main findings. Participants in People & Parliament appear to represent a people who hold a fairly coherent set of national values.

It is important to remember that the groups represented here are self-selected. Nobody was forced to take part in order to create a representative sample. As such, there is an inevitable bias towards those people in the population *who take an interest in values and the Parliament*. These, however, will also be the sort of people who stimulate debate about values when the new Parliament is running. They will be “opinion leaders” in their respective fields and communities. How they think is likely to influence others who have less well-formed views. As such, the self-selection of groups in our sample is not necessarily a flaw, but it must be kept in mind if

generalising about all Scottish people. For example, *if there had been a group* that had said, “We are a people who drink a lot and hate the English,” such a voice would have been likely, because of the nature of the process, to be under-represented. Also, even allowing for differences in population density, some areas are more represented than others. For example, Fife Council was one that took the process to heart and organised a good response from that region.

0.3 Method of Data Analysis

Because it was left to groups how they wanted to structure their response to each open-ended question, the method we have used is *good* for finding out the scope of what people think but it is *bad* at quantifying how strongly they think these things. As such, this is what would be called a “qualitative” endeavour rather than a “quantitative” or measurable one.

For example, many groups mentioned that they want to see Scotland get rid of nuclear weapons. It is therefore defensible to conclude with a statement like, “A considerable number of groups voiced opposition to nuclear weapons in Scotland.” However, it would be meaningless to count up the number of times this is mentioned and express it as a percentage. To do so would be pseudo-scientific because, if they had been specifically asked about, say, Trident nuclear submarines, there would have been many other groups who would have added their voice of opposition, and some would have wanted to say that they think Trident should stay.

Such information is best handled by quantitative surveys - ones which ask a representative sample of the population a specific question, and then calculate the percentage of agreement or disagreement. Our concern has been to get to something deeper and richer than mere percentages. We have tried to develop a methodology which exposes the *roots* of what Scottish people think about their nation and its democratic processes, and why they think in that way. Our approach, for example, is capable of showing how factors like religious belief, educational tradition, history and the effects of place on the human mind interweave in causing, to take the example already mentioned, many of our people to have an unease about something like nuclear weapons. As such, a study like this possibly penetrates beyond just the *grassroots* of what can be superficial opinions, and down into the *taproots* of national identity and aspiration.

But how does one get at such a picture from the collected musings of hundreds of little groups scattered around Scotland? The approach that we have developed entails *discernment*. Discernment can have many meanings. One of these is that of Ignatian spirituality. Another, very similar, is Quaker. Other approaches are found in different faith traditions and, of course, many are secular. Obviously, different people choose to interpret the word in different ways. One sense in which we will use the word here is that to discern something is to mull it over and *sift* through sense and nonsense until a meaningful and collectively agreed picture emerges.

Clearly, two levels of discernment have been exercised in producing this report. The first and most important is that each People & Parliament group has conducted its

own discernment exercise producing their results. Both from direct observation and reports back, our Steering Committee understands that this could be a deeply thought-provoking, moving, and even transformative experience for many of the participants.

The second level was discernment of the results by members of the Committee. We went about this by taking each response form and highlighting the statements that most stood out - what we called “indicative statements” because they indicate something that was striking and was therefore a possible part of a bigger picture; a deeper taproot. Obviously, we selected statements that made points strongly and well, regardless of whether or not we agreed with them. Indeed, one of the criteria for selection, was that if a statement seemed to be of little consequence, but it was felt to be an “irritation,” in some way, it was included. This was on the basis that we human beings rarely censor points of view that we dislike directly, but tend unconsciously to censor by acting as if statements with which we might disagree are irrelevant, unhelpful or repetitive of what has already been said. An example of a statement that was included on this basis was the one from three boys at a Glasgow school bluntly saying, “We want to see Saddam Hussein obliterated.”

After selection, indicative statements were coded and grouped into nine categories for each question. These categories - the “coding frames” - was not selected in advance. Rather, they evolved as being what was necessary to contain the range of views expressed by respondents.

Finally, we conducted a Committee discernment process to corroborate and extend our own impressions of what was important, and gauge more clearly how different groups’ statements interconnected. This was undertaken by each committee member presenting their individual perceptions of the main issues contained within the original responses. By listening to the presentations of each other, we then tried to learn our individual blind spots and limitations, reassessing our understanding of the issues in the light of this heightened awareness. After discussion of what we had learned as a group, we then tried to discern in a more balanced, objective way, the issues which, we felt, participants would wish us to highlight, on their behalf, in the final report.

A kind of story or picture thereby starts to emerge. This is meaningful because it “makes sense” of the range of what people are saying. Even contradictory statements can make sense when understood as a stream of national consciousness that, on certain issues, braids like a river of many streams over rough ground but then reunites elsewhere. For instance, many groups considered Scottish identity to be distinct and important. However, there was wide divergence as to whether this should best be expressed within a continuing Union or through independence. Whichever of these views was held, the aim tended to be similar - to benefit community, improve health and education, etc..

From reflection on such material a “story” - the people’s story - was then woven together. This weaving is presented below using quotations to illustrate the points that emerged strongly. Where it seems appropriate so to do, these have been attributed so as to reflect the diversity of voices that were speaking.

0.4 Stratified Sample Study, and Presentation

To encourage maximum participation and for other reasons just stated, the *discernment methodology* developed in People & Parliament's approach did not work with a scientific sample of the Scottish population - that is to say, a sample "stratified" to include representative proportions of all sectors of Scottish society. However, we note that the findings that *People & Parliament* has come up with from Scotland's grassroots people are very similar in nature to those of the consultation exercise conducted by the Scottish Office's parliamentary *Consultative Steering Group* - a study which also used key informants rather than a stratified sampling approach. However, to test our sense that our findings are broadly representative we have commissioned an independent *System Three* poll to test six closed-response statements with a representative population sample. These statements have been chosen to reflect a typical consensus from our response groups. As this poll has not been completed at the time of printing this report, its findings will be available subsequently on request (address in front of this report).

A executive report of the published results is being issued to the press and to all candidates in the elections for the Scottish Parliament in March 1999. This means that candidates will be better informed than they might have been.

A short summary of the findings will be sent to all groups for which People & Parliament have addresses. The executive report will be sent to all who participated and sent an SAE specifically to indicate that they wanted feedback.

After a period of time, the original People & Parliament response forms will be deposited for public consultation (except in cases where confidentiality has been requested). This is expected to be in either the National Library for Scotland or the Scottish Record Office.

0.5 Attribution of Statements

People & Parliament has been a process that reflects the open sharing of information that many respondents say they expect of the Parliament. As such, it has been open to any group to participate. Groups were told that "a summary will be produced using all of the responses" and that this would be "presented to the press and all members of the Scottish Parliament..."

It was clear from the response sheets that whereas some groups were speaking officially on behalf of their organisations, others were meeting under organisational auspices in a very loose way. Accordingly, it would be safest to say that whereas the following document often presents information at face value as being associated with a particular organisation, *it should not be assumed that these organisations' governing bodies have necessarily given their blessing to the statements in question.*

In presenting the narrative commentary analysing the findings, we have tried to draw a careful balance between attributing statements to groups that might want to be acknowledged, and protecting the identity of others that might not wish this. One consequence is that, in places, the narrative may appear to give a more pronounced

voice to “established” groups. For example, a statement like “Friends of the Earth in Stirling said...” may impact upon the mind more than a bland statement like “a Stirling environmental group said...” We would ask readers to be aware of this and not be misled into thinking that the contributions of potentially vulnerable groups have been downplayed.

Every attempt has been made to transcribe with accuracy the usually handwritten statements made by the respondents on the original response sheets. If any doubts arise as to accuracy, further reference can be made to the original response sheets which we hope to lodge in a public place of safekeeping as stated above.

Most of the quoted statements below can be seen in fuller context and sourced in the appended tables under the appropriate coding frame response category. Sometimes, however, quotes have been taken from different categories and so they will be harder to identify with ease. This is inevitable because statements often apply to more than one category and also, there is an inevitable element of arbitrariness in the coding. Please note that material quoted from response sheets is either in quotation marks or indented text.

1. Question 1 - “We are a people who...”

1.1 Sense of Environment and Place

A large number of groups started their response by stating that “we are proud of our Scottish identity and heritage.”

Pride was of place - the land and scenic beauty of Scotland - and the convivial cultural values of community. We value Scotland,” said one group from Dundee:

for its quality of life because of open spaces, clear air, mountainous landscapes, wilderness, wildlife and sense of community - where you feel you belong, where you can make a difference, where you count and have local cultural identity.

Land management, in the opinion of a group of Morayshire landowners, should have: “proper consideration ... for the well-being of rural communities, the environment and the widest public interest.” Whilst landowners obviously saw private control being the key to this objective, a Port Glasgow group reflected the view that “our national resources have been robbed,” and from Perthshire the sentiment was expressed that “land in Scotland [ought] not belong to individuals apart from their houses and immediately surrounding grounds.”

Concern about the land was more dominant amongst, but by no means confined to, rural communities. A Kilmarnock family, for example, was not alone in noting:

There is a spaciousness which can be experienced either where we live or within a reasonable distance. This space is able to help keep things in perspective and gives peace.

Many groups therefore expressed the hope that the environment would be protected from pollution, that any new developments would be “sustainable,” wildlife would be conserved and access to wild places kept open. A Govan group summed up their feelings saying that they hoped for “A better quality of life for all and boat races on the Clyde!”

There was virtually no pride expressed in Scotland’s built environment and cities even though the majority of participants were urban. Underlying this lack of expressed enthusiasm were fears or concerns about safety, pollution, stress, poor public transport and bad housing. Scots appeared to view their cities very much in relation to the rural hinterland - a perspective that would find strong resonance with such Scottish thinkers as Patrick Geddes. The place in which people felt rooted was expressed more as being the land of Scotland than its cities. This might be because the benefits of city life are taken for granted. On the other hand, rural access, especially for the poor and those without cars, is something that still has to be struggled for - as highlighted by the land reform debate. A further factor is that a majority of urban Scots are only two or three generations removed from the land. This connection remains strong in the psyche of a people who, very often, have seen urban dreams disillusioned by the post-war collapse of heavy industry - a factor which clearly pained a number of respondent groups who urged regeneration of Scotland’s industrial economic base.

1.2 Sense of Community and Belonging

Rooted in this strong sense of *place* was an equally strong sense of *belonging*. There was an evident sense of Scotland being a nation of *communities* and *community values*. Being aware of the medieval roots of Scottish sovereign identity, several Gaelic groups made statements like:

Gaelic was vital to the formation of the Scottish nation and has been a central component in leading to the Scottish national identity as we know it today.

This was a concept of identity that saw power as resting ultimately in the people - the “community of the realm.” Many groups demonstrated implicit understanding and expectations of such a “claim of right.”

An Aberdeen group therefore reflected what is sometimes called “metaphysical Scotland” in saying, “We care about maintaining a unique Scottish national identity, the collective feeling, the self-awareness and the radical tendencies.” The pre-eminence of freedom was often asserted: a group of Glasgow mothers saying that they “Value freedom of speech, thought and action according to individual conscience... We value tolerance and respect individual rights to be different ...” with the important qualification of, “... while still being part of the community.”

Frequently these values were expressed in religious language. An ecumenical group from Edinburgh said:

We are proud of our ... sovereignty of the people under God. We are a spiritual people with ... an environment of beauty and grandeur.

Some groups emphasised regional variations: a Glasgow family said:

We are proud of our history, with a strong sense of identity but depend on a rich array of local cultural reference points which may not be understandable to outsiders.

However, one group, comprising students at an independent school, evidently felt less potential for connection, saying, “As things stand at present, we see our future lying outside Scotland.”

Residents at an Edinburgh day-care centre said, “We are different from other countries. We have our own accent and different ways of speaking.” In asserting difference, such groups often recognised xenophobic dangers. Thus the latter group concluded by saying:

We are different from the English but should not hate them.

A number of groups recognised that the quality of their place strongly influenced how they feel about their lives. Several mentioned the benefits of being able to get away to beautiful countryside. Conversely, some of those living in run-down areas found the consequences “depressing.” As a group of Buckhaven teenagers put it (a one-time fishing and mining area of Fife):

We are a people who live in a dull depressing country with no opportunities of jobs [and] there’s not much to do.

“Many of the young have no prospects for the future,” said some Glasgow independent school students, “and often this leads to depression. However, if these problems were combated Scotland would have all the elements to become a happy nation.” Such comments show awareness of a link between cycles of poverty, community decline and mental health. The positive side of this is that it suggests that redressing poverty will benefit not only the poor, but Scottish communities and sense of wellbeing as a whole.

1.3 Sense of Identity (including Ethnic Minorities)

1.3.1 Ethnic Scots and English People

From a sense of place and of belonging in community derives an understanding of *identity*. There was a widely held sense of identity that recognised the value of Britishness (including, sometimes, the monarchy) or being European, whilst expressing uncomfortableness about relationships with England. A group from an Edinburgh suburb summed this up, saying:

Although having some Celtic, British and European identity we are Scottish first [and] still resent what is perceived as English interference in our affairs.

“I am proud to be a Scot but I am also proud to be British,” wrote a male individual. “We have a distinct national identity as well as district and local identities,” said members of a social ministry course.

Many groups shared a feeling that Scottish identity has long been under threat of being subsumed by more populous and dominant powers. “We feel that we’re ruled by people in England,” said a group with learning difficulties in Kirkcaldy. “We would like to keep our own identity,” said a joint Perthshire tenant’s association and crime-prevention panel, “as we feel our country is becoming too Americanised.” With obvious allusion to the insensitivity of some English incomers, an Edinburgh suburban group said, “We feel strongly about Scotland’s history and ignorant people who live here.”

“Identity is often forgotten,” protested a school class of young people in rural Aberdeenshire. “We are often grouped together with the English nation in sporting events ... if we win, but not if we lose.”

Only one group, however, went as far as to say that they “hate England.” These were young men who qualified their statement by adding, “although some of us only sort of hate you.”

There was considerable evidence that such ambivalence was targeted not against English individuals per se, but at what are perceived as the individualistic values of a southern electorate, especially the regime of a former prime minister and the perception that it had used Scotland for social experiments. Thus, a group of biological scientists from Edinburgh insisted:

We have different needs from London [and] do not approve of imperialism.
We don’t want to be submitted to something like Mrs Thatcher ever again.

“We fear a further fragmentation of society and the reduction of our country to a “product,” said a group of Glasgow ministers.

In counterpoint to anti-English feeling was a strong sense of the importance of rooting out racism. Many groups seemed to be saying that while they resented being dominated and their cultural values being trampled on through the insensitivity of a globalised Anglo-American monoculture, they did not want their own values of hospitality to be violated by xenophobia. A Helensburgh group surmised:

Despite centuries of amalgamation we retain a sense of national identity based on a traditional regard for equality, social justice and universal education.

“We need to be inclusive rather than exclusive,” said an adult education group, resonating with some Glasgow schoolchildren who said, “Our reputation and making people feel welcome in our country is very important.” “We are hospitable and value to live in a safe country with a strong community spirit,” said another, “but have to be careful not to lose it.”

The question of identity was a vexing issue for some residents whose origin was non-Scottish. A group who described themselves as “middle aged, middle class wives of incomer oil workers in the north-east” said that they found the very sentence, “We are a people who...” to be “emotive and encouraged divisiveness.”

1.3.2 Indigenous Ethnic Groups

Indigenous ethnic groups, however, felt that their own values had been trampled on by either mainstream British or Scottish society. “We would like the People’s Parliament to realise the Government has tabbed us with “Traveller” - a name that covers a multitude of sins,” said a group who wanted to reclaim the identity of being “Gypsy” or “Romany.”

An Invergordon group of Gaelic learners was typical of other “Celtic” groups in reminding that “Gaelic is an essential and intrinsic element of the national identity of all Scots.” Gaelic broadcasting professionals in Stornoway asserted that this “unique and inherent component of Scottish national identity” should also prompt:

... respect for the rights and aspirations of other linguistic and ethnic minorities, [promoting] equal opportunities in the new Scotland for all people and their respective geographic rights.

1.3.3. Non-Indigenous Ethnic Groups

Many ethnic groups originating from outside of Europe expressed a real sense of feeling welcomed in Scotland. A group of women overseas students said, “We view Scotland as a home from home, with friendly locals amongst a multicultural society.” Jewish teachers in the west of Scotland said, “We are of the Jewish faith and identify with Scotland as our home. We see Scottish society as one which respects and values people from all religious and cultural backgrounds.” Dundee Asians, mainly professionals describing themselves as “some rich and some poor,” said, “We are people who have come from different parts of the world to settle in Scotland and in particular, Dundee... We have married either in Scotland or in India, raised our children in Scottish schools and now, obviously, some of us are elderly.” Similarly, representatives of Glasgow Mosque and Islamic Centre described themselves as people:

who want to live in Scotland with dignity and like to contribute for the social, cultural, economic and environmental development of this beloved land. We want to promote peace, harmony and equality in the wider society of the UK. We wish to maintain religious freedom and cultural identity in a multi-cultural society without harming others’ religious values and beliefs.

However, beneath this were indications of actual or latent racism. “We, as asylum seekers and refugees, love to live in Scotland in peace,” said sixteen clients of the Scottish Refugee Council. However, they add: “We feel that we have been excluded and marginalised by law in this country, and this is not fair. We would love to contribute into the Scottish society and want to feel being part of it.”

A Glasgow multicultural group expressed the feeling of wanting to be both Scottish and ethnic: “We wish to maintain a separate identity and culture from the rest of Great Britain and to preserve our heritage.” A group of Muslim women in Midlothian said:

We wish to be a part of Scottish society [but] feel excluded by the society in which we live ... because Islam is viewed as a religion rather than a complete way of life which encompasses a complete socio-economic structure as revealed in the Holy Quran.

The most damning critique came from an urban group of African women, who said that they:

feel like strangers, unnoticed, unseen, unheard, alienated, dehumanised, invisible in the scheme of affairs but visible enough for racial attack and with the fear that this may increase with Scottish independence... We feel anti-English feeling will be turned against ethnic minorities when the English are gone. Sometimes the nationalist feeling is so strong that one wonders how minorities will fit into the new Scotland.

Chinese workers within the Chinese community rated Scotland less highly than England for employment opportunities:

Compared with England, we found that there are lack of opportunities in employment field for ethnic minority communities. We hope to see more young Chinese people to take up employment outwith the catering business.

This group added that, “About 40% of the Chinese population in Scotland have no knowledge of what the parliament does, they are either women/men in their late 30’s and the elderly.”

Many ethnic Scottish groups expressed such views as “We realise we are living in a multi-racial society,” and that we “are tolerant, yet can scapegoat.” “The ethnic groups in Scotland are very welcome,” said a group of three Glasgow families, “with the proviso that they respect our culture and laws as we do theirs.” However, this group added somewhat ominously: “Our present Scots are afraid to air their views in fear of being branded a racist.”

Other groups unambiguously welcomed ethnic diversity in Scotland. One group of Glaswegians said: “We are aware that we live in a multifaith society and positively welcome that fact.” A group of elderly women in Argyll said:

We acknowledge that there is a mixture of influences and ancestry in Scotland. We value and accept the current status of Scotland as a multicultural society.

But others reinforced the African women’s message, warning that, “We are increasingly aware that new prejudices threaten to replace the old as tensions with ethnic minorities increase,” and called for better education to address the problem.

An Edinburgh women's justice and peace group said that they, "Aim at identifying our Scottishness in public life as civil, not ethnic - looking beyond our own horizons to welcome the stranger. We do note an erosion of some of these qualities in our present society: a growing individualism, racism (anti-English, anti-Black) and some lingering religious intolerance."

Retired members of the trades union, UNISON, warned: "We have a strong identity which can defend what shouldn't be defended." A group of retired staff from Scottish Power plc aspired to an understanding that:

We are a people who should judge people by what they do and not by the colour of their skin, not by their accent, and not by the colour of the football strip of their favoured team.

Such sentiments, however, raise the question of what price ethnic Scots are prepared to pay really to make the "stranger" at their gate feel welcome. We must ask, for example, whether our aspirations for ethnic inclusivity would be prepared to accommodate such groups as the Asian schoolgirls in Glasgow who said:

Our needs are not being met and not being represented. For example, there is not a good choice for Halal eaters in school and mainstream food outlets. We always have to say we are vegetarian when we are not - they don't cater for our needs.

The overall impression from ethnic communities is that they understand and value Scotland's emphasis on community and expressed concern for the underdog, but they feel uncertain how deeply they are accepted as part of that community. Racism is something that they experience alongside the welcoming tendencies, it is something that they also see being condemned, but mostly it is unconscious in ethnic Scots and therefore latent. This constellation is well illustrated by the experience of a young graduate in one of the groups whose mother is an ethnic Scot and whose father is a Pakistani Scot. One day she arrived at work feeling upset by racist graffiti at the railway station. A sympathetic ethnic Scot colleague put an arm round her. "Don't worry about it," she reassured. "You don't really look Pakistani."

1.4 Values and Characteristics

One of the limitations of focus-group approaches is that peer pressure within the group tends to elevate the level of what is said. In research with TV audiences, for example, groups will tend to say that they want less sex and violence, whereas in practice, they may watch more.

Accordingly, one might have expected most of the statements in this category to be of a "motherhood and apple pie" nature. This was generally the case, and yet it was tempered with a heartening level of honest self-criticism.

The overwhelming self-image was, as a group of professionals from Kilmarnock put it, that:

The personality of the Scot is warm, friendly and hospitable. Our people care for one another and are hard working.

Linking their perceptions back in with the nature of place, they added, like a number of other groups, that, “The Scottish character has been described as hardy. The harsh climate probably contributes to this.”

“We are proud, honest, hardworking and respect our national identity;” “a friendly nation with a good sense of humour, proud of our heritage, legal system and our achievements in the world,” said two Glasgow groups. “We care about those who have lost dignity,” said one from the high unemployment area of Boghall. Hospitality, education, religion and a willingness to share and sympathise with the underdog featured strongly. “We are certainly not mean,” insisted one Edinburgh group, others asserting that, “We are proud of our traditions, hospitality, freedom, tartan, passion, spontaneity,” and, “We see and feel the great importance of community, hospitality and sense of humour.” Being Scottish is about “Poetry - Rabbie Burns ... Scottish music ... ceilidh” said a group in Grampian. After all, said a Duddingston group, “We are warm and friendly and know how to party.”

Youth showed a particular sensitivity about “tartan and shortbread” caricatures. “We care about how people portray us. We don’t run about in kilts,” said an Aberdeenshire group of secondary schoolchildren. A Glasgow class said, “We are often stereotyped, i.e. kilts, haggis, bagpipes... We want to be respected by other nations, i.e. England.” There was a hint that younger children identified more with the stereotypes, a Hillington primary 7 class reporting pride in their heritage, “e.g. William Wallace, bagpipes, kilts, haggis and Irn Bru.”

The Dundee Baha’i community called for deepened understanding of national values in saying:

We have pride in [Scotland’s] heritage - not just the traditional view of this such as bagpipes and tartan - but a heritage that speaks to us of the value of community, of a friendly family orientated society, of the importance of good education and health services.

A Greenock neighbourhood group referred to “A proud Celtic heritage, but many see our nationality in Irn Bru and tartan, which is very shallow.”

Some, however, felt that the stereotypes were justified. “We drink too much alcohol,” said a group from Falkirk, and we “love Irn Bru,” added another from the same town. Interestingly, of all the human-made national icons to be mentioned, this soft drink (supposedly for hard men) topped the league. When it came to macho, values, however, there were remarkably few practical expressions. These were confined to the level of “We want to see Saddam Hussein obliterated,” as suggested by three boys from a Glasgow school.

Many groups showed awareness of negative traits in the Scottish psyche. “We have our divisions - the inferiority complex or underdog mentality,” confessed an Aberdeen group. “We are aware of our flaws [such as] poor health record and alcohol

problems,” said teenagers in Aberdeenshire. In contrast to the sense of being passionate and spontaneous, some considered Scots to be “Slow to express personal feelings,” yet “angry at injustices.”

“We value our directness and sharpness but we acknowledge that there can be aggressiveness that needs resolution,” said a group of Fife Quakers. We are people, said one group from Edinburgh, “Who are deeply divided but who are attempting to define themselves in a positive and inclusive manner.” A Nairn group remarked:

We see all humanity as our brothers and sisters... Mind you, some of us are narrow-minded, tight-fisted parasites.

This awareness of defects was often accompanied by a concern to grasp the thistle and bring about change. Many of the negative cultural attributes were clearly seen as being related to Scotland’s subordinate position with respect to England or a central-belt-based establishment. “We have a long history with many, many mistakes to learn from,” said a Dunfermline family:

We are a strong, inventive, intelligent people who can overcome most obstacles when the odds aren’t stacked against us [but] we have let a small minority dominate our lives for too long.

That said, there was a clear feeling that the advent of the Scottish Parliament offered new opportunities to overcome our shortcomings. “We are friendly, tolerant, creative, open, wild egalitarian, ‘all Jock Tamson’s Bairns,’ canny, generous optimistic, pessimistic, contradictory,” said a Glasgow church group, who reinforced the contradictions by adding:

We have a sense of humour but are dour, we travel (well), drink, dance, moan and have fun, have hang-ups about the English, and love our country.

Residents of Strathspey echoed many voices in concluding that we can no longer blame others for the way we are. The Parliament, they said, means that we must now “accept responsibility for our future and our actions.” After all, we are, as voices from Port Glasgow asserted, “A people who want truth, openness and honesty.”

1.5 - Public Sector

Scots clearly desire a strong sense of ownership of public services. Importance is placed upon education, health, transport, housing and law-and-order - in that order. There was widespread dismay at the decay of these provisions.

A group of students of rural development in Moray said, “We are engaged in a daily struggle to provide an essential public service with meagre resources.” Retired educationalists in Glasgow described themselves as “saddened as we watch our ancient education system - and hence our social and political institutions - sink year by year into the morass. Education should be the most important concern of the human race, next to organised religion.” “Education for young women” was emphasised by a group of Glasgow adult learners.

“Health is the most important thing,” said an Edinburgh woman’s guild, with Aberdeenshire schoolgirls calling for “better health education.”

“In Fife we are particularly proud that we still have free bus travel for elderly people,” said one group of OAPs. Many rural groups mentioned problems of poor public transport provision and some blamed this on the rise of car culture: “We care about buses v. cars,” said a Grampian group.

An Aberdeen tenant’s group said:

Housing is a social necessity for all and as such should be a high priority in any new Scots Parliament.

An Edinburgh Community Council called for “a good quality legal system giving justice to everyone and recognising the European Human Rights Bill.” Marginalised women in Glasgow expressed concern about “corruption in the police force” and the unsatisfactory nature of “the ‘not proven’ verdict.”

1.6 Private Sector

The fact that only a handful of indicative statements from question one fell into this category suggests that the private sector plays a very minimal role in the sense of national identity of those Scots who participated in this exercise. Companies had very little representation, though British Telecom did pick up on the process and use it in a separate and modified exercise with their employees.

Concern was expressed by those who did comment upon the private sector for the state of farming, for there to be non-polluting industry, for expansion of our international financial skills and:

... more accountability by large employers to the community and workforce.

A richer response on private sector issues is, however, reflected in section 2.7 below - responses to future aspirations for the private sector.

1.7 Social Exclusion

Many participating groups felt themselves to be marginalised by virtue of disability, ethnicity, poverty or age. “We are a people who feel they belong to Scotland,” said an ethnic group at a Glasgow women’s health centre, “however we feel alienated and isolated from the consultation process, as we are ‘invisible’ to the statutory organisations.”

“As women,” said a group working in community care, “we have experienced inequality in greater proportions.” “We seek justice and equality for women,” said a YWCA group, adding that, “On a practical level we feel women who wish to rear their own children should be sufficiently rewarded by the state. Their worth in the

rearing of future working generations should be recognised as equal to manufacturing, processing food, etc..”

The care and protection of children featured very strongly (see especially responses to Question 2). A group of 23 “incest survivors” said:

We want child protection legislation which is practical and effective, which does not further damage the victims through the court process and send them home to their abusers.

“As users of mental health services our experience is that we are discriminated against and stigmatised.” “We are concerned about the attitude of staff in hospitals and doctors to people with learning difficulties,” said an Edinburgh group. Another service-user group said that as hospital residents they were “trying to change things in the hospital to allow more freedom and more to do, and hope to move into the community.”

An OAP group called for “a better pension whereby other benefits would not be necessary.” A particularly penetrating critique of the position of people categorised as “ageing” was levelled by the Renfrewshire Elderly Forum, representing 1,300 members. These resented being politically represented at Westminster in a manner that they evidently find unsatisfactory.

An increasing proportion of the people are retired and within the group considered as “ageing”. These people are of course ordinary citizens still in full possession of their intellectual faculties. Many were the managers and “captains” of industry until they chose retirement, and now being free from the harness of employment, can be more pragmatic and more objective in their views. This group, representing as it does, a considerable proportion of the electorate, is effectively disenfranchised due to the fragmentation of ministerial responsibilities, and is not adequately represented as a group in its own right. At this time we feel that we have had the right to select our representative in parliament removed and that we are having a placeman foisted upon us.

Ethnic groups called for education on racism to increase the extent to which they feel included by the mainstream. A group of black and minority ethnic women in Craigroyston said:

We like and enjoy Edinburgh. It is our home now and we want the white Scottish community to be tolerant and acceptable [accepting] to people coming from different parts of the world. We are concerned about the education that our children receive and the problems of racism they face in schools, including bullying. We want a safe city to live in and the Parliament to look at ways children’s different cultures could be built into the teaching. We want our overseas qualifications recognised.

A number of groups called for action to restrict “the tolerance of alcohol abuse and the increasing acceptance of illegal drug use.” These were seen as being tied to “the

negativism of our culture and denial of social problems.” Others, a much lesser number, urged relaxation of existing controls. For example, the Legalise Cannabis Campaign maintained that:

Cannabis was traditionally grown here - archaeologically proven at Soutra and in Fife. Also, Queen Victoria used it. We have rights under the Single Drug Conventions to traditional use of cannabis.

A number of groups describing themselves as privileged or affluent expressed profound concern about social exclusion. “We desire to take up responsibility for ourselves and others - particularly those who are more vulnerable,” said a group comprising a cross-section of the community in Falkland. Members of a Glasgow church said:

We are part of ‘Comfortable Scotland’ and want to reach out to those on the margins of society. We believe in the value of each individual, in social justice and in the importance of education.

1.8 Political Process

Many groups expressed dissatisfaction with past political structures. A group of Glasgow women meeting in the City Chambers said:

Over the centuries we have suffered as a people, and feel hard done by. Even though we have political freedom we are alienated from the political process. In our lifetimes we have seen the encouragement of individualism and the destruction of community.

An ecumenical group in Glasgow said, “We feel unable to engage in the current party political or socio-political issues which affect us due to disempowerment through a lack of education and awareness, resulting in a cycle of ignorance.” Indeed, “We are politically apathetic,” concurred another west of Scotland group, attributing this to the perception that, “many of our politicians at all levels and in all parties are of poorer quality.” A Fife group described feeling like second-class citizens and called for “Political awareness ... as early as primary school.”

Party politics was almost universally derided. An Edinburgh group said:

We are a people who historically have chosen a specific person who may be of any party or none to represent his constituents and to vote for our views, not those of any political party.

“We value democracy and genuine decision-making at the lowest possible level,” said a chorus of other voices. It is noteworthy that no political party groups sent in responses to People and Parliament.

“It may be that our awareness of disadvantage has been sharpened by the remoteness of existing central government and an accompanying sense of powerlessness,” said a

Kilmarnock group. The finger was pointed more directly by a community council that said starkly, “We do not want all the trappings of the Westminster Parliament.”

Political education was seen as being of central importance to redress these failings. The Modern Studies Association similarly voiced “full support for the education of young people in the values of citizenship and democracy.” A group of Strathclyde University Dominicans called for:

... a remodelled national curriculum [in which] all aspects of Scotland’s heritage will be given proper priority, and a Scottish history taught which truly reflects the diversity of our country, including our religious diversity.

“We are concerned,” said a Leven group of elderly women, “about the fragmentation of society and would like the Parliament to pull the people together again.” To address this several groups were willing, as one put it:

...to reaffirm our commitment to the decision made in the referendum of 1997 that the Scottish Parliament should have tax-raising powers.

“Why not ask everyone these questions?” said a Dundee women of the People and Parliament process. “We have not the confidence for an autonomous government” said Renfrewshire students for the ministry, “but we have the potential.”

1.9 National Stature

“We are a people,” said an individual from Dundee proudly, “who have the historic ability to be extraordinary.” Of course, “We have quality football sides,” a “distinctive religious heritage” and “a rich cultural heritage with a socialist orientated working class,” according to Glasgow’s Friends of the People. They continue:

We feel there is a definite Scottish identity, but also want to nourish the multi-cultural aspects of Scotland and be part of Europe - to be Independent but International.

Such “Scots Internationalism” was a fairly common theme. About Europe, there was hardly any negative comment. On the contrary, “We feel close to Europe, not isolated on the edge,” was a typical sentiment.

Internationalism, however, is not the same as globalisation. “We value the distinctiveness of Scottish society in companionship with the rest of the world,” said members of a community council in Govan, “as against any commercially imposed culture of international sameness.” That’s because, “We are proud of our heritage, but are also forward thinking and world conscious,” according to a Greenock family group and, of course, said an Ayr group, “We have the best golf courses in the world.”

“Our younger people are moving further afield but remain proud of their country,” noted some “single or widowed women” in Paisley. This helps us to “see all humanity as our brothers and sisters,” and be “friendly, creative and welcoming to others - a

cultural characteristic which is evident in the people as a whole,” say students at a Catholic college.

Scotland, of course, say an Aberdeen church group, is a country “from which many missionaries spread the Gospel to so many parts of the world.” We have been, says an elderly Dalkeith person living on their own, “through 2 European wars and many other turmoils and revolutions” and so we are a people, he or she believes, “with particular interest in liberation struggles in [countries like] African and South America.”

Independence versus the Union were two of the most divergent strands of thought on national status. Two young men in Glasgow wrote in saying:

We believe that Scotland is a country so contrasted to England that independence is inevitable. We believe that Scotland was illegally entered into the Union of 1707 and that Union is therefore void.

The effect, as many groups saw it, was a stifling of ability to express full national stature. “We are liked worldwide but lack power in our own country because we sit back and let other people control us,” said young people in Buckhaven ... it often being unclear whether in such statements “other people” meant non-Scots, upper-class, landed, professional or governmental people ... or whether little distinction was being made between these various categories.

“We are about to recover our nation, our independence ... after 300 years of British Rule, and will now take our place along with all the other independent nations of the world,” says an individual from a Moray community council. In contrast, women in a Glasgow Methodist church said:

We voted ‘no, no’ because we do not want a government who will bring changes that will affect us adversely. It appears the sole idea in Scotland is to become independent with no thought for education, health, or development priorities.

The bottom line of political change, says a Glasgow adult education group, is “to know more clearly how to release the talents of all. We need,” they say, “to measure ourselves in terms of who we are rather than what we are not.” That means, say young women in Aberdeenshire, “caring about the welfare of our country and how our future is determined by society today.”

2. Question 2 - “By the year 2020 we would like to see a Scotland in which...”

Responses here are analysed according to the same pattern as for question 1 above. The difference is that whereas the above mainly represents peoples’ view of how things are now, the following reflects their “wish list” aspirations for the future.

2.1 Sense of Environment and Place

In the future Scotland “the impact on the environment is taken into account in all decision making, particularly in the development of sustainable transportation systems in Scotland, the impact of genetic engineering, resource use and waste minimisation,” say Aberdeen’s Friends of the Earth group. Another environmental group suggested that “priority is given to sustainable organic farming methods,” that “the release of genetically engineered organisms into the environment is banned,” and “remaining nuclear waste at Dounreay is dry-stored above ground.” Other groups widely agreed with this range of views. “The environment is acknowledged as paramount in sustainable development,” said the Morayshire branch of the Scottish Landowners’ Federation.

“No more building on the green belt,” said an Edinburgh woman’s guild, and a chorus of voices called for such advances as “salmon and local sea trout in the river Clyde,” “more trees,” “the right to roam enshrined in statute,” “no worries about the ozone layer,” “large retailing complexes cease to be developed,” “natural, clean sources of energy are harnessed,” and “better and appropriate uses” are found “for our natural resources such as ... whisky.”

A pronounced number of groups opposed nuclear weapons and nuclear waste. No groups spoke in favour of these things. Scotland should become “drug free and nuclear free” said some adults with learning difficulties.

People should “care for their environment because they feel it is their own,” said biological scientists in Edinburgh. This means that in 2020 “The power of landowners is reduced.”

There were a number of calls for land reform. The Scottish Tree Trust, summed these up in urging a Scotland “which has its land ownership in the hands of those who use its resources humanely and not cruelly and selfishly for ‘sport.’” They believe that:

Financial help should be given to non-New Age groups to set up a huge system of self-sufficient and financially viable communities that would act as restorers of our land through proper native re-forestation; humane livestock rearing; non-environmentally and wildlife destructive fish-farming; wood skills and permacultural food growing being practised to provide local food supplies.

The basic principle, said a retired woman teacher in Speyside, is that “The produce of the land would belong to the steward who worked it, so no nonsense about trees planted by a farmer for whatever reason not belonging to him.” Two Church of Scotland rural congregations urged particular “support for traditional crofters and farmers,” while crofting and land reform activists meeting in Wester Ross looked towards a Scotland in which, like Stornoway, Assynt and Eigg:

Land belongs to communities, the people being tenants unto their own democratically accountable control.

“Sustainable communities” were therefore seen as central to achieving “sustainable development.” Thus, a rural group in Fife foresaw “Good, cheap, safe and accessible public transport, sustainable communities including local jobs and rural workshops, redistribution of wealth and more rented housing, especially in rural areas.” Even highly urbanised groups such as low-income Glasgow groups expressed such hopes as to see a time when, “Land is developed and used by the people who live here,” and, “There is a safe environment for our children and for their future.”

2.2 Sense of Community and Belonging

Apart from the individual who remarked that by the year 2020 “I will not be here,” there was widespread aspiration that the future would be marked by a regenerated sense of community. Edinburgh’s Centre for Human Ecology looked towards an era where:

... there is a mind shift and people start to express this sense of identity and create communities in richly diverse bio-regions which achieve their potential and thrive within their ecological carrying capacity.

Others called for the “protection of small communities,” “growth of ‘Community Action Groups,’” a Scotland that will “move forward in the next century keeping our traditions and customs alive,” a “greater development of the ‘Scottish’ identity to harness the self-esteem of the people,” safety on the streets and in the home, “more community spirit [and] community police,” the protection of schools and post-offices, reversal of the closure of community centres and development policies whereby “Town centres can once again be a centre for the community with a real sense of identity.”

Such community should be capable of “supporting people at times in their lives when they need support,” said a Kirkcaldy women’s group. It should nurture the fundamental human need to belong and be cared for “from the cradle to the grave.” Thus, in 2020 “the generation coming behind us has something to look forward to in their old age,” said old age pensioners in Aberdeen. But the biggest emphasis was on changing the climate in which children grow up. Somebody from Aberdeen urged that:

Children are nurtured, their talents developed, where they live and are brought up in quiet loving homes ... where violence and aggression are a thing of the past, and where income is channelled into their development instead of into the local pub.

Similarly, a Strathclyde University group looked towards:

... a Scotland in which children are celebrated, not ignored, in which children are accorded respect and status as they deserve as our next generation. We would like to see a Scotland in which the full-time carers of children (usually mothers) are accorded the same recognition for the work they do as those in full-time paid employment.

An individual from a Moray community council linked a rich human culture back into authentic relationship with the nature of place. For him, the future Scotland would ideally be a community:

... in which the song of the curlew counts for more than the clink of cash: in which future David Humes, James Watts and Robert Millers may freely develop their talents at home: in which Wallace, Burns, Kier Hardie and John MacLean would be happy to live and cask-conditioned Scotch Ale in evry pub.

2.3 Sense of Identity (including Ethnic Minorities)

2.3.1 Ethnic Scots and English People

Many groups expressed the hope that antipathy towards English people would be overcome once devolution and/or independence allowed Scots to feel fully responsible for their own affairs. An inner-city Edinburgh community centre looked towards a situation where Scotland might even be:

Cheering for England in future world cup games.

A group of young male social science students in Aberdeen hoped to see that:

The divisions have been bridged as far as possible, the chip on the shoulder no longer hinders ambition and self-achievement, our identity is secure without being turned against others, England especially.

2.3.2 Indigenous Ethnic Groups

“You can’t become one, you have to be born one,” said the Gypsies or Romanies. Their aspiration from the Parliament was to “Give us back our freedom [to travel]. Let our nation live.”

Surprisingly, there were no calls for Scots indigenous language development except where Gaelic was concerned. Interestingly given the Gaelic cultural tradition of fostership and their renowned good race relations with the Pakistani community in the Hebrides, many of the Gaelic community’s statements made links with the needs of other ethnic minorities. For example, a university Gaelic society looked towards a time where:

The bilingualism of the nation is recognised where ALL linguistic minorities are accepted. We would also like to see official status for Gaelic on the model of the 1993 Welsh Language Act alongside a national policy for Gaelic education. The bilingualism of Scotland should also be increasingly observed outwardly through bilingual signage and such like.

Gaelic broadcasters and other language professionals in Stornoway considered that linguistic confidence is inseparable from other dimensions of socio-economic sure-footedness. They therefore looked to an era where:

Gaelic has a prominent profile within the plurality of the Scottish nation [sharing] in the national self-confidence that has evolved as a result of devolution. Peripheral areas must have access to the same economic and social opportunities ... including adequate provision of transportation at reasonable cost.

Aomann an Luchd Ionnsachaidh, a group of Gaelic learners based near Inverness, looked towards a Scotland in which:

Gaelic has a national, public profile contributing to Scottish and international plurality and tolerance; and in which there is a right for all throughout Scotland to Gaelic education.

2.3.3 Non-Indigenous Ethnic Groups

One north-east Scottish group, who were distinctly not typical of other groups - Christian or otherwise - urged the “immediate deportation of all [immigrants] who commit crimes” and “Christian norms to be accepted by all immigrants.” They also urged the death penalty for abortionists, homosexuals, vandals, etc.. However, the overwhelming majority of others looked towards a racially tolerant and racially educated Scotland. For example, Glasgow students positively affirmed the importance of an ethnically inclusive sense of Scottish national identity by saying:

We would like to see a Scotland in which refugees and asylum-seekers are welcomed, not treated like common criminals as is presently the case. We would like to see a Scotland which welcomes immigrants, as a means of encouraging multi-ethnicity and diversity, as a way of importing talent to make up for the talent which emigrates.

A Dumbartonshire ethnic minority forum recognised that integration means sharing rather than merging:

The awareness, the harmony and the information between the groups and minorities are in good stead, along with the Natives in Scotland, so that we can feel proud to be Scottish... Integration may not and should not mean merging and [being] engulfed by the majority group, [but] it means that we are on an equal footing in all respects.

Such a position raises the question of whether it might be meaningful to speak not of being “half Asian and half Scots,” but, for example, “wholly Asian and wholly Scots.” “Scotland,” said a black community development project in Edinburgh, should “embrace different cultures and recognise their importance as much as their Scottish culture is recognised.” There needs to be, said a Glasgow ethnic group, “vigorous campaigns to eradicate racial harassment among young people because they are the future of Scotland.”

Many religious groups put in pleas for their special interests and needs to be catered for. Several Catholic groups, for example, called for abortion to be outlawed and

state-funded Catholic schools to be maintained. Jewish teachers asked that their needs “would continue to be met, allowing them paid or unpaid leave when necessary in order to observe the Jewish laws of not working on holy days.” And a Scottish Muslim women’s group looked towards a Scotland:

...[in which] Muslim women were catered for in education for our children, funded by the state. The freedom to go to sports centres to participate in activities which were women-only. The right to become active in politics and not be excluded because of our Muslim dress. The right to legislation to protect our beliefs. To make incitement to religious hate an offence for all faiths.

2.4 Values and Characteristics

Most of the values expressed here were reiterations of those already discussed in section 1.4. These were well summarised by an anonymous group of eight from Glasgow who wrote:

No high-rise flats; full employment; no pollution; no child or animal abuse; peace and justice with fair employment and rewards; high standards of education for all children; people and children can play [in] safety; elderly to have free telephones and TV licences; higher state pensions *and a quality of life where everyone has someone to love, something to do and something to look forward to.*

The new Scotland should be “A Scotland which cares for and serves all its people, looking to the future with confidence and fostering diversity and ecumenism,” surmised a group at Edinburgh University Settlement. There should be “no poverty, discrimination, homelessness and no Trident” said an Iona Community group, with “green policies as a norm in action” and “humanitarian treatment of animals,” said members of the Findhorn Community. Many groups advocated, like a social and pastoral ministry group in Glasgow, a “return to traditional family values without necessarily turning the clock back.” Many hoped to see a deeper spirituality but greater religious toleration, like a Glasgow interfaith group hoping that “All religions are fully recognised and given equal status within the body politic.” A Glasgow order of enclosed religious sisters brought many viewpoints together in praying for a Scotland:

... in which the United Nations’ Universal Declaration of Rights in all its 30 Articles is agreed to and adhered to; a Scotland which has addressed positively the issues of homelessness, unemployment, drugs, land reform, prison overcrowding, protection of human life at all its stages, respect for every individual, for human rights; a Scotland which is open to other nations and ethnic groups, refugees.

Young men at a Glasgow independent school urged that “Scottish culture should be upheld, because in recent years, the English seem to have taken some of the traditions away,” but they emphasised that they wanted to “still remain linked with England.”

Another group from the same school echoed several less-articulate groups in suggesting that national values are linked to sport. Thus:

Football should be reintroduced to schools to improve the standards of the game and bring pride when club and the nation of Scotland do well.

Another group called for:

A future in which we have found new ways of being a man in Scotland; where boys can grow up with sensitivity and creativity rather than role models that promote destructive male values.

A group of east of Scotland Quakers, for example, wanted to see Scottish values balanced by the spiritual and the feminine:

[We want to see] respect for other people, including the integration of feminine values [and] an open discussion of spiritual value [where] we are able to celebrate our culture alongside all the cultures of the world, and our children are deeply valued.

2.5 Public Sector

The massive volume of quality responses analysed in this category reflect both the extent to which people felt that public services are the main business of Parliament, the extent to which they see public service provision within community to one another as the mainstay of social cohesion (including economy) and a probable element of bias insofar as the profile of groups responding to People and Parliament contains an above average proportion of those whose lives revolve around the use of public services, such as hospital patients, disabled people and those involved with education. Whilst our data is not sufficiently quantitative to allow disaggregation of the latter factor, we observe, however, that similar points were being made from all sectors of society and so the effects of sample bias are probably not as distorting as might otherwise be suspected.

2.5.1 Education (including the Arts and Research)

A huge number of groups emphasised their future hopes for Scottish education. “Accessible and affordable education throughout life” repeated itself, “especially for poorer students.” The old Scots experience that education is the main answer to bettering the quality of life is clearly etched on the psyche across all strata of society, with a strong sense that a true Scots education contributes to the economy, but is not the servant of such a master. Thus, a group of Edinburgh grassroots theologians hoped to see a time when:

... the education system challenges the prevailing money culture by valuing people through giving them opportunities for critical questions and reflection. This will allow them to develop their own set of purposeful and meaningful values and to contribute to the wellbeing of Scottish society.

Consistent with the ideas of Paulo Freire whose thought has received wide exposure in Scottish popular education since the early 1970's, many groups linked such "conscientisation" based education (a combination of conscience and consciousness) to human potential. Thus a Bahai group wanted a state where:

Education is designed to help individuals realise and develop their own potential... Women in particular realise their own potential and value within society.

Similarly, two retired Aberdeen lady teachers said:

Our education system provides opportunities for all to develop individual potential, ensure full employment and recognise the value of participation in recreational activities.

Some respondents stressed particularly Scottish dimensions of education manifestly rooted in the generalist "democratic intellect" of such luminaries as George Elder Davie. Thus a group of Kilmarnock professional people said:

Some of the best traditions of Scottish education should be maintained and developed, notably the multi-disciplinary Ordinary Degree. There should be more Scottish content in the curriculum at all stages [and] cultural activity should be properly funded.

Renewed emphasis should therefore be placed upon the arts in education. Such cultural literacy was seen by several groups as being essential to nourish the taproots of national wellbeing. An Edinburgh group of people with learning difficulties called for "support for the arts reaching right down into local communities." A group of mainly fishing industry workers from Aberdeenshire hoped for "Scottish art to be taken out of the cellar in the National Gallery and prominently displayed." University students and chaplaincy staff said:

We would like to see a Scotland in which the importance of the arts is recognised and properly supported. By 2020 there should be proper financial arrangements in place to support young artists, whether in the performing arts, in music, in literature and the visual arts. This is crucial in the development of the kind of cultural self-confidence which our people need, and it cannot be assumed that our new-found political status as a nation will lead to a growth of our cultural self-expression.

As well as building cultural "capital," education should contribute towards "a broad economy based on a diversity of skills," thereby creating a society based on sufficiency of material resources where those in need are cared for. Thus, a group of Glasgow Catholic secondary school girls said, "We would like living standards to be improved. Society is changing at a fast rate and we feel education should go at the same pace." Several groups indicated that such uses of Scotland's wealth were not, however to be construed as a lay-about's charter. A Strathspey residents' group surmised:

We want money to be ring-fenced to fund important issues like health and education, and we want a work culture and not a dependency culture to be promoted.

On schools, there was divergence in thought about the desirability of minority schools. As we have seen earlier, minority religious groups often felt strongly about the retention of separate schooling. Various other groups wanted what was called “inclusive education” with “all children involved in mainstream schools.” A group of Glasgow youth called for “more janitors and better school security.” A group describing itself as working-class Glasgow women hoped for “less emphasis on competition within the NHS and between schools.” Unemployed women in Kirkcaldy called for “increased access to locally based learning opportunities ... with smaller class sizes and more motivated and forward thinking teachers.”

Several groups called for better pre-school provision, a group of elderly women in Kirkcaldy hoping to see that:

There will be a real choice available in childcare and support for parents who wish to care full-time for children up to 5.

Some support was expressed for Scottish science to be funded. One person supported a Scottish space-travel programme. A Dundee group said, “Scottish research in ground-based astronomy, for example, should be maintained at its level of second-to-none.” Unemployed women in Fife said:

[We hope for] more resources to further health research and therefore increase the real possibility of finding cures for cancer, HIV and other long-term illnesses.

2.5.2 Health

Much anger was expressed at the current state of the NHS so many aspirations were placed upon amelioration. A justice & peace group said:

[We] wish to witness ... the re-emergence of a health service affordable to all and non-dependent on charitable activities for the purchase of vital equipment.

As with the funding of other dimensions of public service, several groups affirmed willingness to pay for adequate services. A Kilmarnock group said:

We would like to see a return to the principle of a Health Services which is free at the point of need - including the services of dentists and opticians... We are willing to pay more taxes provided the revenue is properly used and the agenda is based on [social justice and Scottish cultural] priorities.

Many people deplored recent trends leading to the depersonalisation of health provision. An older women’s group in Fife said:

We expect a better use of resources in the health service, a less top-heavy management and greater value given to human resources - face-to-face access to doctors and nurses - on a local basis and a choice of race and gender in each area.

A number of groups revealed an holistic understanding of how health links in with other problems. For example, there were many references to drugs and the need for “a national strategy to tackle alcohol misuse.” Some called for supply-end solutions to drug addiction such as harsh punitive action against pushers. Others wanted to see the user-end being tackled. Interestingly, nicotine was hardly mentioned. A group of young adults in Glasgow displayed a holistic perspective in saying:

We would like to see more attention given to sports, for example, new leisure centres, which would bring a lot of the youths off the street, bring communities together [and alleviate] the drug problem.

Some church groups, mainly Catholic, called for “respect for human life - abortion reform and abolition; ban euthanasia.” Others spoke of “NOT ‘officially keeping alive,’” “bonuses after tubal-tie [vasectomy]” and from women students at a college in Edinburgh the imperative to “Keep the PILL FREE” along with “tax-free tampons.”

2.5.3 Housing & Transport and Utilities

“No more privatisation” echoed through a number of responses. Large numbers of respondents expected to see “homelessness abolished” and housing standards raised. Planning should encourage the “building of mixed communities (i.e. different tenures)” where:

Each and every individual should feel secure in their home and have the ability and right to eat, drink and make merry.

Young and old women in Edinburgh’s Craigmillar housing scheme linked housing back into wider considerations of “environment,” saying:

We would like a better environment in this community and permanent housing, semis with their own gardens that do not need patching up.

Similarly, a local authority tenant’s group said:

The dire social standards and housing in estates like Logie in Aberdeen are finally removed [and] social stability is established.

“There should be wheelchair access for all new buildings,” said disabled people at an Edinburgh day care centre, adding that “traffic lights should give people more time to cross roads.”

The need for better public transport featured strongly in many responses; indeed, there were no calls for the strengthening of private transport provisions. “Less cars, more bicycles and provision for bicycles” was strongly expressed by young people. Older

people and disabled people looked towards “more underground stations, more buses, fewer cars.” Others called for “investment in our rail network” and for “The British Rail link to the Borders and beyond [to receive] urgent consideration.” An ecumenical church group struck many resonances where it hoped for a 2020 where:

There is an integrated transport system with reduced atmospheric pollution providing services throughout the country, especially rural and island communities.

Many of the low-income groups called for “the complete abolition of the standard charges on electricity, telephones, gas, etc..” No support was expressed for the privatised status of these utilities; on the contrary, community trust directors in Perthshire wanted a Parliament that:

Ensures that essential services such as health, police, water, sewerage, electricity and gas are controlled by directly elected and accountable local councils.

2.5.4 Law & Order and Defence

There was one call for the death penalty to be restored and some calls to be “hard on crime, law & order and benefit fraud.” A completely anonymous respondent spoke of a future that:

Puts law and order to the very top of the priority list. Without law and order there is nothing. Make prisons a punishment - no soft options. Make all drugs illegal... People who work hard are sickened by benefit scroungers.

However, most of the comments on law and order were in favour of a more humane penal service and a visibly present community-based police force to keep the streets safe. There should be a better and more humane justice and treatment system for abusers. There should be “no guns, weapons and knives. These have been banned.” One group encouraged police to employ “more creative and inventive methods of catching criminals.” Some groups voiced concern about police corruption. Otherwise, the police seemed to enjoy an underlying groundswell of support. The main complaint was that we don’t see enough of them. Accordingly, there should be “more awareness and more support from communities” for the “bobby on the beat” along with:

... more therapeutic criminal justice system, more open prisons, alternatives to prison, more police on the street, fines for destroying environment, better house protection, alarms, etc., more police recognition of abusive neighbours and anti-social behaviour, less smoking and drinking in public.

This comment came from a group of people with learning difficulties - a segment of the population who clearly felt strongly about the need for a protective police force. Another such group affirmed that:

We would like better policing of visible crime, like neighbourhood nuisances, drinking in public, loud thuggish behaviour.

Local control over police with local knowledge was felt to be important by some groups. Thus a Highland Perthshire crime prevention panel hope to see a future where:

Police must be stationed in their own areas and keep a close liaison with the residents, with the police being encouraged to buy their houses and stay in the area for longer terms.

There were very few comments about defence except that many groups looked towards a future where:

All nuclear weapons are a fading memory.

Retired members of the trades union, UNISON, in Tayside looked towards a “reduction in military hardware and defence forces.” A group from the Borders put in a plea for subsidiarity, saying:

We would still like to have local army regiments represented, and no further expansion of the areas under the control of police, fire, water, etc..

2.6 Private Sector

Changes during the 1980’s of the boundary between what constitutes private and public sector activities have made the placement of certain statements into this and the previous category somewhat arbitrary. In general terms, however, a reasonably coherent vision for Scotland’s future emerges from the People & Parliament responses. These were encapsulated by an Edinburgh group of retired professional women who foresaw a 2020 where:

Legislation has been enacted to ensure our use of renewable resources - wind, water, sun - with a requirement on all developers to comply, thus lowering costs. Water remains in the public domain. We are suspicious of PFI schemes. Start-up capital is available to ‘small’ people to generate ‘small’ businesses, including recycling. The big boys’ inward investment has not been a howling success.

Several groups wanted to see “businesses given incentives to stay in Scotland and penalised if they move.” Many expressed the hope that “Scotland will build up manufacturing industries again” whilst “protecting the environment while promoting investment and industry,” ensuring that “people have job security and job satisfaction,” sponsoring home-grown “centres of research and development,” and while there should be “less dependency on service industries” there was a recognition of the importance of tourism and the value of seeing that “the ‘shortbread’ image of Scotland is used to our advantage abroad.” Community trust directors hoped to see a situation where, “Highly qualified and experienced people are encouraged by salary and constructive roles to stay in Scotland.” Others emphasised the need for “minimum

wages and a raised respect for ‘menial jobs.’” Industry, according to a family group in the west of Scotland, should return to “proper apprenticeships to provide skilled labourers.”

Various groups expressed concerns about sovereignty and industry. School students in Newlands called for “More head offices [to be] located in Scotland as opposed to branches.” Home grown businesses should be encouraged by government support; not foreign businesses, said another school group, because “foreign companies leave in search of greater profit.” Oil industry money should be prevented from “all going down South” and the Government should have “more control over the press.” There should be a “fairer commercial rating system” and in general, said a family group:

We would like to see a fairer society where the rights and conditions of employees are respected, e.g. limiting temporary contracts and profit sharing with the entire workforce.

The Glasgow Mosque and Islamic Centre saw growing opportunities for international trade, saying:

We want to establish business and trade links, cultural exchanges and educational interests with Pakistan to bring economic and educational benefits for Scotland and Pakistan.

2.7 Social Exclusion

The elimination of social exclusion represented the biggest single aspiration of the Scottish people as reflected in the People & Parliament process. Groups wanted to see a Scotland where “poverty and poor people no longer exist”; characterised by:

The eradication of poverty - physical, spiritual, emotional.

A women’s group at a Glasgow ecumenical institute said:

[Everything is] important but [only] if poverty is challenged. It’s a reflection on our society how we treat our ‘poor’.

The staff and management of a Glasgow housing association looked towards a Scotland in which:

All people within our communities are valued as equal citizens, regardless of ability, and where equal access to all aspects of life in our communities is an agreed priority for public policy.

Thus, parents of deaf children saw it as imperative that:

The stronger accept it as their inheritance to assist those who through no fault of their own need occasional or even permanent support. If this needs a reallocation of resources then our Parliament should be willing.

It was not just the 'poor' who wanted a "more redistributive tax system" and reduction of the rich-poor divide. Well-to-do groups seemed equally willing to pay for justice. For example, a group of ethnic Indian Scots describing themselves as "some rich, some poor" said:

We would like to see Scotland as a caring society, which may involve lowering the standard of living of all people for the benefit of the needy and those who are deprived.

Indeed, Scotland should be "the best and most caring for ALL people." Old people should be able to "afford to heat their houses in winter" and have "a dignified old age." It should be a Scotland in which "people with learning disabilities are treated as human beings," with "no more 'tale of two cities.'" Addressing "spatial concentration" of housing is a priority and policy should "help people to escape from the rent trap." An Edinburgh group wanted:

A fair society that doesn't depend on your postcode. Not being ashamed of your address - no stigma attached to living in Pilton. Improved life expectancy for people who live in what, at the moment, are called 'deprived areas.'

Those suffering from exclusion aspired, most fundamentally, towards having dignity and being respected as fully human. A Dundee Christian group wants:

... to see a Scotland in which none of its citizens are disenfranchised, no-one sleeping rough or dependent on charities for food and clothing.

Service users resented a sense of being treated like a commodity. Residents at one residential care centre wanted a Scotland where:

People with learning difficulties are treated as human beings, [with] proper funding made available for care in the community. More consultation on needs at grass root level [and] less like a cattle market [with] people going to the highest bidder [for care service provision].

Emphasising their wish for respect, another such group wished that:

People with learning difficulties are treated with more respect. Many of us have been the victim of bullying and name-calling on the streets. Very young children need to be taught how hurtful this is so they won't do it when they are older.

A group of mental health service user activists wanted a Scotland where:

There is a Mental Health Commission with stronger powers and greater independence from the medical establishment. There is no stigma attached to mental illness... There are adequate safeguards for vulnerable people and an end to abuse. There is a greater range of treatments and strategies available for responding to mental illness, and a greater choice for mental health service users. There is a greater openness to debate among mental health professionals

and across a wider society. Mental health legislation geared better to individual circumstances and to maintaining independence and dignity.

A deaf children's society group reflected themes of empowerment, choice and optimisation of human potential:

A campaign to encourage teachers to become teachers of the deaf as there is a great shortage in Scotland. Every deaf child to have access to all new technology from computers to hearing aids, requiring liaison between health education and social work. Adequate funding for deaf children in mainstream education - this provision not to be seen as a cheap option.

The New Scotland should be one where, as several groups of both indigenous and ethnic Scots said, "there is fair and compassionate treatment of refugees and asylum-seekers." Jewish teachers urged that "racist attacks are recognised as such and shown to be intolerable to the judicial system." Glasgow schoolgirls wanted the future to be one where "All people of all age groups and backgrounds can enjoy our country."

The sexual exploitation of young people should become "as rare as it was once believed to be." A Glasgow woman's group said there should be "better public services for Asian women, for whom Zero Tolerance has not worked." An interchurch women's group looked to a Scotland:

Where violence against women, and abuse of power to control or limit others' lives, is socially and legally unacceptable.

While Scots were strong on compassion, there was plenty evidence of impatience with those who work the system. Only one group went as far as to suggest that "if you don't work then you don't eat," but a broad consensus would probably gather around the views of staff at an enterprise trust in the north-east, who said:

We would like to reduce the inequality of lifestyle of the Scottish population in cities. We would like to break the cycle of poverty in generations of families who 'don't work.'

Such a position reflected a widespread understanding that social exclusion usually has causes which society must help to eradicate. It would seem that the success or failure of the new Parliament will be judged on this dimension perhaps more than any other.

2.8 Political Process

Political process is the subject of question 3, but it was apparent from responses to question 2 that many people wanted to state their aspirations here as well. The main theme expressed was that people wanted to see a Parliament based on different values than Westminster - "people power." Thus a Glasgow group of community police officers and others hoped that:

Parliament will engender a spirit which will be encouraging to those who in the past, have considered Whitehall somewhat remote, and will therefore feel

that a Scottish Parliament is, which it is, looking after the jobs, the health, the education, the housing etc. of Scotland.

Whilst warning of “rascalism in the council,” several groups hoped to see power devolved from the centre to the periphery. A housing group correspondingly hoped to look back on:

... a drastic reversal in the trend towards dictatorial government control [of local authorities] and a firm commitment to a healthy democratic local control by locally elected representatives with adequate powers and financial resources.

A Fife group hoped for:

... meaningful consultation and debate rather than meaningless and exclusive forms and rituals. Shows a willingness to listen and involve people by travelling to different parts of the country. Honest and open [and] a building which is as accessible as possible.

Other points included the hope that we “get away from the ‘blame’ culture that is so obvious at Westminster,” “the churches are actively involved in social justice and politics (but not party politics),” that “the English Aristocracy play a less dominant role in Scottish affairs,” that we are “not paying a TARTAN TAX [for] jobs for the boys,” that we “abandon the extremes of Thatcherism and nationalisation,” that “there is a Freedom of Information bill,” that “we do not want to be controlled by quangos,” that “representatives should reflect the people NOT the party,” that “the views of a rural locality are not swallowed up by representatives of the urban Central belt,” and “Scottish people should be more politicised, taking control of decisions which affect their life.”

2.9 National Stature

Many groups recognised that the next 20 years will be a time of considerable reflection on constitutional status. To some, the year 2020 would be an opportunity for “our grand kids [to] say thanks for fightin’ for our independence AT LAST after 300 years.” Others, slightly fewer in number, wanted “Parliament to recognise us as part of the nation of Britain [so that we] are included in nationwide issues.” A number of groups seemed to be taking a “wait and see” approach to constitutional relationships with England and the Union. One, for example, expressed the expectation of independence but with “free movement of people and recognis[ing] England as its closest ally and trading partner.”

What were perceived in some cases to be residues of a onetime Empire were remarked upon. A group of fishing industry workers and others said they wanted to see “the Scottish flag encouraged and the Union Jack abandoned as a thing of colonialism.”

It was recognised that we might have to “address the problem of the choice of monarchy or republic,” though by and large, the Queen was left out of people’s comments. However, where traditional power was felt to be intrusive, it was

condemned by a number of groups. Thus a group of people with mental health problems in Dumfries and Galloway surmised:

We would like to get rid of the military, archaic landed gentry and large foreign conglomerates. We want nuclear disarmament, to be ecologically aware and improving health and education. We want to be strongly part of the United Nations and be an example in improving world situations.

A number of groups felt that we could “take a lead in Europe” on such issues as “human rights and representative structures which are responsive.” There was a sense of getting rid of the *ancien regime* and bringing a fresh perspective to the practice of freedom: “people [will] have come to understand who they are and what they are.... The old rules and laws that were of a past era no longer apply to them.” A group called Education and Nation hoped:

As an independent Scottish state [celebrates] its 21st birthday, it continues to make progress towards a genuinely open society, free of all the patronage, political corruption and totalitarian characteristics that have strangled the good life here for centuries.

Several groups expressed the “hope that we can reach out to other countries in their times of need” and that “Scotland will support peace and understanding worldwide.” On environment, we should “‘act locally and think globally’ - but short on rhetoric and strong on action.” Parliament should “protect from the Multilateral Agreement on Investment (MAI)” and make “a strong and successful Scottish contribution to the worldwide movement for the eradication of unpayable debt burdens on impoverished countries.” All this would, doubtless, be helped along by fulfilment of the aspiration for “a World Cup win.”

3. Question 3 - “We therefore expect our Parliament to work with the people in ways which...”

The first two question/responses addressed where we are and where we want to get to. This one looks at how we want the Parliament to get us there. It addresses the *processes* by which respondents would like the Parliament to work.

3.1 Values

People wanted to see a parliament which would be characterised by accessibility, accountability and auditability.

- “All power is a Service,” said a group of Glasgow women at a Glasgow ecumenical institute.
- “Fair, inclusive, public, helpful, approachable, auditable and caring,” said supporters of a university settlement.
- “To protect our national heritage, to espouse traditional Scottish values; to safeguard our uniquely Scottish forms of law, education and health provision; to be

accountable to the people; and to uphold peace and justice,” said a central Scottish Soroptomist International group.

- “Promote those organisations and individuals ... working for the benefit of the weakest sections of society,” said the Grampian Brahma Kumaris.
- “Relating to people in their working, recreation and worshipping ways,” said an Aberdeen church group, and which “recognise the unique contribution which the Christian faith has made to the shaping of this nation,” said a group meeting in an Aberdeenshire manse.
- “In which our Parliament has equal numbers of women/men MPs,” said a women’s justice and peace group.
- “Promote the philosophy of the God of Love rather than the God of Money,” said a Perthshire community trust.
- “Work for people rather than the maximum profit of Scotland plc,” said a group of scientists.
- “Create a culture in which children are valued,” said an Edinburgh group, and “actively discourage the break-up of families,” said a group of ethnic Asians.
- “Enhance the beauty of this great country and eliminate racial tensions and ignorances towards other identities and cultures,” said Edinburgh students.
- “Does not take away our freedoms, but adds to our lives,” said a group of primary children.
- “Protect everyone in Scotland - from the Highlands and Islands to the Central belt; from Hinduism and Islam to lesbians and homosexuals,” said Scottish Wildlife Trust rangers.
- “A radical, transforming agenda - no excuses,” said a Glasgow group.
- “An end to the racial portrayal of Scottish people as thugs, drunkards and illiterates,” said a Glasgow ecumenical centre group.
- “Restore national pride - not foster racism,” said a Fife community council.
- “Parliament should not be opened by the Queen but by somebody Scottish [like] Sean Connery, Rod Stewart or Hearts footballers,” said a group with learning difficulties.
- “Protect our natural resources and work to improve the environment,” said a Perthshire neighbourhood group.
- “Return the land to the people [to] keep the land in good heart,” said a retired Perthshire woman.
- “Support the Gaelic dimension and its importance to Scotland in the past, present and future ... as a sustainable and meaningful component of the Scottish identity,” said Seo Sinne in Stornoway.
- “A pluralist Parliament for a pluralist people,” said a Strathclyde Catholic group.
- “We therefore expect our Parliament to work in ways which have never been heard of!” concluded pupils at a private school.

3.2 Conduct

We were astonished at the volume of comment upon how people expected their MSPs to conduct themselves and their business.

MSPs are expected to “embody the moral ethical principles which underpin our ‘Scottishness,’” said associates of the Iona Community. They should “realise that they

are ‘servants’” and “shun party politics, bigotry, discrimination, nepotism, sleaze and corruption,” said a great many others. This means putting “people before party”: “Unite not divide. Include not exclude,” insisted an elderly couple. It entails “the recognition that the established authoritarian axis is redundant in solving [the problems facing the Scottish people, and] has long been writing the wrong script and getting overpaid for it,” according to the Scottish Tree Trust. An Aberdeenshire presbytery said:

We would expect Parliamentary ‘Ministers’ to remember the meaning of the word and to realise that they are ‘servants.’

“Colour, creed and religion should never be the basis in selection procedure in any walk of life,” said the Glasgow Moslems. “Talk to young people, not tell them!” said youngsters in Tollcross and “listen to women’s voices throughout Scotland,” said a Moray business & professional women’s club. Service should be offered “remembering that authority comes from God through his sovereign people,” said a Stirlingshire presbytery of the Church of Scotland.

MSPs should “go back to the electorate and seek re-election immediately” if they change party, said a Fife community council. A Dundee residents’ association wanted “A Parliament that is by the people for the people, literally. One that will make us believe that our views and opinions really matter.” “If you are going to consult us,” said users of mental health services, “then ask us what we want before you start drawing up the plans. Make it easy for our voices to be heard.” An independent academic network said “We fundamentally and continually require those in power to rise to the challenge posed by the imperative of social and ecological sustainability.” Retired educational professionals urged Parliament to “Encourage anti-spin-doctored intellectual honesty throughout our new Scottish society.” Ultimately, said a Glasgow group, “the electorate must have a method of censuring the Scottish Parliament and its members, e.g. a Scottish Parliamentary Ombudsman.”

Many people wanted to see Parliamentary business structured in such a way that MSPs and civil servants, as East of Scotland Quakers put it:

... should be able properly to honour any requirements of care, as mothers, fathers or other carers.

Similarly, many groups wanted to see close contact with constituencies to “enable MSPs to lead ‘normal’ lives and thereby enable them to be closer to the communities they serve.” A rural community council surmised:

It would be mandatory for MPs to live in the area that they represent. The job of an MP is regarded more as a service to society rather than a highly paid career leading to power over the people rather than service to the people. It should be more of a vocation than a career...

Party political point-scoring should yield to “parties working more in alignment with each other for the good of the people,” said women in Braendam Link: “consensual rather than confrontational,” said the staff in a Govan office, reflecting a great many

people's hopes. "Childish behaviour" should not be "on display in the same way it is at Westminster" said a west of Scotland family. MSPs must "avoid the 'power' thing" and, said a Perth group, "remember that most of us want this to work." There are to be "No 'fat cats' in our future Scotland!" said teenagers in a former mining area of Fife. Neither should there be "chauffeur-driven limousines or 1st class business-jaunts," said three family groups, and in the Parliament building itself, the Strathclyde University Dominicans said:

Security should not be overdone - because it is crucial that the building and the arrangements for access to it should be a physical reinforcement of the commitment made by the Consultative Steering Group to an open, accessible, inclusive and transparent approach to our legislative process... The image which should come across should be contemporary and down-to-earth, not elitist and pompous.

In keeping with various calls echoing being "not elitist and pompous" there should, said the Adult Learning Project's women's group during a pilot study, be "No power suits!" Land reform workers added that Parliament should be a place that:

... does not impose the class system in the guise of mandatory formality upon the people and their servants. Jackets and ties were not part of our ancient traditions and should never be made compulsory for events concerning the Parliament.

Most respondents clearly felt optimistic that change was possible. A few were cynical. The challenge was squarely laid down by children at Aberdeenshire Secondary School who concluded:

We don't believe any of these comments will make a difference, so please prove us wrong.

3.3 Participation

Many groups indicated that they did not just want to be *represented* in the new Parliament: they also wished to *participate*. Parliament should "involve us so that we know they are listening to us," said out-of-school-care workers. As such, it should work:

WITH the people, not FOR the people.

"Many people feel excluded from the whole process" of what we have had up until now, said a Pilton adult education group. Parliament should therefore "give the ordinary person more power and control," thought "middle aged, middle class women" in Aberdeen, "otherwise the electorate will cease to vote at all." Participative democracy as distinct from representative democracy on its own is a question of "giving all Scots *ownership* of Parliament and politics" announced a Charter 88 group. Achieving this is not easy, because past political history has rendered us disempowered and apathetic. Accordingly, we need to be listened to in a way that builds confidence. One, said some Dunfermline parents:

... in which the ordinary person in the street can air their views, without fear of malice or ridicule, in the knowledge that their opinion will be considered valuable.

And in engaging with participation, politicians must avoid fobbing people off with hollow “consultation” exercises because, said an Age Concern group, “It’s not just about listening; it’s about taking action on what you’re told.” This should embody “a consensual approach.” Like several other inputs, a member of a community council touched on ancient lore about taking grievances before the King in urging:

The rights of the common man to be allowed to stand before the Parliament to speak his mind, to be heard, listened to, without hindrance or malice.

Other groups expressed awareness of modern “participatory appraisal” techniques. Members of an ecumenical study group therefore wanted Parliament to:

Devise forms of local participative workshops on issues so that regular consultation with ordinary people becomes a valued part of the informing of the Parliament.

To “encourage people to feel that they own it” we should have a “peripatetic Parliament” - “Parliament Road Shows”: the principle should be one of “Don’t have meetings for Scotland only in Edinburgh,” said Aberdeenshire Academy pupils. One person suggested building a Parliament with wheels so it could shift around. Hi-tech could assist participation. One family said:

We would welcome a phone-in service to Parliament or our MP in which we could simply make our comments on various issues: ‘Press 1 for education; 2 for industry; 3 for social services, etc..’

Ethnic groups such as an Islamic centre summed up the feeling of many marginalised groups in asking that:

Positive action is taken to recruit more councillors and MSPs from ethnic minority communities... More ethnic peoples are employed by the parliament itself but not only at lower grade jobs. Genuine consultation is carried out with the communities to find out what their needs are and what action is taken to meet the needs.

Disabled groups asked for measures like “Braille voting papers” and suggested that there should be “someone in Scottish Parliament with learning difficulties.” Parliament should also enable “women to get into the work force and get into politics.”

3.4 Representation

Various identifiable groups, like youth, old age pensioners, disabled people, ethnic minorities and women suggested either that they should have their own MSP or that

seats should be proportionally allocated to them. A group of Scottish Muslim women put the case for this as follows:

Why not have MPs who are independent and willing to represent just women and children, rather than this part of society being represented at ministerial level. This would facilitate people to feel empowered within their own community and bridge the gap between community issues and state politics. Instead of politics from the top down to the people it would be the other way round.

At the heart of such concerns lay a widespread dissatisfaction with the party system. A rural community group urged a Parliament:

... not governed by the policies and doctrines of political parties: thus a person would be elected because of his/her ability and experiences rather than their support for the doctrines of a political party. Also there would be open debates on principles and free votes on all policies and laws. Most MPs would therefore be independents.

Similarly, a community group insisted that:

MSPs should represent us, not Blair or party lines... Consulting with community groups on their own grounds should become part of the legislative process... MSPs should work with community activists - it will be time-consuming but this is what they will be paid for... MSPs and civil servants should come into communities like Pilton, into the community centre and projects and meet people under lightbulbs, not chandeliers.

A number of participants suggested that there should be limitations on how long a politician could serve. Referenda were requested for major issues. Often groups demonstrated limited understanding of what was already planned. For example, there were calls for “proportional representation” as if the participants did not realise that this is already in the legislation. A Perthshire group suggested Parliament should:

Look at ways to re-enfranchise those who were removed from the voter’s roll at the time of the poll tax and who, in many instances, have never got back on.

One of the most surprising participant groups comprised of 25 members of People First in New Delhi, India, who described themselves as, “professionals - namely public management practitioners, political leaders, lawyers, economists and planners.” At least one member of the group had previously studied on professional training courses at Edinburgh University. This accounts for the Scottish connection. Although speaking here of Indian history, there is a striking relevance to Scottish traditions:

We believe in a true democracy as advocated by Gandhi in which power flows upward from the people, not downward from the parliament... In the old days, every nation-state used to have a royal priest as conscience-keeper, advising on righteousness in action. Contemporary nation states need an institution, a

Sovereign Rights Commission, with authority to direct referendums. This will ensure citizen's oversight over representatives....

3.5 Political Education

Many groups, especially the young, the poor, the ethnically marginalised and the disabled, felt that they needed (non-party) political education to develop "a sense of ownership" in the parliament. A Gypsy/Romany group north of Bathgate saw this as a two-way process whereby:

... it would be good for a Scottish People's Parliament to learn from us as we would learn from yours.

"A programme of political education should start as soon as possible." These might be "similar forums to the People & Parliament [process]." Black women in Edinburgh spoke for many groups - both ethnic and indigenous - in saying:

We want to be involved in the decision making process even if it takes the Parliament to invest money in their local people to bring them to a level in which they can articulate themselves and understand the language of the Parliament.

The extent to which many Scots still see politics as a class-divided activity was reflected in statements like a Clydebank family wanting Parliament to deal "not only with politicians, but with the lower classes on how to solve the nation's problems." In short, many groups saw their position as being one whereby the new Parliament is about the "meek," so to speak, inheriting the Earth, but the meek are still waiting. The "meek," however, wish to get ready for "active and inclusive citizenship" and this "will increase a sense of responsibility."

Educationalists were particularly outspoken in seeing the role that they could play through school education. Amid calls for "'civics' to be taught in schools ... as a core subject for all pupils," teachers of modern studies wanted to see a process that:

... provides regular information about the operation of the Parliament; invites pupils, their teachers and representatives of the Modern Studies Association to participate in 'mock-Parliament' days; an Education Officer should ideally be employed to facilitate these links.

3.6 Communication

Closely linked to the wish for non-partisan political education were strongly held views on the importance of good communication between people and the political apparatus. Many of these comments urged the use of "language that we can understand" - both in terms of ethnic (including indigenous ethnic) minority language use and either avoiding, or educating people in, the technical language of politics. Members of the Glasgow Chinese community said:

Leaflets should be in ethnic minority languages. The Chinese community is under-represented. It would be helpful if leaflets [like the People & Parliament one] can be translated into ethnic minority languages such as Chinese.

The Renfrewshire Elderly Forum said:

The use of plain language would help to remove the ambiguities that unfortunately can lead people to believe that they have been misled.

The committee of a care centre spoke for many people, saying:

[As adults with learning difficulties] we would like to know more how government works, have got rights, would like to be listened to, would like support from Government, rely on Government, would not like to be let down.

Many voices suggested that communication should make optimal use of new electronic technology such as the Internet. But communication is also about face-to-face engagement with people, and not just in traditional settings that reinforce authority from a podium. Thus, said Morayshire members of the Scottish Landowners' Federation, it is important also to be "... innovative: e.g. role playing, Planning for Real, games, etc.." Advocating what might be thought of as a user-friendly People's Hansard, an urban Baha'i group concluded:

We would suggest that ways in which [participation] could be achieved might be through each MSP holding not only surgeries for individuals, but also a series of public surgeries in strategic parts of his territory... Copies of all documentation, legislation, etc. should be immediately placed in all public libraries. It should be supplied to them without cost... Regular news sheets could be prepared for distribution to all Scottish households. Development of an Internet site can be expected to be of major importance.

3.7 Sectors (Public and Private)

A number of groups were conscious of how public sector services and private sector endeavour should, could, and sometimes ought not to influence the political process. For example, "We must be open to suggestions from Scots in business and manufacturing," said an urban community council, but also, said a study group, "Prevent economic considerations from tyrannising the political and cultural elements of our common life." A Pilton group touched on macroeconomic principles in saying, "We expect our Parliament to devote much more money to public spending either by controlling money made in Scotland or re-prioritising policy." Parliament must "Make plain the influence of corporate power and its costs, and is willing to control it," said an anonymous respondent. It should, said an Aberdeenshire individual:

Help young people who have the potential to become employers so that they are able to generate employment, instead of us having to depend on foreigners coming to our country to build factories

Various statements reflected an expectation of grassroots empowerment and bottom-up politics bringing a new sense of ownership and responsibility to service provision. Thus, activists for mental health services said:

Parliament should recognise the importance of the value of the user movement and independent advocacy and actively seek out the views of the user movement. Ensure there is political accountability for mental health services and recognition of the importance of mental health issues.

The future is an open book, and there was clearly a feeling that old ways ought not to block out the creative possibility of new avenues opening up. Thus, retired professional women in an Edinburgh suburb urged that Parliament:

Recognise the prime importance of primary education, and the insanity of the 'education for the 21st century' mantra. Whose crystal ball is being used? Supply the intellectual tools which work at any time and in any place, and we shall have a second enlightenment.

3.8 Local Governance

A small but significant number of groups saw that the new emphasis on participation and empowerment would have considerable potential consequences for local government, provided that local authorities stopped "being the nursery slopes for the Westminster pistes." Thus an Inverness environmental group suggested that Parliament should "continue the process of devolution further down to the regional level." A group meeting in Glasgow City Chambers said:

Through 'grassroots' involvement, decision-making should be better as the politicians will be better informed on local issues. We would advocate the use of consensus rather than conventional confrontational politics.

Parents attending a Gaelic Medium education unit in Edinburgh said that we must, of course, ask: "Are we expecting too much?" They concluded, Parliament must attend to the "roles of local government v. Scottish Parliament." An Ayrshire neighbourhood group wanted:

... further devolution of power, especially to deprived urban and rural communities. The Parliament should act as banker and provider of resources and expertise, and let communities decide for themselves how to use the resources.

"Community councils should have more impact" said a crime prevention group. Indeed, said a community council in west Argyll, Parliament should be one that:

Values and respects the work of community councils, recognising that 4 hours' return drive to our administrative centre throws upon us a greater responsibility to maintain democracy and public participation in government... Grassroots [commitment] is demonstrated in the quality of service to the smallest and remotest communities.

3.9 International Relations

Although foreign affairs is not at present a devolved power from Westminster, a small number of groups nevertheless took the opportunity to express views of a “Scots Internationalist” character. A group of environmentalists hoped that the Parliament would:

Increase [the people’s] self-esteem and give them a sense of place in a multicultural world which is dependent upon a fragile biosphere.

We must, said a scholar of the Scots “democratic intellect”:

Start to dismantle an economic system which piles up huge mountains of capital in northern hemisphere countries, ignoring the starving and destitute in the Third World. This involves breaking free from the rotten, decaying English elective dictatorship.

A group of Methodist women in Glasgow, however, wanted “a voice in London and the EEC” whereas a Paisley widow, aged 72, said, “Forget GREAT Britain - let’s have caring Scotland,” and remarked, “What a time to be alive!!!” Leaving aside whether or not Parliament “should encourage us to go forward as an independent nation,” a West Lothian church group urged:

We feel we should look seriously at how we relate to our ‘world’ neighbours [to] improve the lot of the poorest in the world.

The Scottish Refugee Council said, “We hope Scotland will not close its doors to keep refugees at bay.” We should put “more money into charities including Third World countries,” said a Kilwinning group with learning disabilities. Encourage visitors to “come and enjoy our country,” said a Galashiels group; “advance the world environment to bring world peace about,” said a *Big Issue* reader; and “avoid ‘isolationism’ of nationalist, racist varieties,” said an Aberdeen Church of Scotland.

Whilst being free from having “to get permission from London,” a Scottish Health Services group hope that Parliament would create “opportunities to work in Europe and improve our friendship with England.” Non-Scottish wives of incoming oil-related industry workers in Aberdeen concurred, saying:

The Parliament should work to make and maintain good relationships with all other countries including the imminent neighbour - England.

It was clear that to some groups breaking free from and yet remaining friendly with England represented the future Scotland’s most formidable challenge. The general priority, concluded a group from a Catholic presbytery, should be to:

Show awareness of our relationships with other countries and cultivate these for mutual benefit.

4. Table of Indicative Statements

Information gathered in the People & Parliament exercise exists at three levels. The primary data is the original response forms. Secondary data comprises what we have described as “indicative statements” in our discernment methodology - see section 0.3 of this report. And tertiary data is the analysis based upon that, as has just been presented in the pages above.

The remainder of this report presents the secondary data. Accordingly, the following page comprises the *chart of tables* by which statements were classified into both coding frame and category identifiers. This allows interpretation of codes given in the *Table of Indicative Statements* which follows. After that, the *Table of Origins* indicates who responded. In using this, please refer to the caveat stated in section 0.5 on attribution of statements. Finally, the report concludes with a statistical analysis.

Table of Question Response Categories (Ca)		
Decimal	Questions 1 & 2	Question 3
.1	Environment & Place	Values
.2	Community & Belonging	Conduct
.3	Ethnic Identity	Participation
.4	Values and Characteristics	Representation
.5	Public Sector	Political Education
.6	Private Sector	Communication
.7	Social Exclusion	Sectors (Public & Private)
.8	Political Process	Local Governance
.9	National Stature	International Relations

Table of Group Identification Categories			
These columns apply to the Table of Indicative Statements. Each group has been allocated a reference number followed by the number of people it claimed to comprise or represent - e.g. 359-7 means group 359 claimed 7 members.			This column applies to Table of Origins. It also signifies G and O from columns 2-3 under category GO.
Pc - Postcode <i>Column deleted from published report to protect privacy, but postcode statistics are provided.</i>	G - Gender <i>Applied only where single gender is indicated</i>	O - Other <i>Sorts for chosen distinctive characteristics</i>	T - Type <i>This identifies type of respondent for presenting profile of who responded. This is interpolated from groups' own descriptions of themselves. Self-descriptions may be modified to protect identity if vulnerable.</i>
	f - female	d - disabled	c - community orgs
	m - male	e - ethnic minority	r - religious
		o - older people	f - family/neighbours
		y - young (youth)	p - professional groups
			v - individuals
			s - schools/youth
			l - political/govt.
			i - industry
			? - unspecified

Table of Indicative Statements (Sorted by Category)

Group, Number in it and Indicative Statement	Ca	G	O
219-0 We love living in Scotland - it has a social outcome that meets the needs of all of us - old, teens, young, etc.. If it gets too much you can go up to the hills and have nothing but your own thoughts.	1.1		
230-14 We very much appreciate the qualities of life in the north-east of Scotland.	1.1		o
010-2 ... who care for Scotland and its lovely scenery, its wildlife and how nature is being destroyed to make way for human needs.	1.1	f	y
067-4 [Our] countryside [is] green [with] fresh air; we are not over-populated.	1.1		
076-5 ... are proud to be Scottish, proud of our own beliefs, proud of our heritage and of our beautiful scenery.	1.1		y
304-87 We [as landowners and managers in Moray] promote high standards of management and use of land... Ensure that legislation and Government policies affecting land ownership are prepared with proper consideration for the responsibilities and rights of landowners, in addition to the well-being of rural communities, the environment and the widest public interest.	1.1		
263-4 We value Scotland for its quality of life because of open spaces, clean air, mountainous landscapes, wilderness, wildlife, undeveloped landscape, sense of community - where you feel you belong, where you can make a difference, where you count, and [have] local cultural identity.	1.1		
407-10 When we think of Scotland we think mostly of the countryside, the lochs and mountains and cold wet weather.	1.1		d
162-14 ... who care about our countryside and environment and people living in remote areas. We are concerned about out-of-town shopping and housing developments eating away at our land.	1.1		
105-4 We appreciate the beauty of the Scottish countryside and want it preserved (used but NOT abused) along with our heritage and culture.	1.1		y
023-15 ... do not even own our own land.	1.1		d
071-5 ... want to make the most of our scenery and don't want it to be destroyed.	1.1		y
050-8 [Value] our natural beauty and resources and our spirit of equality and welcome.	1.1		
258-3 We are proud of our heritage and our race... Our natural resources have been robbed. For the future we want to safeguard this.	1.1		
362-0 Living in Scotland, we can take a "break from it all" and find solitude and peace in the countryside, which is never far away.	1.1	m	y
363-2 We enjoy living in Scotland because of the scenery, the community structure which is essential to Scotland's culture and the excellent sporting opportunities, because it is not a crime under Scottish law to walk on private land as long as you don't damage it.	1.1		y
243-0 A better quality of life for ALL and boat races on the Clyde.	1.1		
307-4 Protect the environment (e.g. dog messing).	1.1	m	
398-6 We are a proud and friendly people who live in a cold and wet country.	1.1		d
245-30 We are people who seek a balanced view of the world and our place within it; who question the wisdom of allowing freedom of action where such action is detrimental to the environment (i.e. unsustainable); who believe that the people of Scotland are capable of achieving a balance between conservation and development which would be the envy of Europe but for the fact that they are ill informed and often misled by those who stand to profit from the silence of the majority.	1.1		
169-2 We appreciate the stability and security of living in Scotland. We also enjoy its variety of peoples, cultures and beauty. There is a spaciousness which can be experienced either where we live or within a reasonable distance. This space is able to help keep things in perspective and gives peace.	1.1		
085-5 ... tolerate terrible weather and poor health but we enjoy being among the beautiful scenery.	1.1		d
098-3 We enjoy the familiarity of the people and places of Scotland.	1.1		
309-6 We love the spaciousness, the beautiful scenery and the community spirit which still exists in Scotland.	1.1		

Group, Number in it and Indicative Statement	Ca	G	O
229-1 ... believes that land in Scotland ... does not belong to individuals apart from their houses and immediately surrounding grounds [and that] drug addiction is a tragic symptom of a self-seeking society without aims, beliefs or a moral code.	1.1	f	o
241-0 We believe in God and our neighbours. This fundamental belief infiltrates all aspects of life and results in more care and compassion. Occasionally this fails, but the general situation is hopeful.	1.2		
122-7 At times we [mainly incomers] appear to be intent on division rather than unity.	1.2		
153-3 ... who care about maintaining a unique Scottish national identity, the collective feeling, the self-awareness, the radical tendencies, the citizens of Europe. We also have our divisions though (East-West; North-South; class) and the inferiority complex, or is it underdog mentality?	1.2	m	y
081-5 We are proud of our country and still carry out traditional events and culture.	1.2	f	y
249-7 We feel that the Family Unit is crucial and Society should engender the right climate to develop stable family relationships.	1.2		
283-50 ... who are happy living in Scotland with our friends and family. We think that Scotland is a rich place.	1.2		d
176-0 ... are concerned that issues in Dumfries and Galloway do not receive the equivalent attention to those of the Central Belt.	1.2		
020-12 ... who care about the future but don't always show it, who are deeply divided but who are attempting to define themselves in a positive and inclusive manner, [and] who are rarely heard, prejudiced, but believe we are a fair people ... generally pretty tolerant - within limits.	1.2		
212-1 Now I am disabled nobody wants to know me... despite all the work I have done in this area since 1947. I helped with new community to get it on its feet. If one is disabled here nobody can be bothered with you.	1.2	f	d
157-0 We care about those who have lost the dignity of being employed and how that affects families.	1.2		
140-16 We, as asylum seekers and refugees, love to live in Scotland in peace. We feel that we have been excluded and marginalised by law in this country, and this is not fair. We would love to contribute into the Scottish Society and want to feel being part of it.	1.2		e
297-6 We [residents of Pilton] are people who wouldn't live anywhere else. We like Scotland and because of the parliament we have hope for the future. We are a people depending on foreign multinationals. We are insecure and have high levels of employment. We can't control our economy.	1.2		
116-4 We (as overseas students) view Scotland as a home from home, with friendly locals amongst a multicultural society... Keep the education system standards high.	1.2	f	e
233-6 We are proud of our history of democracy -the sovereignty of the people under God... We are a spiritual people with a lively Christian heritage; have an environment of beauty and grandeur, and natural resources. We are varied in culture and creed (not insular), citizens com[ing] from different backgrounds (including English).	1.2		
289-8 We have a great pride in our country, its history, its beauty, its culture and its freedom. We are aware however of its growing problems in homelessness, lack of resources for health and education, and the violence and intolerance produced by class division and the unequal sharing of opportunities and facilities.	1.2	f	
121-6 We tend to be parochial in view of being most interested in welfare of our family, our community and our society in that order of priority.	1.2		
293-12 We care deeply about our Scottish identity, recognising that not everyone defines it in the same way. We want to take pride in fulfilling the duty to welcome the "stranger within our gates".	1.2		
057-6 We are hospitable and value to live in a safe country [with] a strong community spirit ... but have to be careful not to lose it.	1.2		
002-3 Value freedom: of speech, thought and action (within the law) according to individual conscience and ethical considerations. We value tolerance and respect individual rights to be different while still being a part of the community. We recognise that there is a selfish individualism seeping in, though, which is tending to break up community.	1.2	f	
017-3 ... are proud of our history, with a strong sense of identity but depend on a rich array of local cultural reference points which may not be understandable to outsiders.	1.2		
016-6 ... who couldn't think of living anywhere else than Scotland because it's a friendly place with a sense of community and there are lots of things to do.	1.2		o

Group, Number in it and Indicative Statement	Ca	G	O
013-6 ... who value community, open-ness, equality of opportunity and accept diversity... We need to be inclusive rather than exclusive.	1.2		
071-5 Our reputation and making people feel welcome in our country is very important.	1.2		y
144-8 [People] to develop self-esteem through meaningful employment.	1.2		
364-5 ... proud to be Scottish and British to a certain extent. Scotland is not only a country but a close-knit community where we respect other countries and welcome them with open arms.	1.2	m	y
379-3 As things stand at present, we [independent school students] see our future lying outside Scotland.	1.2		y
097-8 We are concerned about the drug culture and our children's' futures. We fear the loss of self-esteem caused by poor leisure facilities and loss of parental control.	1.2		
091-4 We fear a further fragmentation of society and the reduction of our country to a "product."	1.2		
148-11 We wish to retain a sense of Scottishness which is reflected in our historic buildings, and see an increase in available apprenticeships, particularly for trades.	1.2	f	o
006-2 To live in Scotland means being together with other Scottish people [and sharing] memories. It means having a lovely country - Highlands, tourism, beautiful countryside.	1.2		
087-5 Individual group members also cited domestic violence, unemployment, young people's apathy and sense of exclusion, and the dirty and neglected condition of many public amenities, as consequences of social injustice and neglect... [However], we take pride in our surviving sense of community and society, and believe that our institutions are still characterised by egalitarianism. We also take pride in our ... medical schools, the intellectual high point of the Scottish Enlightenment, and many gifted individuals.	1.2		
086-4 We are a friendly, passionate Nation, with strong family values.	1.2		d
329-8 We are a people who live in a dull depressing country with no opportunities for jobs. There's not much to do and when you find something, it's too expensive or you don't feel safe out of your own area.	1.2		
192-6 We are proud of our heritage...and proud to call ourselves Scottish, ...and [we] are proud of and protective towards our Water Supply, Education and Health Services.	1.2	f	
125-13 ... are proud to be Scots [and] continue to celebrate our traditions in local communities... We place importance on the extended family, in education we demand high standards [and] we value Rabbe Burns and other national philosophers and writers. Through exporting our skills, people and expertise we have a well deserved reputation across the world. We are a hardy and hospitable people.	1.2	f	
048-16 Balance within and between our communities.	1.2		
198-3 Our representative should spend a reasonable length of time in their local area.	1.2		
302-0 I am an Irish person who has lived in Scotland's Outer Hebrides for 21 years. I love and admire the Scots; they are kind and loving people and thrifty as well.	1.2		
303-4 ... who still today, live in a very traditional country, in the sense that the nation's history and culture is still very evident.	1.2		
265-0 We hope we will foster/re-kindle a sense of community which we believe has largely been lost.	1.2		
177-6 We are proud to be Scottish especially if our forefathers have lived here for years. Until recently we [Galashiels] have enjoyed a [good] standard of living [now] threatened by mass unemployment. We will feel sorry for any people who would have to move to [find] employment, especially if emigration is required.	1.2		
287-0 ... who are Gaelic speakers, Urdu and Punjabi speakers.	1.3		
155-6 We are a people who ... [these] opening words of this sentence were emotive and encouraged divisiveness [amongst group of "women - middle aged, middle class"].	1.3	f	
292-6 [As Quakers we] care about social justice, see ourselves as "citizens of the world", and have come to appreciate the range of cultures in present day Scotland.	1.3		
346-8 [As African women in Scotland we] feel like strangers, unnoticed, unseen, unheard, alienated, dehumanised, invisible in the scheme of affairs but visible enough for racial attack and with the fear that this may increase with Scottish independence... We feel anti-English feeling will be turned against ethnic minorities when the English are gone. Sometimes the nationalist feeling is so strong that one wonders how minorities will fit into the new Scotland.	1.3		e
053-12 .. who believe that God set the bounds of Scotland and established the Scottish race with a Christian heritage and society where political ministers must uphold Biblical Law	1.3		

Group, Number in it and Indicative Statement	Ca	G	O
being ordained of God, Romans 13. This excludes rewriting the rules to suit humanistic "rights."			
018-0 ... who think that this country is pure dead brilliant. We are all very patriotic here and hate England, although some of us only sort of hate you.	1.3	m	y
019-3 We are sick of being classed as Great Britain when we have Scotland and England. We are two separate countries.	1.3	f	y
077-5 We are often stereotyped, i.e. kilts, haggis, bagpipes... We want to be respected by other nations, i.e. England.	1.3		y
079-5 Our way of life is too traditional.	1.3		y
080-5 Identity is often forgotten. We are often grouped together with the English nation in sporting events ... if we win, but not if we lose.	1.3		y
413-350 We have a strong identity which can defend what shouldn't be defended.	1.3		
240-15 We are people who have come from different parts of the world to settle in Scotland and in particular, Dundee. We have studied and worked in various fields such as medicine, dentistry, retail management, lecturing and researching while in Scotland. We have married either in Scotland or in India, raised our children in Scottish schools and now, obviously, some of us are elderly. Some are rich and some are poor.	1.3		e
407-10 We are different from other countries. We have our own accent and different ways of speaking. We are different from the English but should not hate them.	1.3		d
123-1 When I went to work in London in 1937 I was surprised to see that many people writing from Scotland to my office (part of the Post Office) wrote "N.B." after the name of their town or county. What did "N.B." mean? Would you believe, "North Britain"!	1.3		
253-6 We feel strongly about Scotland's history and ignorant people who live here.	1.3		y
282-10 We are proud of our Scottish identity an heritage. Although having some Celtic, British and/or European identity as well, we are Scottish first... We may still resent what is perceived as English interference in our own affairs but nonetheless feel privileged to belong to the Scottish nation.	1.3		d
313-50 We believe it is important for all cultural groups to have the freedom and opportunities to express themselves and live their lives through their respective languages and cultures. This is particularly important in the case of the autochthonous languages of Scotland such as Gaelic and Scots [to create] a well educated and culturally confident population.	1.3		e
214-19 As Muslim women we wish to be a part of Scottish society. We are a people who feel excluded by the society in which we live. Muslim women are excluded because Islam is viewed as a religion rather than a complete way of life which encompasses a complete socio-economic structure as revealed in the Holy Quran.	1.3	f	e
118-5 ... have a strong sense of national identity [with] many cultural differences within certain areas.	1.3	f	y
022-6 ... who have a bit of an identity crisis: "others have all the luck." Props are drink, religion, drugs, status, Scottishness.	1.3		
247-0 Society currently marganalises and discriminates against many [lesbian, gay and transgendered] Scots.	1.3		
037-6 [As Gypsies] we are a people who are forgotten. We are the People who go back thousands of years [with] no rights to our culture as it was taken away from us when we were put in these council sites and treated like aliens with no-one to listen to our wants and needs.	1.3		e
138-5 We realise we are living in a multi-racial society, and therefore education will become more important.	1.3	f	
217-43 Gaelic was vital to the formation of the Scottish nation and has been a central component in leading to the Scottish national identity as we know it today.	1.3		e
211-10 Who aim at identifying our Scottishness in public life as civil, not ethnic, who look beyond our own horizons; who welcome the stranger. We do note an erosion of some of these qualities in our present society: a growing individualism, racism (anti-English, anti-Black), some lingering religious intolerance.	1.3	f	
029-1 Throughout history we have cared deeply about the community and nation [and] have been powerfully creative and innovative from St Columba to James Clerk Maxwell. For the past century and a half this creativeness has been shackled and undermined due to domination of the English utilitarian and positivist attitudes so powerfully denounced by Will Hutton.	1.3	m	o

Group, Number in it and Indicative Statement	Ca	G	O
095-8 ... who have a history imbued with a mixture of pride and failure. We look to a time when our self-respect will enable us to offer a genuine welcome to those within and outwith our borders who are different from us.	1.3		
044-4 Openness to other cultures, old and new (but still laden down with bigoted ideas).	1.3		
014-6 We feel we have a strong heritage and identity but can also embrace the “otherness” of multi-cultural society.	1.3	f	
015-1 I am proud to be a Scot but I am also proud to be British.	1.3	m	
039-18 ... are tolerant, yet can scapegoat.	1.3		
001-8 Value community, very hospitable, strong sense of being a nation, proud of our history [and] education, believe in justice [and are] small enough to have a sense of identity.	1.3	f	
054-6 The ethnic groups in Scotland are very welcome with proviso they respect our culture and laws as we do theirs. Our present Scots are afraid to air their views in fear of being branded a racist.	1.3		
031-3 ... have a distinct national identity as well as district and local identities.	1.3		
021-5 ... have a sense of identity, a sense of struggle from the backdrop of our culture and history, have experienced a sense of isolation; our voices not being heard and opinions not being considered.	1.3		
404-4 We are people who work mainly with the Chinese community. We work with people from all ages based in west of Scotland. Compared with England, we found that there are lack of opportunities in employment field for ethnic minority communities. We hope to see more young Chinese people to take up employment outwith the catering business. About 40% of the Chinese population in Scotland have no knowledge of what the parliament does, they are either women/men in their late 30's and the elderly. Healthy eating is also the main concern.	1.3		e
251-20 We are aware that we live in a multifaith society and positively welcome that fact.	1.3		
139-5 We (ethnic minorities) wish to maintain a separate identity and culture from the rest of Great Britain and to preserve our heritage.	1.3		e
178-7 [As young Asian women our] needs are not being met and not being represented. [For example,] there is not a good choice for Halal eaters in school and mainstream food outlets. We always have to say we are vegetarian when we are not - they don't cater for our needs.	1.3	f	e
405-0 We [representatives of Islamic Centre & Glasgow Central Mosque] are a people who want to live in Scotland with dignity and like to contribute for the social, cultural, economic and environmental development of this beloved land. We want to promote peace, harmony and equality in the wider society of the UK. We wish to maintain religious freedom and cultural identity in a multi-cultural society without harming others' religious values and beliefs.	1.3		e
393-12 We are a people who care about their country and are proud of their past and heritage: eg. William Wallace, bagpipes, kilts, haggis and Irn Bru.	1.3		y
181-14 ... increasingly aware that new prejudices threaten to replace the old as tensions with ethnic minorities increase. We are particularly anxious that injustices should be rooted out before becoming part of the fabric of our society and that young people should receive strong guidance [in] their opinions, their cultures and their rights.	1.3		
232-30 We are of the Jewish faith and identify with Scotland as our home. We see Scottish society as one which respects and values people from all religious and cultural backgrounds.	1.3		e
102-4 We are loyal to our country and have a great deal of pride in our heritage. Yet we acknowledge that there is a mixture of influences and ancestry in Scotland. We value and accept the current status of Scotland as a multicultural society.	1.3	f	o
196-5 ... who, despite centuries of amalgamation; retain a sense of national identity based on a traditional regard for equality, social justice and universal education.	1.3		
225-0 We are a group of Gaelic speaking professionals who recognise and accept the need for political change; value our language and cultural heritage and fear its erosion, marginalization and potential demise; consider Gaelic as a unique and inherent component of the Scottish national identity; respect the rights and aspirations of other linguistic and ethnic minorities; are concerned that the perception still exists that there is a Highland/Lowland abyss; and want to ensure equal opportunities in the new Scotland for all people and their respective geographic areas.	1.3		e
228-20 We feel that Gaelic is an essential and intrinsic element of the national identity for	1.3		e

Group, Number in it and Indicative Statement	Ca	G	O
all Scots.			
003-3 Live in harmony with all our neighbours [and] wish to be recognised worldwide as a nation.	1.3		
166-3 We are proud of our heritage, wealth of history and rich culture. The personality of the Scot is warm, friendly and hospitable. Our people care for one another and are hard working... The Scottish character has been described as hardy. The harsh climate probably contributes to this.	1.3		
087-5 We have been disadvantaged in many ways ... personal or professional or both [by] material and cultural deprivation [including] lack of awareness of Scottish history and the value of our two native languages other than English.	1.3		
250-10 We feel we're ruled by people in England.	1.3		d
266-8 Scotland is a radical, progressive nation. It respects all cultures. Scottish people are very proud of being Scottish [but] young Scottish people are losing their Scottish identity: we should address this.	1.3		
300-2 We treasure our national identity.	1.3		
306-4 ... who have a proud Celtic heritage but many see our nationality in Irn Bru and tartan, which is very shallow.	1.3		
222-0 We would like to keep our own identity as we feel our country is becoming too Americanised.	1.3		
094-40 Whether you were born here or have come to settle here, you feel as if you belong... We are a people with a great sense of fairness.	1.3		
000-100 [We value] local control and locally provided basic services.	1.4		
009-0 ... who believe in tradition but don't want to be left behind.	1.4		
135-0 ... proud, independent, friendly, caring, but slow to express personal feelings.	1.4		
158-0 ... who are angry at injustices.	1.4		
124-1 ... many of whom seem to think that maximum disruption, maximum demanding and maximum complaining will result in getting what they want for themselves, with the least amount of effort on their part, especially in Glasgow...	1.4		
124-1 Children have their self-esteem destroyed from an early age so that they are kept down and no-one does any better than anyone else, so that everyone is kept at the same level.	1.4		
269-0 We value friendliness, sense of community, and a dry sense of humour. Life can only be understood looking backwards but it must be lived forwards.	1.4		
208- 15 ...who acknowledge the Lordship of Christ over the nation of Scotland and its government. We are committed to obeying and serving Christ in every aspect of our lives, not least as citizens within the nation of Scotland.	1.4		
262-5 We would like a more giving rather than getting society. We are particularly concerned for the motivation and attitudes of young people who need to feel that they CAN make a difference and their voice will be heard.	1.4		
397-12 Poetry - Rabbe Burns ... Scottish music ... ceilidh.	1.4		d
067-4 Overall we are a wealthy country ... good quality of life ... well liked abroad... We are not frightened of speaking up.	1.4		
074-5 We are proud, friendly, realistic and are not afraid to speak our minds.	1.4		y
248-10 We are aware of our flaws - poor health record - alcohol problems.	1.4		y
128-4 ... who love God and care for each other.	1.4		
319-5 We have pride in [Scotland's] heritage - not just the traditional view of this such as bagpipes and tartan - but a heritage that speaks to us of the value of community, of a friendly family orientated society, of the importance of good education and health services. We take pride in the inventions and other achievements of the Scots...	1.4		
108-4 We also want to maintain our international reputation for our generosity and friendliness.	1.4		y
088-1 ... who care about peace - global peace.	1.4		
305-300 We are a people who should judge people by what they do and not by the colour of their skin, not by their accent, and not by the colour of the football strip of their favoured team.	1.4		
400-7 We are warm and friendly and know how to "party".	1.4		d
023-15 We are certainly not mean.	1.4		d
120-4 ... who are struggling to make progress and stand on our own feet.	1.4		
189-9 We value the right to express ourselves and we are able to laugh at ourselves. We	1.4		

Group, Number in it and Indicative Statement	Ca	G	O
live in a beautiful country with space to roam.			
242-7 ... have different needs from London ... do not approve of imperialism ... don't want the type of investment like Hyundai (humiliating "jobs") ... want this control within a federal Europe ... and don't want to be submitted to something like Mrs Thatcher ever again.	1.4		
279-7 We are proud of our heritage and laid-back approach to life. We have a good education system and this is important to us. We always make people feel welcome and have an outward-looking attitude. Above all, we value our freedom.	1.4		
121-6 ... who have self-respect and confidence in our ability to play a constructive role and therefore wish to be consulted on decisions and actions which may affect our lives. We deplore the apathy that seems to exist; people regarding themselves as victims rather than important and respected members of society, and we deplore the corruption and sleaze which abounds in government and politics, much preferring to admire our leaders for their honesty and integrity.	1.4		
147-62 ... who value liberty and good quality of life for all; equality of opportunity; freedom of speech, political opinion, and religious practice; a democratic government which is honest and open, which empowers people and upholds the human rights of all: especially those of politically disadvantaged groups such as women and children.	1.4	f	
107-3 ... who drink too much alcohol.	1.4		y
184-12 ...love Irn Bru; have a pride in our history; are friendly to others; have a good education system.	1.4		y
324-7 We [clients with learning difficulties] like the shops and supermarkets, Scottish food and McDonalds.	1.4		d
063-4 Would keep resources within Scotland and gain maximum benefit from resources and revenue.	1.4		
014-6 ... who are proud of our traditions, hospitality, freedom, tartan, passion, spontaneity.	1.4	f	
110-20 ... are full of openness and warmth ... proud to be Scottish.	1.4		
069-4 We care about how people portray us. We don't run about in kilts.	1.4		y
165-10 We care about continuing pressure on Third World countries to repay debt.	1.4		
307-4 [As seminarians we hope for] no work or shops open on a Sunday unless for NECESSITY (e.g. Supermarket for food or clothes).	1.4	m	
040-15 ... are friendly, tolerant, creative, open, wild, egalitarian, "all Jock Tamson's Bairns," canny, generous, optimistic, pessimistic, contradictory. We have a sense of humour but are dour, we travel (well), drink, dance, moan and have fun, have hang-ups about the English, and love our country.	1.4		
043-7 We see and feel the great importance of community, hospitality and sense of humour.	1.4		
323-8 We care about [the relationships between] crimes, drug cultures and complacency [including the] failure of the "Just say no" campaign, the lowering price of heroin, drug testing to know the constitution of the drug you're taking, the danger of getting harassed on the street....	1.4	f	
136-4 ... who are proud, honest, hardworking and respect our national identity and take real pride in being Scottish.	1.4		
137-0 A friendly nation with a good sense of humour; proud of our heritage, legal system and our achievements in the world. Has wonderful scenery - which has to be preserved.	1.4		
141-0 Our once excellent education system due to five historical universities in a small population is being eroded by political influences. We have a world-wide reputation in science, medicine, law, accountancy, invention and engineering skills.	1.4		
377-2 We dislike living in Scotland. This is because there are many problems with Scotland which include homelessness, unemployment and a wide gap between rich and poor. There are little prospects for the young.	1.4		y
386-4 Many of the young have no prospects for the future and often this leads to depression. However, if these problems were combated Scotland would have all the elements to become a happy nation.	1.4		y
391-3 We want to see Saddam Hussein obliterated.	1.4	m	y
294-8 Throughout our history we have often allowed ourselves to be tolerant of injustice and inequality and our confidence in our own ability to be undermined. Now is the time for us to learn from the past and move forward with faith and hope in the future and use the gifts of creativity and leadership with which we are so richly endowed.	1.4		
150-9 ... who pray for and care about people, about Scotland, but also about the whole	1.4	f	

Group, Number in it and Indicative Statement	Ca	G	O
world. We care about the environment, about justice and peace... We are for life, the right to life at all its human stages. We are against any involvement by our country in the arms trade, or in nuclear activity which is not for the common good.			
223-10 We generally accept authority.	1.4		
183-70 Materialism and selfishness are destroying the very fibre of the society.	1.4		e
173-6 We believe in the statement, "To each according to his needs, from each according to his ability."	1.4		
275-6 We would like the punishment to be harder ... life should mean life. Capital punishment should be considered for some crimes... We think pushers should get long jail sentences.	1.4		d
207-3 The Law and Benefits all things like that are there to help but they are helping the wrong things, it's all the wrong way round.	1.4		
267-3 We have a long history with many, many mistakes to learn from. We are a strong, inventive, intelligent people who can overcome most obstacles when the odds aren't stacked against us. We have let a small minority dominate our lives for too long.	1.4		
281-6 ... who are very sincere, caring and friendly, and contrary to popular belief, very generous. We are a people who are independent of nature, are very opinionated and single-minded, who are very proud of our national heritage and patriotic. The majority of our group are pro-Royal family. We are a very clever and inventive people, who provide the world with the home of golf and are very supportive of our national sporting teams.	1.4	f	d
339-6 We are people who enjoy a good spirit in our individual community settings... There is, however, a need for us, individually and collectively, to examine our diet, which is generally bad in this country.	1.4		y
194-7 We value our directness and sharpness but we acknowledge that there can be aggressiveness that needs resolution.	1.4		
199-3 We are a people who want truth, openness and honesty.	1.4		
320-9 We care about ... the right not to be abused [and also] better help for sex offenders.	1.4		
117-6 ... must accept responsibility for our future and our actions.	1.4		
151-30 We are concerned about the lack of investment in public housing in real terms... Housing is a social necessity for all and as such should be a high level of priority in any new Scots Parliament.	1.5		
397-12 We care about buses v. cars.	1.5		d
079-5 Our society needs better health education.	1.5		y
216-4 Because our population is small, usually public services - e.g. NHS - work well.	1.5	f	
113-5 Scotland is being unfairly exploited by the government, e.g. poll tax, oil revenue, Ravenscraig closure and the forthcoming tax for entry into the City of Edinburgh.	1.5		y
316-21 We would like a good quality legal system giving justice to everyone and recognising the European Human Rights Bill.	1.5		
143-6 Health is a most important concern.	1.5	f	
014-6 [Concern about] corruption in the police force. Scots law ... the "not proven" verdict is not satisfactory.	1.5	f	
049-22 ... believe that education should be the most important concern of the human race, next to organised religion. So we are saddened as we watch our ancient education system - and hence our social and political institutions - sink year by year into the morass.	1.5		
060-4 We have a good educational system which is being eroded and starved of cash.	1.5	f	
220-12 We are a people who recognise the true importance of education as a means of helping people to achieve their potential, but also for its own sake ... a religious people of many faiths but with common values.	1.5		y
226-5 We care about ... education for young women.	1.5		
215-0 We are engaged in a daily struggle to provide an essential public service with meagre resources provided [rural development education].	1.5		
167-5 We are disillusioned by the ongoing erosion of control by local authorities such as, for example, water and health services...	1.5		o
115-6 The farming industry picks up and a stronger economy.	1.6	f	y
072-4 We care about the environment because there is too much pollution. We also care about industry as there will be no job opportunities if there is no industry.	1.6		y
060-4 We are known as trustworthy in money matters (the Edinburgh money market). We export much of our best talent.	1.6	f	
198-3 There should be more accountability by large employers to the community and	1.6		

Group, Number in it and Indicative Statement	Ca	G	O
workforce.			
203-23 We want child protection legislation which is practical and effective, which does not further damage the victims through the court process and send them home to their abusers.	1.7		
407-10 [We are concerned about] the attitude of staff in hospitals and doctors to people with learning difficulties. People need more help and support when they use these services.	1.7		d
161-15 As users of mental health services our experience is that we are discriminated against and stigmatised.	1.7		d
264-12 ... who would appreciate a better pension whereby other benefits would not be necessary.	1.7		o
370-8 [As black and minority ethnic women] we like and enjoy Edinburgh. It is our home now and we want the white Scottish community to be tolerant and acceptable to people coming from different parts of the world. We are concerned about the education that our children receive and the problems of racism they face in schools, including bullying. We want a safe city to live in and the Parliament to look at ways children's different cultures could be built into the teaching. We want our overseas qualifications recognised.	1.7	f	e
100-96 [We cannabis campaigners are people] who are multiethnic but resident in Scotland. Cannabis was traditionally grown here. Archaeologically proven at Soutra and in Fife - also, Queen Victoria used it. We have rights under the Single Drug Conventions to traditional use of cannabis... About 80% of drug offences are cannabis seizures. Many M.S. and spasticity patients are not well enough to buy cannabis on the illegal market although it replaces up to 3 NHS drugs.	1.7		
160-15 ... who feel they belong to Scotland, however feel alienated and isolated from the consultation process, as are "invisible" to the statutory organisations.	1.7	f	e
051-8 We are part of "Comfortable Scotland" and want to reach out to those on the margins of society. We believe in the value of each individual, in social justice and in the importance of education.	1.7		
033-1 What I dislike is the tolerance of alcohol abuse, and the increasing acceptance of illegal drug use ... also, the negativism in our culture, and denial of social problems.	1.7		
034-3 Value the inclusive traditions of our country in education, health and the building of local communities. We seek the resurgence of this inclusiveness, with opportunities for everyone too participate and with a special emphasis on the encouragement and enabling of young people.	1.7		
255-4 [As women we] have experienced inequality in greater proportions.	1.7	f	
254-6 Seek justice and equality for women. On a practical level we feel women who wish to rear their own children should be sufficiently rewarded by the state. Their worth in the rearing of future working generations should be recognised as equal to manufacturing, producing food, etc.. Those women who wish to be in the employment market should not be prevented from advancing their careers.	1.7	f	
200-17 We [,as] residents of Lennox Castle Hospital...are trying to change things in the hospital to allow more freedom and more to do, and hope to move into the community.	1.7		
007-7 ... who are proud of Scottish Heritage, education and the landscape [and] desire to take up responsibility for ourselves and others - particularly those who are more vulnerable.	1.7		
336-11 In Fife we are particularly proud that we still have free bus travel for elderly people.	1.7		e
373-1300 An increasing proportion of the people are retired and within the group considered as "ageing". These people are of course ordinary citizens still in full possession of their intellectual faculties. Many were the managers and "captains" of industry until they chose retirement, and now being free from the harness of employment, can be more pragmatic and more objective in their views. This group, representing as it does, a considerable proportion of the electorate, is effectively disenfranchised due to the fragmentation of ministerial responsibilities, and is not adequately represented as a group in its own right. At this time we feel that we have had the right to select our representative in parliament removed and that we are having a placeman foisted upon us.	1.7		o
210-1 Why not ask everyone these questions? We strive for social justice; tend to a negative approach; lack empowerment.	1.8	f	
025-40 ... who value democracy and genuine decision-making at the lowest possible level.	1.8		
073-325 [As the Modern Studies Association] we fully support the education of young people in the values of citizenship and democracy, and work far beyond the minimum classroom lessons to achieve this end.	1.8		
213-8 We are a people who historically have chosen a specific person who may be of any	1.8		

Group, Number in it and Indicative Statement	Ca	G	O
party or none, to represent his constituents and to vote for our views, not those of any political party.			
316-21 We do not want all the trappings of the Westminster Parliament.	1.8		
059-5 Over the centuries we have suffered as a people, and feel hard done by. Even though we have political freedom we are alienated from the political process. In our lifetimes we have seen the encouragement of individualism and destruction of community.	1.8		
060-4 We are politically apathetic. Probably as a result of this many of our politicians at all levels and in all parties are of poorer quality.	1.8	f	
041-20 We feel unable to engage in the current party political or socio-political issues which affect us due to disempowerment through lack of education and awareness, resulting in a cycle of ignorance.	1.8		
220-12 Through a remodelled national curriculum, by the year 2020, all aspects of Scotland's heritage will be given proper priority, though greater emphasis on Scottish history, and a Scottish history which truly reflects the diversity of our country, including our religious diversity. We would like to see a proper emphasis given to music, the arts and culture.	1.8		y
220-12 We reaffirm our commitment to the decision made in the referendum of 1997 that the Scottish Parliament should have tax-raising powers.	1.8		y
087-5 It may be that our awareness of disadvantage has been sharpened by the remoteness of existing central government and an accompanying sense of powerlessness.	1.8		
168-10 We are concerned about the fragmentation of society and would like the Parliament to pull the people together again.	1.8	f	o
328-7 There was a strong feeling of being 2nd Class citizens. Political awareness and structures [should be] introduced as early as primary school.	1.8		
197-4 ..who have not the confidence for an autonomous government (but we have the potential).	1.8		
026-0 ... who need the initiative of self-determination to allow us to thrive, caring about democracy, justice, national identity.	1.9		
171-5 ... who wish to see the worship of the Christian God and the Christian religion practised, taught and upheld once again in this land from which many missionaries spread the Gospel to so many parts of the world.	1.9		
011-5 To live in Scotland gives us a great sense of pride. We care about the welfare of our country and how our future is determined by society today.	1.9	f	y
012-30 We have quality football sides.	1.9	m	y
239-1 ... who have the historic ability to be extraordinary.	1.9	m	
216-4 We are a people acutely conscious that much of the world is watching us, and wishing us well. We must not waste this opportunity. We must do all we can to get it right!	1.9	f	
028-1 Have lived with awareness through 2 European wars and many other turmoils and revolutions, with particular interest in liberation struggles - African and S. American movements, etc..	1.9		o
202-3 [We are a people who], while looking back with pride at our achievements nationally and internationally, our distinctive culture and traditions, our religious witness, our systems of education and law, look forward to facing the challenges which now present themselves and to seeing our nation play a confident role in Europe and on the world stage.	1.9	m	
280-4 We feel close to Europe, not isolated on the edge.	1.9		
013-6 We need to know more clearly how to release the talents of all. We need to measure ourselves in terms of who we are rather than who we are not.	1.9		
004-5 ... who have a rich cultural heritage with socialist orientated working class. We feel there is a definite Scottish identity, but also want to nourish the multi-cultural aspects of Scotland and be part of Europe - to be Independent but International.	1.9		
046-18 ... are friendly, creative and welcoming to others. This is a cultural characteristic which is evident in the people as a whole.	1.9		
378-4 We believe Scotland had and does have the capability to become one of the most powerful nations in the world.	1.9	m	y
206-10 We voted "no, no" because we do not want a government who will bring changes that will affect us, our children and our grand-children adversely. It appears the sole idea in Scotland is to become independent with no thought for education, health or development policies.	1.9	f	
385-2 We believe that Scotland is a country so contrasted to England that independence is	1.9	m	y

Group, Number in it and Indicative Statement	Ca	G	O
inevitable. We believe that Scotland was illegally entered into the Union of 1707 and so that Union is therefore void.			
090-10 Value distinctiveness of Scottish society in comanionship with the rest of the world (as against any commercially imposed culture of international sameness).	1.9		
270-0 ... who are about to recover our nation, our independence and who, after 300 years of British Rule, will now take our place along with all the other independent nations of the world.	1.9		
271-5 ... who see all humanity as our brothers and sisters: who cherish their rights, welfare and freedom as fiercely as our own: who see our access to self-government as our entry into the communities of nations. Mind you, some of us are narrow-minded, tight-fisted parasites...	1.9		
085-5 We have the best golf courses in the world.	1.9		d
328-7 We are liked worldwide but lack power in our own country because we sit back and let other people control us.	1.9		
310-3 We are proud of our heritage, but are also forward thinking and world conscious.	1.9		
005-5 ... who are outgoing, warm, friendly and hospitable. We are proud of our Scottish heritage. Our younger people are moving further afield but remain proud of their country.	1.9	f	
026-0 Tighter control of land issues and wilderness areas and access for the people - resources which are mismanaged and greatly underestimated. Push identity for tourism and inward investment.	2.1		
156-2 ... the impact on the environment is taken into account in all decision making, particularly development of sustainable transportation systems in Scotland, the impact of genetic engineering, resource use and waste minimisation.	2.1		
010-2 Pollution from transport - it's making buildings turn black, it's polluting the atmosphere, it's damaging the health of everyone including the younger generation.	2.1	f	y
080-5 Economically friendly to the environment. Farming and other land industries should be resuscitated. More leisure facilities in rural areas and health and education should be improved.	2.1		y
304-87 ... in which the environment is acknowledged as paramount in sustainable development.	2.1		
291-5 Is environmentally clean, healthy and free from nuclear waste and other toxic hazards. The Green Belt is protected and existing ground (including vacant brown field sites) is utilised within the city boundaries... Outlying large retailing complexes cease to be developed. Natural, clean sources of energy are harnessed.	2.1		
418-11 There is priority given to sustainable organic farming methods... The release of genetically engineered organisms into the environment is banned... Remaining nuclear waste at Dounreay is dry-stored above ground.	2.1		
263-4 We take account of the environmental implications of our actions and value the contribution each person can make to the community.	2.1		
285-5 Health and welfare are valued above commercial interest and full use is made of our abundant renewable energy resources. The rights of the citizens of Scotland would be held above those of absentee landowners and indeed all land would be accessible. Adequate protection would also be available for tenants of large estates and communities would at least have the opportunity of land ownership. By 2020, sustainable development would have eliminated the need for harmful exploitation of the environment (e.g. opencast coal mining) and will have regenerated cities to provide energy efficient housing for all and a sense of community.	2.1		
276-8 Drug free and nuclear free.	2.1		
189-9 We would like to see an improved public transport system and more heavy goods transported by rail. We want further steps taken to reduce car use to control pollution. We also want to have sewage properly treated. We want stricter controls over the use of chemicals in agriculture and better conditions for battery chickens.	2.1		
114-6 More emphasis needs to be put on the environment - on preventing pollution, littering, etc. and promoting recycling.	2.1		y
242-7 People care for their environment because they feel it is their own. The power of landowners is reduced.	2.1		
138-5 No more building on the green belt.	2.1	f	
211-10 ...in which there has been a radical reform of land tenure and an abolition of absentee landlordism.	2.1	f	

Group, Number in it and Indicative Statement	Ca	G	O
121-6 Sets up and sustains organisations to protect the environment such as national parks.	2.1		
057-6 Land is developed and used by the people who live here. More trees.	2.1		
068-4 There is a safe environment for our children and for their future.	2.1		y
144-8 Scotland is more fairly owned.	2.1		
142-1 The recovery of Atlantic salmon and local sea trout in the River Clyde Catchment.	2.1	m	
134-0 Less pollution and no worries about the ozone layer.	2.1		
193-30 [We want to see a Scotland which] has its land ownership in the hands of those who use its resources humanely and not cruelly and selfishly for "sport"... Financial help should be given to non-new age groups to set up a huge system of self-sufficient and financially viable communities that would act as restorers of our land through proper native re-forestation; humane livestock rearing; non-environmentally and wildlife destructive fish-farming; wood skills and permacultural food growing being practised to provide local food supplies.	2.1		
205-8 Our people [will] cherish our national heritage of family values and of safeguarding our environment and culture.	2.1		
173-6 The right to roam is enshrined in statute. There is support for traditional crofters and farmers.	2.1		
126-2 Land belongs to communities, the people being tenants unto their own democratically accountable control.	2.1	m	
245-30 A balance has been reached between human wants and the needs of the environment and other species; whereby the majority, rather than a minority, fully understand the necessity of this; where development is not automatically regarded as good.	2.1		
082-4 We would have ownership of the land ... a nuclear free Scotland ... awareness of all environmental issues.	2.1	f	
112-4 Issue of nuclear waste.	2.1	f	y
267-3 A countryside in better balance with large areas of reforestation.	2.1		
007-7 Sustainable development, protecting natural resources and good public transport.	2.1		
008-5 Good, cheap, safe and accessible public transport, sustainable communities including local jobs and rural workshops, redistribution of wealth and more rented housing, especially in rural areas.	2.1		
299-4 Better and appropriate uses for our natural resources such as ... whisky.	2.1		
229-1 ... in which land is being steadily acquired by the nation as it comes on the market, or by compulsory purchase if necessary, so that it can be managed according to guidelines which would provide for the best possible stewardship for conservation, restoration and sustainable productivity. The produce of the land would belong to the steward who worked it, so no nonsense about trees planted by a farmer for whatever reason not belonging to him.	2.1	f	o
124-1 Children are nurtured, their talents developed, where they live and are brought up in quiet loving homes ... where violence and aggression are a thing of the past, and where income is channelled into their development instead of into the local pub...	2.2		
122-7 The now fashionable ideas of separation have been abandoned in favour of a Scotland that is part of Europe... We [mainly incomers] would like all heritage aspects to be kept in perspective NOT over-sentimentalised.	2.2		
145-40 The generation coming behind us has something to look forward to in their OLD AGE. Guarantee decent pensions and discounts in keeping with other European countries.	2.2		
246-4 More community spirit, more community police ... more free home care or at affordable prices for those with a higher income ... continuation of building on Scotland's heritage - e.g. Britannia coming to Edinburgh (but excessive entry charge).	2.2		d
157-0 Town centres can once again be a centre for the community with a real sense of identity.	2.2		
190-8 ...there is a mind shift and people start to express this sense of identity and create communities in richly diverse bio-regions which achieve their potential and thrive within their ecological carrying capacity.	2.2		
394-2 By the year 2020 ... I will not be here.	2.2		o
121-6 The prime consideration in government is what is best for Scotland rather than the whole of the UK and Europe. Small is beautiful! [Thus], people are encouraged to buy Scottish goods and food promoting our own welfare.	2.2		
293-12 SMALL COMMUNITIES thrive again - with schools, Post Offices, etc..	2.2		
202-3 Serious attention is given to the problems of homelessness and unemployment.	2.2	m	
052-25 [Reverses] the closure of community centres which serve a purpose, a meeting place	2.2	f	d

Group, Number in it and Indicative Statement	Ca	G	O
for disabled groups, pensioners and children of all ages.			
220-12 We would like to see a Scotland in which children are celebrated, not ignored, in which children are accorded respect and status as they deserve as our next generation. We would like to see a Scotland in which the full-time carers of children (usually mothers) are accorded the same recognition for the work they do as those in full-time paid employment.	2.2		y
148-11 We would like to feel safe both on the street and in the home ... control street groups; social values reinforced and taught giving school teachers more authority. Social values require education.	2.2	f	o
271-5 ... in which the song of the curlew counts for more than the clink of cash: in which future David Humes, James Watts and Robert Millers may freely develop their talents at home: in which Wallace, Burns, Kier Hardie and John MacLean would be happy to live. And cask-conditioned Scotch Ale in every pub.	2.2		
098-3 Greater development of the "Scottish" identity to harness the self-esteem of the people. Conservation should be considered before economic issues.	2.2		
007-7 Supporting people at times in their/our lives when they/we need support.	2.2		
154-10 We would like to see Scotland move forward in the next century keeping our traditions and customs alive.	2.2		
005-5 Encourage growth of "Community Action Groups" to counteract lack of self-value and [build] pride in their environment.	2.2	f	
083-6 Protection of small communities ... public transport.	2.2		
153-3 The divisions have been bridged as far as possible, the chip on the shoulder no longer hinders ambition and self-achievement, our identity is secure without being turned against others, England especially.	2.3	m	y
053-12 No citizenship until the third generation and immediate deportation of all who commit crimes. Christian norms to be accepted by all immigrants. Scotland to be independent of world courts.	2.3		
020-12 Scotland would be outward looking: not complacent or smug. Internationalist and closer to Europe, willing to learn from other countries. Cheering for England in future world cup games; not anti-English.	2.3		
214-19 ...[in which] Muslim women were catered for in education for our children, funded by the state. The freedom to go to sports centres to participate in activities which were women-only. The right to become active in politics and not be excluded because of our Muslim dress. The right to legislation to protect our beliefs. To make incitement to religious hate an offence for all faiths.	2.3	f	e
140-16 ... plays its role and obligation towards international conventions which it is a signatory to. We hope Scotland will have the power to issue its own law in terms of immigration and asylum law.	2.3		e
370-8 We want anti-racist, equal opportunities implemented... Scotland to embrace different cultures and recognise their importance as much as the Scottish culture is recognised.	2.3	f	e
037-6 We would like the People's Parliament to realise the Government has tabbed us with "Traveller" -a name that covers a multitude of sins, when it's so easy to call us what we are - Gypsies, Romanies, 'cos that's what we are. You can't become one, you have to be born one. Give us back our freedom. Let our nation live.	2.3		e
127-4 Scottish culture is preserved within a tolerant and multi-cultural society.	2.3	f	
217-43 The bilingualism of the nation is recognised where ALL linguistic minorities are accepted. We would also like to see official status for Gaelic on the model of the 1993 Welsh Language Act alongside a national policy for Gaelic education. The bilingualism of Scotland should also be increasingly observed outwardly through bilingual signage and such like.	2.3		e
160-15 Ignorance regarding other cultures, races and religions has been dispelled... Better and improved measures and support for people suffering from racial harassment.	2.3	f	e
072-4 A country with less racism and discrimination.	2.3		y
066-3 The awareness, the harmony and the information between the groups and minorities are in good stead, along with the Natives in Scotland, so that we can feel proud to be Scottish... Integration may not and should not mean merging and [being] engulfed by the majority group, [but] it means that we are on an equal footing in all respects.	2.3		e
030-12 The principle of equality of opportunity - racial harmony - encouraging good relations between persons of different racial groups.	2.3		e

Group, Number in it and Indicative Statement	Ca	G	O
220-12 We would like to see a Scotland in which refugees and asylum-seekers are welcomed, not treated like common criminals as is presently the case. We would like to see a Scotland which welcomes immigrants, as a means of encouraging multi-ethnicity and diversity, as a way of importing talent to make up for the talent which emigrates.	2.3		y
349-3 Opportunities for black and ethnic minority communities in all areas of life. Vigorous campaigns to eradicate racial harassment among young people because they are the future generation of Scotland.	2.3		e
349-3 Racial equality and immigration should be a Scottish responsibility... Clear positive and pro-active racial equality policies to be promoted by Parliament.	2.3		e
349-3 No silly traditions or public school yarboosing to mar serious debate.	2.3		e
362-0 Scottish culture should be upheld, because in recent years, the English seem to have taken some of the traditions away ... but still remain linked with England.	2.3	m	y
183-70 ...religious values and brotherhood of man is supreme. All religions in this multifaith society or recognised and respected.	2.3		e
232-30 The religious needs of Jewish teachers would continue to be met, allowing them paid or unpaid leave when necessary in order to observe the Jewish laws of not working on holy days... Jewish parents continue to have the choice of sending their children to a Jewish primary and nursery school where they receive instruction in Jewish studies.	2.3		e
225-0 Gaelic has a prominent profile within the plurality of the Scottish nation [sharing] in the national self-confidence that has evolved as a result of devolution. Peripheral areas have access to the same economic and social opportunities ... including adequate provision for transportation at reasonable cost.	2.3		e
351-2 Being Scottish should mean more than whisky and heather.	2.3	f	y
228-20 Gaelic has a national, public profile contributing to Scottish and international plurality and tolerance; and in which there is a right for all throughout Scotland to Gaelic education.	2.3		e
005-5 Importance of the place of education to include minority groups: i.e. schools specifically for Catholics and handicapped.	2.3	f	
000-100 To see Christianity prosper and flourish in a nonbiased way.	2.4		
000-100 Universal access to a liberal education, which encourages self-discipline and responsibility.	2.4		
026-0 Hard on crime, law & order and benefit fraud.	2.4		
027-0 Puts law and order to the very top of the priority list. Without law and order there is nothing. Make prisons a punishment - no soft options. Make all drugs illegal... People who work hard are sickened by benefit scroungers.	2.4		
135-0 Dignity of human life is respected; religious freedom is assured; Catholic schools are retained.	2.4		
155-6 More parents skilled in their task, a halt to the “dumbing down” process in society ... more prospects for the younger generations and stability in a society that has reverted to one that cares for other people.	2.4	f	
260-5 Where people are listened to and not caricatured.	2.4		
208- 15 Social, economic and political stability, proper stewardship of land and other resources, rooted in biblical principles of justice, compassion and fairness.	2.4		
262-5 Society is free of prejudice - Aberdeen is a good example.	2.4		
292-6 ... do not lead to dominance of any particular group or region.	2.4		
171-5 The abuse of alcohol and drugs eliminated, and the aggressiveness and vandalism of young people channelled into constructive ways.	2.4		
053-12 Education run by families rather than the state ... the Christian Bible taught thoroughly and systematically in the schools... Right of reply established BY LAW to defend ... belief in creation rather than evolution.	2.4		
010-2 The number of people who are injured or killed on the roads every year is excessive due to unthoughtful drink drivers. Ban people who have any type of alcoholic drink from driving. Take the limit right down.	2.4	f	y
019-3 Lower the age of driving, drinking and smoking.	2.4	f	y
075-5 Taxes are down, homelessness is wiped out and people are nice.	2.4		y
128-4 ... in which Christian values are cherished and practised.	2.4		
132-12 Everyone lives in peace.	2.4		
210-1 Homes are warm and dry; food is safe; services are provided for those in need; natural resources are better protected against development and extraction; people have	2.4	f	

Group, Number in it and Indicative Statement	Ca	G	O
fulfilling activities and earn enough to care for themselves; renewable energy has almost finished replacing fossil and nuclear fuel.			
179-8 A better living for all from the cradle to the grave.	2.4		
239-1 From the work ethic comes success. The Ferguson clan motto based on the lifestyle of the bee on the thistle translates to, broadly, "From hard work comes sweetness."	2.4	m	
162-14 Women - or men - are paid to stay at home when their children are under 3.	2.4		
028-1 All nuclear weapons are a fading memory and [nuclear] power plants being phased out. Oil production strictly regulated.	2.4		o
101-4 ... our children can have a secure future with adequate housing and a high standard of living.	2.4	f	y
022-6 A Scotland which cares for and serves all its people, looking to the future with confidence and fostering diversity and ecumenicalism.	2.4		
247-0 All members of Scottish society treated as equals regardless of ... gender identification and sexual orientation.	2.4		
297-6 By the year 2020 we would like to see a Scotland in which everyone lives in a decent warm home and in which steady employment is available to all. The education system will be better and we will be more skilled. We would like to see a rounded education system where all children are nurtured and leisure is provided too. Our young people will be listened to and so will have more confidence in themselves.	2.4		
233-6 Integrity and concern for truth in public life ... recognising that long term quality of life for people is more important than short-term economic gain.	2.4		
202-3 Parliament recognises the place of the National Church in its deliberations.	2.4	m	
280-4 All have the opportunity to strive after their aspirations.	2.4		
324-7 There were no guns, weapons and knives. These have been banned... No calling people names. People would talk nicely to each other.	2.4		d
056-2 Not too heavily taxed. Equity across urban and rural communities. Family valued and supported. Diversity of people and cultures is respected, maintained and sustained. Education is "sorted out."	2.4	f	
059-5 Scotland should continue to have a sense of Christian teaching, values and ethics, while being open to the views of other faiths. We would like the churches to have a voice.	2.4		
059-5 Streets should be kept clean.	2.4		
068-4 ... where people are not judged by their appearance.	2.4		y
060-4 [A Scotland which] may achieve independence with people who take both their responsibilities and rights seriously and have a moral code with the 10 Commandments at its centre, these being common to Judaism, Christianity and Islam.	2.4	f	
144-8 Children are allowed to be children.	2.4		
237-25 There is more sunshine [and] the sea level hasn't risen. There is no religious bigotry or any prejudice because of age, race, creed, disability or sexual orientation.	2.4		
129-6 There is no cruelty/experiments on/to animals.	2.4		
141-0 Respect for married state and family values; a higher moral tone in radio, TV and newspapers; religion given a higher profile.	2.4		
258-3 We return to traditional family values without necessarily turning the clock back.	2.4		
380-2 Football should be reintroduced to schools to improve the standards of the game and bring pride when club and the nation of Scotland do well.	2.4	m	y
097-8 No high-rise flats; full employment; no pollution; no child or animal abuse; peace and justice with fair employment and rewards; high standards of education for all children; people and children can play [in] safety; elderly to have free telephones and TV licences; higher state pensions <i>and a quality of life where everyone has someone to love, something to do and something to look forward to.</i>	2.4		
251-20 All religions are fully recognised and given equal status within the body politic.	2.4		
150-9 ... in which the United Nations' Universal Declaration of Rights in all its 30 Articles is agreed to and adhered to; a Scotland which has addressed positively the issues of homelessness, unemployment, drugs, land reform, prison overcrowding, protection of human life at all its stages, respect for every individual, for human rights; a Scotland which is open to other nations and ethnic groups, refugees.	2.4	f	
223-10 There is no poverty, discrimination, homelessness and no Trident. We would have policies that stop us polluting land and sea.	2.4		
385-2 The ideals of Fletcher of Saltoun should be used as guidelines.	2.4	m	y
090-10 Genuine freedom of speech based on a free and pluralistic press uncontrolled by	2.4		

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commercial power.			
205-8 We want to see our advanced technology being used to provide for all members of society and to enhance Christian values.	2.4		
096-30 No curfew, no AIDS, racism, teenage pregnancy nor drugs. [Yes to] gun ban ... [and] fair prices policy.	2.4		
298-4 A tax provision which would allow parents to stay at home to care for their children, for a 4 year period.	2.4		
215-0 ...opportunities for personal development are maximised and in which all the population, despite location, class, race or background, are given the chance to realise their potential.	2.4		
174-5 Green policies as a norm in action. Complementary therapies available through NHS. Humanitarian treatment of animals.	2.4	f	e
167-5 We hope too for a growing realisation of the need for a strengthening of family life within a climate and a framework of enlightened religious freedom coupled with improved standards of community life and a significant drop in lawlessness.	2.4		o
092-12 Each and every individual should feel secure in their home and have the ability and right to eat, drink, and make merry.	2.4		
267-3 Society is much more egalitarian than at present, more like the Scandinavian countries or New Zealand: we need a model based on more egalitarian countries to develop a vision of the future.	2.4		
339-6 We also feel that more money should be earmarked for charity.	2.4		y
194-7 [We want to see] respect for other people, including the integration of feminine values [and] an open discussion of spiritual value. We are able to celebrate our culture alongside all the cultures of the world, and our children are deeply valued.	2.4		
048-16 Respect for human life - abortion reform and abolition; ban euthanasia.	2.4		
312-30 People are valued for themselves.	2.4		
032-4 Power to legislate on abortion - tighter controls.	2.4		
199-3 We [hope to be] financially independent and stable, better recognition as an independent nation, future generations having initiative and motivation, equal opportunities.	2.4		
309-6 We would like to see more Christian people in prominent positions.	2.4		
306-4 There is a classless society.	2.4		
005-5 Tolerance irrespective of religion , race and social standing.	2.4	f	
420-8 A future in which we have found new ways of being a man in Scotland; where boys can grow up with sensitivity and creativity rather than role models that promote destructive male values.	2.4		
094-40 A Scotland where “volunteering” was valued, where Scottish education was again the envy of the world and where the people of Scotland benefited from sustained growth.	2.4		
135-0 Improved basic standard of housing. Local amenities provided. Homelessness abolished.	2.5		
269-0 Conception of Education for life is properly resourced. Housing has a minimum standard. Building of mixed communities (i.e. different tenures).	2.5		
170-60 There is a national strategy to tackle alcohol misuse and adequate resources to do so.	2.5		
292-6 ... better provision for cyclists.	2.5		
292-6 There is a penal system based more on restorative justice, and making more use of non-custodial sentencing.	2.5		
053-12 Scottish art to be taken out of the cellar in the National Gallery and prominently displayed.	2.5		
012-30 Sports in Scotland, health of our nation and education.	2.5	m	y
188-2 [In 2020 we would like to see that] Our education system provides opportunities for all to develop individual potential, ensure full employment and recognise the value of participation in recreational activities.	2.5		o
413-350 Reduction in military hardware and defence forces.	2.5		
419-0 Scottish research in ground-based astronomy, for example, should be maintained at its level of second-to-none.	2.5		
319-5 Education is designed to help individuals realise and develop their own potential... Women in particular realise their own potential and value within society.	2.5		
201-10 The complete abolition of the standard charges on electricity, telephones, gas etc.	2.5		o

Group, Number in it and Indicative Statement	Ca	G	O
(sooner than 2020)			
111-4 Improvement and the continuation of free healthcare.	2.5	f	y
149-8 ... the education system challenges the prevailing money culture by valuing people through giving them opportunities for critical questions and reflection. This will allow them to develop their own set of purposeful and meaningful values and to contribute to the wellbeing of Scottish society.	2.5		
407-10 There should be wheelchair access for all new buildings. Traffic lights should give people more time to cross roads... There should be direct trains to France and more public transport in general.	2.5		d
020-12 Inclusive education - all children belonging in ordinary schools. More facilities outside school for young people - not just in deprived areas.	2.5		
218-11 Improved health care in which eye tests, dentistry and prescriptions are either free or more affordable and which provides equal care for all sections of the community including the elderly and the poor.	2.5		
227-250 Those experiencing depression receive adequate treatment and support appropriate to their needs.	2.5		
162-14 No-one needs to worry about old age because the state pension is sufficient. Minimum wage is set which will eliminate the poverty trap. Education, including university, is free for everyone.	2.5		
118-5 A better health service - more beds, nurses, etc. [and] better pay for nurses, care assistants, etc..	2.5	f	y
024-15 Support for the arts reaching right down into local communities.	2.5		d
120-4 No more privatisation.	2.5		
273-0 We would like a better environment in this community [Craigmillar] and permanent housing, semis with own gardens that do not need patching up. We would like a "bobby on the beat".	2.5	f	
104-5 Keep the PILL FREE; tax-free tampons, etc..	2.5		y
233-6 There is an integrated transport system with reduced atmospheric pollution providing services throughout the country, especially rural and island communities.	2.5		
121-6 Ensures that essential services such as health, police, water, sewerage, electricity and gas are controlled by directly elected and accountable local councils.	2.5		
202-3 Investment is made in our rail network.	2.5	m	
324-7 More underground stations, more buses, fewer cars.	2.5		d
044-4 A health system fully funded by government.	2.5		
070-5 We would like to see more attention given to sports, for example, new leisure centres, which would bring a lot of the youths off the street, bring communities together [and alleviate] the drug problem.	2.5		y
071-5 We would like living standards to be improved. Society is changing at a fast rate and we feel education should go at the same pace.	2.5		y
034-3 Maintaining excellence in education and access to further education for all - especially [for] poorer students.	2.5		
220-12 We would like to see a Scotland in which the importance of the arts is recognised and properly supported. By 2020 there should be proper financial arrangements in place to support young artists, whether in the performing arts, in music, in literature and the visual arts. This is crucial in the development of the kind of cultural self-confidence which our people need, and it cannot be assumed that our new-found political status as a nation will lead to a growth of our cultural self-expression.	2.5		y
146-9 All children involved in mainstream schools.	2.5		
133-0 Better police control in streets [and] the youth facilities to go to in order to stay off the streets.	2.5		
137-0 Taking care of the old and people who can't look after themselves... Quality homes for all.... Good and just policing.	2.5		
294-8 Waiting lists for operations to be abolished.	2.5		
150-9 We would want equal opportunities once again in education, and an NHS which puts patients, and especially the poor and the elderly, first. A Scotland which cares about people.	2.5	f	
193-30 New non-corrupting and positive centres/ punishment centres should be created.	2.5		
322-20 Less cars, more bicycles and provision for bicycles.	2.5		y
322-20 More janitors and better school security. Each school should have a school newspaper to vice children's views.	2.5		y

Group, Number in it and Indicative Statement	Ca	G	O
181-14 ...wish to witness...the re-emergence of a health service affordable to all and non-dependent on charitable activities for the purchase of vital equipment.	2.5		
398-6 We would like better policing of visible crime, like neighbourhood nuisances, drinking in public, loud thuggish behaviour.	2.5		d
102-4 A sense of compassion and responsibility is instilled in our children; education is better funded; there would be less emphasis on competition within the NHS and between schools.	2.5	f	o
166-3 More creative and inventive methods of catching criminals should be employed. There should be improved policing and more efficient use of police time.	2.5		
087-5 Some of the best traditions of Scottish education should be maintained and developed, notably the multi-disciplinary Ordinary Degree. There should be more Scottish content in the curriculum at all stages [and] cultural activity should be properly funded.	2.5		
087-5 We would like to see a return to the principle of a Health Service which is free at the point of need - including the services of dentists and opticians... We are willing to pay more taxes provided the revenue is properly used and the agenda is based on [social justice and Scottish cultural] priorities.	2.5		
326-10 There are more recreational facilities in rural areas.	2.5		d
333-40 Two priorities we would like to see are an improved Health Service and Education Service [which] we hope will take higher priority in spending plans than, say, the "Millennium Dome".	2.5		e
192-6 [We hope for] more resources to further health research and therefore increase the real possibility of finding cures for Cancer, HIV and other long term illnesses. Increased access to local community based learning opportunities for adults and young people with smaller class sizes and more motivated and forward thinking teachers.	2.5	f	
125-13 ... employment is available to all, linked to accessible and affordable education throughout life.	2.5		
125-13 There will be a real choice available in childcare and support for parents who wish to care full-time for children up to 5.	2.5		
125-13 We expect a better use of resources in the health service, a less top-heavy management and greater value given to human resources - face-to-face access to doctors and nurses - on a local basis and a choice of race and gender in each area.	2.5		
109-1 An integrated full public transport system enables people to move freely in urban areas and not be isolated in rural parts.	2.5		
186-2 ...want Scottish Society to offer...5% of NHS expenditure...as bonuses after tubal-tie (vasectomy) for [various] patients under 50.	2.5		o
320-9 More therapeutic criminal justice system, more open prisons, alternatives to prison, more police on the street, fines for destroying environment, better house protection, alarms, etc., more police recognition of abusive neighbours and anti-social behaviour, less smoking and drinking in public.	2.5		
083-6 Health service - truly national, including NOT "officially keeping alive"!	2.5		
301-6 More efficient policing system, i.e. more police on beat, more awareness and support for and from communities.	2.5		
222-0 Police must be stationed in their own areas and keep a close liaison with the residents, with the police being encouraged to buy their houses and stay in the area for longer terms.	2.5		
117-6 ... there is a fair system that will provide good quality housing for the population. We want money to be ring-fenced to fund important issues like health and education, and we want a work culture and not a dependency culture to be promoted.	2.5		
177-6 We would still like to have local army regiments represented, and no further expansion of the areas under the control of police, fire, water, etc..	2.5		
409-5 The British Rail link to the Borders and beyond [receives] urgent consideration.	2.5	m	o
000-100 A broad economy based on a diversity of skills ... nourishing Scotland's cultural talents.	2.6		
396-9 Get the money in Scotland from the oil industry instead of it all going down South.	2.6		d
053-12 Biblical taxation must prevail - 10% only to the state, leaving money in the hands of the families to encourage investment in industry.	2.6		
074-5 Successful at sport and in the forefront of the economic world.	2.6		y
283-50 Check aeroplanes to prevent them crashing.	2.6		d
413-350 More home-grown industry and centres of research and development.	2.6		

Group, Number in it and Indicative Statement	Ca	G	O
131-0 Offer savings and loans at very low interest.	2.6		
319-5 The media gives more emphasis to positive reporting.	2.6		
291-5 Incentives are introduced to encourage the growth of a diversity of industries - particularly film and tourism. The "shortbread" image of Scotland is used to our advantage abroad.	2.6		
111-4 Improve economic self-sufficiency in making the best use of our resources, i.e. hydro-electric, oil, gas.	2.6	f	y
216-4 Legislation has been enacted to ensure our use of renewable resources - wind, water, sun - with a requirement on all developers to comply, thus lowering costs. Water remains in the public domain. We are suspicious of PFI schemes. Start-up capital is available to "small" people to generate "small" businesses, including recycling. The big boys' inward investment has not been a howling success.	2.6	f	
162-14 Businesses are given incentives to stay in Scotland and penalised if they move.	2.6		
189-9 We hope that Scotland will build up manufacturing industries again- new technology- perhaps help could be offered in the form of start-up schemes.	2.6		
242-7 There is a sound indigenous manufacturing industry. There are minimum wages and a raised respect for "menial jobs". The school system is directed also to the present underachievers (our present schools are OK for the "talented") ... Training in skills rather than pure knowledge is priority.	2.6		
121-6 Highly qualified and experienced people are encouraged by salary and constructive roles to stay in Scotland.	2.6		
107-3 Protect the environment while promoting investment and industry in the Highlands.	2.6		y
202-3 There is strict control of retail developments to preserve our town centres and communities.	2.6	m	
046-18 Tourism - creating a national culture.	2.6		
061-6 An influx of investment in hopefully skilled manufacturing jobs. If more people are in employment, then the burden of paying for the Scottish Parliament will be spread more evenly. Effort should be reflected in salary levels.	2.6		
141-0 Air transport directly to Europe and elsewhere without diversion to London.	2.6		
152-0 Have a solid business strategy for existing jobs and to enable youths to get easy access to training and education.	2.6		
256-4 Lessens the rich-poor divide and sets a liveable minimum wage.	2.6		
380-2 Encourage Scottish entrepreneurs and offer grants to Scottish, not foreign business... Foreign companies leave in search of greater profit.	2.6	m	y
342-3 More head offices located in Scotland as opposed to branches.	2.6		y
405-0 We want to establish business and trade links, cultural exchanges and educational interests with Pakistan to bring economic and educational benefits both for Scotland and Pakistan.	2.6		e
102-4 Industry is actively encouraged... Our parliament is internationalist and enables Scotland to play its part in the global community.	2.6	f	o
238-17 ... people have job security and job satisfaction; there is less dependency on service industries and an increase in manufacturing industries; people support their home industries.	2.6	f	
414-1200 Rural Scotland comprises the majority of Scotland's land mass. Employment and economic issues need careful thought, taking a community and local perspective as well as a global one.	2.6		
166-3 ... an improved economic system where more control of the economy rests in Scotland [with] independence in economic decision making... There should be less international control of industry which [should be] more technologically based and improved investment opportunities and tax incentives.	2.6		
163-11 Foreign business/investment more strictly controlled (eg. Hyundai). Taxation levels must not frighten established businesses away from Scotland. More encouragement for small business. Fairer commercial rating system.	2.6		
338-23 There is full employment... Young people can have a trade once more, if they wish it.	2.6		
048-16 Fair and full employment.	2.6		
306-4 Aims for full employment as priority. Returns to proper apprenticeships to provide skilled labourers.	2.6		
306-4 Government has more control over the press.	2.6		

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310-3 We would like to see a fairer society where the rights and conditions of employees are respected, e.g. limiting temporary contracts and profit sharing with the entire workforce.... An impetus for full adult employment.	2.6		
221-0 Fairer distribution of employment throughout the whole of Scotland.	2.6		
203-23 The sexual exploitation of young people and children actually is as rare as it was once believed to be- [we want a Scotland] where people are supported in healing from destructive experiences. Scottish law must become safe and accessible to victims, especially children. [We favour the introduction of] Family Conciliation Courts or other initiatives which have been successful abroad.	2.7		
151-30 The dire social standards and housing in estates like Logie in Aberdeen are finally removed [and] social stability is established.	2.7		
315-20 A disability discrimination act. Access to all public buildings through front doors. Accessible transport.	2.7		d
397-12 No bullying.	2.7		d
397-12 Pay for disabled people even if they only work 1 hour per week. Equal and fair prices for food throughout Scotland.	2.7		d
053-12 Welfare to be abolished and the bureaucratic hoardes disbanded: "If you don't work then you don't eat" enforced for all able-bodied adults. The prison system must be abolished and Biblical penalties established [with] the death penalty in place for drug pushers, paedophiles, homosexuals, baby murderers through abortion and vandals.	2.7		
067-4 We would like to reduce the inequality of lifestyle of the Scottish population in the cities. We would like to break the cycle of poverty in generations of families who "don't work."	2.7		
078-5 There is no prejudice against people from other countries.	2.7		y
288-8 We want to see a Scotland in which none of its citizens are disenfranchised, no-one sleeping rough or dependent on charities for food and clothing.	2.7		
341-50 People are working and the Country is productive and competitive. Poverty and poor people no longer exist.	2.7		e
325-6 All children are valued as individuals and have the same opportunities in life, regardless of any disability.	2.7	f	
240-15 We (ethnic Indians - some rich, some poor) would like to see Scotland as a caring society, which may involve lowering the standard of living of all people for the benefit of the needy and those who are deprived.	2.7		e
407-10 People with learning difficulties are treated with more respect. Many of us have been the victims of bullying and name-calling on the streets. Very young children need to be taught how hurtful this is so they won't do it when they are older.	2.7		d
020-12 A fair society that doesn't depend on your postcode. Not being ashamed of your address - no stigma attached to living in Pilton. Improved life expectancy for people who live in what, at the moment, are called "deprived areas."	2.7		
020-12 No more "tale of two cities." Where it's okay to have a car and for people not to assume because of where you live you've stolen it. Getting rid of put downs - i.e. "speak to when you're spoken to," "I kent your faither."	2.7		
161-15 There is a Mental Health Commission with stronger powers and greater independence from the medical establishment. There is no stigma attached to mental illness... There are adequate safeguards for vulnerable people and an end to abuse. There is a greater range of treatments and strategies available for responding to mental illness, and a greater choice for mental health service users. There is a greater openness to debate among mental health professionals and across a wider society. Mental health legislation geared better to individual circumstances and to maintaining independence and dignity.	2.7		d
400-7 There is no discrimination and no anti-English feelings.	2.7		d
099-150 People with learning disabilities are treated as human beings, [with] proper funding made available for care in the community. More consultation on needs at grass root level [and] less like a cattle market [with] people going to the highest bidder [for care service provision].	2.7		
120-4 Cleaner place to live in, better housing and health service, no more homeless people on the streets and more jobs for long-term unemployed.	2.7		
273-0 No discrimination by employers against people from certain areas.	2.7	f	
274-0 Our young people will receive education and insight into mental health problems and other kinds of disabilities so that there is less discrimination and prejudice.	2.7		d

Group, Number in it and Indicative Statement	Ca	G	O
100-96 It is legal to grow your own cannabis plants (an coca plants) for personal consumption. Imports of cannabis are licensed and taxed. No-one goes to jail for drug offences. [Parliament should] divert money to treatment of drug problems and away from courts, prisons and police intervention.	2.7		
211-10 ...in which there is fair and compassionate treatment of refugees and asylum-seekers.	2.7	f	
233-6 An open and supportive policy for genuine asylum seekers.	2.7		
289-8 There is an equitable distribution of resources and opportunities for all with Scottish people willing to pay higher taxes to make this possible.	2.7	f	
289-8 Where violence against women, and abuse of power to control or limit others' lives, is socially and legally unacceptable.	2.7	f	
121-6 ... pays and encourages people to work rather than utilise the benefits system. Similarly help people to escape from the rent trap.	2.7		
252-10 The eradication of poverty - physical, spiritual, emotional.	2.7		
036-30 The standard of living has been raised to the level where areas of deprivation no longer exist [and] there are no homeless people sleeping rough in streets or parks.	2.7		o
057-6 [Being] deprived and marginalised should become nationally unacceptable. Everyone is equal and has got an income and a job. Everything should be bottom up.	2.7		
017-3 Social exclusion is a priority, especially spatial concentration.	2.7		
016-6 Welfare, housing, pensions, reduced TV licence for senior citizens and reduced prescription charges.	2.7		o
063-4 Due to the nature of our work in homelessness we would like to see the Scottish Parliament address the issues which cause homelessness, create jobs and address social policies.	2.7		
065-9 Disabled people are treated as equal citizens and not as a minority group of people to be pitied.	2.7	f	d
014-6 [Everything is] important but [only] if poverty is challenged. It's a reflection on our society how we treat our "poor."	2.7	f	
039-18 Distribution of wealth - taxation of earning rather than spending.	2.7		
069-4 Drugs, unemployment and homeless problems will hopefully decrease substantially.	2.7		y
071-5 All people of all age groups and background can enjoy our country.	2.7		y
021-5 Abolish punitive measures which enslave people in the poverty trap - e.g. welfare benefit cuts.	2.7		
323-8 Better public services for Asian women, for whom Zero Tolerance has not worked.	2.7	f	
119-18 All people within our communities are valued as equal citizens, regardless of ability, and where equal access to all aspects of life in our communities is an agreed priority for public policy.	2.7		
392-6 ... a Scotland which invitees people of other races and religions, and offers them complete safety.	2.7		y
091-4 A more redistributive tax system	2.7		
130-23 A campaign to encourage teachers to become teachers of the deaf as there is a great shortage in Scotland. Every deaf child to have access to all new technology from computers to hearing aids, requiring liaison between health education and social work. Adequate funding for deaf children in mainstream education - this provision not to be seen as a cheap option.	2.7		
130-23 The stronger accept it as their inheritance to assist those who through no fault of their own [deaf children, etc.] need occasional or even permanent support. If this needs a reallocation of resources then our Parliament should be willing.	2.7		
090-10 Equal rights to justice, housing, health care, education to all levels and a dignified old age.	2.7		
200-17 [We hope to see] great big changes! Plenty of jobs for everyone.	2.7		
232-30 All racist attacks are recognised as such and shown to be intolerable to the judicial system.	2.7		e
172-20 We (people with learning disabilities) want to be treated better, especially by professionals who make the decisions. [We need] better roads, pavements and crossings.	2.7		d
006-2 More sensible and beneficial to the stability and growth of children.	2.7		
103-20 People with all disabilities have a better chance in life, to be made equal with all able-bodied, and more help for carers... In Scotland we want to be the best and most caring for ALL people.	2.7		d

Group, Number in it and Indicative Statement	Ca	G	O
082-4 If required we would pay more tax to fund improvements in health and education. Aim for a more equal society eliminating the ever-widening gap between wealthy and the poor. Develop a sense of community with special attention to the elderly, disabled and especially children.	2.7	f	
250-10 Old people can afford to heat their houses in winter.	2.7		d
005-5 Redress unemployment - lack of job opportunity for the young resulting in lack of personal values.	2.7	f	
373-1300 We would like to see the views of the elders of the society listened to and taken into consideration... We would like to see the appointment of a Minister whose sole responsibility would be on matters pertaining to the "elderly".	2.7		o
175-6 There will be no poverty.	2.7		
182-0 ...there is real democratic government supporting people in the community who need care.	2.8		
244-1 We are not paying a TARTAN TAX and paying for jobs for the boys.	2.8		
259-5 We have a government which we own and trust, because it is open and consults and takes on board what the people want. We want the government and the people to take responsibility for their communities and the environment.	2.8		
076-5 A nation where people have more power to make decisions.	2.8		y
020-12 Use advocacy as a bridge between MSP and the public, MPs spending a lot o time in their constituencies listening to different views.	2.8		
025-40 A written constitution. Consensus and co-operation replace confrontation.	2.8		
216-4 Abandon the extremes of Thatcherism and nationalisation and, after both disastrous experiments, develop a combination which creates fairness and decency for all. Refute Philip Gould: - "politics is a question of presentation and media and public acceptability."	2.8		
216-4 There is a Freedom of Information bill.	2.8	f	
073-325 All young people were educated in the broad values of democracy, and in particular, in the operation of the Scottish parliament. We [the Modern Studies Association] would hope that young people could see politics as important and something in which they wish to be involved. To achieve this, we would hope to see Modern Studies being taught in all schools at all levels.	2.8		
023-15 There should be independence, civil rights and prosperity for all. We do not want to be controlled by quangos.	2.8		d
233-6 A devolved Parliament within the UK and with a constitutional monarch.	2.8		
064-17 Parliament will engender a spirit which will be encouraging to those who in the past, have considered Whitehall somewhat remote, and will therefore feel that a Scottish Parliament is, which it is, looking after the jobs, the health, the education, the housing etc. of Scotland.	2.8		
054-6 People Power in local government so that we are in control rather than a minority group of Rascalism in the council for benefit of their own ends. Return of expenses only of city fathers, no high wages. Make it work as before when Keir Hardy, Ramsay McDonald, Willie Gallaher, Provost Roberts, Provost Gray & Co. were powerful for Glasgow Council.	2.8		
167-5 ... there has been a drastic reversal in the trend towards dictatorial government control [of local authorities] and a firm commitment to a healthy democratic local control by locally elected representatives with adequate powers and financial resources.	2.8		o
006-2 To see Christianity prosper and flourish - religion and morals reinforcing [Parliament] in the education of society through the political and social agenda.	2.8		
169-2 We would like to see service as the driving force of attitude and action and humility and humour replacing pride and bitterness in the media and in all confrontations.	2.8		
007-7 Gender equality (both amongst MSPs and in wider society).	2.8		
007-7 Promotes meaningful consultation and debate rather than meaningless and exclusive forms and rituals. Shows a willingness to listen and involve people by travelling to different parts of the country. Honest and open [and] a building which is as accessible as possible.	2.8		
266-8 Scottish people should be more politicised, taking control of decisions which affect their life.	2.8		
266-8 Scottish people should be more political, taking control of decisions which affect their life.	2.8		
303-4 The English Aristocracy play a less dominant role in Scottish Affairs.	2.8		
197-4 The churches are actively involved in social justice and politics (but not party politics).	2.8		

Group, Number in it and Indicative Statement	Ca	G	O
093-7 The representatives should reflect the people NOT the party.	2.8		
265-0 Get away from the “blame” culture that is so obvious at Westminster.	2.8		
038-12 [A Scotland] of all its parts, where even the remotest inhabitants can feel involved and represented. Interactive technology in accessible public places can contribute most, and its development should be prioritised.	2.8		
369-14 The views of a rural locality are not swallowed up by representatives from the urban Central belt.	2.8		
026-0 Global player, not in politics but in standards of education, technology and health care.	2.9		
317-0 Hope that we can reach out to other countries in their times of need.	2.9		
261-0 ... we take pride in ourselves and have more to be proud of than the carrot cake currently being produced by Scotland for the Millennium Dome.	2.9		
277-10 ... the higher values of love, peace, respect, etc., are a reality for all ... thus forming the basis for friendly international relations and mutual benefit.	2.9		
053-12 The Scottish flag encouraged and the Union Jack abandoned as a thing of colonialism.	2.9		
011-5 We want Parliament to recognise us as part of the nation of Britain [so that we are] included in nationwide issues.	2.9	f	y
077-5 [A Scotland which] has held many world sporting events.	2.9		y
319-5 Scotland will support peace and understanding worldwide... A progressive society where human rights and justice are fully recognised both within Scotland and in its dealings with other states.	2.9		
291-5 An independent state has developed which welcomes the free movement of its people and others, and recognises England as its closed ally and trading partner.	2.9		
395-12 We would like to get rid of the military, archaic landed gentry and large foreign conglomerates. We want nuclear disarmament, to be ecologically aware and improving health and education. We want to be strongly part of United Nations and be an example in improving world situations.	2.9		d
108-4 ... financially independent as a nation but with a joint defence policy with Britain [and] our own identity as an independent nation.	2.9		y
106-6 ... would like to be a recognised functioning member of the EU.	2.9	f	y
028-1 Independent foreign policy.	2.9		o
224-99 People & Parliament “act locally and think globally” - but short on rhetoric and strong on action. An holistic approach to personal, social and environmental education for all ages.... There is encouragement of reuse, repair and recycling of materials, and discouragement of unnecessary consumption, especially of non-renewable resources.	2.9		
157-0 As a nation, we take steps to improve the global problem of sharing resources.	2.9		
273-0 We would like financial control through Independence.	2.9	f	
213-8 Parliament [should] declare all Treaties giving away our right to self-determination to foreign powers, bodies or organisations to be null and void without the agreement of 90% of our peoples.	2.9		
264-12 Scottish law being the law with justice.	2.9		
127-4 Scotland is not fully independent, but has greater control over its own affairs.	2.9	f	
279-7 It should be realised that now that Scotland is forming its own Parliament, England should respect our views and our status as a nation.	2.9		
147-62 We would want to see the Scottish Parliament working credibly and co-operatively with the UK Government. Our vision is that of a Scotland whose people take pride in their country and their culture while regarding themselves as citizens of the UK and of Europe; a people who are politically aware and caring towards vulnerable groups in society.	2.9	f	
107-3 People who are proud of their autonomy but work creatively with Britain and Europe as a whole.	2.9		y
184-12 [We want to see] a World Cup win!	2.9		y
017-3 Have the confidence to develop a distinctively Scottish agenda ... to demonstrate it can do things differently [with] distinctively Scottish solutions including courage to raise money. Need to be open to Europe but work with Scottish culture and challenge complacency.	2.9		
042-7 To care for global interests for Scotland and for other nations too, to take their place in the World situation.	2.9		
051-8 We could take a lead in Europe and in the world in terms of human rights and	2.9		

Group, Number in it and Indicative Statement	Ca	G	O
representative structures which are responsive.			
056-2 Scotland is at peace with itself and its neighbours.	2.9	f	
039-18 Our recognition within Europe - both as a creator of alternative/new models and as a voice to be heard.	2.9		
004-5 Address the problem of the choice of monarchy or republic.	2.9		
049-22 As an independent Scottish state [celebrates] its 21st birthday, it continues to make progress towards a genuinely open society, free of all the patronage, political corruption and totalitarian characteristics that have strangled the good life here for centuries.	2.9		
069-4 A lot more independence and no more monarchy.	2.9		y
055-0 Our grand kids would say thanks for fightin' for our independence AT LAST after 300 years.	2.9	f	
040-15 Protect from Multilateral Agreement on Investment (MAI).	2.9		
360-3 All countries of the world must work towards a common goal - peace and space travel.	2.9	m	y
382-4 We will be independent of England and all its laws.	2.9		y
181-14 By 2020 we might also hope to be celebrating a strong and successful Scottish contribution to the worldwide movement for the eradication of unpayable debt burdens on impoverished countries.	2.9		
196-5 People [will] live as free citizens within a state which is part of a federal European political and economic union, that state having a clear Bill of Rights, an electoral system based on proportional representation and a code of law founded on religion-based moral and ethical precepts.	2.9		
270-0 Its people have come to understand who they are and what they are! That the old rules and laws that were of a past era, no longer apply to them.	2.9		
174-5 We [members of a New Age community] have come from outside Scotland but settled here by choice. [We urge] interchangeable work permits for USA and all English speaking countries. More international cultural and working exchanges for all levels of population.	2.9	f	e
083-6 Self-sufficiency in broadly economic terms within the UK.	2.9		
117-6 ... will allow us to operate as a responsive and proactive member of the world community, operating in a professional, efficient and cost-effective way which encourages co-operation and self-reliance.	2.9		
000-100 Call the parliament something else - a Gaelic/Scots word. The building should be as accessible as possible.	3.1		
277-10 Promote those organisations and individuals that are working effectively for the benefit of the weakest/er sections of society, to curtail vested interests and lip service and to actively empower such organisations that bring about a return of core values into society, so that peace may be achieved.	3.1		
153-3 Justify the presence of another level of government through the production of uniquely Scottish solutions to uniquely Scottish problems.	3.1	m	y
171-5 ... relating to people in their working, recreation and worshipping ways.	3.1		
397-12 Scotland exists beyond Central belt.	3.1		d
128-4 ... which recognise the unique contribution which Christian faith has made to the shaping of this nation.	3.1		
284-12 Treat us [learning difficulties] better than we are treated today.	3.1		d
210-1 [Parliament must] recognise the need to be inclusive of all sectors; empower individuals; [be] transparent and accessible; take a long-term view; prioritise prevention in all aspects of crisis-mgt. E.g. Health, Criminal Justice; shine a light for the future.	3.1	f	
418-11 Seek sustainable long-term solutions to concerns which take account of the needs of Scottish people, but not at the expense of others or the environment.	3.1		
239-1 ... will require to be "People" based. It ALL has to be undertaken for the good of the Scottish Nation.	3.1	m	
407-10 People felt that the Parliament should not be opened by the Queen but by somebody Scottish. Suggestions included Sean Connery, Rod Stewart or Hearts footballers.	3.1		d
282-10 Create a culture in which children are valued.	3.1		d
321-6 ... does not take away our freedoms, but adds to our lives.	3.1		y
022-6 Fair, inclusive, public, helpful, approachable, auditable and caring.	3.1		
114-6 ... enhance the beauty of this great country and eliminate racial tensions and ignorances towards other identities and cultures.	3.1		y

Group, Number in it and Indicative Statement	Ca	G	O
242-7 Work for people rather than the maximum profit of Scotland plc. Avoid domination by the central belt. Devolve power to the region and local authorities... Promote cultural welfare as much as material welfare. Put awareness of the environment at the centre of education. Use natural resources sparingly.	3.1		
394-2 "Any group can use the [People & Parliament] process" - rubbish. I may not be able to use process - worn down CARING.	3.1		o
127-4 Will not discriminate against minorities and will promote the greatest happiness of the greatest number.	3.1	f	
127-4 Will retain and improve the Scottish judicial system.	3.1	f	
211-10 ...in which our Parliament has equal numbers of women/men MP's.	3.1	f	
289-8 The Scottish Parliament must acknowledge and tackle the root causes of POVERTY and INJUSTICE if it is to be true to its mandate. We can no longer ignore or marginalise so many who suffer in our land.	3.1	f	
121-6 Promote the philosophy of the God of Love rather than the God of Money; the welfare of families, communities and the whole of society taking precedence over the desire of personal and corporate profitability.	3.1		
147-62 A Parliament which fosters parity and equality of opportunity in education, employment and quality of life: regardless of age, gender, ethnic origin, or creed.	3.1	f	
147-62 We expect a Scottish Parliament to protect our national heritage: to espouse traditional Scottish values; to safeguard our uniquely Scottish forms of law, education and health provision; to be accountable to the people; and to uphold peace and justice.	3.1	f	
231-0 Protect everyone in Scotland - from the Highland and Islands to the central belt; from Hinduism an Islam to lesbian and homosexuals.	3.1		
044-4 Allow freedom of expression: artistic, political, sexual and religious - a culture of openness.	3.1		
047-17 A radical, transforming agenda - no excuses.	3.1		
042-7 To have sensitivity to youth, age and women.	3.1		
014-6 All power is a Service... Listen to the people ... accountability.	3.1	f	
068-4 We want a Scotland where everybody is valued for their own individuality.	3.1		y
070-5 ... will bring us closer together as a community.	3.1		y
144-8 Enable the Scottish people to be confident in their own identity [and] express the aspirations of the people to be a much more sharing and caring society.	3.1		
144-8 We acknowledge that much of what is good in Scottish life, especially in the education and legal systems, is derived from our nation's Christian heritage. It is our fervent hope that Christian principles will continue to provide the foundation on which standards in public life and government are based.	3.1		
119-18 ... in ways which actively seek the views and requirements of those within society who historically have had a quiet voice, and which further the interests of people with a disability and their carers not because of pressure politics, but through upholding their rights as full citizens.	3.1		
141-0 An end to the racial portrayal of Scottish people as thugs, drunkards and illiterates.	3.1		
368-4 We therefore expect our Parliament to work with the people in ways which have never been heard of!	3.1		y
377-2 We would like to know why a new building for the Scottish Parliament is being built when the Royal High School has already been converted for this purpose.	3.1		y
387-4 We are also looking forward to the New Scottish Parliament although we would have preferred if the building had been situated in Glasgow.	3.1		y
294-8 A pluralist parliament for a pluralist people.	3.1		
150-9 ... in ways which make for peace and harmony, which enhance [people's] freedom and dignity, which work for a prosperity that is not at the expense of the poor; ways which provide the people with education for life and make our country a safe place to live in. We suggest that People & Parliament be an ongoing enterprise.	3.1	f	
183-70 ...actively discourage the break-up of families.	3.1		e
405-0 The Parliament should plan to strengthen people's moral values and to introduce such programmes by which crimes should be minimised and the provision of educational training for criminals.	3.1		e
232-30 ... in ways which reflect the multi-faith nature of Scottish society. We would like the Parliament to be accessible to all faiths with a structure for the faith communities.	3.1		e
225-0 ... in ways which engender a tolerant, confident, empathetic and enlightened society;	3.1		e

Group, Number in it and Indicative Statement	Ca	G	O
encourage participatory democracy and individual input; respect and support the Gaelic dimension and its importance to Scotland in the past, present and future ... as a sustainable and meaningful component of the Scottish identity.			
215-0 ... attacks the underlying causes of disadvantage and exclusion rather than dealing with the symptoms. The interests of the many must be given priority over the few, and a long term perspective taken which looks far beyond the terms of office of elected members.	3.1		
228-20 The place of the Gaelic language at the centre of the Scottish community and identity is recognised and developed.	3.1		e
163-11 Will restore national pride - not foster racism.	3.1		
236-8 Put the people of Scotland first, to enable them to have a home and a good standard of living.	3.1		o
295-25 ... take into account the difficulties that Disabled people encounter in everyday life. I.e. entrances into public libraries etc., entrances into all types of transport and many other important issues.	3.1		d
301-6 Will protect our natural resources and work to improve our environment.	3.1		
229-1 ... ways which will return the land to the people who live and work on it, giving them security of stewardship as long as they keep the land in good heart. Set up a body which would set these standards.	3.1	f	o
000-100 No power suits!	3.2		
026-0 Shun party politics, bigotry, discrimination, nepotism, sleaze, corruption.	3.2		
170-60 ... recognise the extent of damage alcohol misuse causes, resource assistance and measure the change necessary to prevent the problems worsening further.	3.2		
260-5 Are open and seen to be open.	3.2		
075-5 We don't believe any of these comments will make a difference, so please prove us wrong.	3.2		y
080-5 Don't have meetings for Scotland only in Edinburgh.	3.2		y
249-7 We would expect the Parliamentary "Ministers" to remember the meaning of the word and to realise that they are "servants".	3.2		
413-350 MSPs shouldn't be members of other parliaments.	3.2		
179-8 A Parliament that is by the people for the people, literally. One that will make us believe that our views and opinions really matter.	3.2		
319-5 They have as their main aim and duty selfless service to the people of Scotland.	3.2		
176-0 Being an MP should be a full time job with recognised satisfactory remuneration.	3.2		
020-12 MPs should talk to young people, not tell them!	3.2		
246-4 More consultation, more listening, more action.	3.2		d
023-15 If you are going to consult us, then ask us what we want before you start drawing up the plans. Make it easy for our voices to be heard. [Be] less about confrontation and more about co-operation.	3.2		d
190-8 [We] fundamentally and continually require those in power to rise to the challenge posed by the imperative of social and ecological sustainability.	3.2		
394-2 Unite not divide. Include not exclude.	3.2		o
211-10 ... which are based on an ethos of probity and openness.	3.2	f	
095-8 ... demonstrate accountability first to the people - and, beyond them, to those God-given transcendent values which all can respect.	3.2		
121-6 It would be mandatory for MPs to live in the area that they represent. The job of an MP is regarded more as a service to society rather than a highly paid career leading to power over the people rather than service to the people. It should be more of a vocation than a career and could be treated as an honorarium.	3.2		
187-8 ...embody the moral ethical principles which underpin our "Scottishness"	3.2		
202-3 [Parliament should] encourage [the people] to express their opinions and ensure that they receive honest and straightforward answers.	3.2	m	
280-4 Remembering that authority comes from God through his sovereign people.	3.2		
160-15 Promote [people's, esp. ethnic minorities'] sense of belonging and identity. Respect the diversity of people in Scotland and cater for their diverse needs. Liaise with black and minority ethnic [groups].	3.2	f	e
052-25 There is no [disability] discrimination; much fairer society.	3.2	f	d
001-8 Parties working more in alignment with each other for the good of the people.	3.2	f	
049 -22 Encourage anti-spin-doctored intellectual honesty throughout our new Scottish society.	3.2		

Group, Number in it and Indicative Statement	Ca	G	O
054-6 No more chauffeur driven limousines ... or 1st class business-class jaunts.	3.2		
061-6 The electorate must have a method of censuring the Scottish Parliament and its members, e.g. a Scottish Parliamentary Ombudsman.	3.2		
296-15 ... where the aim of Government is not the retention of power, but the will to serve the needs and wishes of all people in Scotland.	3.2		
220-12 In the [Parliament] building itself, security should not be overdone - because it is crucial that the building and the arrangements for access to it should be a physical reinforcement of the commitment made by the Consultative Steering Group to an open, accessible, inclusive and transparent approach to our legislative process... The image which should come across should be contemporary and down-to-earth, not elitist and pompous.	3.2		y
237-25 They take the opportunity to experience the work of people in the community.	3.2		
137-0 Ethical people from all walks of life representing us.	3.2		
152-0 Give us all a chance to better ourselves - not only people who can call on their family heritage.	3.2		
381-3 We expect the Parliament to take on a more “hands on” approach, to be more involved in local communities and with the individual.	3.2		y
193-30 The recognition that the established authoritarian axis is redundant in solving [the problems facing the Scottish people, and] has long been writing the wrong script and getting overpaid for it.	3.2		
195-40 We would like our MSPs not to squander public money on so-called “fact-finding” trips abroad.	3.2	f	
405-0 The colour, creed and religion should never be the basis in selection procedure in any walk of life.	3.2		e
243-0 Consensual rather than confrontational... We are fearful [it] will be dominated or manipulated by “great and good” folks, with money etc..	3.2		
399-10 We hope that members of Parliament will listen to everyone and not just those who have lots of power and influence.	3.2		d
322-20 People who serve in Parliament should be brave, confident and honest.	3.2		y
102-4 Facilitate more co-operation between MSPs... Prevent [them] from being given too many tasks, thus disabling them through overworked and the over-division of their labour.... There was a weariness within the group of the character of debate at Westminster and a strong desire to see more inter-party cooperation in Scotland.	3.2	f	o
126-2 ... does not impose the class system in the guise of mandatory formality upon the people and their servants. Jackets and ties were not part of our ancient traditions and should never be made compulsory for events concerning the Parliament.	3.2	m	
238-17 Listen to women’s voices throughout Scotland.	3.2	f	
084-4 Elected representatives who will be graft-free.	3.2	m	d
008-5 Less party politics and more consensus politics, electronic voting and a ban on shouting.	3.2		
163-11 If an MSP should change his political adherence mid-stream - eg. Labour-SNP, he must go back to the electorate and seek re-election immediately.	3.2		
266-8 No “Fat Cats” in our future Scotland!	3.2		
194-7 MSPs and civil servants should be able properly to honour any requirements of care, as mothers, fathers or other carers.	3.2		
192-6 Above all we want the parliament to be accountable to us, to be honest in its dealings with us and to protect the country we are so rightly proud of.	3.2	f	
303-4 I also hope that politicians’ sometimes childish behaviour is not on display in the same way it is at Westminster.	3.2		
306-4 Stops politicians bad-mouthing each other.	3.2		
310-3 There should be a strict code of conduct which enables the voters to decide if the MSP has not lived up to the required high standard, as opposed to the MSP’s own party.	3.2		
265-0 ... And remember that most of us want this to work.	3.2		
265-0 Enable MSPs to lead “normal” lives and thereby enable them to be closer to the communities they serve. Avoid the “power” thing!	3.2		
301-6 Prove that they are not just poppets to Westminster.	3.2		
155-6 Give the ordinary person more power and control of the way in which the country is governed, otherwise the electorate will cease to vote at all.	3.3	f	
067-4 [Parliamentarians] also need to encourage people to have a view which then will result in more people voting.	3.3		

Group, Number in it and Indicative Statement	Ca	G	O
291-5 ... Parliament Road Shows...	3.3		
025-40 Involves as diverse a range of individuals in the decision-making process as possible, thus giving all Scots ownership of Parliament and politics in a way that is genuinely participatory.	3.3		
297-6 The group felt that unelected steering committees are making important decisions in the run-up to the elections - cause for concern. Many people feel excluded from the whole process.	3.3		
211-10 [Parliament should] make maximum use of the experience and talents of local people and communities.	3.3	f	
095-8 There is a need for a more broadly based Scottish Civic Assembly, financed out of public funds but separate from Parliamentary control; a body which can monitor proposed legislation and bring the views of its participating members to bear on the parliamentary process.	3.3		
293-12 Encourage people to feel they own it.	3.3		
057-6 Enables women to get into the work force and get into politics.	3.3		
057-6 The parliament works WITH the people, not FOR the people.	3.3		
057-6 There is an open forum where everybody can go and express their views - not only elected members.	3.3		
056-2 People-friendly parliamentary hours. Focus groups. No Quangos. Civil service to be more accountable. Peripatetic parliament.	3.3		
035-8 Involve us so that we know they are listening to us.	3.3	f	
034-3 Devise forms of local participative workshops on issues so that regular consultation with ordinary people becomes a valued part of the informing of the parliament.	3.3		
164-11 ... are empowering and consistently encourage participation, are responsive to the possibility of diversity to meet differing local needs throughout Scotland, and achieve dialogue and consultation [with] a consensual approach.	3.3		
045-0 Involves the Church and other community institutions, as people of experience, in a non-elected body - a senate perhaps.	3.3		
046-18 Give the people of Scotland a chance to speak - a People's Parliament.	3.3		
066-3 There are issues amongst black and ethnic minorities which should be discussed with People in Parliament once it is elected or before the election where it is appropriate.	3.3		e
146-9 Design a written constitution. Create a public debating forum within the Scottish Parliament.	3.3		
134-0 Have elections every 2 years so that Parliament knows if it's doing what is wanted. Have a referendum on any important issue.	3.3		
393-12 ... represent children and the youth of Scotland by giving children and youth their own committees, responsibilities and budgets for certain projects affecting us.	3.3		y
311-50 Allow non-politicians an input to the ideas being generated at parliament level.	3.3		
270-0 The rights of the common man to be allowed to stand before the parliament to speak his mind, to be heard, listened to, without hindrance or malice.	3.3		
006-2 Inviting MPs [to] consultation with various cultural and religious groups in the country.	3.3		
169-2 We would welcome a phone-in service to Parliament or our MP in which we could simply make our comments on various issues: "Press 1 for education; 2 for industry; 3 for social services, etc.."	3.3		
275-6 Enables advocacy groups e.g. People First to be listened to, so that people with a Learning Difficulty can be heard and we would then feel like equal people.	3.3		d
337-9 ... in which the ordinary person in the street can air their views, without fear of malice or ridicule, in the knowledge that their opinion will be considered valuable.	3.3		
348-300 Positive action is taken to encourage and recruit more councillors and MSPs from ethnic minority communities; services are provided for ethnic minority communities that meet their needs and in accordance with the size of the population in the area. More ethnic peoples are employed by the parliament itself but not only at lower grade jobs. Genuine consultation is carried out with the communities to find out what their needs are and what action is taken to meet the needs.	3.3		e
192-6 Regular question and answer sessions with like minded groups such as lone parents, disabled etc.	3.3	f	
235-8 A "mini" Parliament in all areas made up of young people. A young person's MP reporting back to Parliament.	3.3		y

Group, Number in it and Indicative Statement	Ca	G	O
093-7 The structure should be based on the United Nations structure rather than Westminster. This would involve creating a NON-GOVERNMENTAL ORGANISATION which is accessible to all minorities of thought and directly accessible to the members.	3.3		
406-0 Our group agreed to have further meetings with the topic of the Scottish Parliament, and local issues.	3.3		d
375-60 Conduct a survey to find out what gifts and talents can be brought to the attention of "The Powerful" - and use it constructively for Scotland.	3.3		o
320-9 Make registering to vote easier [for disabled], better transport and access to voting facilities, Braille voting papers.	3.3		
159-44 Take account of the needs of all the people - not just the most vocal.	3.3		
332-25 We [professionals, politicians, etc. in India, some with Scottish connections] believe in a true democracy as advocated by Gandhi in which power flows upward from the people, not downward from the parliament.	3.3		e
332-25 In the old days, every nation-state used to have a royal priest as conscience-keeper, advising on righteousness in action. Contemporary nation states need an institution, a Sovereign Rights Commission, with authority to direct referendums. This will ensure citizens' oversight over representatives.... India's tragedy is that its leaders rejected Gandhi.	3.4		e
000-100 More black people in parliament to reflect ethnic proportions.	3.4		
182-0 ...ensure a positive representation of [the voluntary] sector at the core of Parliament decision-making.	3.4		
012-30 A younger group of people representing the younger nation.	3.4	m	y
188-2 Free its members from the necessity to vote along party lines.	3.4		o
201-10 To establish a seat in the Parliament for a member who would be democratically elected by the O.A. Pensioners in Scotland.	3.4		o
106-6 A wider range of age groups within parliament to represent a wider range of public views.	3.4	f	y
162-14 Politicians ... not at the mercy of the party whip.	3.4		
282-10 The need for a neutral "minister" for disabled people, to have a remit to protect rights. If a neutral minister was seen as impractical, then an ombudsman with legislative powers may be appropriate.	3.4		d
214-19 Why not have MPs who are independent and willing to represent just women and children, rather than this part of society only being represented at ministerial level. This would facilitate people to feel empowered within their own community and bridge the gap between community issues and state politics. Instead of politics from the top down to the people it would be the other way round.	3.4	f	e
120-4 ... includes views from a wider group like ordinary working class people and unemployed people.	3.4		
113-5 Keep in touch with electorate and encourage those not voting, to vote, and have their say!	3.4		y
297-6 MSPs should represent us, not Blair or party lines... Consulting with community groups on their own grounds should become part of the legislative process... MSPs should work with community activists - it will be time-consuming but this is what they will be paid for... MSPs and civil servants should come into communities like Pilton, into the community centre and projects and meet people under lightbulbs, not chandeliers.	3.4		
316-21 Our Community Council [Drumbrae, Edinburgh] is a good example of one where Councillors attend regularly and hear the views of the local people. Even at present MPs and ex-MPs attend and listen to the local people - we hope this will continue with the MSPs present.	3.4		
121-6 ... not governed by the policies and doctrines of political parties: thus a person would be elected because of his/her ability and experiences rather than their support for the doctrines of a political party. Also there would be open debates on principles and free votes on all policies and laws. Most MPs would therefore be independents.	3.4		
121-6 [Parliament] demonstrates its status by meeting in the major cities on a rotational basis [and] endeavours to meet the needs of people/communities and all life forms.	3.4		
121-6 Leaders are chosen because of their beliefs and record of service. The ideal of a charismatic, high integrity leader who can be totally trusted to act honourably and speak from the heart would have become the norm by the year 2020.	3.4		
047-17 Force politicians to stand down after 5 years.	3.4		
065-9 Involve listening to disabled people's points of view and taking action, i.e. allowing	3.4	f	d

Group, Number in it and Indicative Statement	Ca	G	O
more disabled people to join the various government parties.			
069-4 [Parliament] will bring the community and MPs closer together, by the MPs working in the community and the people's views will be heard.	3.4		y
066-3 ... will bring the harmony through all the people in Scotland. Parliament should reflect the mood of the people who come from far away countries to this for one or another reason. Parliament should also represent the minorities so that the awareness and information disseminates amongst every person on the land.	3.4		e
050-8 All politicians should be directly accountable to the electorate who should have an ability to remove them as well as elect them to office.	3.4		
144-8 By-elections to take place within a short pre-determined time period of a vacancy arising.	3.4		
349-3 Respect the binding decisions of a Scottish Parliament without reference to Westminster.	3.4		e
254-6 Promote the appointment of more women MPs; find people of commitment to rule the country.	3.4	f	
178-7 ... there is better representation of black and ethnic minorities within higher professional levels and Parliament.	3.4	f	e
090-10 Full democracy within a constitution unlimited by non-elected individuals or tiers of government.	3.4		
393-12 A reduction in the age of voting from 18 years to 16 years old or lower is considered necessary to hear our voice.	3.4		y
166-3 Parliament to work in ways that reflect the history and national identity of the Scottish people. All MPs must have an adequate degree of local knowledge. There should be proportional representation and a written constitution which protects the rights of the individual. There should be the establishment of a system of communication between community councils, districts councils and MPs.	3.4		
267-3 Reflect the views of all and are not biased towards the landowners and large institutions. There should be independent minds as well as party political representatives.	3.4		
339-6 There should be a Junior Parliament with representation to full Parliament, so as to let the powers that be know the feelings and opinions of young people.	3.4		y
194-7 Constituents and conscience should be put before party loyalty, and equal representation and coalitions are favoured.	3.4		
125-13 Individuals should be able to have a say/vote on issues as well as MSPs. The Parliament would come out to the people and not only just before an election. We want equal representation including a race/gender/age/class balance in our MSPs. We expect Parliament to reflect our interests and to achieve their business effectively between 9am-5pm with all possible members attending.	3.4		
303-4 Parliament deals ... not only with politicians, but with the lower classes on how to solve our nation's problems.	3.4		
197-4 [Parliament should use the] first past the post system.	3.4		
310-3 We think they should be more representative of the area they were elected by ... stay[ing] in their own voting area, so that they can get a direct view of local concerns. This regional aspect would give the Parliament a much better idea of the Scotland it represents.	3.4		
265-0 Look at ways to re-enfranchise those who were removed from the voter's roll at the time of the poll tax and who, in many instances, have never got back on.	3.4		
117-6 We want a government that is responsive to the people and which uses select committees to carry out its work.	3.4		
176-0 Time and money needs to be spent so that voters fully understand the second vote. This would probably be best on TV. Also, information should be sent with the voting papers.	3.5		
020-12 More political education for young people so they know how the system works ... active and inclusive citizenship.	3.5		
028-1 Will increase a sense of responsibility in everyone [to communicate how to] care for their own health and enjoy a simple and interesting lifestyle.	3.5		o
073-325 ... provides regular information about the operation of the Parliament; invites pupils, their teachers and representatives of the Modern Studies Association to participate in "mock-Parliament" days; an Education Officer should ideally be employed to facilitate these links.	3.5		
370-8 We want to be involved in decision making process even if it takes the Parliament to	3.5	f	e

Group, Number in it and Indicative Statement	Ca	G	O
invest money in their local people to bring them to a level in which they can articulate themselves and understand the language of the Parliament.			
037-6 Our people work hard to blend in with the Settled People's community. We try to make as many friends as we can ... but now we have no choice but to stay in one place... so it would be good for a Scottish People's Parliament to learn from us as we would learn from you.	3.5		e
039-18 A serious commitment to funding of locally based training for democracy (using established groups) - in ways which are accessible to women as well as men, to minority groups as well as influential.	3.5		
059-5 A programme of political education should start as soon as possible.	3.5		
060-4 Similar forums to the People & Parliament should be set up which are non-partisan and non-party-political.	3.5	f	
055-0 Can help the people in Scotland to help themselves.	3.5	f	
041-20 Enable young people to participate in these kind of response sheets and therefore in the running of the parliament.	3.5		
220-12 There has to be a materialisation of the debate about transparency... Most obviously, "civics" needs to be taught in schools, not as part of the Modern Studies course but as a core subject for all pupils. The Scottish Parliament building should be designed specifically to allow resources for school groups visiting it. There should be sufficient public space to allow school groups and other members of the public to observe plenary and committee sessions.	3.5		y
268-6 Greater explanation of issues: using new technology, electronic voting, greater spread of information and therefore develops a sense of ownership of Scotland.	3.5		
326-10 [As adults with learning difficulties] we would like to know more how government works, have got rights, would like to be listened to, would like support from Government, rely on Government, would not like to be let down.	3.5		d
234-7 We are liked worldwide but lack power in our own country because we sit back and let other people control us.... There was a strong feeling of being 2nd class citizens. Political awareness and structures [should be] introduced as early as primary school.	3.5		
151-30 Government task forces visit areas of neglect to remind [Parliament] of their duty.	3.6		
396-9 Have someone in Scottish Parliament with learning disabilities ... make things easier for everyone to understand.	3.6		d
011-5 Our views and opinions can be expressed through a representative [who] could perhaps visit our school at regular intervals to put forward our views to parliament.	3.6	f	y
067-4 Parliament debates should stop being televised.	3.6		
080-5 The political language is too complicated for many young voters. There should be an interesting programme on TV about politics for young people to watch at a reasonable time.	3.6		y
304-87 ... innovative: e.g. role playing, planning for real, games, etc..	3.6		
341-50 It's not just about listening; it's about taking action on what you're told.	3.6		e
319-5 We would suggest that ways in which [participation] could be achieved might be through each MSP holding not only surgeries for individuals, but also a series of public surgeries in strategic parts of his territory... Copies of all documentation, legislation, etc. should be immediately placed in all public libraries. It should be supplied to them without cost... Regular news sheets could be prepared for distribution to all Scottish households. Development of an Internet site can be expected to be of major importance.	3.6		
407-10 Make their proceedings easier for people with learning disabilities to follow... Voting should also be made easier for people who can't read or write. Perhaps the different parties' names should be in different colours or symbols should be used. There should be people on hand to help people with learning disabilities in polling stations and perhaps taped messages in the booths explaining who the different candidates are and from which party.	3.6		d
115-6 Involves everybody through better advertising such as in magazines.	3.6	f	y
213-8 [Parliament should] give power back to the people through the frequent use of modern referendum facilities. Parliament must ensure that all sides of a proposal be set forward in a business-like manner and without prejudice.	3.6		
217-43 The parliament should allow the use of Gaelic in debates and committees and should contain bilingual signs. The Parliament should also work with the people to create closer links with the Gaels of Ireland and with other small nations and linguistic groups worldwide. Developing a strategy for the survival and expansion of Gaelic will be a central	3.6		e

Group, Number in it and Indicative Statement	Ca	G	O
role of the parliament.			
095-8 ... are shaped by the conviction that listening is more important than talking.	3.6		
002-3 A televised public monthly forum to show a range of public opinion on current issues; audience not by invitation, FIRST COME, FIRST SERVED.	3.6	f	
058-6 Utilise advanced communication systems via public places - eg. libraries, television, local radio, etc. to improve personal involvement in decision making.	3.6		
049-22 [Address the] British media stranglehold on Scots parliament coverage.	3.6		
071-5 [MSPs should] help us to bring about our hopes and they can only do that if they are willing to listen.	3.6		y
036-30 ... a national plan which will give a clear direction on how a partnership between the people and a Scottish government can achieve our targets and objective.... Educate our people in meeting their responsibilities [including] social and political/industrial commitment.	3.6		o
021-5 An accountable Annual Forum established at the level of Area Committees through decentralisation at local government level.	3.6		
050-8 Hear and act on the experiences of all citizens, especially the poorest.	3.6		
220-12 The business of the Scottish Parliament should be discussed on children's television programmes, "High Road" and "Taggart", as well as news and current affairs programmes.	3.6		y
404-4 Leaflets should be in ethnic minority languages. The Chinese community is under-represented. It would be helpful if the [People & Parliament] leaflet can be translated into ethnic minority languages such as Chinese.	3.6		e
133-0 Keep us fully informed at all times in layman's terms. Let us vote for issues. Listen to what the youth of today want - they are our future.	3.6		
097-8 Local links [should be] available in the community (eg. booths, Portakabins) where people can have free, easy access.	3.6		
110-20 Talk with us, not at us. Not just consulting, but LISTENING.	3.6		
398-6 Allow submissions to be heard from focus groups.	3.6		d
003-3 People able to see and hear the "Politicians at work."	3.6		
087-5 Communication between Parliament and public should be handled by an independent agency and not by party PR officers. The internet, digital broadcasting and postal communication should be widely used, to counterbalance certain sections of the media and to maintain honest and <i>direct</i> communication with the electorate.	3.6		
328-7 Making the decision process more understandable would encourage more involvement and taking responsibility at a local level which would, inevitably, make a difference on people's lives.	3.6		
335-12 Documents should be published in Braille.	3.6		d
373-1300 The use of plain language would help to remove the ambiguities that unfortunately can lead people to believe that they have been misled.	3.6		o
158-0 Makes plain the influence of corporate power and its costs, and is willing to control it.	3.7		
124-1 Help young people who have the potential to become employers so that they are able to generate employment, instead of us having to depend on foreigners coming to our country to build factories.	3.7		
230-14 Allow development and growth, but not at the expense of social responsibility.	3.7		o
161-15 Parliament should recognise the importance of the value of the user movement and independent advocacy and actively seek out the views of the user movement. Ensure there is political accountability for mental health services and recognition of the importance of mental health issues.	3.7		d
216-4 Recognise the prime importance of primary education, and the insanity of the "education for the 21st century" mantra - whose crystal ball is being used? Supply the intellectual tools which work at any time and in any place, and we shall have a second enlightenment.	3.7	f	
313-50 Gaelic Medium education was positively encouraged and well-funded at nursery, primary and secondary levels... Gaelic speakers ... given basic human rights with respect to their chosen use of Gaelic.	3.7		e
297-6 We expect our Parliament to devote much more money to public spending either by controlling money made in Scotland or re-prioritising policy. Our Parliament should start by ending spending on nuclear weapons and diverting it elsewhere.	3.7		
316-21 Must be open to suggestions from Scots in business and manufacturing.	3.7		

Group, Number in it and Indicative Statement	Ca	G	O
034-3 Prevent economic considerations from tyrannising the political and cultural elements of our common life.	3.7		
040-15 People not profits: new models are people friendly and accountable.	3.7		
323-8 A better organisation of the already good school system, evening out the differences between the standards of education for the middle class and working class.	3.7	f	
386-4 Give more money to young Scottish businesses in order to achieve a stronger economy.	3.7		y
318-7 Opportunities for more sporting events.	3.7		
112-4 Market research - eg. NHS involve more lay people to keep in touch with reality.	3.7	f	y
229-1 Streamed education is vital so that each child can reach its full potential and acquire the feeling of self-worth among its peers. Less emphasis on academic achievements for those capable of them to prevent a constant feeling of failure is necessary... More opportunities for sport, outdoor activities, music, craftsmanship, etc. and a raising in status of the vital work of joiners, plumbers, gardeners, etc. [so that] every job is worthwhile if done to the best of one's abilities with self-respect and the esteem of others... I would also expect the drug and alcohol problems to be tackled vigorously as it is these which give rise to so much crime, ill-health and downright cruelty.	3.7	f	o
177-6 We feel the progress of the supermarkets should be slowed down to allow small businesses to recuperate and keep the character of our towns and villages.	3.7		
413-350 Are we expecting too much? Need a clear long-term strategy with an annual report. [Attend to] roles of local government v. Scottish Parliament.	3.8		
176-0 Do not want local powers of regional councillors to be diminished by parliamentary members in search of responsibilities.	3.8		
216-4 Will open up to public scrutiny the workings of both the executive and the legislature, both of which are paid by the people to serve the people - this to include local authorities, whose function should be radically overhauled, no longer being the nursery slopes for the Westminster pistes.	3.8	f	
064-17 ... will reform in many ways the Scottish Question Time. At present it is our only forum for discussion, unless a member is fortunate enough to table a question at the House of Commons.	3.8		
062-4 Backed by genuinely adequate resources at the community level.	3.8		
061-6 Through "grassroots" involvement, decision-making should be better as the politicians will be better informed on local issues. We would advocate the use of consensus rather than conventional confrontational politics.	3.8		
271-5 ... which allows the most eccentric of us to make their point: which frees the humbler assemblies - representing Districts and Communities - from the dead hands of bureaucracy and self-interest.	3.8		
167-5 ... encourage and listen to local people and their locally elected representatives (not just MSPs). We consider it ought to be obligatory for Parliament to provide the means for this to be achieved and not only favour the views of powerful lobbies of whatever political, financial or class persuasion.	3.8		o
245-30 ... which continue the process of devolution further down to the regional level.	3.8		
087-5 There should be further devolution of power, especially to deprived urban and rural communities. The Parliament should act as banker and provider of resources and expertise, and let communities decide for themselves how to use the resources.	3.8		
222-0 Community councils should have more impact and their views taken into account by Parliament.	3.8		
038-12 Values and respects the work of community councils, recognising that 4 hours' return drive to our administrative centre throws upon us a greater responsibility to maintain democracy and public participation in government. Understands that the truth of grass roots is demonstrated in the quality of service to the smallest and remotest communities.	3.8		
286-5 Increase [the people's] self-esteem and give them a sense of place in a multicultural world which is dependent upon a fragile biosphere.	3.9		
122-7 All regions and groups of people have their say (not just the dominant cities of Glasgow and Edinburgh). The parliament should work to make and maintain good relationships with all other countries including the imminent neighbour (England).	3.9		
208- 15 ...Avoids 'isolationism' (of nationalist, racist varieties).	3.9		
088-1 ... will advance the world environment to bring world peace about.	3.9		
272-5 Doesn't have to get permission from London... MP's speak for their community and	3.9		

Group, Number in it and Indicative Statement	Ca	G	O
disagree with the higher-ups sometimes... Working for us and creating opportunities to work in Europe and improves our friendship with England.			
157-0 We feel we should look seriously at how we relate to our “world” neighbours [to] improve the lot of the poorest in the world.	3.9		
140-16 We hope Scotland will not close its doors to keep refugees at bay.	3.9		e
029-1 Starts to dismantle an economic system which piles up huge mountains of capital in northern hemisphere countries, ignoring the starving and destitute in the Third World. This involves breaking free from the rotten, decaying English elective dictatorship.	3.9	m	o
314-7 More money into charities including the third world countries.	3.9		d
206-10 Give us a voice in London and the EEC	3.9	f	
199-3 [Parliament should] encourage us to go forward as an independent nation.	3.9		
300-2 Show awareness of our relationships with other countries and cultivate these for mutual benefit.	3.9		
306-4 In a country with a rich architectural heritage a Scot should have designed our Parliament building.	3.9		
089-1 Forget GREAT Britain - let's have caring Scotland.	3.9	f	o
177-6 Visitors must be encouraged to come and enjoy our country. The progress on cycle tracks and walks must be accelerated.	3.9		

5. Table of Origins (Sorted by Reference Number)

Ref	No.	GO	T	Summarised Description of Group Composition
000	100		c	Edinburgh & Glasgow groups using PRA approaches in Pilot Study.
001	8	f	c	Glasgow Braendam Link.
002	3	f	f	2 Scots 1 English middle aged mothers.
003	3		c	A range of people... (illegible).
004	5		r	“Friends of the People”.
005	5	f	r	1 single, 1 lone parent, 1 widow, 2 religious.
006	2		r	A group of young Christians.
007	7		f	Mixed group unemployed, professional, manual.
008	5		f	Mixed group parents, professional, skilled worker.
009	0		?	No details.
010	2	fy	s	2 schoolgirls - An Aberdeenshire secondary school.
011	5	fy	s	Schoolgirls aged 15-16 - An Aberdeenshire secondary school.
012	30	my	s	“Very pleasant and handsome” schoolboys - Aberdeenshire secondary school.
013	6		p	Mixed gender adult education group.
014	6	f	c	6 women, one of them deaf with notetaker also present (Craighead Inst.)
015	1	m	v	Individual.
016	6	o	r	Senior citizens who meet in Lansdowne Parish for fellowship & worship.
017	3		f	Family.
018	0	my	s	We are male, boys - An Aberdeenshire secondary school.
019	3	fy	s	3 young girls - An Aberdeenshire secondary school.
020	12		c	Tolcross Community Centre.
021	5		r	An RC Justice & Peace group, with parish priest.
022	6		c	All support the aims of Edinburgh University Settlement.
023	15	d	c	Users of mental health services.
024	4		?	No common characteristic.
025	40		l	Charter 88 local group (Edinburgh).
026	0		?	Blank on back.
027	0		?	Blank on back.
028	1	o	v	I live in an isolated environment and have virtually no social contacts.
029	1	mo	v	Mr A. L. Walker.

Ref	No.	GO	T	Summarised Description of Group Composition
030	12	e	c	The mgmt. cttee. of West Dumbartonshire Minority Ethnic Association.
031	3		r	Ecumenical group on a social and pastoral ministry course.
032	4		r	Ecumenical Christian study group.
033	1		c	Serptone (?) and life distance learning course, Edinburgh.
034	3		r	Ecumenical study course members.
035	8	f	c	Women who run voluntary out of school care.
036	30	o	c	All residents of Mossspark Housing Estate, mostly retired.
037	6	e	c	Gypsy/Romany - 3 women, 1 man, 2 children.
038	12		l	Community Council.
039	18		r	Ecumenical study group.
040	15		c	Eclectic, church, mixed.
041	20		?	No details - Craighead Inst..
042	7		c	Vociferous, varied in age and interests.
043	7		c	Study group concerned about values and people empowerment.
044	4		p	Professional/technical.
045	0		r	Scotus College group.
046	18		r	Scotus College group.
047	17		c	Various ages, backgrounds and faiths.
048	16		r	An ecumenical group which meets weekly.
049	22		p	"Education and Nation" - present and past education professionals.
050	8		r	Episcopal church group concerned with social justice and Christian faith.
051	8		r	Members of St Mary's Cathedral church, Glasgow.
052	25	fd	c	Women & over 65, disabled groups, boys and girls.
053	12		r	Fishermen, teachers, housewives, fish-workers, rtd, engineer, pharmacist.
054	6		f	3 Family groups - educationists.
055	0	f	c	Mostly women.
056	2	f	c	Springburn Alive & Kicking Project.
057	6		c	City Chambers - 1 man and 5 women involved in their community.
058	6		c	City Chambers - Community group representatives.
059	5		c	City Chambers - A very mixed bag.
060	4	f	c	City Chambers - all women.
061	6		r	City Chambers - church groups.
062	4		c	City Chambers - all voluntary community activists.
063	4		p	Project workers in YMCA supported accom. for young homeless people.
064	17		c	2 community police , 11 housewives & 6 retired men.
065	9	fd	c	A local group of disabled women in Balornock.
066	3	e	l	E. Dumbartonshire Council ethnic minority forum, men & women, (no. ?)
067	4		i	Gordon Enterprise Trust business centre.
068	4	y	s	Holyrood Secondary school pupils English class.
069	4	y	s	Holyrood Secondary school pupils English class.
070	5	y	s	Holyrood Secondary school pupils English class.
071	5	y	s	Holyrood Secondary school pupils English class.
072	4	y	s	Holyrood Secondary school pupils English class.
073	325		p	Modern Studies Association (school teachers of modern studies).
074	5	y	s	An Aberdeenshire secondary school school pupils.
075	5	y	s	An Aberdeenshire secondary school school pupils.
076	5	y	s	An Aberdeenshire secondary school school pupils.
077	5	y	s	An Aberdeenshire secondary school school pupils.
078	5	y	s	An Aberdeenshire secondary school school pupils.
079	5	y	s	An Aberdeenshire secondary school school pupils.
080	5	y	s	An Aberdeenshire secondary school school pupils (specifies aged 16 & 17).
081	5	yf	s	An Aberdeenshire secondary school school pupils.
082	4	f	p	Women - all with experience of working in public services.
083	6		f	A group of neighbours - 4 women, 2 men.
084	4	md	c	3 men with brain injury and volunteer (Headway Ayrshire).
085	5	d	c	Head injured adults and volunteers (Headway Ayrshire).
086	4	d	c	Head injured adults and volunteers (Headway Ayrshire).

Ref	No.	GO	T	Summarised Description of Group Composition
087	5		p	Architect, social worker, 2 school teachers and 1 further education.
088	1		v	Big Issue respondent.
089	1	fo	v	I am a widow of 72 living alone, but what a time to be alive!!!
090	10		c	Members of Govan Community Council.
091	4		r	2 ministers, 1 project worker & 1 retired.
092	12		f	Common people.
093	7		r	Episcopalian congregation.
094	40		c	The voluntary sector liaison forum brought together by Perth/Kinross Coun.
095	8		r	Stirling area Iona Community family group.
096	30		s	Mixed gender/ability modern studies pupils, St Ninians High, Kirkintilloch.
097	8		?	?
098	3		?	?
099	150	d	c	Enable - New Year Field Farm Community Centre - learning disabilities.
100	96		c	Members of Legalise Cannabis Campaign (Scotland)
101	4	fy	s	2nd Yr. Occupational therapy students, Queen Margaret College, Edin.
102	4	fo	r	Mostly older working-class church-going women.
103	20	d	c	People with learning difficulties.
104	5	y	s	Occupational therapy students @ QMC, Edinburgh.
105	4	y	s	Occupational therapy students @ QMC, Edinburgh.
106	6	yf	s	Occupational therapy students @ QMC, Edinburgh - all female.
107	3	y	s	Occupational therapy students.
108	4	y	s	Occupational therapy students @ QMC, Edinburgh.
109	1		v	Mr G. Pagan.
110	20		f	Families living in poverty and social exclusion all over Glasgow.
111	4	yf	s	Occupational therapy students @ QMC, Edinburgh - all women.
112	4	yf	s	Occupational therapy students @ QMC, Edinburgh - all women.
113	5	y	s	Occupational therapy students @ QMC, Edinburgh.
114	6	y	s	Students.
115	6	yf	s	Occupational therapy students @ QMC, Edinburgh - all women.
116	4	fe	s	Occupational therapy students @ QMC, Edinburgh - all women.
117	6		c	All residents of Strathspey.
118	5	fy	s	Occupational therapy students @ QMC, Edinburgh - all women.
119	18		p	Management cttee & staff of housing assoc. for people with learn. difficulties
120	4		c	An adult basic education group with a Canadian tutor.
121	6		l	All community councillors or Strathfillan Community Trust directors.
122	7	fe	f	Women, many non-Scottish moved to Scotland for husband's job.
123	1	fe	v	Elderly woman.
124	1		v	?
125	13	fe	f	All women over 50.
126	2	m	p	Land reforming social activists and practicing ecologists.
127	4	f	r	St Peter's Guild.
128	4		r	? (The Manse).
129	6		?	?
130	23	d	c	Parents of deaf children - W. Scot. Deaf Children's Society.
131	0		c	Charleston Credit Union.
132	12		c	Residents of Charleston Housing Scheme.
133	0		c	Craighead Institute.
134	0		c	Craighead Institute.
135	0		r	?
136	4		?	?
137	0		r	Craighead Institute.
138	5	f	r	St Peter's Church Guild.
139	5	e	c	Multicultural staff, Scotland's Oracle.
140	16	e	c	Scottish Refugee Council - asylum seekers and refugees.
141	0		c	Craighead Inst .
142	1	m	c	A fisherman (anglers lobby group?)
143	6	f	r	St Peter's Guild.

Ref	No.	GO	T	Summarised Description of Group Composition
144	8		r	Members of Partick South Church of Scotland.
145	40	o	c	Tillydrone old age pensioners.
146	9		c	Group of campaigning self advocates.
147	62	f	p	Soroptimist International, Falkirk.
148	11	fo	c	Local History Group Castlemilk, lady pensioners.
149	8		r	CEM Office.
150	9	f	r	We are a group of religious sisters (Carmelite) dedicated to contemp. prayer
151	30		c	Tenants of local authority housing.
152	0		c	Craighead Inst. .
153	3	my	s	Male social science students.
154	10		?	Mixed group all ages.
155	6	f	?	Middle aged, middle class women.
156	2		c	Aberdeen Friends of the Earth - 400 members.
157	0		r	Outreach committee of Boghall Church.
158	0		?	?
159	44		c	Perth CAB - advice workers etc..
160	15	fe	c	Centre for women's health, some ethnic.
161	15	d	c	Mental health service user activists.
162	14		c	Adult basic education, students/tutors.
163	11		l	Several members of Kelty Community Council, and others.
164	11		r	Members of Iona Community family group.
165	10		c	Nurses, teachers, housewives, St Andrews College.
166	3		l	Community council members.
167	5	o	r	Crown Church of Scotland house group, aged 60-90.
168	10	fo	c	A WEA group of retired women.
169	2		f	Family.
170	60		p	Alcohol counsellors and workers - Alcohol Advisory/Counselling Service.
171	5		r	St John's Church group.
172	20	d	c	Adults with learning disabilities who go to resource centres.
173	6		r	Congregations of Kilmuir and Logie Easter Church of Scotland.
174	5	ef	c	Findhorn community - "settled [in Scotland] by choice".
175	6		?	3 men, 3 women.
176	0		c	A fair if small cross section of our villages and rural community.
177	6		?	Men and women.
178	7	fe	c	Barnados, Apna Service - Asian young females.
179	8		c	Committee of a residents' association.
180	58	f	p	Dundee Inner Wheel (form blank - we think it's coming via Perth Council).
181	14		r	Justice & Peace group based at St Joseph's RC Church, Clarkston.
182	0		s	Members of Youthline, a confidential phone-line service.
183	70	e	?	Group of ethnic Asians.
184	12	y	r	15-17 year-olds from a church group.
185	0	o	r	Elderly Episcopal congregation.
186	2		f	Couple from Argyll involved in dog cancer charity.
187	8		c	Associates of the Iona Community.
188	2	fo	f	Two retired ladies with educational background.
189	9		?	Women and men.
190	8		p	Social and Ecological activists with the Centre for Human Ecology.
191	10	f	c	Women members of the Guide Association.
192	6	f	c	Unemployed women.
193	30		p	Scottish Tree Trust- activists with links to Eastern Europe.
194	7		r	Mixed group of Quakers.
195	40	f	r	Paisley Methodist Network.
196	5		r	Members of a Roman Catholic church.
197	4		r	Group involved in Social and Pastoral Ministry course.
198	3		r	Group involved in Social and Pastoral Ministry course.
199	3		r	Group involved in Social and Pastoral Ministry course.
200	17		c	Residents of Lennox Castle Hospital.

Ref	No.	GO	T	Summarised Description of Group Composition
201	10	o	c	Senior citizens.
202	3	m	r	From Logie Church Session, Stirling.
203	23		c	Incest Survivors.
204	0	d	c	People First Highland (run by and for people with Learning Disabilities).
205	8		r	Christians.
206	10	f	r	“Just Company” Methodist Network, Shettleston Trinity Church.
207	3		c	Residents of a supported Hostel for the homeless.
208	15		r	Members of Gilcomston South Church of Scotland.
209	8		r	Grampian Branch of the Movement for Christian Democracy.
210	1	f	v	Individual.
211	10	f	c	Edinburgh Women’s Justice and Peace Group.
212	1	f	v	Disabled lady.
213	8		?	All over 30 years old.
214	19	fe	r	Scottish Muslim women.
215	0		s	Students on BSc Rural Development course.
216	4	f	p	Retired professional women.
217	43	e	c	Speakers and supporters of Celtic languages - Edin. Uni. Gaelic Society.
218	11		?	?
219	0		?	Age 12-26. We just filled in the form as it was for the people of Scotland.
220	12	y	r	People associated with the Dominicans at Strathclyde Uni. RC Chaplaincy.
221	0		?	?
222	0		c	Highland Perthshire tenants associations and crime prevention panel.
223	10		r	Iona Community Glasgow South family group.
224	99		c	Borders Environment Partnership.
225	0	e	p	Seo Sinne - Gaelic speaking professionals, Stornoway.
226	5		c	Adult learners.
227	250		c	People with mental health afflictions.
228	20	e	c	Aomann an Luchd Ionnsachaidh - Gaelic learners and supporters.
229	1	fo	v	Retired teacher, female.
230	14	o	c	Community, church an social group, over 50, from Skene.
231	0		p	Scottish Wildlife Trust rangers, Grangemouth.
232	30	e	p	Jewish teachers in west of Scotland.
233	6		r	Members of local Episcopal, C of S and RC churches.
234	7		p	Staff from Buckhaven community education.
235	8	y	c	Youth drop in centre.
236	8	of	c	All women over 50.
237	25		c	Drumchapel Volunteer Group.
238	17	f	p	Business & Professional Women’s Club, Elgin.
239	1	m	v	Mr M. Ferguson.
240	15	e	p	Ethnic Indian minorities, men and women.
241	0		?	?
242	7		p	Mainly academic biologists.
243	0		r	Groups of staff of the Iona Community.
244	1		v	?
245	30		c	Common interest in environment.
246	4	d	c	Moving On - a project integrating volunteers with disabilities.
247	0		r	Christian church (Holy Trinity) - lesbian, gay and transgendered community.
248	10	y	r	Teenage group, church.
249	7		r	General Interests Committee, Presbytery of Gordon.
250	10	d	c	Self-advocacy group, labelled as having a learning disability.
251	20		r	Members of different faith communities.
252	10		r	Members of different faith communities.
253	6	y	s	Westerhailes Youth Action Group.
254	6	f	r	YWCA - all women concerned with women’s issues.
255	4	f	p	Women, working in community care.
256	4		r	Participants in social and pastoral ministry certificate.
257	3		r	Pastoral and social ministry.

Ref	No.	GO	T	Summarised Description of Group Composition
258	3		r	Pastoral and social ministry.
259	5		c	People & Parliament in Aberdeen.
260	5		c	Aberdeen City Council conference.
261	0		c	Aberdeen City Council conference.
262	5		c	Aberdeen City Council conference.
263	4		?	?
264	12	o	c	OAPs.
265	0		c	Perth Council offices
266	8		c	Elderly people and Benarty Recycled Teenagers Group.
267	3		f	Mr D McPhillimy, Ms N Geddes.
268	6		c	Interested citizens of Scotland.
269	0		c	Aberdeen council mtg. group.
270	0		l	Nairn River Community Council.
271	5		l	Nairn River Community Council.
272	5		c	Mixed group - Scottish Health Services Ltd
273	0	f	c	All women living in Craigmillar - young parents and pensioners.
274	0	d	c	All people who have mental health problems/illnesses.
275	6	d	c	Learning difficulties.
276	8		c	Adults returning to learning to improve reading, writing and spelling.
277	10		r	Brahma Kumaris World Spiritual University.
278	0		?	?
279	7		c	Adult basic education students and staff.
280	4		r	Members of Stirling Presbytery Committee on Church and Nation.
281	6	fd	c	Elderly female hospital patients from variety of social backgrounds.
282	10	d	c	Firhill Centre - a service for disabled people.
283	50	d	c	People with learning difficulties, Arbroath.
284	12	d	c	Service users (learning difficulties).
285	5		c	Local action group against opencast mining.
286	5		c	Environmentalists.
287	0		?	?
288	8		r	Christians.
289	21	f	r	ACTS Network of Ecumenical Women in Scotland.
290	0	d	c	Adults with learning disabilities.
291	5		i	Board of directors and 2 staff of Whitfield Activity Complex Ltd..
292	6		r	Religious Society of Friends (Quakers), Aberdeen.
293	12		r	Peace & Justice cttee., St Modan's PC, Falkirk.
294	8		r	Mainly Catholic.
295	25	d	c	Fife Independent Disab. Network. Disabled people from all walks of life.
296	15		p	Members of the Poverty Alliance staff.
297	6		c	Adult education programme in Pilton Priority Partnership area.
298	4		c	Parents of children under 5.
299	4		f	Mixed neighbours.
300	2		r	Holy Family Presbytery, Port Glasgow.
301	6		f	Family and neighbours.
302	0		r	Parish group.
303	4		f	Family.
304	87		i	Membership organisation owning or managing land, Moray.
305	300		i	Retired employees of Scottish Power - senior execs, trades, admin., etc..
306	4		f	Family and friends.
307	4	m	r	Seminarians, Scotus College, Bearsden.
308	4	m	r	Students, Scotus College, Bearsden.
309	6		?	Mixed group.
310	3		f	Family group.
311	50		c	GalGael - environmental and manual workers.
312	30	f	r	Methodist Network in Lanarkshire - all women.
313	50	e	c	Parents of children attending Gaelic Medium unit in Edinburgh.
314	7	d	c	Learning difficulties - Kilwinning.

Ref	No.	GO	T	Summarised Description of Group Composition
315	20	d	c	People with physical or sensory disabilities.
316	21		l	Drumbrae Community Council.
317	0		?	?
318	7	d	c	Learning difficulties - mixed group who attend the centre.
319	5		r	Members of the Baha'i faith.
320	9	d	c	Centre committee - people with learning difficulties.
321	6	y	s	Children 8-12 yrs.
322	20	y	s	School children aged 7, Lourdes Primary.
323	8	f	?	All women.
324	7	d	c	Clients from Killearn Centre with learning difficulties.
325	6	f	c	Mothers of children with special needs.
326	10	d	c	Adults with learning difficulties, Dalgairn Centre, committee group.
327	6	f	f	All women with children.
328	1		v	An elderly individual.
329	66	f	p	Business and Professional Women.
330	0	o	c	?
331	8	dy	c	Mixed sex from sheltered accommodation 16-25.
332	25	e	p	People First, New Delhi, India - planners, politicians, economists, lawyers, etc.
333	40	o	?	Elderly people.
334	5	y	c	SVQ group unemployed - childcare and computing students.
335	12	d	c	Visually impaired.
336	11	o	c	Pensioners' group.
337	9		c	All members are parents.
338	23		c	Caskieberran/Tanshall maisonette residents' group.
339	6	y	s	Star youth club.
340	10	o	c	Retired people.
341	8	o	c	Age Concern cafe, Tayside Institute.
342	3	y	s	6th Year students.
343	5	p	c	Auchtermuchty Community Centre management cttee.
344	15	y	s	Detached youth group, Methil Com. Ed. Centre.
345	600	e	c	Fife Muslim Association, Kirkcaldy.
346	8	e	c	African Women's Group (in a large city).
347	8		c	Council tenants in South Edinburgh.
348	300	e	c	Fife Islamic Centre (Methil).
349	3	e	c	WSCRC staff.
350	8		?	West Fife Baha'i Community, mostly IT professionals.
351	2	y	s	Head girl and deputy head boy, Tain Royal Academy - 700 pupils.
352	6	d	c	Adults with learning difficulties.
353	80			Men, women, schoolchildren & catering (reverse of this form blank).
354	6	m	c	All men.
355	10		p	A trades council for Cumbernauld & district.
356	0		c	Neighbours in a rural community (Invergordon).
357	4	fy	s	All women schoolchildren.
358	3	ym	s	6th year pupils, male, at an independent school.
359	5	yf	s	Female sixth formers in an independent school.
360	3	ym	s	All men, schoolchildren.
361	3	y	s	Schoolchildren.
362	3	ym	s	4th year male independant school pupils.
363	2	y	s	Independent school pupils, 4th year.
364	5	y	s	Male schoolchildren, St Aloyious' College.
365	2	yf	s	Female schoolchildren.
366	4	y	s	Independent schoolchildren.
367	4	y	s	Higher pupils in independent schools.
368	4	y	s	Scottish independent school.
369	14		c	Lauderdale Community Council.
370	8	fe	c	Black Community Dev. Project - all women black & ethnic minorities.
371	2	m	?	Male young adults.

Ref	No.	GO	T	Summarised Description of Group Composition
372	20	yf	c	Women 16-26 in Guide Association Scotland
373	1300	o	c	Renfrewshire Elderly Forum
374	6	d	c	Clients in centre with learning difficulties.
375	60	o	p	Retired professionals.
376	20	f	p	Mostly women working in community care.
377	2	y	s	Independent school 5th year pupils.
378	4	y	s	Independent school 5th year pupils.
379	3	y	s	Independent school 5th year pupils.
380	2	y	s	Independent school 4th year pupils.
381	3	y	s	We are all 6th year schoolchildren.
382	4	y	s	Scottish independent school, 4th year.
383	4	y	s	5/6th year Independent school children.
384	2	y	s	Children at a Scottish independent school.
385	2	ym	s	Male secondary school students 6th year.
386	4	y	s	Independent school 5th year pupils.
387	4	y	s	Independent school, 4th year.
388	4	y	s	All schoolchildren aged 16.
389	4	y	s	All 5th year pupils.
390	4	y	s	Scottish independent school.
391	3	ym	s	All male school children.
392	6	y	s	Pupils S3.
393	12	y	s	All p. 7 schoolchildren.
394	2	o	f	Over 70 (couple).
395	12	d	c	People with mental health problems.
396	9	d	c	All members of Elgin ACE.
397	12	d	c	Grampian ACE committee.
398	6	md	c	Male adults with learning disabilities.
399	10	d	c	Adults with learning disabilities.
400	7	d	c	Adults with learning disabilities.
401	6	d	c	All work at Wood Recyclability Ltd.
402	10	d	c	All have severe learning difficulties.
403	10	d	c	Adults with a learning disability.
404	4	e	c	Men and women, (Chinese community).
405	0	e	r	Muslim Elderly Day Care Centre, Glasgow Islamic Centre & Mosque.
406	5	d	c	Mixed group (Isle of Bute).
407	10	d	c	Clients of a day centre for adults with learning disabilities.
408	8		c	Adult Learners' Forum.
409	5	om	l	Retired male members of Stow Community Council.
410	5	o	?	All retired.
411	6	o	?	All retired.
412	0		?	Dundee People & Parliament consultation.
413	350		p	Retired members of UNISON Tayside.
414	1200		c	Rural Forum Scotland.
415	6	o	?	All over 65.
416	0		i	Whitfield Activity Complex Ltd
417	19	f	r	Women from Jordanhill Christian coffee group.
418	11		c	Dundee Greenpeace campaign group.
419	0		?	Dundee People & Parliament consultation.
420	8		c	People & Parliament committee.
421	7	y	s	All students.
422	0		?	?
423	78	o	c	Elderly women.
424	2	o	p	Retired education & social work.
425	4		r	Christian Fellowship of Healing.
426	8	d	c	Unemployed with physical disability.
427	40	o	r	Retired group of Christian adults.
428	5	d	c	Disabled people.

Ref	No.	GO	T	Summarised Description of Group Composition
429	4	y	s	Environmental students, agriculture college - freedom fighters.
430	4	y	s	Countryside management students, agriculture college.
431	4	y	s	Agriculture college students.
432	8	d	c	People with learning disabilities.
433	4	d	c	Resource centre members.
434	8	d	c	Adults with learning disabilities in a rural community.
435	8	f	p	All hospital occupational therapists.
436	11	d	c	Adult resource centre, disabled.
437	25	e	s	African and Caribbean students attending university.
The Following were received too late to include in detailed analysis including the statistical breakdown, but they have all been read and weighted into account by a member of the Steering Group.				
438				Young offenders, male
439				Young adults, youth training programme - Apex.
440				Young adults, youth training programme - Apex.
441				Male - persistent young offenders - Apex.
442				Young adult offenders - Apex.
443				Better government for older people - steering cttee, Borders.
444				Iona Community members and associates.
445				Better Govt. for Older People - Disability Strategy Steering Group.
446				Community Council, Berwickshire.
447				Scottish Society for Autistic Children, all young men Asperger's Syndrome.
448				An elderly individual who lives in isolation.
449				All from Moffat Academy, schoolchildren 16-18.
-455				

6. Statistical Analysis

437 completed forms were returned to People & Parliament by 9 February 1999. All of these were fully taken into consideration. Quotations have been drawn proportionately more from forms received earlier since later ones often repeated the same points.

Over and above these 437 forms, about 20 of the groups which participated in the pilot study used mainly participative appraisal techniques that did not result in forms being completed. (People & Parliament is grateful to Vikki Hilton of Edinburgh University and David Wilding from England for their expert help respectively with the pilot study and the thinking that surrounded it.) These particular pilot study statements have been consolidated into the composite group, numbered "0," comprising an estimated 100 people. Allowing also for groups that have been sending in forms too late to be fully considered in the study, this means that the total number of participating groups is well in excess of 450; indeed, it will probably end up at near enough 500.

The 437 groups received in time for full analysis claimed to have involved a total of 9,004 people in their deliberations. However, it was quite clear that many groups simply stated their membership size. Others failed to state any number - these are indicated with a 0. Some groups, we know, consolidated a number of smaller groups

into one form. In short, our sense of the “true” number of People & Parliament participants is that a figure of about 3,000 would be accurate.

Group Identification Category Statistics

It was an objective of People & Parliament to reach many different sectors of Scottish society, but to target especially those whose voices are normally under-represented. The following statistics suggest a measure of success in reaching groups that are often marginalised, though the geographical distribution of responses, whilst wide-ranging, is not representative. However, an analysis of statements by geographical distribution revealed no discernible regional differences. Of course, had the study been undertaken using quantitative rather than qualitative methods, we would have expected some differences to have emerged on specific questions consistent with the findings of other studies.

Gender

Female (f)	70	16%
Male (m)	21	4.8%
Unspecified	346	79.2%
Totals	437	100%

Groups could only be classified as single-gender when they had identified themselves as such. It might be the case that many all-male groups might have thought there was nothing exceptional about being all-male, whilst all-female groups might have been more conscious of their group’s single-sex make-up and therefore remarked upon it. Also, many of the groups were community or church-related groups, and these tend to have higher proportions of women in them.

Disability (d)

49 groups comprising 11.9% consisted of people with a disability of one sort or another.

Ethnicity (e)

30 groups comprising 6.9% consisted of ethnic minorities, including indigenous ethnic minorities.

Older People (o)

33 groups comprising 7.5% described themselves using such adjectives as “retired,” “elderly,” and “pensioners.”

Youth (y)

78 groups comprising 17.8% described themselves with such adjectives as “pupils,” “youth” and “student.”

Group Types

Community Organisations (c)	164	37.5%
Religious groups (r)	79	18.1%
Family or neighbour groups (f)	21	4.8%
Professional groups (p)	32	7.4%
Individuals (v)	14	3.2%
Schools & youth groups (y)	76	17.4%
Political & governmental (l)	10	2.3%
Industry (i)	5	1.1%
Unspecified (?)	36	8.2%
Total	437	100%

Postcodes

The column identifying postcodes has been removed from this published version of the report in case it exposed vulnerable groups to identification during the period when the report is first published and media interest is high. However, to indicate geographical spread, the following analysis of postcodes is presented.

AB	48	10.9%
DD	21	4.8%
DG	3	0.7%
EH	72	16.5%
FK	12	2.7%
G	145	33.2%
HS	1	0.2%
IV	14	3.2%
KA	23	5.2%
KW	1	0.2%
KY	34	7.8%
ML	3	0.7%
PA	19	4.3%
PH	14	3.2%
TD	10	2.3%
ZE	0	0.0%
?	17	3.9%
India	1	0.2%
Total	435	100%

Euro-Constituency Regions - Population Comparisons

Postcodes for the 421 groups where these were provided were approximately mapped onto Euro-constituency regions and compared with the percentage of the Scottish population living in those areas. This shows representation in all areas, but not evenly distributed.

Urban areas are more highly represented than rural ones. This is probably because a number of regional events were organised in urban areas. Some of the urban-based groups would therefore have comprised rural peoples. A second factor is that it is easier for urban groups to meet because of reduced travel distances. Thirdly, the fact that we targeted marginalised groups, especially those affected by poverty, probably accounts for most if not all of the strong representation from Glasgow.

Constituency	Population	% Scot/Pop	No/Groups	%Groups
Highlands & Islands	428,750	8.4%	23	5.5%
West of Scotland	603,840	11.8%	33	7.8%
Mid Scotland & Fife	611,280	11.9%	59	14.0%
Glasgow	667,540	13.0%	124	29.5%
Lothians	683,000	13.3%	69	16.4%
South of Scotland	697,940	13.6%	35	8.3%
North East Scotland	704,280	13.8%	68	16.2%
Central Scotland	725,870	14.7%	10	2.4%

HOW YOUR
VIEWS WILL
MAKE A
DIFFERENCE

A summary will be produced using all of the responses.

The results will be presented to the press and to all members of the Scottish Parliament.

Your group may wish to continue meeting to discuss ways of tackling local issues.

HOW YOU
CAN GET
FEEDBACK

If you would like a summary of the results before the Parliament meets, please enclose a stamped, addressed envelope with your Response Sheet.

FURTHER INFORMATION
Freephone 0800 3289634

People & Parliament is an independent project. It is not linked with any commercial business or political party. It works with the Consultative Steering Group on the Scottish Parliament and the Civic Assembly. The project is sponsored by Vision 21 which represents all the main Scottish churches working together. The members of the project steering group live in Scotland but they have come from widely differing backgrounds.

PEOPLE & PARLIAMENT

In May 1999 we will elect our first Scottish Parliament for 300 years.

Once in many generations there comes to a people the chance to take their destiny into their own hands, to say with confidence who they are and what they want, and to reshape their society in line with their vision. That time has come for Scotland.

“HOW

TO

HAVE

YOUR

SAY”

Don't wait for Scotland's Parliament to meet in Edinburgh.

NOW is the time to get involved, to say

- who we are
 - what we care about
 - how we think Parliament should work
- so that we, the people, can be part of it, and feel it is truly ours.

This leaflet is your invitation to set up a People & Parliament group. It explains how you can take part in a unique and important process.

Canon Kenyon Wright Convener of the People & Parliament project. June 1998

PEOPLE
&
PARLIAMENT

PEOPLE & PARLIAMENT

People & Parliament should help people discover and express what they value. Everybody who lives in Scotland is invited to take part so that the results show the richness of our multicultural society. Any group can use the process. It could be an existing group such as a family, a circle of friends or neighbours, a class at school, a community action group or a board of directors. It could also be a group formed especially for the purpose.

SETTING UP A GROUP

- Arrange a time and place to meet.
- Decide how often you want to meet. Normally the process takes about three hours.
- So that everyone gets a chance to speak, large groups could divide into small groups of 4-6.
- Choose someone to lead the discussion.

LEADING THE DISCUSSION

- The aim of the discussion is to complete the three paragraphs which are listed on the opposite page and on the Response Sheet.
- Draw out the group's ideas and feelings for each of the three questions.
- Summarise these ideas and feelings on the Response Sheet.
- If there is a common characteristic about your group (e.g. all men, women, schoolchildren, nurses, farmers etc.) please tell us on the Response Sheet.
- Ask at least two members of the group to sign the Response Sheet, and return it to us.

Please feel free to photocopy this leaflet.

HELPING THE GROUP ANSWER THE QUESTIONS

GETTING STARTED

To get the group warmed up, each person is first invited to spend a few minutes sharing a personal experience of life in Scotland today. Now move on to the questions.

QUESTION 1

Describe what living in Scotland means to you.

From your answers find out what the group cares about most.

Now complete the first paragraph: "We are a people who..."

QUESTION 2

What is your vision and hope for Scotland as it could be in about 20 years time?

Now complete the second paragraph: "By the year 2020 we would like to see a Scotland in which..."

QUESTION 3

To bring about your vision, how can Scotland's Parliament listen to your voice and represent your views?

Now complete the third paragraph: "We therefore expect our Parliament to work with the people in ways which..."

PEOPLE & PARLIAMENT

RESPONSE SHEET

Please complete these paragraphs

1

We are a people who

2

By the year 2020 we would like to see a Scotland in which

3

We therefore expect our Parliament to work with the people in ways which

PEOPLE & PARLIAMENT

If you wish, please note here any other important issue raised in your discussion.

Name of group contact person _____

Address _____

_____ postcode _____

Number in group _____ Please describe your group. If there is a common characteristic (e.g. all men, women, schoolchildren, nurses, farmers etc.) please say so _____

Signatures of at least two members of the group _____

Please try to return this Response Sheet as soon as possible to:

People & Parliament
FREEPOST SCO3219
Edinburgh
EH7 5WY

} THIS ADDRESS
IS NOW DEFUNCT

A freepost envelope is provided with the leaflet.
Remember to enclose a stamped addressed envelope with your Response Sheet if you would like to get feedback.