

## Welcome to a new decade!

I've never fully understood why we make such a fuss about decades, but I'd better get used to it, as both SCoJeC and I reach one of these "big ones"! Perhaps just as we look back in order to look forward at Rosh HaShanah, this is time for a longer look both ways.

We can't know what the future holds, but we can try to shape it for the better. So I can do no better than reiterate the vision of Rev Ernest Levy, a survivor of the ultimate hatred, who became one of our Community's most respected ambassadors:

*"Each person must be part of society, without giving up his identity, values and traditions. Each human being is unique, and each must recognise the validity of each other's beliefs. There is a fundamental human right to be as different from each other as we please."*

Shanah tovah, and may Ernest's memory, like his work, be a blessing for us all.

EPHRAIM BOROWSKI



## PAST, PRESENT, & FUTURE.

WALTER SNEADER, CHAIR OF SCoJeC

**If SCoJeC did not exist, we would have to invent it! That's no cliché; it's absolutely true. The Scottish Government and civil servants alike expect all religious and ethnic groups to have a central body with which they can liaise.**

When the Scottish Parliament came into existence, elected leaders of the Glasgow Jewish Representative Council and Edinburgh Hebrew Congregation, and representatives of the other Jewish communities in Scotland recognised that the informal meetings between them that had existed for some years could now serve as the basis on which to build a new structure. And during the subsequent ten years that structure took on its own momentum and evolved into an organisation whose name is familiar to most MSPs and senior civil servants in Scotland.

The routine everyday work of SCoJeC is carried out by our Director, Ephraim Borowski, and Public Affairs Officer, Leah Granat. They constitute a formidable team that has a remarkable record for networking. This has enabled the organisation to be frequently consulted by parliamentarians and officials about a wide range of issues extending even beyond the immediate concerns of the Jewish community. Therein lies the strength of SCoJeC. We are admired not only for the way we try to look after the interests of our own community, but also for assisting other ethnic minority groups and collaborating with the other faith communities in Scotland.

Ephraim and Leah are viewed as fellow professionals by those with whom they come into contact in their work, but what they do is closely monitored

by the SCoJeC Council. The majority are representatives nominated by their community, including the students, and others are coopted for their special skills. The Council is responsible for making policy decisions and overseeing strategy. A smaller Management Group can deal with urgent issues that require rapid decisions to be made.

It is difficult to predict what demands will be made on SCoJeC in the coming decade, but if the proposed referendum on independence results in a yes vote, then the workload will be dramatically increased. While the various Trusts and others who have supported us since our creation will hopefully continue to contribute to our funding, we will certainly need support from the entire community if we are to do what will be expected of us.



EPHRAIM AND LEAH INTRODUCING THE CHIEF RABBI TO THE THEN FIRST MINISTER JACK MCCONNELL DURING HIS FIRST VISIT TO THE NEW SCOTTISH PARLIAMENT

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## TWO CULTURES



Kibbutz Mevo Hama, overlooking Lake Kinneret from the Golan Heights, was established in 1968 by a group including several Glasgow Habonim members, and still has strong Scottish connections. A tradition at kibbutz weddings is the "Sherele" entertainment after the chuppah, and here we have Frank Donnell playing the part of the kilted rabbi. Frank and the father of the groom, Lennie Levstein (above right), were amongst the Scottish founders of the Kibbutz.



## Caledonian Jews:

A STUDY OF SEVEN SMALL COMMUNITIES IN SCOTLAND  
By Nathan Abrams (McFarland, 2009)

HARVEY L KAPLAN

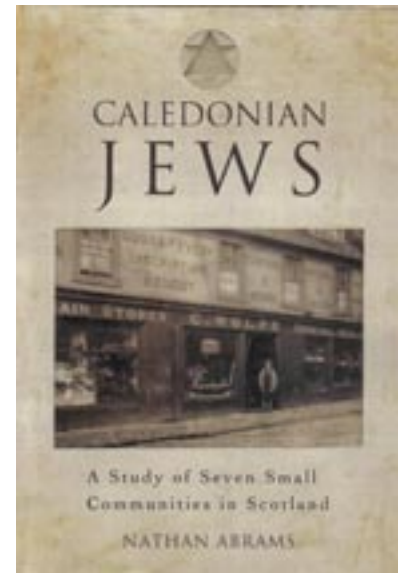
Many people around the world express surprise that there are Jews in Scotland, and even in Scotland there are many who do not realise that beyond the existing Jewish communities of Glasgow, Edinburgh, Dundee and Aberdeen, there were once tiny formal communities in Ayr, Dunfermline, Falkirk, Greenock, and Inverness.

Nathan Abrams has filled a gap by writing the first ever book on Scottish Jewish communities outwith Glasgow and Edinburgh. In doing so, he not only documents and illustrates the stories of what he has termed these 'revolving door communities', but also explains how Jews came to be in these outlying towns, whether to study, to work, or, in the 1930s and 1940s, as refugees. He examines possible reasons for the growth and decline of these small communities, and the similarities and differences between these scattered outposts. He also makes mention of particular Jewish individuals and families, including a number of colourful characters who lived in isolation in Shetland, Stornoway, Dumfries, Perth, and many points in between.

Dr Abrams has trawled widely amongst the source material, using the records of the Scottish Jewish Archives Centre, including minutes, cemetery lists, and correspondence, all of which are documented in the useful appendices. He also uses newspaper reports, census and naturalisation records, and reminiscences sent to him by a number of former residents of these small communities.

He does another service for historians by summarising for the first time what he calls 'mystery, myth, rumour, and conjecture' – all the stories and theories about Jews in medieval Scotland who, if they ever existed, have left no firm evidence.

*Harvey Kaplan is director of the Scottish Jewish Archives Centre [www.sjac.org.uk](http://www.sjac.org.uk) and would be delighted to receive stories and memorabilia of Jewish life around Scotland.*



## Student Life in St Andrews

The first question I am always asked (not including the naïve southern English question of "Where is St Andrews?" or "Is it nice being a student in Wales?") is whether there is a Jewish community in St Andrews. I reply that there are over 120 Jewish Society members, making it the largest J-Soc in Scotland.

From this, I'm then asked what events we hold as Jewish students or are all our events for "frum" students? In fact, St Andrews J-Soc caters for all Jewish students, no matter what their religious background. Consequently, over my university career, I have witnessed numerous different events, all based on the same important message of involving as many Jewish students as possible and for them to feel comfortable.

The most frequent events must be our Friday night Shabbat dinners, and these are probably my favourite J-Soc activity. Not only do a large group of students attend this event, but the meal is completely prepared and cooked by students (and provides 4 kosher courses for a low price!). The Shabbat meals symbolise fully the warm atmosphere of our J-Soc, as no matter what the background of the student, we all have a laugh and chat over some chicken soup and challah!

There are also numerous other activities on offer. For example, we celebrate all the Festivals appropriately, and participate in regional weekend getaways with other Scottish J-Socs. We hold Israeli themed evenings where we can all eat tasty Israeli food. For politically minded students, we run educational sessions, and during last year we fought to have an equal say about the "Occupation" of the University by students opposing Israeli action in Gaza. However, unlike many Jewish groups, we are not politically focussed, and all views are individual and not a "J-Soc standard view".

I had a fantastic time as a Jewish student, and would appeal to the community to continue to support our students, particularly in the current economic climate. Now that I have graduated, I am also creating an official Alumni Association for Jewish students, and would urge any former St Andrews students – and indeed alumni of other Scottish J-Socs – to get in touch. If interested please contact SCoJeC or the Chaplaincy Board who will forward my details.

HAYDEN KRASNER





# Jewish Meantime

## WHERE HAVE ALL THE HOURS GONE?

VALERIE HOUSE

How did we arrive at Rosh Hashanah when surely it was Passover only a few weeks ago – or so it seems? And Passover marks the beginning of my search for lost time. To continue ...

After a year of waiting it was wonderful to finally get all five generations of the family together to celebrate Pesach in the North West of Scotland. The 20 of us span 93 years, from Aubrey down to 6 month old Amber. Because I wasn't too well, the children did most of the cooking, even the kneidlech – which of course weren't as good as Mum's! I attended part 1 of the first Seder and part 2 of the second Seder – so that's why we celebrate 2 nights!

Four weeks later my stairlift was installed, having been sent to France and disappeared for 6 weeks. So at last I could put away all the Pesach things that remained huddled together away under cloths to protect them from contamination by chometz.

Then, just as I thought it was all done, I spent two weeks in hospital. (Don't ask!) When I got back, Frank wheeled me into the dining room to show me the progress made on our new conservatory – only for me to find the table still covered with Pesach glasses of every shape and size.

Why can you never get back into cupboards that which you take out? I don't know about the Law of Diminishing Returns – I am cursed by a Law of Increasing Can't Returns! I shall have to go back to packing them in boxes and forgetting where I have put them, unless I put another note in my essential-things-for-Pesach file, an absolute necessity when you live 245 miles north of Glasgow and suffer from post-adolescent memory lapses! Except it isn't next year any more – there's only 8 months to go, and where did I put that file?

So that is what must happen to all the lost hours, weeks, and even months – I have packed them away in a storage box, and lost the file which tells me where I put it.

NB No over-large armchair was used in the writing of this monologue.



SPEAKERS & ORGANISERS AT THE AJR ANNUAL MEETING IN EDINBURGH

## ASSOCIATION OF Jewish Refugees

AGNES ISAACS

A well attended annual gathering was addressed by AJR Director, Carol Rossen, who spoke about the huge developments she has seen in her twenty eight years with the organisation. Sue Kurlander, Head of Social Services at AJR, spoke about the important work of her department, and there were lively group discussions on several topics: the importance of preserving our heritage; divided loyalties; and issues for the second generation. After a delicious salmon lunch the group was enthralled by guest speaker Edward Green on the fascinating subject of the Queen's Jewels, and entertained by Gica Loening of Celter Schmelzer Klezmer.

The recently published AJR Memorial Book for Scotland was on display. This contains contributions from relatives living in Scotland, or with a Scottish family connection, their stories and pictures of family who perished in the Shoah.

AJR holds regular meetings with interesting speakers in Edinburgh, Glasgow, and Newcastle, as well as smaller Continental Friends meetings in members' homes.

To join us or find out more about AJR contact:

**Agnes Isaacs:**

AJR Scotland & Newcastle co-ordinator  
agnes@ajr.org.uk / tel 07551-968 593

**Eileen Brady:**

AJR Scotland & Newcastle Social Worker  
tel 0191-273 9681

## EDINBURGH SHUL Festival Open Day



Edinburgh Hebrew Congregation celebrated their Fourth Annual Festival Open Day in the Jewish Community Centre with extracts from Edinburgh Festival shows, and on-stage interviews with performers who have a Jewish connection.

This year's event included acts ranging from *Time Keepers*, an award winning drama from Israel, to Lynn Ruth Miller, a septuagenarian comedienne from the US.

There were laughs as the audience was treated to a snippet of David Solomon's hilarious one man show *Mother/Son*, about a gay man and his Jewish mother. Equally amusing was Daniel Cainer's musical show *Jewish Chronicles*.

A more serious mood was created by Raymond Raszkowski Ross's drama *A Promised Land*, which portrays Rivka Feldman. She was a friend of Jane Haining, who rescued Jewish orphans in the second world war, died in Auschwitz, and is the only Scot to be honoured at Yad Vashem.

In all some 40 performers made a contribution, and around 100 people came to see them. Organiser and presenter of the Open Day, David Neville said, "It was a surprise and delight to once again have so many fantastic performers and visitors from all over the world."

The EHC also held its Annual Civic service that Shabbat, which was attended by George Grubb, the Lord Provost of Edinburgh.



TOP: THE AUDIENCE AT EHC  
MIDDLE: THE BAND 'WOODY SEZ'  
BOTTOM: DANIEL CAINER



# Happy Anniversary

TALYA SILVER

“Happy anniversary to you ... happy anniversary to you ...” The music wafts among the chattering guests and the multi-coloured balloons. It’s nice to mark anniversaries, whether personal or communal. (Congratulations to SCoJeC on 10 years of service to the Scottish Jewish community! May you go from strength to strength over the next 10 years and beyond.) But is there any real significance to anniversaries? When the food is finished and the party is over, what is left behind?

Rosh Hashanah, the “head of the year”, is possibly the most significant anniversary of our lives – the anniversary of the creation of humankind. We celebrate this special day with friends and family, toasting the coming year with apple and honey instead of champagne. Yet Rosh Hashanah is also *Yom HaDin*, the Day of Judgement, part of the sequence of soul-searching and repentance that starts in the month of Elul and culminates in Yom Kippur. There seems to be a conflict between the two themes – happy celebration and frightening scrutiny. Why do we go to court on our anniversary?

## Yom Tov Calendar

### Rosh HaShanah

evening 18 Sept &  
days 19–20 Sept

### Tzom Gedalyah

21 Sept

### Kol Nidre

evening 27 Sept

### Yom Kippur

28 Sept

### Succot

Yom Tov:

evening 2 Oct & days 3–4 Oct

Chol HaMoed: 5–8 Oct

### Hoshannah Rabbah

9 October

### Shemini Atzeret

evening 9 Oct & day 10 Oct

### Simchat Torah

evening 10 Oct & day 11 Oct

What, in any case, is the purpose of judgement? Is it supposed to be the bottom line, the last word that sums up my worth? Or is it a focussing device, mapping where I am at the moment, and pointing me in the direction of improvement? If so, judgment could be the key to a meaningful anniversary.

Pupils are usually judged on the flavour of their alphabet soup – how many As, Bs and Cs they have gained. But educational research warns that assessment can only be effective when feedback is given showing pupils how to improve. Outstanding teachers don’t only grade a piece of work, they also identify its specific strengths and weaknesses, and consider what the student needs to progress to the next level. Once a year, on the anniversary of our creation, G-d assesses our progress and gives us feedback – in the form of our living conditions over the next year.

Who will prosper and who will suffer poverty? Who will live peacefully and who will bear many stresses?” thunders the chazzan in the moving *Unetaneh Tokef* prayer. But rather than being a threat, this is part of the evaluation process. “Each student in My school of life,” ponders G-d. “How will they progress to the next spiritual level? Will prosperity teach them gratitude or will it lead them to grow selfish? Perhaps the experience of lack would enable them to learn compassion. Will they use a period of ease productively or will they grow lazy? What has the last year shown?” Every life situation is designed for us by G-d, tailor-made to enable us to actualise our strengths and fix our weaknesses. Self-assessment is also a valuable exercise, and answering these questions honestly, painful though it may be, will make this anniversary truly significant.

Ideally, an anniversary or birthday is not just an excuse for a party. It’s a time for reflection, for appreciating what has been achieved, regretting any mistakes that have been made, and planning how to build on the good and correct the bad. And that is really what the best kind of judgement is all about.

**May we all be inscribed for life and blessing in the next year. Shanah tovah!**

## A LIGHT EXTINGUISHED

EPHRAIM BOROWSKI

It’s not often that a metaphor is so precisely appropriate, but both Scotland and the Jewish Community are darker places, with the passing of Rev Ernest Levy, who did so much to illuminate the darker corners of inhumanity.

Ernest was born in Bratislava in 1925, and was a victim, first of Slovakian fascists, then of the Nazi occupation of Hungary in 1944. He was deported on the first train to Auschwitz, and survived no fewer than seven concentration camps, before being liberated from Belsen, where he believed he had seen Anne Frank just before she died.

After the war, he sang in the choir of the famous Dohany Street Synagogue in Budapest while he qualified as an engineer, but he soon decided to follow his father and brother into the ministry, and went to Tel Aviv to study Chazanut. Knowing his brother, Charles Lowy, had found a welcome in Scotland, he became Chazzan of the small Pollokshields Synagogue in Glasgow, before moving to Giffnock, where he spent the rest of his life, and his concern for others became almost a parallel career.

Most people will remember Ernest for his first-hand account of the horrors of the Holocaust and his warnings against the slippery slope of intolerance, accompanied with an almost superhuman refusal to bear a grudge even against his own tormentors. The Nazi he spoke of most in his countless talks to schools, churches, and others, was the guard at Belsen who saved his life.

But these memories took their toll. I remember as a student, asking him if he would be prepared to talk about his experiences, and his reply that it was too raw and painful. But later he came to realise that, as the numbers of survivors diminished, those who remained had an ever greater obligation to bear witness to the depths of human evil that they had suffered. I know from the many times that I more recently acted as his chauffeur, that remembering, especially in these last two years since the death of his beloved wife Kathy, a fellow survivor whom he met in Glasgow, was no less raw and painful than it had been in earlier days, but it was something he regarded as a sacred duty – a memorial to those who were lost, and a warning to those who remain.

Fortunately for those who remain, Ernest has recorded many of his memories in his two books, *Just One More Dance*, dedicated by implication to the Mittel-European cafe society who were blind to the impending catastrophe, and *The Single Light*, named for that literally incredible incident when he found an empty sardine-tin thrown away by a guard and used the remaining drop of oil, not for much-needed physical, but spiritual sustenance, lighting a single Chanukah light that extinguished the total darkness. He still had that tin, and lit it again at the launch of his book at the Scottish Parliament. It is everyone’s loss that he will never light it again.





# Reaching Out IN PARTNERSHIP

Four communal organisations will share the benefit of the grant SCoJeC received last year from the Scottish Government's Race, Religion and Refugee Integration Fund for our project "to reach out to bring people in". The new projects will benefit Jewish people from outwith the mainstream community, particularly in rural Scotland.

Earlier this year we wrote to all communal organisations inviting them to propose projects that would advance the overall aims of SCoJeC's Outreach Project and could be jointly managed and delivered. We received eleven expressions of interest, and six organisations then submitted fully worked-out proposals. Since we could not support all of these, they were assessed for compliance with the terms of our Government grant by a small committee chaired by SCoJeC Chair, Walter Sneader. They recommended that the following three projects should be taken forward:

- **Rabbi on the Road:** Bringing pastoral support and Jewish life to Scotland's more remote communities (Northern Region Chaplaincy Board)

Up to £3000 over two years will be made available to meet the costs of additional activities by the newly appointed Chaplains, Garry and Suzanne Wayland, to enable them to visit the smaller communities as they travel round Scotland, and to strengthen links between student groups and the local communities.

- **Cheder Resources for Primary Age Children in Small Communities** (Edinburgh Hebrew Congregation)

SCoJeC will contribute up to £2000 to the cost of producing these resources, which will be made available through our website. It is hoped to involve the Dundee and Aberdeen communities and Calderwood Lodge Jewish Primary School in this project.

- **Limmud Scotland Bursaries**

SCoJeC will enable Limmud Scotland to provide bursaries to up to 10 individuals from outlying areas, who would not otherwise be able to participate in its activities.

We are also delighted to be cooperating with the outreach organisation "Soul Train" to bring an Israeli musician to Scotland in November. Details are still to be finalised, but we hope the programme will include events in all four major cities, as well as some more remote locations. Look out for more information on our website.

Making the announcement, Walter Sneader said: "We are delighted to be able to assist other organisations to expand their activities, especially as we will be furthering our own objective of involving new people from around the country. This is a golden opportunity to strengthen the cohesion of the scattered Scotland-wide Jewish community."



I am delighted to be able to be part of this very special edition of Four Corners and to join with you in celebrating 10 years of the Scottish Council of Jewish Communities. The Jewish community in Scotland has a long and proud tradition and has played a significant role in enriching our nation's culture. In providing a voice for Scotland's Jewish community, SCoJeC has helped to uphold those traditions and values while providing a useful link between the community and the Scottish Government.



On behalf of the First Minister and Scottish Ministers, I continue to welcome and value that contribution and I am confident that through continuing to work together we can build on this proud legacy.

Fergus Ewing MSP  
MINISTER FOR COMMUNITY SAFETY



I congratulate the Scottish Council of Jewish Communities on the completion of ten successful years. Their work for the welfare of the Jewish community in Scotland is a model for the relationship between a civil and religious society and its Jewish minority.

During these years I have been a regular visitor to Scotland and its Parliament and during meetings with Scottish political leaders I have always been impressed with the recognition that the Scottish Government has accorded the Jewish community and its understanding of their needs and sensitivities, recognition due in no small measure to the work of the Scottish Council. In composing its responses to consultation documents my Office has been pleased to respond to requests from the Scottish Council for religious input as required on a range of issues.

May all those associated with the Scottish Council enjoy every success in the future, remaining true to Jewish principles while enriching the diverse traditions of contemporary Scottish society.

With blessings and good wishes

Sir Jonathan Sacks  
CHIEF RABBI



As the Scottish Council of Jewish Communities celebrates ten years of protecting the welfare of the Jewish community in Scotland, I am delighted, on behalf of the Board, to acknowledge just how crucial this work is.



Despite the small population of Jews in Scotland and the organisation's relative youth, SCoJeC has developed an extremely positive working relationship with the Scottish Government, and is now well placed to monitor the work done in Holyrood and to react quickly and professionally whenever there is cause for concern.

Indeed, since devolution, SCoJeC has become well respected on both sides of the border, and in both the Jewish and non-Jewish communities, for the exemplary way in which they have carried out their work. As we turn the page on 5769, I feel sure that its leadership will continue to guide the community from strength to strength.

I wish all of you a *ketivah ve'chatimah tovah* - may you be inscribed and sealed for a good year.

Vivian Wineman  
PRESIDENT

# 10 YEARS OF SCOJEC



JOHN COSGROVE WITH FINLAY MACDONALD, PRINCIPAL CLERK AND FORMER MODERATOR OF THE CHURCH OF SCOTLAND, AT SCOJEC AGM 2006

## John Cosgrove

SCOJEC CHAIR 2003-2007

The opening of the Scottish Parliament in 1999 presented the Jewish Community with a new challenge. Historically the Board of Deputies in London dealt with matters concerning "Jewish" legislation even when the subject was purely Scottish. Thus as far back as 1854, Sir Moses Montefiore, then President of the Board, accompanied by the Board's secretary and legal adviser, met the Scottish Lord Advocate when the Scotch Birth Register Bill was being debated in Parliament.

Professor Philip Schlesinger, researching the development of political communications around the new Scottish Parliament, argued for the need to reconstitute

Jewish representation to present a coherent voice that represented the complex, multifold character of Scotland's Jews in a time of change. He saw the existing "Scottish Jewish Standing Committee" which represented the Communities of Glasgow, Edinburgh, Dundee, Aberdeen, and Argyll and Bute and used to meet annually to discuss matters of mutual concern as being "backward looking in its image and vocabulary" and proposed that the body be renamed "The Scottish Council of Jewish Communities". This was adopted after minimal discussion, and Dr Kenneth Collins and Ephraim Borowski, former convenors of the Standing Committee led the new body.

The amount of work undertaken by the Council grew at an alarming rate and when I became chairman in 2002 it became clear that we could not continue to serve the needs of the Community without the help of a Public Affairs Officer. With a few honourable exceptions, I think it fair to say that we had reluctant support from the Scottish Jewish Community and little money in the bank. The Board of Deputies whilst acknowledging that we did their work north of the border was not over generous in its financial contribution to

THE SCOTTISH JEWISH STANDING COMMITTEE, 1988 (PHOTOGRAPH COURTESY OF THE JEWISH ECHO COLLECTION, SCOTTISH JEWISH ARCHIVES CENTRE)



our funds. Ephraim did the day to day running of the Council on a purely voluntary basis. Could we afford an employee? The obvious answer was "No", but we proceeded to advertise on the basis that if we were successful, the Community would have no option other than to support us financially. The advertisement stated what we hoped of a Public Relations Officer.

- 1) To maintain and develop contact with Members of the Scottish Parliament, Scottish Executive Ministers and civil servants.
- 2) To maintain and develop contact with other key decision-makers and opinion formers, including the Churches, the Scottish Civic Forum, Ethnic Minority organisations, and the media.
- 3) To promote issues of concern to the Jewish community with opinion formers by providing briefing and expert advice as appropriate.
- 4) To monitor relevant legislation and Executive policy, and, where necessary, to promote changes to legislation.
- 5) To liaise with other voluntary and statutory organisations to achieve these objectives.

We were fortunate to acquire the services of Leah Granat who fulfilled all our expectations and more with efficiency and enthusiasm and, together with Ephraim, expanded the work of the Council, so that today it is without doubt the most important institution in the Scottish Jewish Community.

## Kenneth Collins

SCOJEC CHAIR 1999-2003 & 2007-2008

Ten years is a milestone in any organisation. For the Scottish Council of Jewish Communities, it is a remarkable tribute to all those who nourished its vision from its earlier days as well as those who have helped it to develop into a major player on the Scottish civic and religious stage. Building on existing links between the Jewish communities in Scotland it has always worked with purpose and consensus, to achieve its objectives of representing the interests of the Jews of Scotland whether in the larger communities, of Glasgow or Edinburgh, the smaller communities and networks around the community. It has spoken for Scotland's Jews, and by its activities round the country it has served to bring all the communities closer together.

I am proud to have served as Chair for full half of SCOJEC's existence to date and



KENNETH COLLINS WITH THE THEN PRESIDING OFFICER OF THE SCOTTISH PARLIAMENT, GEORGE REID, AT SCOJEC AGM 2007

made by Ephraim and Leah in pursuit of *get* legislation is a model of what SCOJEC does so well: information gathering from Jewish bodies, careful assessment and meticulous planning, dissemination of that information to MSPs and other key players, and assiduous follow-up to ensure that the legislation would be formally implemented.

With all best wishes for further achievements for all the Jews of Scotland in the years to come.

am happy to acknowledge the contribution made by its Director, Ephraim Borowski, who gives freely of his time to set the agenda for the organisation's growth and development. With Leah Granat as Public Affairs Officer, the Council has become a body whose deliberations and consultations are listened to with great care and have often been the catalysts for change in the wider structures of Scotland. To take just one of many possible examples, the effort