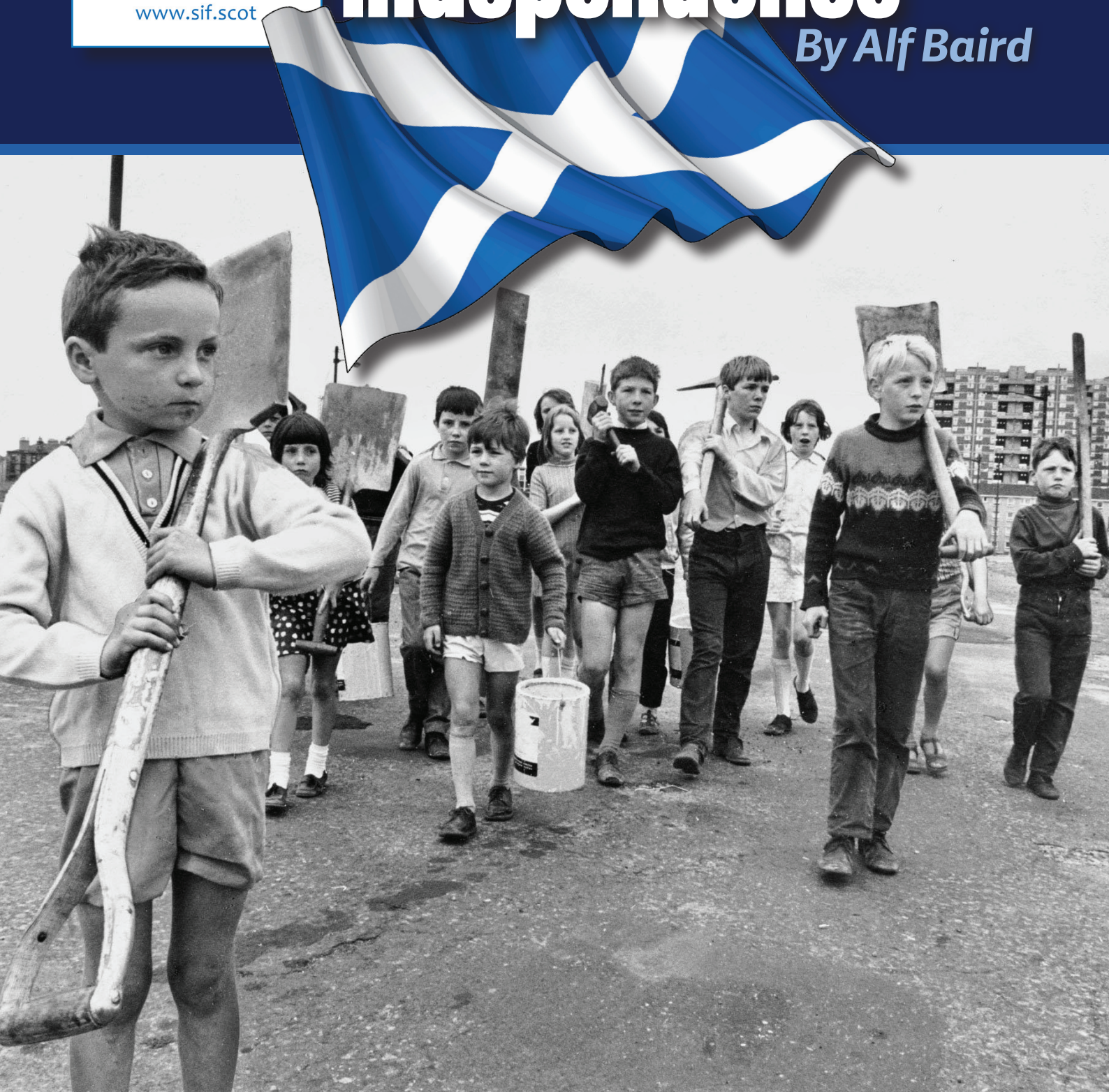




The Theoretical Case For Scottish Independence

By Alf Baird



Contents

Introduction	1	Colonialism.....	4	Summary	6
Culture	2	Nationalism	4	Acknowledgements.....	7
Language.....	2	Institutions	5	About the author	7
Ethnicity.....	3	Constitution	5		
Demographics	3	Self-Determination	6		

Introduction

*Aye, deid richt, us Scots ur unalike
aw ithir fowk and thon's whit
we're fechtin fir – oor ain cultur an
langages, oor ain naition, oor wey o
daein awthing – oor verra bein!*

In 2014, 'No' voters opted for Scotland to be ruled over by what to many Scots seems an alien political and cultural ideology from another land. The context in which Scottish independence is often discussed raises many questions, not least what independence actually means and why it is necessary? Arguably the harder questions have still to be answered, which is the aim of this paper.

The context in which Scottish independence is often discussed raises many questions, not least what independence actually means and why it is necessary?

The research approach developed and applied here in the context of Scottish independence involved 'grounding out' a theoretical framework from analysis of data and literature on independence (Figure 1). The framework and structure of the paper is considered to represent what are termed 'The Socio-Political Determinants of Scottish Independence'. Behavioural Determinism assumes our actions to be reflex reactions developed in us through our environmental conditioning. Here it is necessary to identify and analyse key aspects relating to this environmental conditioning and related factors that serve to determine our decisions, and which enable independence or serve to block it. The nine determinants identified in the research are briefly discussed, and potential solutions to the challenges involved are presented in each instance.

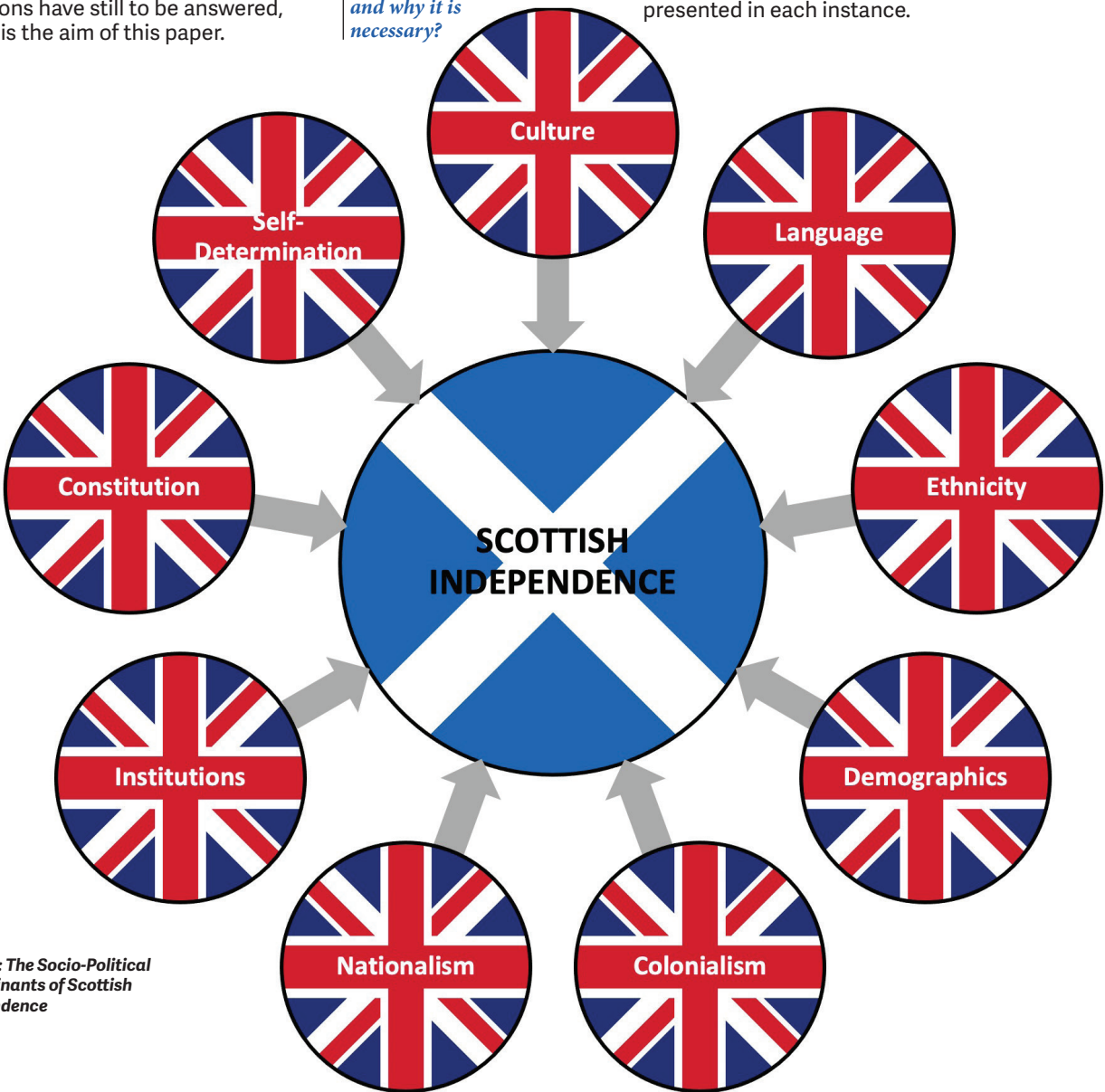


Figure 1: The Socio-Political Determinants of Scottish Independence

The title of the research book developed on this subject, 'Doun-Hauden', reflects in the Scots language the conclusion of the research, that the Scottish people are and will remain oppressed within the UK 'union' in which they and their nation are regarded and treated much like a colony. Decolonisation thus represents the main objective for independence, failing which the Scottish people and nation will continue to suffer oppression and exploitation, and therefore fail to develop or reach their full potential.

Culture

*Cultur is juist the wey we dae awthing, an Scots fowk
shuid bi yable tae dae awthing oor ain wey, ayeways
respectin wir ain cultur an oor Scots langage an aw*

Culture is our customs and beliefs, transmitted through language. Cultural Imperialism or Cultural Assimilation involves promoting the culture and language of one dominant nation in another, which is a common feature in colonialism. In Scotland's case, this has involved the imposition and domination of a British (or rather English) Anglophone culture.

Cultural Imperialism creates and reinforces what is an alien cultural hegemony in Scotland and which results in an Anglophone Establishment that is anti-independence. Here the theory of 'Enculturation' reflects the domination and prejudice of a supposedly 'superior' Anglophone elite culture imposed on Scots, and Scots speakers in particular. In this, the latter are rendered subordinate and the Scots language, which is not taught in Scotland, considered invalid.

This results in the Scottish Cultural Cringe, a feeling of cultural inadequacy extending to self-hatred, which is closely related to the psychological condition known as 'Internalized Racism'. Here there is imposed on a people an illusion of culture, which is a primary tool elites use to retain power, particularly in a colonial environment.

National culture and (national) identity are very closely connected, which means the independence of a culturally oppressed people involves a fight for survival of their national culture against the domination of an imposed culture. The alternative is continued Cultural Assimilation whereby a people discard and eventually lose their own subordinated culture in favour of an imposed and supposedly 'superior' culture, along with its different values.

Political science tells us that people vote on the basis of their (cultural) values, not necessarily what is in their personal interest. Those who would enslave their own nation and its people (e.g. 'No' voters) will therefore tend to hold to the coloniser's values.

Once a people lose their culture through cultural or colonial assimilation and adoption of another culture, their own culture perishes, and with that the motivation for national independence also evaporates. A 'peoples' quest for independence is therefore primarily dependent on their national culture and national consciousness, the latter mainly a function of culture and language.

The protection and projection of national culture is therefore fundamental in the quest for national independence and liberation of 'a people', as is the importance of ending the oppressive process of cultural assimilation once independence is achieved.

Language

*Langage is the verra foonds o cultur, an thegither
oor Scots langage an cultur is whit gie's Scots
fowk their naitional identity*

It is our language and culture which intersect to form our national identity, determining who we are and how we think. Language defines and unites a nation, and in our case this is predominantly the Scots language which is still spoken widely in Scotland, and includes several important regional dialects. However, the Scots language is not taught in schools, which means the people are deprived of learning their mother tongue, a basic human right.

Linguistic Imperialism, whereby another (alien) language is imposed on a people, English in our case, seeks to marginalize and destroy indigenous language. The aim of Linguistic Imperialism is linguistic genocide or 'linguicide', which is the death of a language or languages (Scots and Gaelic in this instance). With the removal and replacement of a peoples' language comes a change in their national identity.

Removal of a language is intentional, and inevitable when it is not taught, as is the case with the Scots language. Loss of language therefore undermines a peoples sense of identity and sense of belonging. As language and culture are what give us our national consciousness, without them a peoples' motivation for nationhood, independence and hence sovereignty is diminished and eventually lost, which is the intention of cultural colonialism.

Language policy in Scotland within a UK Anglophone dominated society therefore aims to deprive Scots of the Scots language, to kill it off, and to diminish the desire for Scottish national identity and nationhood. This also explains why language is the most common rationale for the self-determination of 'a people', and why the Scots are nae different in that regard.

Culture and language are therefore critical factors in the formation of national identity and national consciousness. Without the Scots language(s) and culture there could be no motivation for national independence. This implies that the divide in the Yes/No independence debate is at root linguistic; that is, it is broadly between Scots speakers who mostly identify as Scottish and who tend to vote 'Yes', and an ever-increasing Anglophone population in Scotland who identify as British and who tend mainly to vote 'No' in order to block independence. Hence the desire for and against Scottish independence is heavily influenced by our culture and language which serve to determine our national identity.

Once a people lose their culture through cultural or colonial assimilation and adoption of another culture, their own culture perishes, and with that the motivation for national independence also evaporates

In order to maintain Scottish national consciousness and national identity the Scots language has to be taught, used extensively in literature and media, and given full statutory authority as a national language of the people.

Ethnicity

Anither mair accurat wey tae conseeder thon 'Scottis Cultural Creenge' wad bi 'Appropriated Racial Oppression'

Within the United Kingdom, the Scots represent an oppressed ethnic minority group by virtue of our national culture and languages being marginalised and made subordinate and 'invalid'. In any colonial environment, which necessarily involves racism and prejudice, there exists ethnic discrimination of native speakers and culture.

Ethnic discrimination focused on Scottish indigenous culture and languages has become *normalised* in Scotland as more Scots assimilate and seek *conformity* with the imposed (English) language and culture. This serves to limit the socio-economic opportunities and personal and intellectual freedoms of indigenous Scots speakers who may be unwilling or unable to conform. Ethnic discrimination lies at the root of inequality in any colonial environment where the only valid route for native socio-economic progression is through *Cultural Assimilation*.

Colonialism and Anglophone cultural and linguistic domination created the psychological condition we know as the *Scottish Cultural Cringe*, which has serious long-term health and socio-economic impacts for Scottish people. Ethnic discrimination results in a people developing *Internalized Racism* (or *Appropriated Racial Oppression*) which involves: appropriation of negative stereotypes; subordination and deprivation is considered to be deserved; devaluation of one's own group culture/language; patterns of thinking that support the oppressive status quo, and; oppressed group members seeking conformity with oppressor group culture and discarding their own culture and language. Such factors collectively reflect what is known as a *Colonial Mindset*.

The prevalence of higher levels of *Appropriated Racial Oppression* among a people, reflect the extent and intensity of assimilation processes as well as the duration of *Cultural*

The only way to remove such oppressions is through national independence, which involves 'self-recovery' of culture and language, and what is known as 'decolonisation of the mind'

Imperialism. This explains why many ethnic Scots vote 'No' and oppose even their own independence and liberation from oppression. Ethnic oppression is therefore a significant contributory factor in Scotland's anti-independence 'No' vote.

Moreover, the blocking of Scottish independence and rejection of the offer of Scottish citizenship by non-Scottish voters resident in Scotland may also be considered ethnic discrimination. Here, those who do not identify as Scots are intentionally blocking the *inalienable right* to self-determination of another *ethnic* group – i.e. the Scots.

In the colonial environment, ethnic culture and language, and hence national identity is marginalised and ultimately destroyed through *Cultural and Linguistic Imperialism* and *Cultural Assimilation*, which is its intention. This further explains why an independence movement is dependent primarily on the solidarity of the oppressed ethnic group, and mostly Scots speakers in Scotland's case. The only way to remove such oppressions is through national independence, which involves 'self-recovery' of culture and language, and what is known as 'decolonisation of the mind'.

Demographics

Maist o Scotlan's heid bummers spick awfu guid Englis, tho mony Scots fowk haed tae gang owerseas tae fund ony wark or opportunity

Between three and four million Scots have 'left' Scotland since the UK union began, which is more than half the present population today (5.6 million). This represented the largest loss of people in Western Europe for a country of Scotland's size. Over the same period, the largest ethnic migrant group coming into Scotland has comprised people from England.

Outbound flows mostly saw millions of working-class Scots leave Scotland, whilst inbound movement is historically oriented towards a professional and managerial class from England. This has led to a *Cultural Division of Labour* in Scotland favouring Anglophone elites within what is described as the *UK Internal Colonialism Model*.

A substantial portion of the Scottish population has therefore been *displaced* since the UK union in 1707. This began with mass forced evictions and 'clearances' during the eighteenth century and extended into the second half of the twentieth century through ongoing British government policies (e.g. Empire Resettlement Acts) which subsidised the transportation of large numbers of Scots moving to other British colonies overseas.

Scotland has the lowest birth-rate of all nations in Britain today and its lowest on record. This is in part due to a lack of affordable housing, limited access to better paid jobs for indigenous Scots, and questionable educational policies. It means that Scots are not reproducing themselves and since around 2000 the population is only growing through (uncontrolled) immigration to Scotland, mainly from England.

According to census data, population inflows to Scotland from rest-UK may have exceeded one million people over the past twenty-year period alone. This implies that the Scottish population has been and continues to be fundamentally changing, and with less people holding to a Scottish identity.

Population displacement on such as scale has major

consequences for independence because people of rest-UK heritage/culture represent the *ethnic group* most likely to vote to oppose Scottish independence. The colonial *nature* of Scotland's ongoing demographic change coupled with '*national*' (i.e. sovereign) voting rights given to an ever-growing population of people now living in Scotland who do not primarily identify as Scottish, therefore serves to hinder the prospect of Scottish independence.

Uncontrolled ongoing demographic change in Scotland and a national voting franchise based primarily on residence prevented independence in 2014 and serves to diminish the likelihood of a 'Yes' vote in any future referendum. Preventing the leakage of sovereignty through unchecked population displacement is one of the main functions and responsibilities of any independent state. Independence is therefore necessary to protect the Scottish people and their sovereignty, and to respect and maintain Scottish culture and national identity. Conversely, prevailing demographics act to displace and replace Scots and in a relatively short period of time could lead to the extinction of Scottish culture and identity, as well as loss of sovereignty.

Colonialism

Scotlan's deceitfu Tory maisters an aw thair unionist Anglophone thirlfowk wad blithely raither Scotlan wis nae mair

Colonialism is defined as a people subject to external political control and economic exploitation. Colonialism may also involve varying degrees of settler occupation. Scotland's present reality reflects all three features. Scotland's enforced EU exit by the UK Government, the repeated blocking of an electorally mandated Indyref2, and absence of Scottish control over the nation's borders and resources likewise demonstrate a colonial status.

Internal Colonialism involves an *Ethnic and Cultural Division of Labour* favouring the dominant Anglophone elite group/nation and its culture and language amidst continued economic under-development of the exploited territory and its people. Economic under-development of the Scottish people and nation parallels linguistic underdevelopment in a colonial environment, the Scots being deprived of learning and valuing their own language. Under-development also reflects a narrow industrial specialization in the colonial nation which is geared primarily to serving the needs of the dominant 'mother country' power/nation, leaving Scotland more exposed to economic shocks.

The rise of an independence movement depends on the solidarity of the oppressed ethnic group, in this instance Scots (and to a lesser extent Gaelic) speakers, and is viewed as a consequence of *colonialism* and its oppressions. Colonial domination involves racism and prejudice whereby indigenous ethnic groups are marginalised. Whenever colonialism is imperilled, oppressor behaviour may descend into its roots, which is fascism. The UN regards colonialism as a '*scourge*' (i.e. a form of punishment) on a people which should be ended through self-determination and independence.

However, in a colonial environment an exploited and marginalised people may not be fully aware of their oppression which tends to be obscured through *cultural assimilation* and the dominant power

Scotland's enforced EU exit by the UK Government, the repeated blocking of an electorally mandated Indyref2, and absence of Scottish control over the nation's borders and resources likewise demonstrate a colonial status

emphasis on cultural and linguistic superiority. Postcolonial theory regards colonialism also as a '*disease of the mind*' because the oppressive reality adversely affects both the colonised group through development of a subordinate '*colonial mindset*', and the coloniser and his propensity for racism, prejudice, and fascism.

Devolution and limited measures of so-called 'home rule' are viewed as a colonial 'bone' thrown to increasingly restless natives to chew on. The UK devolved (i.e. colonial) *regime* in Scotland is now administered by a dominant *National Party* (SNP) which, corresponding with postcolonial theory, endeavours to make its own '*accommodation with colonialism*', stopping short of independence.

The resulting political *stasis* represents a common theme in any decolonisation process leading to unnecessary delays in securing independence. Such delay may lead in turn to state oppression and persecution of independence campaigners (i.e. fascism) creating potential for conflict. New National Parties are then created seeking independence with greater urgency, much as we see happening in Scotland with formation of various pro-independence parties and groups.

Ultimately a colonial reality reflects the demand from 'a people' for self-determination and independence, also defined as *decolonisation*, which requires the necessary liberation of a people from colonial exploitation and oppression in all its forms, political, economic and cultural.

Nationalism

Scots anely turn 'nationalist' tae defend oor naition fae colonialism's intent tae wrack an remuive oor cultur, oor langage, an oor naiton and fowk tae, stick-an-stowe

The primary motivation for national independence depends on a peoples' *national consciousness*, but this is not nationalism. Scottish *national consciousness*, and hence Scottish national identity, is primarily built on and maintained by Scottish national culture and Scottish languages (Scots and Gaelic).

Many Scots hold a *confused sense of identity* and a dual (or false) persona due to the long-term effects of *Cultural and Linguistic Imperialism* and *Cultural Assimilation* which serve to inhibit Scottish national

consciousness and the desire for independence. A central feature of colonialism relates to a people being deprived of learning their own indigenous language (in our case *Scots* and *Gaelic*) whilst forced to learn and value only the language of the dominant power (i.e. English). The latter emphasizes a supposedly ‘superior’ culture, values and narrative, whilst the former is rendered ‘subordinate’ and deemed invalid.

Conversely, Britain/England exerting political control over Scotland requires imposing an oppressive form of *trans-national nationalism*. *Trans-national nationalism* seeks to impose a British ‘One Nation’ political ideology on Scots. This is achieved through enforcing *Cultural* and *Linguistic Imperialism* methods and processes via Anglophone authorities, education, media etc., and through maintaining an Anglophone *Cultural Hegemony* which acts to control Scotland and the Scots on behalf of the dominant power. In colonialism, it is primarily features of *Cultural* and *Linguistic Imperialism* which enables external political control and power to be imposed over another *ethnic* people and territory in order to facilitate their economic and political exploitation.

The UK is and remains an Imperialist construct, the rump of a former vast British Empire which in terms of political ideology represents ‘*Trans-national nationalism*’ and its dubious ‘values’. *Trans-national nationalism* involves occupation and assuming political control over other territories, with the domination of other peoples enabled through imposing an alien culture and language and a *Cultural Hegemony* which facilitates and enables their economic exploitation.

Scottish independence is therefore arguably less about nationalism per se; rather, it is primarily about *self-determination and independence*. Independence is about liberation, freedom and, for oppressed and colonised peoples’ such as the Scots, independence is also about *decolonisation*.

The inevitable outcome of continued *Trans-national nationalism* is oppression and exploitation of a marginalised ethnic group (i.e. the Scots) through colonial measures and procedures. As the oppressed group’s exploitation is ethnically oriented, this explains why independence movements depend on the solidarity of the oppressed ethnic group, the

latter only becoming ‘nationalists’ in order to free their nation and people from a dominant oppressive power and culture through independence.

Institutions

*Fowk cannae ser twa maisters nor twa naitions,
thay aye luv ane an laith the ither*

Within what is a one-sided ‘union’ arrangement, Scotland is controlled and administered by an *Anglophone Unionist Establishment*, the meritocratic elite reflecting an *Ethnic and Cultural Division of Labour*. This institutional arrangement depends on and perpetuates sociolinguistic prejudice against Scots (and Gaelic) speakers through maintenance of an *Anglophone elite Cultural Hegemony*. The result is social exclusion primarily of ethnic Scots speakers. In this way ethnic discrimination becomes *institutionalised* in society.

Segregation and protection of a *Cultural Hegemony* (and its values and symbols) is ensured via an educational divide maintained through private/ independent (i.e. *colonial*) schools and elite universities serving mainly the privileged (i.e. Anglophone) group from which most of the top positions in Scotland’s social institutions and commerce are filled. The remainder of higher status and high remunerated posts are advertised primarily in the metropolitan centre of the dominant and greater populated *core* nation (England) and thus are mainly targeted at (Anglophone) elites outside Scotland.

A range of negative outcomes derive from this *Cultural Dislocation*. This includes continued economic underdevelopment of the *peripheral* nation and its people who lack socio-economic opportunities in their own country, resulting in social inequalities and high levels of poverty and marginalisation of the oppressed ethnic group. Health impacts for the oppressed group include a *schizoid personality*, mental health issues, depression and anxiety, in addition to various other aspects commonly associated with oppression of indigenous or aborigine peoples, including drug and alcohol addiction.

Oppression also comes in the form of what passes for *justice*, which is rather a misnomer in a colonial system, more assuredly insofar as the non-assimilated indigenous native is concerned. A situation involving *colonial* bilingualism results in a hierarchical society split into two *psychical and cultural realms*. This enforced cultural divide is further reflected in Scotland having the largest prison population per head in Western Europe, in state persecution of leading independence campaigners, immunity afforded to those ‘active’ on the colonial side of the independence divide, and the passing of ever more draconian laws. Meantime, the legalised ‘*theft*’ and plunder of Scotland’s extensive territory, resources and assets is permitted to continue.

True independence therefore requires the removal and/or replacement of the whole array of commercial and social institutions the oppressor has planted in a country, as well as the elites who control them. Upon independence it is necessary to replace the leadership (and values) of such institutions with those holding allegiance only to the new independent state and its people. A failure to do so would mean that Scotland’s unionist cultural hegemony and its colonial procedures and processes of selection would remain in place and continue to undermine the development of the people and nation.

Constitution

*Ye wad hae thocht Scotlan wis a wee pouverless
colonie whit disnae matter a daw, an aw thon
Naw-votin fowk sae makkit*

The constitutional status of Scotland, taking account of the Brexit related court case outcomes, serves to demonstrate the legal simplicity of a signatory state party withdrawing from a treaty-based union. So, what is stopping Scotland doing likewise? Is Scotland a sovereign people and nation, or not? Who represents this sovereignty? Is it Scotland’s elected national representatives, or is it MPs in Westminster representing other (i.e. foreign) countries and their peoples outside Scotland?

The 1707 *Treaty of Union* created the present UK alliance and Scotland is a signatory party to that Treaty. Unilateral withdrawal from a treaty under international law is a matter for each signatory party, according to the European Court of Justice. Treaties are upheld only if they remain in the national interest of a sovereign people. When they are no longer in the national interest they are ended.

The sovereignty of the Scottish people is acknowledged by both UK and Scottish parliaments, as is the *Claim of Right* which is also a condition of the Treaty. Scotland’s *Constitutional Compact* forms part of this condition. Scotland’s elected national representatives therefore hold Scotland’s political sovereignty and have the right to exercise that sovereignty on behalf of the people, just as the Scottish people have the right to choose their preferred form of government.

‘As a *matter of law*’ a referendum is not required for independence. As it is Scotland’s national elected representatives who hold political sovereignty it is they who must exercise sovereign power in order to secure independence. Currently the SNP national representatives are refusing to exercise sovereignty on behalf of the Scottish people, despite being given several electoral majorities.

It is nevertheless the case that a majority of Scotland’s elected national representatives may affirm Scotland’s independence and effect withdrawal from the UK Treaty-based alliance. This would respect the sovereignty of Scotland’s people and the fact of the Treaty of Union, the latter conditional on the Claim of Right as forming the basis of Scotland’s constitution.

Self-Determination

*Thon mankit ‘union’ wis stairtit bi MP’s fae oor kintra o
Scotlan sae hit can be endit bi maist Scottis MP’s an aw*

Self-determination of ‘a *people*’ is a human right and a cardinal principle of the United Nations Charter. In this regard the definition of ‘a *people*’ is based on their holding the same specific and identifiable traditions, culture, ethnicity, history and heritage, language, religion, sense of identity, the will to constitute a people, and common suffering. The Scottish ‘people’ fit on all of these defining criteria.

Self-determination independence is regarded by the United Nations as *decolonisation*. In the process of self-determination there should be no external interference. No other countries or peoples should be involved, there should be no external media influence, and the voter franchise should include primarily the ‘*people*’ seeking self-determination. Few if any of these requirements were respected by the UK government or its devolved

administration in the 2014 referendum on Scottish independence.

The self-determination process is primarily considered relevant for colonies. Despite the social, political and economic reality of Scotland’s colonial subjugation and exploitation, *constitutionally* the Scots are a sovereign people and Scotland remains a signatory party to an international treaty-based alliance. A sovereign people must retain the right to withdraw from a treaty-based agreement.

Scots therefore have the right to independence and self-governance however this may be determined, either by unilateral withdrawal from the Treaty, or via self-determination and decolonisation. Either method of securing independence can and should be initiated now.

Summary

*Tae be ‘recast’, Scots hiv tae cast
oot the colonial elite yoke in aw
its mankit naitur*

The desire for independence of a people and nation is seldom dependent on general policy matters or ideologies of Left or Right, nor on any political *promise* that a people may be better or worse off. Rather, the motivation for independence is primarily dependent on ‘a peoples’ national culture, national identity and national consciousness, in addition to their understanding of the nature and extent of their oppression. The basis of a peoples national identity and national consciousness is their indigenous culture and language.

The Scottish people today retain a mixed and confused identity reflecting a linguistic and cultural divide that is colonially determined. This is no accident given over three centuries of colonial assimilation and cultural domination enabling economic plunder of Scotland’s extensive resources. The result is an exploited and under-developed nation and a people left with ‘a *moribund culture* and a *rusted tongue*’.

The Scots’ choice here and options for any colonised people drained of their resources and obliteration of their culture is between:

- *independence*, which is liberation, and ‘self-recovery’, or;
- *cultural assimilation*, which involves continued exploitation and oppression, with the eventual perishing of a peoples culture, identity and nation.

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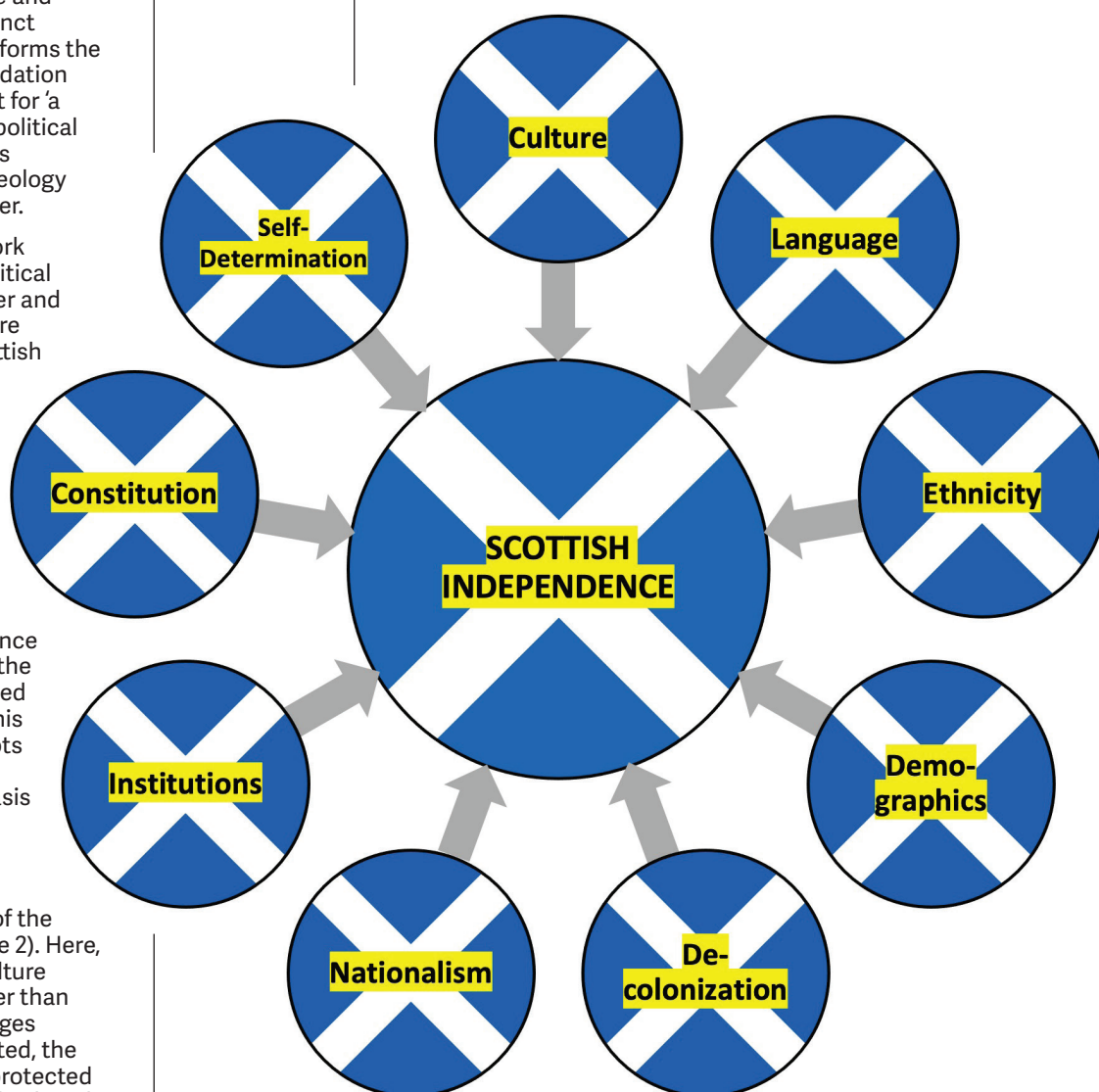
Independence is therefore first and foremost a fight for a peoples' *national culture* and their existence as a distinct 'people'. This realisation forms the essential basis and foundation of any subsequent quest for 'a peoples' economic and political independence, and holds regardless of political ideology they may adopt thereafter.

The theoretical framework as presented outlines critical aspects of societal power and control, most of which are presently inhibiting Scottish independence. The framework criteria reflect a predominantly colonial and hence oppressive and exploitative environment for indigenous Scottish people. As colonial oppression is ethnically oriented, the independence of a people depends on the solidarity of the oppressed ethnic group, which in this instance is primarily Scots language speakers, with language forming the basis of culture and identity.

Independence clearly requires a fundamental transformation in each of the determinants (see Figure 2). Here, the Scottish peoples' culture must be prioritised rather than obliterated, their languages taught, ethnicity respected, the indigenous population protected and valued rather than displaced and marginalised, and the people given every opportunity to develop instead of being denied access to opportunities.

Independence is about removing colonial oppression and exploitation in all its forms, rejecting aggressive one-nation British political and imperial ideology, and replacing imposed colonial institutions and cultural values with those holding a pro-Scottish agenda and allegiance only to the Scottish nation and people. The reclaiming of Scottish constitutional sovereignty by the Scottish people must become an unambiguous societal reality ensuring the rights of the Scottish people to full self-determination, a people and culture no longer subject to external interference and control over their nations affairs, territory, resources, culture and future development.

Figure 2: The Socio-Political Determinants of Scottish Independence (post-independence)



The Scottish peoples' culture must be prioritised rather than obliterated, their languages taught, ethnicity respected, the indigenous population protected and valued rather than displaced and marginalised

In providing for what is considered a reasoned study of the colonial situation, Scots striving to secure national independence are expected to be able to use the framework to their advantage, by focusing on each of the determinants and developing appropriate policies and strategies to overcome the challenges faced. **Fundamentally, the framework allows for considerably enhanced understanding about what independence actually means (i.e. decolonisation) and why it is essential (i.e. liberation from oppression).**

About the author

Prior to his retirement, Alf Baird was Professor of Maritime Business at Edinburgh Napier University. He has a PhD in Strategic Management and is a Member of the Chartered Institute of Logistics and Transport. Aside from maritime business and transport, his main areas of research and teaching included Strategic Management, International Business, and Organisational Behaviour, with an emphasis on developing applied theoretical frameworks to help facilitate improved understanding of complex phenomena and creating strategies to address the challenges involved.