

CLAYMORE



Service, Education & Advocacy in support of the Scottish American Ancestral Diaspora

January, 2016

Council of Scottish Clans & Associations, Inc

A 501c3 non-profit organization

COSCA, was founded in 1976 by Dr. Herbert MacNeal and a handful of other dedicated volunteers for the purpose of supporting Scottish Clan organizations and preserving Scottish heritage.

COSCA is a registered IRS Section 501c3 charity.

COSCA's founding statement of charter and mission rings true today as our current Trustees, members and volunteers continue to work toward goals of:

- Strengthening the Scottish American community by bringing individuals together with their Scottish clans and families;
- Supporting our member Scottish organizations with training and resources to help them meet their own missions;
- Providing education and learning opportunities in Scottish fields;
- Building relationships with Scotland and the global Diaspora.

COSCA is not chartered to assume management of individual Clan Societies

Council of Scottish Clans and Associations, Inc.

Information

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COSCA, Inc. is essentially the national professional association for the clan societies and other Scottish heritage groups from across the USA.

COSCA 2015 AGM at Grandfather Mountain Highland Games

Who Are Your Members and Who Will They Be Tomorrow?

Just as human beings have a basic need for food and shelter, we have a basic need to belong to a group and form relationships. This need, based in common sense self-preservation, motivates an incredibly impressive array of our thoughts, actions, and feelings. But over the last fifty years, while society has been growing more and more prosperous and individualistic, our social connections have been dissolving. For every ten minutes of an individual's commute, statistics show we are ten percent less involved in our community. We are more suspicious of our neighbors. We volunteer less. We entertain guests at our homes less. We are getting married less. We are having fewer children. And we have fewer and fewer close friends with whom we'd share the intimate details of our lives. One landmark study showed that lack of social connection is a greater detriment to health than obesity, smoking and high blood pressure.

Those of us who are members of the Scottish community in the US have enjoyed the support and camaraderie of a grand extended family for many years. But times are changing, those reaching out by "traditional" methods to recruit a "traditional" member may find those members no longer available. Leaders of the societies and associations are facing a changing demographic as they review mission statements to develop programs of interest for new members, donors and volunteers as well as the revenue to foster these groups so important to maintaining healthy community social connection.

Are you planning for the future? We are all in this together. COSCA has confirmed contact information, email addresses, web sites and, with any *luck* at all, a contact person for one hundred sixty-five Scottish clan societies and social associations with active memberships in the United States. COSCA is now able to serve as a communications hub to share successes and cautionary tales between these organizations, individual members, business enterprises and partner organizations around the world.



John King Bellasai
President
American Clan Gregor

John D. Cochran,
Secretary
Clan Cochrane

Clark Scott
Treasurer
Clan Scott

Keets F. Taylor
Membership
Clan Cameron

Scotty Gallamore
Clan Donald,
Clan Morrison

John Cherry, Jr.
Clan MacLachlan

Bliadhna Mhath Ùr *Happy New Year*

The **Small Clans Initiative** is picking up steam in 2016. I am currently working with various Clan Chiefs, Commanders, and leaders on ideas to energize our small clans. All of these ideas and discussions focus on the following *objectives: drawing in new membership for those Clans (growing their numbers), networking with the global Scottish community, and promoting the history and culture of Scotland.*

The most current is an endeavor with the estimable Sir Malcolm MacGregor. Between us, we are encouraging Chiefs to visit the big US games, which in turn will energize clan societies to attend. The idea is to promote those lesser known Clans and Families, one of which I am happily a member of, at the larger venues, and draw people who are curious about their roots, history, genealogy, and culture.

Finally, we are planning a panel discussion on this topic during our July AGM at Grandfather Mountain Highland Games, please join us if you can. I look forward to this coming year and am optimistic in this initiative. As always, we collectively row this boat together. I welcome any thoughts, ideas, suggestions, and most especially volunteers in this endeavor.

John Cochran, Secretary

What Ever Happened To?

Does any one know what happened to these once active US Clan societies; Blue, Buchan, Coleville, Cooper, Cranston, Cunning, Dalziel, Dobie, Erskine, Ewing, Gayre, Geddes, Hanna, Hepburn, Herriot, Kirkpatrick, Livingstone, MacAdams, MacCarthy, MacFadden, MacFill, MacNish, MacPhail, MacVicar, Melville, Menzies, Mowat, Muir (Moore), Muirhead, Ogilvie, Oliphant, Russell, Scrimmegeour, Stevenson or Trotter.

President's Letter



Happy New Year to all of you, our readers, from the governance group at COSCA! I, my fellow officers and all our Board members hope 2016 will be a good year for you and yours, and for COSCA.

According to our Bylaws, COSCA's core mission is to promote the customs, traditions and heritage of the Scottish people by means of public education, and to provide services to the various clan and family associations in the Scottish-American community. This is our core mission and our core constituency, and we are as strongly committed to advancing these twin priorities today as we were at the time of our founding, 40 years ago.

Though the New Year is barely under way and winter has most of us in its grip, it is not too soon to start thinking and planning for this year's heritage-related events and activities. In this regard, we at COSCA are already busy at work on the program and speakers for our 2016 Clan & Family Caucus - our primary educational event. Held at various locations around the country, usually in conjunction with a major highland games event, this year's Caucus will be held in conjunction with the Grandfather Mountain Highland Games (GMHG) in Linville, NC, the second weekend in July.

The site of our 2016 event will be Lees-MacRae College in Banner Elk, NC, right down the road from the GMHG site. This small, friendly, liberal arts college has long and strong Scottish ties and can even boast its own registered tartan. More to the point, its very modern conference facility includes comfortable, theater-style seating for several hundred, plus full audiovisual support for mixed-media presentations. There is a full service cafeteria located in the adjacent building and ample parking within easy walking distance of the auditorium.

Our 2016 Clan & Family Caucus will get started early on Friday July the 8th, and will continue all day. While the lineup of topics and speakers is still being developed, we will start off by hearing from former Congressman Mike McIntyre (D-NC), who together with his good friend Congressman John Duncan (R-TN), co-founded the bipartisan Friends of Scotland Caucus in the U.S. Congress in 2004. Recently retired from Congress, Mr. McIntyre now practices law in Charlotte but remains very committed to his Scottish heritage. Descended from early Scottish immigrants to NC's Cape Fear Valley, when he joins us in July, Mr. McIntyre will reflect on those connections and why they remain important to him today. He will also share some high points of his decade-long experience co-chairing the Caucus and tell us why it remains an important vehicle for Scottish-American outreach to the current Scottish Government.

Our Caucus program will feature a number of other interesting speakers. Dr. Bruce Durie, who is COSCA's appointed *Shennachie*, as well as being *Sennachie* for the Name and Family of Durie, will join us to talk about plans for a

President's Message Continued

newly created *Sennachie Network* and a planned *Council of Clan Shenacchies*. (In the old days, the *shennachie* was the genealogist, historian, story-teller and keeper of the memory, traditions and ceremonies for a clan or family and its chief.) As envisioned by Dr. Durie and others, the Network will be a way to provide connection, support and ongoing education for anyone interested in the business of becoming recognized as a *shennachie*, while the Council will include those who have passed certain tests and been properly appointed by a chief of the name and arms as his or her *shennachie*. In addition, our Secretary, John Cochran, will chair a panel discussion on COSCA's Small Clans & Lowland Families Initiative, which he chairs. Also, Mr. Keith MacGregor, U.S. Representative on the Council of the Clan Gregor Society, Scotland, will join us to deliver a very interesting presentation on the decades-long research he has been doing, supported by geneticists at *Family-TreeDNA* out of Houston, TX, to document the DNA connections of many West Highland clans not only to each other, but back to the Dalriadic immigration to Argyle from Antrim, in Northern Ireland, in the Dark Ages. And several visiting clan chiefs, stateside to attend the Grandfather Mountain Games that same week, have been invited to drop by to share with our attendees their thoughts on the important role of clan societies in keeping close connections between Diaspora Scots and their cousins back home in Scotland.

As we get nearer the date of the event, readers are encouraged to check the COSCA Website for more information about our Clan & Family Caucus. And like last year, COSCA members will enjoy a reduced registration fee to attend this year's event. Which brings me to the important subject of membership in COSCA.

The benefits of COSCA membership are both real and growing. They include receiving our revived e-newsletter, *The Claymore* (you're reading it now); attending our annual Clan & Family Caucus at reduced rates for members; participating online in our revived *Wandering Scots Book Club*; meeting clan chiefs and other honored guests visiting from Scotland; and having access to technical assistance services when going about incorporating your organization or applying for tax-exempt status. As a dues-paying member, you will also have the opportunity to attend our AGM; participate and make your voice heard; and run for elective office in the organization. And, of course, you will continue to be able to learn interesting things about Scotland and all things Scottish from regularly consulting our Website and following us on Facebook.

And because COSCA is a 501(c)(3)-certified tax-exempt organization, your membership dues are fully tax-deductible. But COSCA is a nonprofit organization, supported wholly by volunteers. None of us earns a penny from our efforts on your behalf, and those efforts are financed primarily with dues from our individual and organizational members. So without your continued financial support, none of these benefits will be possible.

So if you were among our members in years past, please do not delay in renewing your membership in COSCA for 2016. Please do it today - either by going to our Website (at www.cosca.net) and paying by credit card, or by sending us a check together with a membership application. And if you have not been a member before, COSCA would really value your support and participation. A membership application is included elsewhere in this newsletter.

Yours aye

John King Bellassai

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What's In It For Me? It's All About Value

More specifically, it's about relative value. How much value do members get from their association membership when compared to other alternatives that are available to them?

Members join associations to have their needs satisfied. They appreciate what you do. They're glad you're speaking out and they're willing to pay for you to do it. You give them a chance to dream and they'll see you next weekend.

Some of their needs can be satisfied from member benefits (e.g. continuing education, publications, group insurance, affinity credit cards). Still other needs (e.g. networking opportunities, volunteerism) can be satisfied by experiencing association sponsored functions.

The principal theories at the center of the decision-to-join question seem to be the value of *social capital* and *rational choice*.

While many associations would like to believe that they have no competition for members, the fact is that associations compete with a variety of providers who provide some, if not all, of the same need satisfying benefits that their association offers. *Social capital* creates value for the people who are connected and, at least sometimes, for bystanders as well.

Rational choice proponents argue that people choose, within the limits of their knowledge, the best available means to gather support to fulfill their needs. And there is a widely accepted consensus that, as any other form of capital, individuals invest in social interactions in order to earn a payoff that would otherwise not be earned.



Photos by James Shaffer

The True Meaning of Tartan Day

By John King Bellasai * printed in part in *Scots Heritage Magazine* with their permission printed here in its entirety.

Soon we American Scots will again be celebrating Tartan Day, with all the hoopla that usually accompanies it. And as always, our cousins back home in Scotland will look on it all with that mixture of bewilderment and amusement that has come to characterize their reaction to our festivities. They are, after all, Scots living in Scotland, and for that reason few of them really understand what all the fuss is about. But Tartan Day is an American holiday, and is not observed as a holiday in Scotland. So it's really for American Scots to decide what it is all about and how it should be celebrated.

That said, many Americans, too, seem to have missed the point of the Tartan Day holiday. Tartan Day wasn't meant to be about parades and bagpipes, like most American Scots seem to want to make it - though everybody loves the sound of the pipes and any excuse for a parade is a good one. Nor was Tartan Day intended to be just another opportunity for native Scots to come over here and market their products and services - which is how both the Scottish Government and the Scottish business community always want to approach it, even preferring to call it "Scotland Week" - something which really misses the point and annoys us purists no end. So to cut through all this clutter, it seems useful to write a few lines about the true meaning of Tartan Day - for the edification of readers both Scottish and American.

Much like Christmas in the modern era, over the past 20 years or so Tartan Day here in the States has become surrounded with glitz and glamour - which in many ways is unfortunate, because it obscures the essentially educational purpose of the holiday, which from the beginning was intended to be all about understanding and celebrating the many contributions made by Scots, and Scottish-Americans, to the founding and building of the United States. That's what the original resolution, passed by the United States Senate in May of 1998, formally creating the holiday, clearly say it's all about. And the virtually identical resolution passed by the U.S. House of Representatives, in May of 2005, says the same thing. And there is a great deal there for both Scots and Scottish-Americans to understand and celebrate. Both congressional resolutions recognize "the monumental achievements and invaluable contributions" made by Scottish immigrants and Americans

of Scottish descent to the founding of the Nation - far out of proportion to their numbers in the general population. It is estimated that less than seven percent of the free population of the American colonies on the eve of the Revolution were Scots or the descendants of Scots, yet as a group they played an outsized role in all the events of those times: Both companion bills, Senate

Resolution 155 and House Resolution 41, note that almost half of the signers of the American Declaration of Independence in 1776 were of Scottish descent, as were the Governors of nine of the original 13 States, and that these and other Scottish-Americans helped shape the USA in its formative years and guide it through its most troubled times

Who exactly were these individuals? And what was the nature of their contributions such that we remember them, and so honor them, to this day?

Most readers know about the most of prominent of these - men like James Monroe of Virginia and Alexander Hamilton of New York. Monroe, a third generation Scottish-American, was the fourth President of the United States. (Born in Virginia, Monroe's paternal great grandfather had emigrated there from Scotland circa 1660. The son of a prosperous planter, Monroe attended the College of William & Mary and studied law under Thomas Jefferson, whose protégé he was.) James Monroe served as Governor of Virginia and later, as American Ambassador to France, where he helped to negotiate the Louisiana Purchase in 1803. Elected President of the United States in 1816 with 80 percent of the popular vote, he was easily reelected in 1820.

Alexander Hamilton was an immigrant to America in 1772 from the island of Nevis, in the British West Indies. The illegitimate son of a Scottish merchant, Hamilton was General Washington's aide-de-camp during the Revolutionary War and later co-authored the Federalist Papers. He was the founder of the Federalist Party and served as America's first Secretary of the Treasury. In many ways, he was the architect of the modern American nation-state. (Though we declare ourselves to be a nation built on Jeffersonian principles, in fact we have evolved much more closely to Hamilton's vision for America - a militarily and economically strong, industrialized nation, made up mainly of large cities, not of small towns and yeomen farmers.)





Photos by James Shaffer

Continued ***The True Meaning of Tartan Day** By John King Bellasai* * printed in part in *Scots Heritage Magazine with their permission printed here in its entirety.*

But there were other Scottish-Americans, less well known to history but equally influential, who typify the sort of personages that Tartan Day was designed to remember and honor. Let's focus on just three of these—all Scottish immigrants to America, each of whom had enormous influence on the other Founders and who helped shape the American Declaration of Independence. They each typify Scottish ethics and values—important parts of our shared cultural and political heritage. These were William Small, who emigrated from Aberdeen to Virginia in 1758; James Wilson, who emigrated from Fife to Pennsylvania in 1765; and the Rev. John Witherspoon, who emigrated from East Lothian to New Jersey in 1768.

Educated at Marischal College in Aberdeen, Small ended up as Professor of Natural Philosophy at the College of William & Mary in Virginia, where he taught and mentored the young Thomas Jefferson. In his autobiography, Jefferson credited Small with shaping his thinking on the Rights of Man with ideas derived not from London or Paris, but from Aberdeen and Edinburgh, the seats of the Scottish Enlightenment.

Wilson, known in America as “James of Caledonia”, was a delegate to the Continental Congress from Pennsylvania. Equally well read in the works of the Scottish Enlightenment as was William Small, James Wilson was very highly regarded by George Washington, who in his memoirs praised Wilson's abilities and temperament. One of only six men to sign both the Declaration of Independence in 1776 and the Constitution in 1789, Wilson was educated at St. Andrews and later taught at the College of Philadelphia, before going on to practice law in America. He contributed greatly to the constitutional debates of the 1780's which led to the formulation of the modern American tri-partite political system, consisting of co-equal executive, legislative and judicial branches, as embodied in the U.S. Constitution. Wilson was the primary thinker behind the concept of the U.S. Supreme Court. And it was he who convinced Congress to directly state that all powers of government, any government, are ultimately derived from the people—a characteristically Scottish notion.

But by far the most prominent of these three Scots was the Rev. John Witherspoon, sixth President of the College of New Jersey, now Princeton University. Educated at the Universities of St. Andrews and Edinburgh, Witherspoon was ordained a minister in the Church of Scotland in 1745 and only emigrated to America after actively being urged to do so by Benjamin Rush, who visited Paisley expressly to recruit him on behalf of the college. During his 25 years in the job, Witherspoon transformed the small Presbyterian college, founded primarily to train clergymen, into the preeminent university in America. A delegate from New Jersey to the Continental Congress and the only clergyman among them, Witherspoon actively served on over 100 committees and was the most outspoken among the delegates on behalf of full political separation from Britain. He not only himself signed the Declaration of Independence, but in the decade preceding it, educated many of the first generation of political leaders in the new United States of America.

Throughout his academic career, Witherspoon was an eloquent and outspoken proponent of the Common Sense Philosophy espoused by the Scottish Enlightenment scholars Francis Hutcheson, David Hume, Thomas Reid, Lord Kames, and others, which he taught at Princeton. From among his students came 12 other members of the Continental Congress, each of whom signed the Declaration of Independence, plus one American President (James Madison), one American Vice President (Aaron Burr), 37 judges (three of whom later became U.S. Supreme Court justices), 28 U.S. senators, and 49 U.S. congressmen.

President John Adams once said of Witherspoon, “I know of no character, alive or dead, who has done more real good for America.” A bronze statue of Witherspoon, by Scottish Sculptor Alexander Stoddardt, stands on the campus of Princeton University, and an identical twin to it stands outside the University of the West of Scotland, in Paisley. Yet another stands in downtown Washington, DC near the busy intersection of Connecticut Avenue and 18th Street, NW.

** John King Bellasai is President of the Council of Scottish Clans & Associations (COSCA) and Vice President of the National Capital Tartan Day Committee. (His maternal grandfather, John King, after whom he is named, emigrated from Killearn, in Stirlingshire, to America in 1910.)*



The Decision-to-Join...

The Value of Social Capital

Membership remains the driving force and a critical funding source for many voluntary social associations; certainly for international family heritage organizations.

The central premise of social capital is that social networks have value. The term social capital emphasizes not just warm and cuddly feelings, but a wide variety of quite specific benefits that flow from the trust, reciprocity, information, and cooperation associated with social networks.

There's some debate over the various forms that social capital takes, but one fairly straight forward approach divides it into three main categories:

Bonds: Links to people based on a sense of common identity ("people like us") – such as family, close friends and people who share our culture or ethnicity.

Bridges: Links that stretch beyond a shared sense of identity, for example to distant friends, colleagues and associates.

Linkages: Links to people or groups further up or lower down the social ladder.



**STAY CALM
ALL YA'LL ARE
INVITED
TO
VISIT SCOTLAND
ANYTIME**

Relationships - Collaboration and Why It Matters.



From the Association of Highland Clans Societies - *The Association of Highland Clans & Societies was founded in Inverness at a meeting held in the Highland Council Archive & Registration Centre in the course of the annual Battle of Culloden Commemoration weekend in 2013. Highland clan societies and associations had been considering the need for such a body for some years, both as a means of bringing the clans together within the Highlands, and of giving the clans in the Highlands - and particularly their representative bodies - a collective voice in discussions with chiefly and governmental bodies based in the Lowlands, and Scottish interest and clan bodies outside of Scotland.*

Excerpts from December, 2015 Newsletter article by Graeme Mackenzie, Chairman

My first memorable event of 2015 was walking into a room in Knoxville, Tennessee, in February to give a lunchtime lecture, and finding that over 200 people had chosen to lunch out of bags whilst listening to me talk about "Clans, Septs, and Surnames". Having been surprised by the turnout, I was then shocked to discover that only half a dozen of them had ever heard of *Scotlands People*—the website that allows all the main records required for Scottish family history research to be used anywhere on earth that has an internet connection. Similar results emerged at all the meetings in the USA that I spoke at last year (about ten, stretching from Minnesota to Texas), and my experience is duplicated by other Scots genealogists lecturing in the States.

This ignorance of our world-beating genealogical resource is an on-going issue for discussion at two of the bodies I sit on: the Scottish Ancestral Tourism Group [SATG], and the Scottish Clans & Families Forum [SCFF]. It merges fairly seamlessly into the whole question of the Scottish Government's "Diaspora Policy", and the way in which *Visit Scotland [VS]* tries to persuade members of the diaspora to come home to Scotland outside "Years of Homecoming". It's the contention of some members of the SCFF—a body that includes a number of clan chiefs, and representatives of multi-clan organisations in North America and Australia—that the government doesn't really have such a policy (but should do), and that VS does not devote sufficient resources to attracting visits from those who would most obviously have a natural inclination to come to Scotland.

It is of course a fair point that VS has to try and persuade all sorts of people from all over the world to come to Scotland; and that, given how popular our country and its products are in Europe, for instance, scarce resources have to be shared out—and maybe even directed towards countries that, precisely because they have no part of the Scottish diaspora, need educating all the more about the beauties of Scotland. However it's still a shock to turn up at the Stone Mountain Highland Games and Scottish Festival—one of the biggest such events in America—and find the Reception sponsored by *Tourism Ireland [TI]* and the first tent that one comes to in the Clan Village belonging to them. There was no sign of VS anywhere. No representation at the Reception; no tent on the ground; not listed amongst the sponsors of the games; and no ad in the large glossy programme, though *Tourism Ireland* had the whole of the inside page.

Though this situation has existed for a few years, I wrote immediately to Fergus Ewing and my fellow members of SATG and SCFF drawing their attention to it. I had a reply quite soon from VS themselves. As well as suggesting that VS didn't have the same funding as TI, it said its research showed attending Highland Games in North America did not stimulate visits to Scotland. Elsewhere in the same letter, however, it said that VS had in the past attended some such games, and provided figures that showed that visits to Scotland went up (yes up) in the years of, and after attendances at Highland Games!

I've asked the question, which was echoed amongst others by Malcolm MacGregor (SCSC), about the relevant figures (for the budget of VS versus TI, and the proportions each spends in North America,). I've asked if such promotions are considered too expensive because they have hitherto always involved flying VS personnel out from Scotland; an expense that maybe could be alleviated by using the good offices of Scottish organisations in America, such as the American-Scottish Foundation and COSCA (both of which are represented on the SCFF). (Editor: See full report in AHCS Dec newsletter.)



Russ Harper
Clan Wallace

John McInnis
Clan MacInnes

David Stewart McKenzie
Clan MacKenzie

David Pickins
Clan Cunningham

Charles Sherwood
Clan Scott

Ed Ward
Clan Stewart

Are you planning for the future?

What Is Founder's Syndrome

The Nutshell Version

Founder's Syndrome occurs when a single individual or a small group of individuals bring an organization through tough times. Often these sorts of situations require a strong passionate personality - someone who can make fast decisions and motivate people to action.

Problem - If the "founder" is hit by a meteor tomorrow, the organization is not sustainable, and all the good work the organization has done over the years is in danger of screeching to a halt.

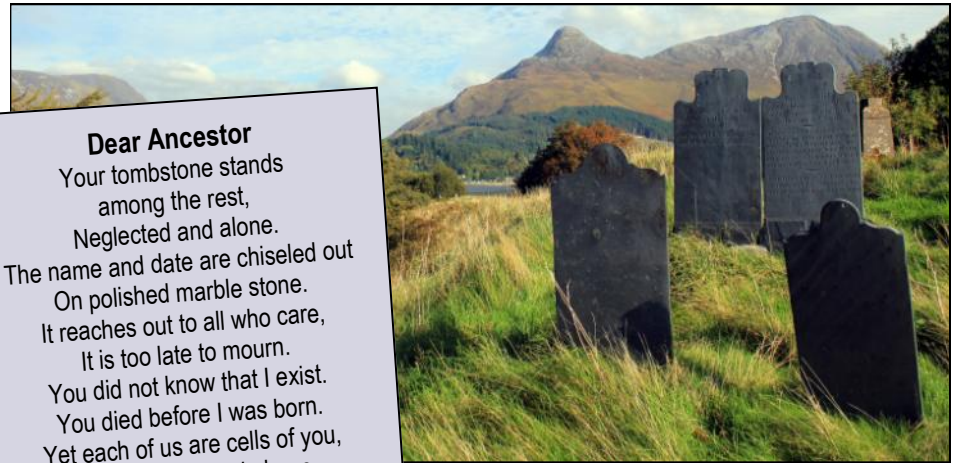
Make Plans and Prosper

Delegation - Leaders accept the fact that they can't do everything themselves and need to bring on people whose strengths complement their own.

Individuation - Leaders accept that the organization's success no longer depends solely on the founding group's creativity and decisions but instead requires the input of partners who are equally or perhaps more skilled than they.

Institutionalization - Succession planning begins. Leaders gradually shift the various functions they have previously filled to worthy successors who care about the organization, while mentoring and defining a new role for themselves.

Note: Organization Founders passion, values and aspirations for the organization are their most valuable legacy. The organization must recognize their critical importance at this stage and seed these elements throughout the organization to ensure they will continue beyond the founder's tenure.



Dear Ancestor

Your tombstone stands
among the rest,
Neglected and alone.
The name and date are chiseled out
On polished marble stone.
It reaches out to all who care,
It is too late to mourn.
You did not know that I exist.
You died before I was born.
Yet each of us are cells of you,
In flesh, in blood, in bone.
Our blood contracts
and beats a pulse,
Entirely not our own.
Dear Ancestor, the place you filled,
So many years ago,
Spreads out among the ones you left,
Who would have loved you so.
I wonder if you lived and loved.
I wonder if you knew.
That someday I would find this spot.
And come to visit you.
Author Unknown

Assessing the Values of Cultural Heritage Research Report by the The Getty Conservation Institute, Los Angeles

Excerpts beginning page 51

Economic Valuation of Cultural Heritage: Evidence and Prospects

By Susana Mourato and Massimiliano Mazzanti

In recent years, the demand for cultural destinations has become a major force in the global economy (Grefe 1990, 1999; Pearce and Mourato 1998).

Tourist trips typically include cultural heritage elements that range widely, from a journey to a historical town center to a visit to a museum or a stroll around a historic garden. Visitors benefit from the expectations, experiences (educational, visual, recreational), and memories offered by heritage assets; while non-visitors may benefit indirectly through magazines, films, or, increasingly, the Internet (virtual visits). Even if one does not use a cultural asset at present, investing in its conservation and maintenance retains the possibility of being able to use it at some point in the future. This optional value of cultural destinations is akin to an insurance premium.

Furthermore, people may attach a value to the conservation of cultural resources for a number of reasons without ever using or visiting them. There may be altruistic feelings associated with the knowledge that other people may enjoy cultural heritage. Or there may be bequest motivations accruing from the desire to conserve cultural goods for future generations. Or there may even be existence values - that is, benefits that come from the knowledge that cultural heritage is being conserved for its own sake. These nonuse values are thought to be a significant proportion of the total economic value of cultural heritage, which may well extend beyond country borders.

(The Value of Cultural Heritage continued on back



Viscount Dunrossil

James, Lord Sempill

Sir Malcolm Gregor
of MacGregor, Bt.

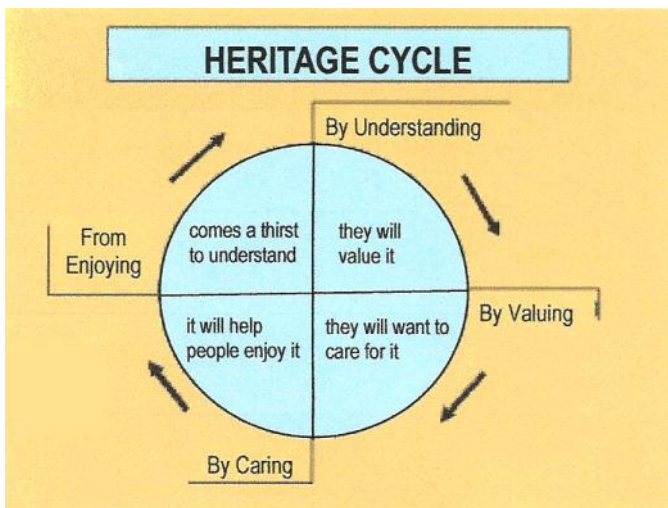
Dr. Bruce Durie
Durie Family

Philip D. Smith, Jr.
Clan Grant

Bob McWilliam
Clan Donald

The Value of Cultural Heritage continued from previous page

Cultural heritage is made up of many things large and small. We can see it in the buildings, townscapes, and even in archaeological remains. Culture can be perceived through natural sources as well: the agriculture and landscapes associated with it. It is preserved through books, artifacts, objects, pictures, photographs, art, and oral tradition. Cultural heritage is in the food we eat, the clothes we wear, the religions we follow, and the skills we learn. Sometimes we can touch and see what makes up a culture; other times it is intangible.



Yet despite its obvious benefits to society, cultural heritage is increasingly threatened with degradation and destruction. While some risk factors result from natural environmental causes, human activities are arguably the main pressures behind the decay and loss of cultural assets. These include tourist and user pressure, unplanned urbanization, destructive development projects, theft, vandalism, war, air pollution, vibration, and plain neglect.

Part of the problem is that many cultural assets are not traded in markets: they have a “zero price” and can be enjoyed by many without charge. In other words, these so-called nonmarket cultural resources are valued by society but in a way that is not translated into any market price. The impacts on conservation of this “market failure” can be severe: under funding, with insufficient funds generated to finance conservation; strong reliance on government support and public subsidy, which leaves the conservation of many important cultural assets at the

political whims and overstretched government budgets; overuse, with resulting wear and tear, congestion, vandalism, and theft; and inability to compete on the same level with alternative development projects, as the economic value of cultural assets appears to be zero or very small.

Despite criticism, economic valuation methods remain among the few analytical instruments capable of producing valid and reliable empirical measures of the benefits of cultural heritage conservation. While economic valuation does not deny other value dimensions, it does have a specific and special role to play in cultural policy toward heritage conservation and development. More generally, people’s preferences should inform and influence the ranking of public priorities, and they should affect the direction of change in policy making in the cultural sector. If people express a positive economic value for future generations, it would be odd if the government and cultural institutions neglected these, however elusive, nonuse values.

Similarly, national and local governments should be cautious to invest in cultural infrastructures without having a clear indication of people’s preferences on public priorities and, specifically, on cultural priorities. In most cases, culture does not rank high in public priorities. Thus, a careful assessment of preferences is a worthwhile exercise for knowing where, at the margin, economic value is highest, across sectors and within the cultural sector. To deny these considerations to be a part of decision making would be to deny the fact that individuals hold strong opinions and values about cultural policy, mankind heritage, and future generations. Find entire report at <http://www.cultivatingculture.com/2013/04/05/the-importance-of-cultural-heritage/>

COLLABORATION & ADVOCACY

Building relationships with Scotland and the global Diaspora, COSCA serves as a leading voice for thousands in the Scottish American Diaspora in planning for preservation and interpretation of fragile heritage sites as well as for cultural events and issues making headlines in the news today.

COSCA had a leadership position in the fight to protect the Culloden battle site and worked with the Scottish Government and VisitScotland to include the Diaspora in planning events like Bannockburn Live.



Council of Scottish Clans and Associations, Inc.

“Service, Education & Advocacy in support of the Scottish American Ancestral Diaspora”

Date: _____

Scottish Clan or Family Association Membership: \$50 per year Membership Year January 1 - December 31

Scottish Clan or Family Association Represented: _____

Year Founded _____ Number of Regional Directors (average annual) _____ Number of Membership (average annual) _____

Number of Scottish Games or Events attended (average annual) _____

Contact Name: _____
(First, Middle, Last) Contact Position/Title _____

Contact Address: _____
(No., Street, City, State & Zip)

Home Phone No.: _____ Mobile No.: _____

Email Address: _____ Check enclosed # _____

Applicant's Signature _____ Applicant's Printed Name _____

What can COSCA do for you? _____
(use the back of this sheet)

Applying for Individual Membership: \$25 per year

Membership Year January 1 - December 31

Individual Applicant Information:

Contact Name: _____
(First, Middle, Last)

Contact Address: _____
(No., Street, City, State & Zip)

Home Phone No.: _____ Mobile No.: _____

Email Address: _____ Check enclosed # _____

Clan Membership(s) (use back if necessary)

_____ What can COSCA do for you? _____
Number of Scottish Games or Events attended annually (Use back of application)

(2) Favorite annual Scottish Games or Events

Would you be willing to Volunteer to staff an information table for COSCA? Yes! (-: No)-:

Mail to: COSCA, 1702 Fairview Blvd., Winston-Salem, NC 27127

COSCA is a registered IRS Section 501c3 public charity incorporated in the State of Delaware, USA.
All contributions to COSCA's charitable programs are fully tax deductible by the Donor.