



Session Details

Limmud Tour of Britain

Tuesday, 27th October 2020

<p>Session 1 7:30-8:20 pm</p>	<p>Session 2 8:30-9:20 pm</p>
<p><u>That's Entertainment</u></p> <p><u>Adrian Harris</u> and <u>David Ian Neville</u></p>	<p><u>Finding a Safe Haven in Scotland - Jewish Refugees Before, During, and After the Second World War</u></p> <p><u>Harvey Kaplan</u></p>
<p><u>Do We Have a Right to Damage Ourselves?</u></p> <p><u>Elazar Symon</u></p>	<p><u>Eve and Lilith: Should We Stay in the Garden</u></p> <p><u>Robyn Ashworth-Steen</u></p>
<p><u>Some Reflections on Jewish /Black Relations and Social Media in Britain Today</u></p> <p><u>Madge Dresser</u></p>	<p><u>"Being Fruitful and Multiplying" - Why We Should Stop Centring Heterosexual Narratives in Chedarim and Youth Groups</u></p> <p><u>Rum Samuel</u></p>
<p><u>Turning a Blank Canvas into a Shul – Creating Religiously Significant Designs for Birmingham Central Synagogue</u></p> <p><u>Simon Prais</u></p>	

Session 1 - 7:30 -8:20 pm

Adrian Harris



Adrian has spent over forty years working in the cultural sector. The first half of his career was spent as a freelance theatre director before taking on executive roles in a range of cultural venues.

He moved to Edinburgh in 1985 to become Director of the now much-missed Theatre Workshop, which also played a major role in the life of Adrian's co-presenter, David Ian Neville. Adrian returned to England for a spell as Director of the Nuffield Theatre at Lancaster University, before being appointed to the post of Chief Executive at Edinburgh's Queen's Hall in 2002, a post he held until his retirement in 2016.

Adrian was born and brought up in Hackney, East London, studied at Leeds University and trained at the Bristol Old Vic Theatre School. He also has an MBA from Lancaster University.

David Ian Neville



David Ian Neville is an award-winning playwright, director and producer. Over the past twenty-five years he's been producing and directing drama for BBC Radio 4; Radio 3; Radio Wales, and Radio Scotland. Theatre work includes devising and directing a wide variety of productions from touring shows to site-specific dramas. David has written plays with a Jewish theme, including the TV drama *The Audition* set in a Glasgow synagogue. He produced the radio version of Jack Rosenthal's *Bar Mitzvah Boy*. He has also run a Jewish youth theatre and written work for The Jewish Museum.

That's Entertainment

Adrian Harris and David Ian Neville in conversation about their careers in the entertainment industry and their ambition to establish the Edinburgh Jewish Cultural Centre.

Elazar Symon



Elazar Symon was born and raised in Jerusalem. After graduating from high-school, Elazar studied for two years at the Otniel Yeshiva. In 2012 he joined the IDF where he served as a commander. After his army service he completed his rabbinical studies and served as an assistant Rabbi in Otniel. Elazar has been immersed in the pedagogy of Talmud, participating in, and establishing, diverse learning groups in Jerusalem. At the same time, he was studying for a BA in Philosophy. Elazar currently works, together with his wife Alissa, as the Jewish Chaplain at Cambridge University

Do We Have a Right to Damage Ourselves?

According to the Mishna, our oldest book of rabbinic law, it is forbidden for a person to physically damage themselves. But what is the Biblical source for this prohibition? What aspect of this deed is so troubling? What deeds does this prohibition include? In this session we will be reading a short section of Talmud dealing with these issues. We will dig under the technical discussion and find fascinating approaches to a person's connection with his/her body. Hopefully you can then judge for yourself if smoking should be forbidden according to Jewish law, and what Rabbi Akiva would say about plastic surgery.

Madge Dresser



Dr Madge Dresser, now Honorary Professor of Historical Studies at the University of Bristol, is an academic and public historian with an expertise in the History of Atlantic Slavery and its legacy in Britain, and has a long-standing interest in ethnic relations. She is currently on the organising committee of Bristol Limmud 2021.

Some Reflections on Jewish /Black Relations and Social Media in Britain Today

Over the past couple of years I've been mindful of the changing ways Jews are represented on social media platforms popular in some Black British circles,

and how Jews represent themselves in relation to the issues arising from these developments. The dichotomy between Jewish people and Black people is a false one in any case, so that is one area to discuss. So, too, is the way ideas about capitalism, colonialism, and social justice inform the present political tensions growing between these overlapping groups. The ways in which the Holocaust and Atlantic slavery are now commemorated is another area for reflection and concern. How might organised British Jewry better relate to those of African descent? What do those of African descent need to know about Jewish history, Zionism and identity? How are the histories of these two putative groups intertwined?

Simon Prais



Simon Prais is Technical Director of TypeMaker Limited (trading as Color Confidence), a company he co-founded in 1986. He is involved in graphics manipulation and colour management solutions, working on creative projects for a diverse range of industries around the world. Simon has art college training and a Master's Degree in Visual Communication. As a Birmingham Central Synagogue council member, in 2012 he took on responsibility for the design and production of the internal furnishings for the Shul redevelopment – combining Judaism with a unique mix of creative and technical expertise.

Turning a Blank Canvas into a Shul – Creating Religiously Significant Designs for Birmingham Central Synagogue

A Shul is the closest we have to the Temple as a communal place of worship. The focal point is the ark, housing the Torah scrolls. In this illustrated talk I shall explain my approach to designing a modern ark, inspired by the Torah and our biblical past. We shall also look at the challenges in creating a mechitzah, highlighting some of the subliminal subtleties that contribute to satisfying those “sitting on either side of the fence”. To round up we shall review a series of canvases which were developed for one of the multi-purpose areas of the building.

SESSION 2: 8:30-9:20 pm

Harvey Kaplan



Harvey L Kaplan graduated MA in History at the University of Glasgow, and is Director and co-founder (1987) of the Scottish Jewish Archives Centre. He has written and presented widely on Scottish Jewish history and family history. He is currently part of the team creating a new Scottish Holocaust-era Study Centre and a Scottish Jewish Heritage Centre in Scotland's oldest synagogue.

There he has co-curated a number of displays on Jewish refugees in Scotland, and is also working on a digital catalogue providing access to the highlights of the fast-growing refugee collections of the Scottish Jewish Archives Centre (SJAC).

The SJAC has a large collection of documents, correspondence, immigration/education/health documents, personal papers, interviews and personal testimony, press cuttings, Home Office and Red Cross documents, records of refugee hostels and agricultural farm schools and artefacts relating to the refugees.

The Archives Centre is working on the creation of a Scottish Holocaust-era Study Centre to provide greater access to these collections for researchers and others, to show the experience of refugees in Scotland, and to show the contribution made by Jewish refugees in Scotland to education, science, medicine, arts and culture and to the economy.

Finding a Safe Haven in Scotland - Jewish Refugees Before, During, and After the Second World War

This presentation will show how many Jews fled to Scotland from Nazi Europe in the 1930s and 1940s - including those who came on the Kindertransport - physicians, scientists, musicians, holders of domestic service visas, political refugees, Polish soldiers, businessmen who rebuilt their businesses in Scotland, refugee artists, refugee rabbis and cantors, concentration camp survivors, and others.

Robyn Ashworth-Steen



Robyn is one of the rabbis at Manchester Reform Synagogue – a community she grew up in as a child. She studied at Newnham College, Cambridge for a degree in Theology & Religious Studies. After graduating Robyn worked as a solicitor at a human rights firm in London. She is a passionate social justice activist and a co-founder of Tzelem: the Rabbinic Call for Social and Economic Justice in the UK, co-chair of Greater Manchester Citizens (a broad-based community organising movement), and a chaplain of the One Love team for the universities. Robyn is interested in creating relational, textured, activist communities.

Eve and Lilith: Should We Stay in the Garden?

In a changing world how can Eve and Lilith offer us complementary and alternative models to both leadership and community. Synagogues have been tested in radical ways and are being forced to adapt. Eve and Lilith are two characters that offer us a way forward in ensuring our Judaism is a practice that we find meaningful, that can hold its own and add value to the world around us.

Rum Samuel



Rum Samuel is a community development worker for Seven Hills Shul (Sheffield), as well as a youth worker for SAYiT, a Sheffield-based LGBT+ youth organisation. They are also a member of Kolot Hakeshet, a “project empowering LGBTI+ Jews to make their voices heard”.

Rum did their MA in 2017 in Sexual Dissidence at Sussex University and their dissertation focused on queer Jewish identity and queer Jewish family making.

Rum is passionate about carving ‘unconventional’ paths through Jewish spaces and particularly enjoys the challenge of making social issues an integral part of child-centred learning.

“Being Fruitful and Multiplying” - Why We Should Stop Centring Heterosexual Narratives in Chedarim and Youth Groups

Increasing numbers of young people in the UK are feeling able to come out as one or more of the great variety of letters under the LGBTIQ+ banner. The numbers suggest that information and support are a lot easier to access, and that our society, as a whole, has become more accepting. However, that’s not to say that there aren’t still massive issues. LGBTIQ+ youth still face wide-scale prejudice. Our chedarim and youth groups should be sites for children and young people to feel safe in exploring their identities, but how can we help foster this sense of safety?