Appendix I: Transcripts of Walk Audios etc.
Josh Walk: 10/6/12. Transcript

Hi. My name is Joshua Marks. I’m here today to talk about my Jewish journey. The place we are at is 398 Watford Way. This is the home of my grandma and was the home of my grandpa. And it feels appropriate that when talking about a Jewish journey we start at a Jewish home. And one of the first indicators that it is a Jewish home is the fact that there is a mazza on the door. It is a parchment containing portions of torah, from an instruction that you should tie these words on to your door post. And so this is a very public symbol of Judaism for any Jewish household. [And yet] it is quite small and discreet. This is grandma’s house, and for me this is all about family.

One of the fundamentals of my Jewish identity is the family. This is a constant. They have lived here for well over 50 years. Dad grew up in this house, and for me this is a fundamental mark of who I am and Jewish identity, and so it feels appropriate to start here. I’m going to take you on a little walk of Hendon to show you from where I think my Jewish identity derived.

I suppose one the most fundamental determinants of one’s identity is where they come from, where their influences are. Jewish identity is very much transmitted through family, and all the rituals are all based on the idea of family. The key moments in any Jewish life are those family occasions, from 8 days old when a boy is given a briss where effectively they are sealed in a covenant, all the way through to a barmitzvah at 13 when they are called up at a barmitzvah to read a portion from the torah, A whole nation of these family occasions. And it feels appropriate to start with family.

In terms of Jewish roots that matter...it’s not my house, it’s Grandma’s house, but one of my earliest memories is Friday night dinner at that house...formative moments of Grandma overcooking vegetables and forgetting the Cholah...various bits and pieces. Many happy formative moments spent there and that’s one of the fundamental determinants of who I am, and one of the reasons my identity is so strong in Jewish terms is because of family and those influences.

We are about to arrive in Sunny Hill Park...my number 1 association with it is Christmas rather than any Jewish festival, because on Christmas Day for many years I used to head to Grandma’s house. We’d have kosher turkey...one of the great paradoxes of Anglo-Jewish identity is that one of my Jewish memories is Christmas....We’d sit around on Christmas Day with a kosher turkey and Christmas crackers and celebrate for this festival. A fundamental paradox of this Anglo Jewish identity is that this Britishness comes through. We end up not celebrating a Christian festival but certainly acknowledging it, and having a day off to celebrate it as a family. It’s one of those weird features of Anglo-Jewish identity, and my primary association with this place in one of London’s primary Jewish suburbs... Christmas...Sunny Hill Park...
It’s a massive space of green amid urbanised housing. It’s a big open space and a good place to just think about the world. I work around here so if you’re looking for an escape it’s a great place to come assuming the weather’s not too bad and think about the world.

Si I’ve been asked to dwell on why geography, London, determines my Jewish identity and... A strange question when I was first asked it because I don’t necessarily associate my identity with a sense of place...not wholly place...For me Jewish identity is tied to ethnicity and in turn a national identity and a national homeland, which is Israel. So if I was to try to intellectualise it then Israel is much more of a place I associate my Jewish identity. And yet I don’t think it’s completely fair to write off England or London or any of those facets of my identity because they formed who I am today and there are a number of places that I associate my identity with. So whether that’s Grandma’s home or the youth movement I belong to or the various places and people I hang out with that’s also a pretty fundamental determinant of my identity. It not a singular identity... more a notion dual identity, the idea of being both...

So this notion of dual identity, the idea of being both tied to a place in Britain and tied to Israel and that whole concept, everything...is wrapped up in a fundamental conflict, a tension within identity. Because whilst I am proudly British and very much enjoy London, there’s not the same deep level connection. For me London is about past, it’s about where I was, and Israel is about future. For me I see myself...This diaspora identity is somewhat fundamentally inconsistent, it’s not a whole Jewish identity...it’s in pieces. The Jewishness is in many ways separate from the rest of existence, and that will come out in the various places I pick which are not fundamentally Jewish. I don’t know to quite put it into words but they are what Israeli author called A. B. Yehoshua describes as “partial Judaism” ... the idea that your whole existence isn’t necessarily Jewish but rather there are various pinpointed moments that are so I guess that’s that... [sound broken up]

So we are still in Sunny Hill Park and this is a good time to discuss Hendon as a Jewish area and how that relates. Right where we started, my Grandma’s house is right by the Eruv... Eruv is physical construction designed to allow one to carry on the Jewish Sabbath, Shabbat... It’s quite strange but on Shabbat there are various things that one is not allowed to do, tied to the processes of making the Temple. One of those is carrying. And so to get around this if you were within a walled city there was an exception. And wind forward a couple of millennia and we now have an exception which allows you to construct a solid structure, even if it if it is out of string or sort of natural boundaries and then create the same continuous structure that acts exactly like the old city walls which ... [break up of sound]... allows orthodox jews to live here and have the same concentration around this area...[break up of sound].

So we’ve now exited Sunny Hill Park and we are walking passed Middlesex University which, I don’t have much personal connection to, is where my Dad studied a few years ago. We are headed down the Burroughs...further down this road...we are currently in Studentville. The further down we go,
the closer we get to the heart of Jewish Hendon... So this is Hendon Town Hall and we are nearly there at the FZY [Federation of Zionist Youth] office.... So this is Hendon Town Hall. Hendon happens to be twinned with Ramat Gan which is a suburb of Tel Aviv, one of Israel's main cities and...

[VERSION 1 - DO NOT USE........] So we are now coming up to one of my major landmarks, which is the FZY office. FZY is the youth movement of which I am a member.... It's unique to the Jewish community... it's basically an organisation run by young people for young people and it's... This is our office. One of the first things you'll notice is the security and another thing you'll notice is that it's fairly anonymous in terms of what it is. FZY was extremely formative in my Jewish identity... [break up of sound] At 14 we all went on a trip to Israel. When I was 16, I ended up taking [leading] that trip. When I was 21, last December, I was elected as the National Director of FZY, the place that I work.

[VERSION 2 – security camera statement imp here] So we've now reached 25 The Burroughs, top of the rise, which is the home of FZY, the youth movement I've been involved with since the age of 14. FZY stands for the Federation of Zionist Youth and is a peer led youth movement, run by young people for young people. I have been involved in it since 14 when I started going on summer camps, and they took me away on my first trip to Israel. They've been very much formative in my Jewish identity. So this is a place in particular that has meaning to me. The first thing to notice is the security camera which is an inevitable unfortunate part of being involved in a pro-Israel organisation in the UK, and also quite how anonymous the place is. Of all the places we've visited, there is nothing to distinguish this building from any other one you will see. It suggests a fundamental discomfort in attention in Anglo Jewish identity, particularly when it comes to Israel.

[Version 3...] So we are now coming to the top of the Burroughs and the place that means very much to me, and this is the office of FZY, the Federation of Zionist Youth. And this is a youth movement I've been involved with since the age of 14. It's also the place I work: I was elected to the position of National Chairman of the organisation. I'm coming up to the final few months in my job and it's a weird transition. I spent 9 years of my life being involved in this organisation and so a lot of my memories and formative Jewish experiences were here. I went on my first trip to Israel with FZY, and ended up eventually taking [leading] that trip a few years later. In a month's time we'll be taking 470 kids to Israel and I guess this is the final part of a journey for me with this movement. So this place which looks rather anonymous has a lot of meaning to me.

So we've just been in Brampton Grove which is an interesting place. It's full of these big houses. Essentially if you are Orthodox and you want to be near a Shule, and you've made your fortune, it's the place to live. And we are now heading through what is a major Jewville, to Raleigh Close, which is one of the flagship synagogues of the United Synagogue, and we are just cutting through an alley alongside people's houses to get there. I'll explain more about the symbolism of the synagogue when we arrive....
So we are now coming up to Raleigh Close which is one of the flagship shules of the United Synagogue....Hundreds of people attend this synagogue every week....one of the largest synagogues, if not the largest synagogue in Hendon. In any Jewish journey it is important to come to communal place of worship, and for me my Jewish identity was very much formed around the home and the synagogue. Two separate ideas so it felt appropriate to come to a synagogue. It isn’t personally one I use because I’m not regularly here for the Sabbath, but this is an example of one of the largest synagogues in the United Synagogue. If you came here on a Friday evening or a Saturday morning these streets would be flooded with people, and it’s a major focal point of the local Jewish community... [SK question; Can you explain about the CST?] I don’t know if I should record that. [laughs] The CST is the Community Security Trust. They are the main [self] organising body protecting Anglo Jewish community. They have a whole series of volunteers who ...and paid staff members who are there to protect the Community. This is based on a number of perceived and actual threats to the Community including various bombing [attacks].

So this is the final stop on my journey of ...Jewish London journey. We are currently in Brent Street, in Hendon, this is the sort of cultural home of Hendon Jewry. It’s full of various food shops. We are currently outside of White House Express which is one the main Shwama joints in Hendon. I guess for me this encapsulates a much more modern Jewish identity. There’s a pizza restaurant just behind us; there are several others. There are kosher supermarkets. And this sort of mainstream cultural life exists side by side to other communities that live in this area.

[Alternative version - better] So we now on Brent Street which is one of the cultural hubs of London. It’s a place surrounds by restaurants and shops. We are outside on now. There’s a pizza shop, just behind us fish and chip shop just over the road. I guess for me this is one of the most exciting places to young and Jewish in London because it’s normal. Things are just here and just happen to be kosher. They are very much visible in a way that so many od the things we’ve seen today are much more hidden. It’s sort of a normal Jewish existence. This for me encapsulates a lot of what Jewish London is about.
Roberto walk 17-18 April, 2013-05-18

Nb audio transcript out of sync at times with the order of walk

RB 00:00

[outside House on Harvist Rd]

Hi, I'm Robert Budwig, a Jewish Gay man living in London. And this is the old house that I used to live in when I was in my early 20s. I came here when I was 10 with my family, my parents and my brothers. They were German refugees into Columbia, and through my father's work we came to London. I grew up in a very Jewish home that when I grew up as a teenager and realised that I was gay, I wanted to move away from my Judaism. And living in Queens Park, as we are, in Harvest Rd I felt a certain feeling of being free, and more bohemian, urban society around me, when was really important. And ...when I moved to Queens Park I had been living in Notting Hill and Ladbroke Grove, not very Jewish areas at all. I came to Queens Park thinking it wasn't a very Jewish area but I met some wonderful people in my neighbourhood who happened to be Jewish, including my neighbours opposite. I'd like to take you there right now, and show you the house.

(01:44)

So this is the house where my neighbours used to live, and they became very good friends of mine. And as you can see on the door on the right hand side, there is a mezuzah, and after about a year or two when I was living in my flat I had noticed it. And one day I was out of milk, and for some reason I came round, rang the doorbell, and my dear friend Evelyn opened the door who I had never met, asked me to come in, and introduced me to her kids, her husband, and from then on we became absolutely lovely friends, and very important friends. And we've done a lot of Shabbats together. I've seen her children grow up from 5 or 6 years old, now they are in their 30s. And for me that is a really important part of my Jewish London, because this family represents a part of my own family. And we are terrific cooks, and food is something I've always grown up with. My grandparents had a hotel restaurant in Columbia, and food brings us together as a family [clipped recording]. So food is really important to my family and we had fantastic dinners here at my friends' house, especially when I was working on some illustrations for some cookery books I did. And it brought us together often on fri nights, and we would do the blessings for wine, bread and the candles. And in a way, when my brothers moved away from London, one to Israel and one to Phoenix, I really missed them and their kids. And in a way, Evelyn and her family, and some other friends that I am going to talk to you about, became really my surrogate family. So I'd just like to go through the park with you now.

(03:53)

[alongside the other side of the park, Kingswood Ave]
So here we are on the other side of the park where I’ve also met a lot of wonderful Jewish families, through my first initial meeting with Evelyn, by seeing the Mezuzah on their front door. I never did meet the other friends by just seeing a Mezuzah on their door. I met them at dinner parties, at gatherings at Shabbat, particularly two other families on this street that have become very dear friends. And although it seems I’m invisible as a Jew here, which is something I like, I have my Jewish roots in a way very connected here through those friends and their family, as well as history, because as we go along this walk I’m going to show you something that was my very first synagogue, which is just round the corner from here, and that is so curious that that should be so close to where I live now, and yet it represents such a different time of my life. So these are beautiful big houses. And what is so wonderful about the friends is that they are very modern Jews. They might belong to United synagogue, but they are in their thought and intelligence, and the way they view the world, very modern in their outlook, and I always felt very comfortable being Gay in their surroundings and with them. They were always and are very loving and caring to me, and that is something I appreciate very much. I get a lot of love from my Mom, and I had a strange love from my Dad, but really, he found it very difficult know that I was Gay. He couldn’t really ever embrace it. And my mother was always very encouraging of my artisticness, and my love for her is always there, as it is for my brothers, but because my youngest brother and I never had the closest relationship...and he’s the only one who lives in London, subsequently we are very nice friends but very different, and therefore it is a very different relationship I have with these friends who live me, in my neighbourhood. And I love the fact that it is beautiful, and modern and traditional, all at the same time.

(07:14)

[Footage by the tree in Queens Park]

I’m going to talk about my Dad, but I think I’ll do that once we get to the synagogue. So the walks around the park remind me of my early childhood, in Columbia, where we had a park much smaller than this one, but very close to our house, a bit like Queens Park is to my house. And I suppose that I had such a happy childhood in Columbia, that it brings back some of those memories being with my brothers, and sharing games and kite flying, roller skating, all those things. And of course there is a sadness that I don’t have my very own family, and children.

(08:14)

[Footage arriving in Queen’s Park]

So here we are in Queen’s Park. It’s a haven of tranquillity usually. It’s quite busy now. But I come here quite regularly and it’s an important place to just meditate with thought and feel just close to nature in the city. And I’m quite involved with the community here, so I have been very active at times, and I organise an event that we do every two years, which is an open gardens event. We include some activities in the park, and it’s really special to be involved with that. Although it’s not a Jewish activity per se, it makes me feel that I am part
of a community, and that I am doing something for/with other people...the park has brought me a lot of tranquility when things have been difficult, in a way a place of refuge. When my brother moved to the States it was really traumatic for me. We were like twins for a long part of our life. His wife and children, I was very fond of them and close to them. And they went because of work, but I found that it tore me apart a bit. Coming to the park allowed me to work through that. And it's probably always been like that. I've had flatmates and we've often gone around the park for a walk after a long dinner to talk about life, spirituality, and our frustrations with the world, and also the beautiful things that are around us. And sometimes for me coming here in this big open space and seeing a new moon, it fills me with a lot of joy and hope. And that for me is really very grounding to have the park, and in Columbia I grew up in a park very much like this and I did go to it about 6 years ago, and it's tiny. But it's a park very close by, where we used to play as kids [in Columbia]. So there is probably something deeper in it than I would imagine.

SK

How does it feel being Jewish and gay and not married and not having children? How does that feel? Do you think that is a bigger problem for you than a non Jew?

(11:17)

RB

I think that is a big problem, not having children, and actually it's not just a problem for the Jewish society around me, it's no longer a problem for my nieces and nephew to accept that I'm gay. My mother has always been warm and loving, and non judgemental about my Gayness, and embraced it very well, but I think just for myself that the Jewish family, the nucleus, is so important that if you don't have that you feel that you are missing something, and I think I crave that belonging to a family, to having my own family. And not having my own family as a Gay man at this point means that I gravitate towards friends, friends who do have families, and there is something that I receive from that. And according to them they receive a lot of love from me. I do long for those moments of belonging, as a Jewish Gay man within the Jewish world, and yet I turned my back on my Judaism after my barmitzvah, and only really came to it when I found BKY, Beit Klal Yisrael, and I was in my late 30s, probably early 40s then. So it was a long time...I would go to synagogue with my parents and my brothers for the High Holidays, but I would never find anything spiritual about it. It lacked anything that I could feel that would give me something spiritual or some strength to really belong to it. And finding BKY for me was saving, and that has encouraged me to understand that I can be Jewish and Gay in London. And I...do love life and the multiculturalism that we have in this city, and therefore I don't like to announce that I'm Jewish, and I do have difficulty with that, partly because I would like people to think that they can get to know me, and appreciate who I am, and then find out that I'm Jewish. Then be quietly surprised and maybe there's a kind of respect that wouldn't happen if I blurted out at the very beginning that I'm Jewish. And maybe that's my problem.

(14:33)

...when I was growing up I always wanted to be an architect or an art teacher. And as I got into my 14th/15th year, my Dad, who had struggled to understand me...when my father was younger, and living in Germany... He was 18 when he left and had to escape with his parents from Nazi Germany and Columbia was opening its doors...Ever since I was about 9 I wanted
to be an architect or an art teacher, and I was always able to draw from when I was very young. And so when I was about 14 or 15 I was creating a lot of art and sculpture in the garage of my parents’ home, my dad really didn’t know what to do with me and my three brothers didn’t really understand me, and so my Dad, who had met a very important designer called Abram Games, who was Jewish and very important in graphics, did a lot of War posters and posters for London Transport as well as for Israel. He [Dad] introduced me to Abram, and Abram would invite me on a Fri afternoon to their house near Golders Green, and he would critique my work and encourage me to learn more about life and about languages. And in a way my Dad to help me by encouraging me to go to Abram, and through him as a mentor I felt excited that eventually I would go to college and I ended up doing graphics. And because Abram was also very involved with Israel, doing posters and stamps for Israel, I always looked forward to the idea that one day I would do something similar, and in fact after my father died I worked on a synagogue project in Northwood. It’s a United Synagogue affiliated....

(17:29)

[about Rob leaving for UK by ship as child, goes with stuff in the park under the tree]

We left NY on the 8th of August, which is my birthday, in 1963. We took the Queen Mary 5 days to Southampton. My Dad tried to make it the nicest trip because he knew we were leaving Columbia and going to a new country and we didn’t speak a work of English. And my two elder brothers were 12 and 14, I was 10 and my youngest brother was three. And it was an amazing trip. We landed in Southampton... We landed in Southampton on the 12th of August and we went to London. We stayed in a hotel for a couple of months till my parents found a house in Finchley to live at. And originally we were supposed to be going to Switzerland, so they weren’t very prepared for us to settle. And within a few weeks we were at school, learning English, settling in and eventually we started making friends although as four brothers we stuck very closely together, as a unit, and helped each other. And my two elder brothers found it more difficult that I did, cause I was expecting a change anyway. Being 10, it’s a change of school in Columbia anyway. But I did miss my friends initially in Columbia, and then I just got on with life, and grew up in London. And that’s where I’ve been ever since, with a longing for travelling to warmer climates, to fulfill the warmth that Columbia has as a country, both physically and emotionally. So that’s been part of my journey so far...

(19:55)

[follows on from 14:33 stuff on Abram Games and Rob’s father]

...So after my father died, my brother was involved in a new synagogue that was being built in Northwood, and he suggested that I could work with the community on the interior of the synagogue, and it’s a fantastic project. The architect was non Jewish, but I managed to do quite bit of the main work for the ark, and some murals, really the artistic side, the colour scheme... It’s been a very important project, one that I continue to work on with the
community. After 14 years I’m still doing some projects with them to continue my relationship with the synagogue. And although it’s a United synagogue, I feel very proud to have done this project. And through the rabbi there I’ve also done another synagogue...

(21:08)

We are now in Chevening Rd and this is where my old synagogue is. It’s now actually a Mosque, something incredibly curious to me about that. It’s a beautiful building, built toward the end of the Victorian period, as much of this area is, late 1800s. It’s actually a beautiful interior. It was Brondesbury Synagogue, and it’s where my brother was married and I was barmitzvah-ed. So it has extraordinary memories, and I did a lot of my studies here for my barmitzvah, with the Rabbi, who lived on the next street called the Avenue. And when I had my barmitzvah, I think the Chief Rabbi came because there’d been a problem with the synagogue in that there had been an attack on it. When it was refurbished, I was the first Shabbat that opened it and inaugurated it again. And so there were a lot of important people. I was incredibly nervous, but it all went well. It sort of has that significance. It has beautiful stained glass and I’ve never been into the building since it’s been turned into an Islamic mosque, and I just find that architecturally it does blend in very well to being a mosque now. And how curious that it had been a synagogue... and I wonder how many people who might pray in it, the Muslims, that it was indeed a place of prayer for the Jewish community in this area. So I’d love to go in one day and maybe I’ll be invited....

(23:30) So just as this synagogue is now invisible as it’s a mosque, I was invisible as a Jewish gay man to my family. And it was on Yom Kippur when I was 35 that my mother took me to her balcony in the afternoon, when we set out the table for breaking the fast, and she said to me, “Robert, I think that you prefer men, because all your flatmates have been men.” And I said, “Yes Mom, I do”, and it came out that I’m gay. It was a huge, huge relief for me that she embraced me and that she loved me, and we actually had a lovely moment with it. And she told me that she would wait to tell my father separately, and that I shouldn’t tell my father. And that was quite difficult at first, but she did tell him, and I had spoken to my brothers separately, and my nieces and nephews, and they all embraced me and loved me. And I can’t tell you how difficult it was to have kept that secret from them for so many years. Ever since I was about 14, 15 when I first met a guy through my Jewish community that I happened to fall for... I was keeping to myself and leading very much a double life. And as a Jewish man in the 60s and 70s, and as a gay man in that period, it was very difficult and very different to what we know today. And so it was really a huge relief for me. And it was in this synagogue that I did my bar mitzvah, and it was after my bar mitzvah that I really started feeling my gayness and leaving my religion, until much later when I discovered my Jewish group called BKY, Beit Klafl Yisrael, based in Notting Hill. And in a way it was a long time since I had embraced my Judaism really. Although I had been to family Shabbat dinner and we had continued our celebrations of all the festivals as a family, And I loved all of that, and I have attended all my nephews’ and nieces’ bar mitzvahs and bat mitzvahs, I never felt that I had found my own Jewish gay group until I met BKY. And that happened at Gay Pride many years ago, probably 20 years ago, when I was in my early 40s. And that has meant an awful lot to
me, both for friendship and for tradition. And although we are a liberal synagogue there, we embrace all people that have some connection to Judaism and to new philosophies. So I am thrilled that I have my own Jewish family, my blood family and my own Jewish gay group so to speak...

[Robert repeats this story at 27:04, not great recording, although he makes the point that he thought for a time as a teenager that going to the Brondesbury Synagogue might reconcile the Jewish/ Gay dichotomy in his life]

(29:30)

[Edgware Rd and the Lebanese Restaurants]

It is funny that here I am in a Lebanese Arab area feeling more at home and more Jewish than in other places in London. And it must be the smells and the food and the colour and the people that gives it that Middle Eastern feeling that I miss when I’m not visiting Israel very often. And so I come here when I’m feeling that I’m really missing that part of my life, and I can go back recharged...

[repeated at 30:11]

So here we are in the middle of the Edgware Rd full of Lebanese and Arabic shops that create this exquisite experience of smell and food, which for me associates it with Israel and my early days in Columbia. And for some reason, although I’m invisible as a Jew here, I really love coming here more than I would going to Golders Green. Here I feel closer to my Jewish roots and being in Israel, which is somewhere that I love to be at. And also, the languages that are spoken here are mainly Arabic, it is really very similar to the Hebrew that we speak in Israel. So for me, generally, this is a fantastic place to come to of an evening. It’s daytime now, but in the evening it is hustling and bustling, and for London at 2 or 3 in the morning it is still very busy. It reminds me of all the Middle Eastern parts of Europe. And also coming here reminds me of the colour I discovered when I was in Israel and discovered the Chagall synagogue, at the Hadassah Hospital with its amazing colours. And being someone that has always drawn and painted, that was an inspiration for a lot of my work, and went into my synagogue work. And I have illustrated a number of food books, and written one, and being surrounded by food is something that really inspires me, and that’s also a very Jewish trait, both in me and my family, and in lots of Jewish families. So that’s very exciting to be here, and the masses of dates and figs and fruits that you don’t find in other places in London you can find here.... I love coming here with friends and sharing a meal and enjoying the atmosphere and feeling somewhere else, and not in London, somewhere actually quite Jewish, even though it isn’t. And although I am invisible as a Jew, I do feel that I am visible in some way...So though I’m invisible, I’m actually visible here as a Jew, and I do share with people when I go to a restaurant and I share that I’m Jewish and it’s actually very accepted. And I love coming here with my friends, with my nephew who is from Israel. We have some nice food, and a smoke of a shisha pipe, and we are practically in Jerusalem in the middle of London. And the flavours that you get in this area and the food that you can buy, the delicious figs, the dates, huge variety of dates, very good exotic fruit that you don’t often
find in other parts of London. So it's a great place to come as well, and you feel a great atmosphere.
Ed walk: transcript July 3, 2013

ET

My name is Edward Teeger. We are sitting in Queen's Park for this project of Searle Kochberg, dealing with how one's Jewishness, one's Gayness, is expressed in the public spaces of London. I met Searle a few years ago through the Jewish Gay network, Jewish community gay organisations. We get on well. We like one another, and we both serve as representatives on a number of committees, including the umbrella group for Gay and Lesbian, Transsexual, Bisexual Jews in England, and on RJ, another project we are working on together now.

This is Queen's Park. I've lived in Queen's park, or I came to live here, when we bought a house just outside the park in 1976. And the house is still ours, although my wife and younger son live there now. And I became a part of the Queen's Park Residents' Association, quite soon treasurer and then chairman, and this park is administered by the Corporation of the City of London. We negotiate with them things like a cycle track, exercise track, various improvements to the park, fencing in the playground area. So my two children were brought up here. This is very much home, although the cafe is much more up market than it used to be.

(02:25) And what I am carrying with me today, as I do every Saturday when I go to shule, to synagogue, is my Tallis bag, which was made for me 55 years ago for my bar mitzvah, with my initials, by a very good friend of our family. And I still use the Tallis clip that was given to me by our rabbi, The Chief Rabbi of Johannesburg, in Oct 1958, and I use them every week. some people put their Tallis in a plastic bag when they go to Shule, but I don't.

Of course when I was living here, I was married. I was living an outwardly straight life, and was very careful to juggle things such that I didn't appear gay at all. And having a wife and children certainly helped juggling that. From a Jewish point of view, from the time of my bar mitzvah I've always felt very positively Jewish, and we are going to walk towards our Shule where I felt it was necessary to create the sorts of roots in London that our family had had in Jewish South Africa. So let's go...

(03:47) Well this is one the boards that was out for Queen's Park while I was chairman of the residents' association. 26 years ago, the Queen's Silver Jubilee, and we organised our own street party just across the road there. There weren't a lot of Jewish couples living around here, but 2 of them we encouraged and persuaded to join our synagogue, one of whom is now the chairman of the synagogue, and the other one was our GP who lived just around the corner.

(To Searle) you want me to talk? ...

So this is our house. I lived here from the age of about 27 to 55... (Aborted)

So this is our house. I lived here from the age of about 28 till I was 55. During all that time, I was certainly a Jewish person outwardly, but a straight man outwardly as well, so there was a lot of
juggling on the gender side, but no doubt at all on the Jewish side, as one can see from the mezuzah at the door. And we were well known in the [Jewish] community here, the local community's quite close, on committees, but the Gay side of me was completely hidden until 2000 when I told my family, and 2002 when I left this house where other parts of my family still live. So from here we are going to walk through Queen's Park, I still come to the house quite regularly to see my son, have a meal here sometime.

And now we are going to walk through Queen's Park, local shopping area, towards the synagogue, where we have been members for 35 yrs.

(07:06) We are about to turn the corner into Salisbury Road, which is the high road for Queen's Park, and where I think my visibility as a Gay man started to come out from the year 2000. And 2000 I was diagnosed, I was infected and diagnosed as HIV positive, which led me to tell my wife, and 6 months later my two sons, and in my case it was a relief to let them know, although it was traumatic. And as a result of some depression then, and difficulties at home, I took an overdose...followed by an operation for cancer in my leg. And together that changed my attitude towards how I present myself, and changed my priorities. So since then I'm very happy to dress as a Gay man, let people know that I'm Gay, and a father, now a grandfather as well, and the Jewish part of me has always been very up front, and I tend to tell people that I meet on aeroplanes, or in casual conversation quite early on. And it's amazing that one confidence that you're Jewish can affect how people confide in one's self. Only 2 days ago a lady next to e on the plane told me that her brother had married a Jewish girl. She'd married a Catholic, whereas I married a Jewish girl and now I'm living with Catholic! So we will wonder down the high street, where I know quite a lot of people, and I still come to this area quite often.

(10:28) Well here we are at Bases, the Brent Adult Education Centre, where I have been coming for quite a few years. I do water colours one morning a week and ceramic sculpture another morning a week. And I think it shows Brent, this part of Brent, as pretty multicultural. And I'm out as a Jewish person and a Gay person here very much. Being a part of a minority in England, in London certainly, feels very comfortable, 'cause I think London is home to so many minorities that we the foreigners somehow feel that we are in greater numbers than the locals. So it's a comfortable pace to live and keep your identity, as part of a minority. Of course in South Africa being Jewish one was a minority, and the work I do, I often bring objects from my large collection at home, for water colour, for still lives, or pick some plants on the way down. And at the moment I'm producing a statue of another naked man. And I've done various architectural pieces of sculpture as well here. So there are a very wide range of minorities in the classes here, and it is now quite an important part of my life in London from the artistic side.

(12:20) ....We left South Africa the day after we got married, and being at university there, we were pretty conscious of the political background. Studying to be an architect made me feel that it was very difficult to design a building in an optimistic way in a future that you didn't feel was correct. Because designing buildings is an optimistic way of life really. So leaving South Africa was very easy. There was no question of patriotism amongst the Jewish people that we mixed with.
(13:06) I also saw myself as straight, fell in love when I was at University, and married in a Orthodox Jewish synagogue, which is where I was brought up. From the age of about 12, before Bar Mitzvah, I felt that I really wanted to know a lot about Judaism, because I was conscious that I was going to be Jewish all my life and I might as well know what it is about than be considered as Jewish without being able to identify properly. And that remained with me all my life. I became very involved in a youth movement that was based at the synagogue. We ran our own services, I took children's services, and youth leadership courses, started children's services at the age of 16 and I'm still running them now on High Holy days at my synagogue that we are on our way to.

(14:10) So I've been interested, involved, and somehow I enjoy being in synagogue, and talking to people, learning about Jewish items. From a gay point of view...

(14:36) I've painted since I was 9 years old consistently. But at school if you did art as an end of school subject, or if you did French, you were considered a sissy. So there was no way I would consider doing them at school. Yet I was painting privately, having private lessons all the time. And I ended up living in Paris and speaking French fluently. But that was the influence of the straight South African macho perception. I haven't really felt that there's a link between the art side and the Jewish side, but there is definitely a link between the art side and the gay side. Maybe I was using it to express subliminally some of my gay side, being an architect... May have always created an artistic impression, although I was very careful before I came out to always mention my wife and family, and mention my Jewishness, in order to put people off the scent. Now of course, it's completely the opposite, because I'm keen to mention that I'm gay, I'm keen to show it [in] the way I dress, and I can now dress the way I want to, whereas I used to have to be quite careful, before I came out. And in terms of what I like, the art I have around me, it's what I want, it doesn't have to represent anything either masculine or feminine. At the moment I'm very keen on baroque in terms of interior design objects, and in history and travel as well.

(17:00) Along with my interest in Jewish things, I'm interested in history. Links with art and history together.

(17:15) So this is the garden of the adult education centre. I've done some painting out of doors here....

So this is the garden of the adult education centre. I've done some painting of the garden out of doors here, and from the age of nine I may well have been using art and painting as a way of expressing myself....

This the adult education centre and we've done some painting out of doors of the garden here...the water colour group. As a child I probably used painting as a way of expressing myself. I may have subliminally realised I was hiding something. Difficult to tell, although looking back on my life, I was
certainly interested in men, but probably as a bisexual through my life, rather than as a gay man, which is perhaps not so common to be expressed nowadays.

(18:58) The Jewish community was quite close knit in South Africa, one was certainly known, our family were known very well, and were supporters of the small Liberal Party, that wasn't called Liberal - but Jewish people were very prominent - they were very good friends of Helen Suzman, played bridge with her and her husband all their lives, and mixed in the same social circles. Jewish people who were really involved in Liberal ideas in South Africa, anti Government ideas, were generally not religious Jews, although the rabbi I grew up under, the Chief Rabbi Rabinowitz, was very anti Government, and said so from the pulpit very frequently. The Orthodox in South Africa have always been of a much more Liberal open minded nature than the Orthodox in this country, which over the past 30 yrs have become more right wing than they used to be, and in fact our Masorti rabbi, Rabbi Louis Jacobs, always said that his Orthodoxy and the Orthodox that we practise at the New London Synagogue was the way British Anglo Jewry behaved in the past, and was the authentic Orthodox [movement] for Anglo Jewry, rather than the current hard line that is taken. So we move on towards shule.

(21:16) This is the New London Synagogue, like my second home, where I am very much an out gay man. and when I came out nobody in the synagogue turned a hair. There was no problem with anybody, and I was chairman of the services, the ritual committee then, which I still am now, which is quite an influential committee, as well as representing the shule on the Masorti group of shules we belong to. Let's go talk further in...

(22:15) As I said, here I feel very much at home, as a Jewish an and as a gay man. My views on how the bible treats gayness is that at the time the laws were made they may have seemed appropriate, just like stoning people to death was acceptable, and killing animals in order to pray to god or to talk to god were acceptable, but in our society and in the 3000 years since Mt Sinai society as changed, and what used to be acceptable is no longer, and nor is it appropriate. And the rules about men lying with other men, as written in Leviticus, in my view they are just wrong at the moment. There are different ways of looking at them, of trying to find ways round what they actually mean, why they were written etc. But God made us as we are, and dignity and respect for other people is more important than a rule that was appropriate or considered acceptable 3000 years ago, or even in England up till 30 (sic) years ago. I've always been accepted here as a Gay man, maybe because I was confident about it, and when one isn't embarrassed oneself, the people you talk to don't get embarrassed either. So being Jewish and being Gay are similar in that they can be invisible when you just see somebody walking around, but they both can be a problem, and they both can be a celebration. And for me they have both become a celebration. Though my partner is completely a-religious, he has no problem with my involvement with religion, and I've made a lot of friends here, my wife is still a member here on some committees, and I'm very active in the synagogue and respected I'm pleased to say. And I'm hoping that the Masorti leadership will get around to accepting gay or same sex marriage, which they are close to doing. I'm working on that one at the
moment. I'm told that sitting on the fence on that issue is a position in itself, but most of the rabbis here that I've spoken to don't have a problem with the equal sex marriage as it is now considered becoming law. Certainly being gay has been a problem for me in the past, it's hurt my family, and I've no idea what my life would have been like if I'd been able to come out earlier, but at this stage I've become comfortable with it, and maybe because I've been through certain difficult times it concentrates the mind on one's priorities for letting people know that I'm Jewish and that I'm gay, and that I don't have a problem with it and that I don't expect other people to have a problem with it. And that's the way it seems to have turned out, with a few notable exceptions but that's what one lives with. So thank you Searle for giving me the opportunity of going through this. It's been a great experience. Cheers.
Transcript Nick walk 21/8/2013

NJ: Hello. We are now in Maple Street. This is on the corner where my synagogue is. I’ve been coming here for the last 3-1/2 years, is it now, since Dec 2009, and I formalised my conversion about a year and a bit ago, March 2012.

Hi, my name is Nick Jackson. We are now on the corner of Maple Street, just of Tottenham Ct Rd, and very close to where my synagogue is. I’ve been attending here for the last 3-1/2 years, since Dec 2009, and I formalised my conversion about a year and a half ago, in March 2012. And in about a week and a half’s time I’ll be having an adult bar mitzvah here. I must say I think I’ve done very well. Although I’m a modern language graduate and find language learning very easy, the idea of learning Hebrew from scratch at the ripe old age of 50 I did find a bit of a challenge, but I’ve got there is the end. So I think I can give myself a pat on the back for having learnt what is now my 8th language.

SK: Nick, tell us a little about what it’s like to be a Jew.

NJ: What it means to me to be a Jew? Well then it’s the old chestnut that if you are born to a Jewish mother then you are Jewish automatically. Whereas if you chose to become one... this is no disrespect to those people who were born into Judaism, I think you have to do a heck of a lot of soul searching and thinking about things more. I belong to a very liberal form of the Jewish movement and I see... Judaism to me is more about ethics and treating people as decent human beings, irrespective of what their religion may be or if they don’t have one, their ethnic background, their sexuality, etc etc. I see those things as much more important than superstitious belief in an increasing scientific age.

SK: What’s is like to be black and gay?

NJ: No problem what so ever. I was actually brought up in Middle England by 2 white adoptive parents who sadly aren’t with me. I didn’t face the sort of prejudice in that middle class environment that a lot of people from Africa and Caribbean communities face in inner city environments. So from that point of view I consider myself quite fortunate.

SK: And tell me about being black and Jewish. What does that feel like?

NK: There again, I find that in the Liberal movement there... are quite a few multi ethnic families whereby Jewish women have married a black husband, and they are very much accepted by the Liberal community. One of the points I didn’t raise at the Beth Din (Jewish theological court) was that the Liberal movement has made great strides about gender, women in leadership roles, also sexual orientation. But I think we need to do more awareness raising about non-white Jews in the UK. We have people at our community from the Indian Jewish community, the Ben Israel, who have been challenged in certain Jewish scenarios about not being properly Jewish. Even before I converted I know there was a big community in Bombay and ???. So for people to challenge a person’s Indian Jewish identity is just pure ignorance. But I think ironically on the other side of the Pond, in America, there is a lot more awareness of people of multi Jewish identity than there is in London.

SK: Can I see your Mogen David?
NJ: Sure you can.

SK: So how does it feel to be visible as a black Jew?

NK: I don't know. All the people I hang out with, they are very supportive, but I suppose it's a bit of a self-circulating exercise. The people I would chose to be friends with would be by default open minded, tolerant people necessarily. I got this Mogen David when I went to Israel about a year and a half back as a little city break from my conversion. I think it's really nice piece of jewellery, classy silver jewellery, so I am really fond of it. I hope I never lose it.

(06:31)

SK: Tell us a little potted history of your life, as a gay man.

NJ: I came out in the 1980's. I was at Leicester University from '81 to '85, and I've lived in London since 1985, when I finished. And coming out was very difficult at that stage because with the progress that had been made in the '70s with Gay Liberation in the UK, it all took a retrograde step with the onslaught of the AIDS epidemic. There was all sorts of unpleasant stuff going on in the 1980s, like Chief Inspector in Manchester whose daughter was actually found to be a Lesbian... this awful tirade of Gays swimming in immoral cesspits. And shortly after the infamous Clause 28 was introduced. This was around some innocuous book published by Hackney Council promoting 2 gay men who adopted a child or fostered a... I can't remember the exact dynamic. These 2 gay men, Eric and Martin... Anyway it was very difficult coming out gay in the 1980s. And in 2013, at the ripe old age of 51, I never thought we'd see the stage of the introduction of Gay marriage in the UK. But there again I think it is an indictment of our society that at the end of the day Britain is a secular, increasingly so country, with a protestant heritage. But didn't we get out knickers in a twist about gay marriage compared to similar secular protestant countries like Denmark, Sweden, Norway and Holland, which just said 'OK, just get on with it'? Even Catholic Spain and Portugal introduced it before us. So we don't deserve much praise on account that we worked the whole thing up into a lot of hot air compared to our neighbours in Europe. But it’s done through now.

DK: Tell us something about the relationships you’ve had. Have you been out with a Jewish guy?

NJ: I had a sort of relationship in the '90s with a Jewish guy. It was sort of an on and off again sort of thing. But he was quite secular, he wasn't a particularly observant Jew. My last partner was/is British. We split up about... 9 years ago. He lives down the road and we are good friends. We still go on holiday together which is nice.

SK: How do you feel about gay marriage? Would you want a Jewish marriage?

NJ: How do I feel about gay marriage? I'm in no hurry to get married. I see it as an equality thing. At the end of the day I pay the same tax rate as straight people, so why shouldn't I have the same right to get married as a straight person? I just see it as an equality thing rather than I want to go and get married. I think it’s good that the Liberal and Reform have come on board with Gay marriage and the Masorti are getting their head around it. But even Jonathan Sacks is quoted as saying 'we're not going to do it in the United Synagogue but we shouldn't persecute gay people because at the end of the day Gay people were sent off to the camps under the Nazis, the same as
Jewish people’. I just wish some of the other denominations, the Christian denominations would find the grace to do something as humanitarian as that

(10:43)

SK: Tell us a bit about gay faith-phobia.

NK: Well gay faith-phobia... well it’s... very easy if you are gay and brought up in a religious faith background to become phobic about religion in general, because at the end of the day there is only a couple of Christian denominations which are proactive, the Unitarian, the Quaker, the London Metropolitan Community Church that are proactive in empowering Gay people. The Anglican Church has got itself into complete pickle about it and don’t even start me on the Roman Catholic Church’s attitude to it or we will be here all day. I think the sad thing is the quiet reasoned voices in the whole debate have been drowned out by the shrill voices of bigotry, which is always the way. I guess he who shouts loudest get the most air time.

SK: Why did you chose Judaism?

NJ: I think it was the only religion which made any sense, by not making sense. It seems to me there are no right or wrong answers that they do in the daughter religions of Christianity and Islam, which are based on ‘if you believe X, Y or Z you are up there. If you don’t believe in X, Y or Z you are down there. And both are proselytising religions, whereas Judaism stopped that with the adoption of Christianity by Emperor Constantine... at the Council of ... Because before that Judaism did used to proselytise....

SK: What is it about Judaism that you like?

NJ: Well what I like about Judaism is no. 1 It doesn’t proselytise, no.2 although Jewish people have been persecuted since time immemorial they have been very proactive about empowering other minority groups like under Apartheid in S Africa and the American civil rights movement in the ‘60s, and compared to the other Abrahamic faiths there’s a lot less homophobia within Judaism.

SK: Is there racism?

NJ: Is there racism? I think there’s this whole shebang about looking Jewish, whether you’re too dark, or if someone has blond hair and blue eyes they can’t be properly Jewish. There’s a lady at our synagogue who is from the Ben Israel from Bombay, who wears a sari and she’s been accused of being a convert and a Muslim in disguise. So I think there is... I haven’t come across it myself but I have heard there is a lot of... there is subtext about how you look Jewish, which as Jewish people marry other racial groups how convert in there isn’t... In 100 years there isn’t going to be a typical Jewish look, I’m afraid.

SK: On the street, do people comment on your Mogen David?

NJ: Well someone saw it at work and it got into a heated debate about the Jewish roots of Christianity. I was the boss, so I thought I’d better stay clear of this, and just let them get on with it. I thought I’m not going to wade in to this sort of heated debate about the Jewish roots of Christianity in the workplace. So I just let them get on with it.
SK: You were going to talk about Russia and the equivalent of Section 28...

NJ: The Pogroms... yeah, as I say... most of Western Europe are slowly getting their head around Gay rights which is great. Even Catholic conservative Ireland where being Gay was a crime until 1993, are starting to talk about the introduction of Gay marriage which is fantastic. What I find very worrying indeed is the rise of Nationalism in former Eastern Europe and how that impacts on Gay people, people of colour and Jewish people. A friend of mine at my shule, a Jewish lady, a lovely lady whose former husband was black, and has a mixed race son, the same as me, was beaten up in Prague by neo-Nazis, not for being Jewish, but for being black. I really don’t like what is going on in Russia at the moment where by state-sanctioned homophobia in tandem with the Russian Orthodox Church is causing Gay people a heck of a lot of distress in as much as they introduced a law whereby promoting homosexuality as a crime. And I can only say to me where people are being abused by the authorities it is the modern day equivalent of pogroms which happened 120 years ago in Russia against the Jewish people. But this time the victims are Gay people.

SK: Do you have any sense of danger on the streets of London as Jewish or as a Black man or as a Gay man?

NJ: I’ve never had any problems with a kepa on Shabbat or a Mogen David. I’ve had homophobia, and being mixed race and quote ‘Posh’... I’ve had racism from Black people, as well as racism from white people. So you’ve got the worst of both worlds. I think the racism from Black people, I’ve actually come across it a lot, in as much as if you’re mixed race a ‘street’, fine, if you are mixed race and quite ‘posh’ unquote you’re more likely to get racism from Black people. Also, if you are Black, and a friend of mine, a professor, who I knew when I was at University, she’s now professor of Italian at Bath University, ‘cause she had aspiration from a very early age, she had prejudice from White people for ... they stereotyped her like she ended up working in Sainsbury’s, and from her own community for wanting to better herself. So I think there again I’d like to cap this by saying prejudice in Judaism, what sickens me is the CST website. There are a lot of anti-Semitic attacks carried out by non-white people, which I think is appalling... against Jewish people. Again, I think this is the prejudice that people don’t like to talk about. I think there is this model of prejudice that only un-reconstructed White working class oiks can be racist or homophobic or anti-Semitic, and if it comes from an ethnic minority group it’s swept under the carpet because it’s too terrible, too difficult, for people to deal with. So I think as a society we are very much in denial about homophobia, racism, anti-Semitism from ethnic communities.

(21:38)

SK: Have you experienced any danger around your visible identities on the streets?

NJ: I was out with my ex around 200/20010 and somebody demanded a cigarette with menace, on the street, and we go a whole load of homophobia. This was quite unpleasant. It was in broad daylight so I didn’t feel under any particular threat. I was fine, but unfortunately with the passing of Gay marriage, homophobia hasn’t gone away. But there again, my bottom line is if certain faith groups are giving the message that gay people are second class citizens, they don’t have to bear the consequence of homophobia in schools, in the workplace, or in public spaces, do they?

(23.54)
SK: So Nick, tell us something about the spirituality tent at Gay Pride.

NJ: I volunteered for Rainbow Jews about 6 weeks ago at Gay Pride here at Trafalgar Square. I had a very interesting discussion with a Lesbian vicar of the Metropolitan Community Church, and how she gets abusive emails from more fundamental branches of the Christian Faith for being an ‘out’ Lesbian vicar who supports Gay marriage. Now without wanting to turn this into a tirade against the Christian faith, what I will say first of all in general terms is that the quiet voices of reason and tolerance in the Christian community unfortunately are being drowned out by the shrill of bigotry. My answer to her was surely you should be more concerned if you are Christian about people sleeping 5 minutes down the road from here in cardboard city than what two adults are getting up to in the privacy of their own home. Sorry, that’s just my view of the world. I found it a very interesting afternoon because although we were sharing a space with people from different faith backgrounds, it was nice to be in an environment where people are tolerant. And backtracking to the faith-phobia in the gay community, this Lesbian vicar had comments form a couple of young girls, ‘oh we shouldn’t have any Christians at Pride’. There again I thought this was a couple of young silly people who probably don’t realise there are branches of that faith community who are Gay affirming. Without wanting to sound like an apologist for the Daily Mail, what distresses me greatly is the prejudice against Gay people form the Black Churches in London. Because they will probably quote the ‘clobber’ verses from Leviticus about ‘man shall not lie with man as woman’, and if you were a Black Gay man growing up in that environment, it must be hell. However, from a Jewish perspective, the Torah was actually used for by Christians in the 18th Century to justify the sub Saharan slave trade, because one of Noah’s grandsons was supposed to be the ancestor of the Black races in Africa, and he was seen as secondary to his brothers. So what bothers me about the Christian faith cherry picking from the Torah about the Gay stuff is it is cherry picking. Because if you are going to say that the only bit of the Torah that applies to Christianity is the Gay clobber verses, without adopting other bit of Judaism... At least in the Liberal movement we are honest that we cherry pick from the Torah. But I just wish fundamental Christian groups would get their head around the fact that they are actually cherry picking. Anyway, all in all it was a very interesting afternoon.

SK: What are your final comments to today as a Black Gay Liberal Jew?

NJ: Well I’m a cynic. Human beings have always tried to demonise people as the other, since time immemorial, whether it’s race, religion whatever. I’d like to think that with people mixing more and more and more with different communities in London things would get better. I’m a cynic as I say and we have all this rant about Britain has the highest amount of mixed race people in Europe, so isn’t everything a bed of roses. But once you... That’s a statistical fact but as a mixed race person, once your skin the surface of the demographics of Black/mixed race people, you’ll find most people are from the lower bits of society. It’s very rare that you see a White professional woman with a Black husband. Even in 2013, The Marquis of Bath’s son is marrying a mixed race girl, and apparently the proverbial... hit the fan in the aristocracy. So in some parts of society, mixing of race isn’t seen as Kosher still in this day and age.

SK: What about in the Gay world? Is the mix race easier? What about the Jewish world?

NJ: I find in the Gay world – I don’t really do much of the Gay scene stuff the older I get, I have to home with the cat on a Fri night and at the weekend! – I think in the Gay world it is the same as the straight world. People tend to self-select partners on terms of educational background, income, and
you could argue that would preclude a successful White middle class Gay man having a relationship with somebody from an ethnic community who probably doesn’t have the same level of financial and social achievement. It’s not to do with being Gay, it’s to do with the human condition I guess. Tell me if I’m wrong but as I understand a high percentage of Gay people, Gay Jewish people find partners outside of the Jewish community. Don’t know why that is but I have read somewhere that that is actually the case.

SK: Probably that is a product of numbers. There are a lot more Gay people around than there are Gay Jewish people.

NJ: Yes.

SK: Is the Gay world more race tolerant than the straight world?

NJ: Probably not. If say a Sikh guy with a turban went into a Gay pub, I’m sure there would be more ‘Oh what’s all this? than if a Sikh guy with a turban went to a Gay pub. Just as if I went into a Gay pub with a Kepa, I think heads would turn. Yes.
...well I can honestly say that if I went into a Gay pub with a Kepa and baby dreads I’m sure people would dislocate their head. They wouldn’t know what to make of it. Whereas I think in a straight pub, especially in the sticks, people would probably be too polite to say anything.
Transcript Dave walk 26 August 2013

DS: Hi I'm Dave Shaw, welcome to Cannons Park, where I grew up. It's in North West London between Edgware and Stanmore. I'm 27 and I met Searle through Keshet UK which is the organisation which is the forum that unites the LGBT organisations in the UK. And here is my walk.

So this is Cannons Park tube Stn ... So this is Cannons Park Tube Stn, probably the centre of my world when I was growing up and living here. The route to everywhere. When I first started going out, this tube went everywhere, straight to Soho, straight to Charing Cross, which was nice and convenient. I'm sure if this cab office could talk it could tell you about some of the places it dropped me off where I don't really want my car to be seen...

So this is the High Street in Cannons Park. It used to be quite busy, lots going on, now its changed quite a lot since I lived here. I think this is a really interesting place here, the news agent, where I used to come when I was younger. So I remember always going to pick up the papers for my parents and picking up the JC on a Friday, and looking at the top shelf and thinking well I could really pick up that Attitude or Gay Times now but knowing full well that my parents had been getting their papers here for the last 20 years wasn't really appropriate or was a little bit awkward to ask the news agent to get that for me. So I had to seek the material elsewhere.

So this is the road I grew up. Spent many happy years and a few stressful ones when I was growing up as well. Had a lot of friends in this area, and a lot of them were quite traditional or religious when I was younger. We used to hang out a lot and go walking round, particularly on a Sat afternoon. Or on one of the festivals we'd all get together and hang out, but I'll show you more of those places in a minute.

So this place is really quite special for me. This place here is somewhere we come on Rosh Hashanah, which is Jewish New Year, and as part of the rituals for JNY symbolises the start of something new, fresh and good things for the New year. So one of the customs we do on Rosh Hashanah is to dome down to somewhere there is free flowing water and we take big bits, or small bits of bread, and rip them up and toss them into the water, as if we are casting away our sins. And it's really quite a cathartic experience.

So Tashlich is really a cathartic experience where people come down and they rip up Challah, raw bits of bread, and they symbolise all the sins of each of us and the Jewish nation over the last year. And then in a ceremonial procedure everyone casts their bread into the water, and relieves themselves of their sins and of the whole nation for the last year. I always remember thinking when I was younger 'which sins am I throwing away for?', you know 'what's for me and what's for the rest of the nation and the rest of the world?'. And particularly I remember thinking about people that I'd met or situations I had been in, sometimes with other guys, and thinking 'does this make me a bad person, or is this just intrinsically part of who I am?'. And I always struggled with that each Rosh Hashanah.

(5:05)
So here we are in the Jewish month of Elul, which is the last month of the Jewish calendar, the last month before the Jewish New Year, Rosh Hashanah, and its always quite an introspective and cathartic time for observant Jews, and for Traditional Jews, and I guess for Liberal Jews too, where we take stock of the year prior and plan how we can make ourselves better and improve the world for the next year. We were speaking a bit before about Tashlich, and the process of cleansing oneself of our own sins and the sins of the Nation. And we symbolise this by throwing bits of bread into a flowing water and seeing our sins fly away. Guess that’s really ... Peaceful ha?

(6:17)

So this building is quite interesting, Cannons Community Centre. This is the building that we used to have the overflow services for our High Holiday services, always really, really busy. It’s interesting that we have the British or the Union flag here. Being British and Jewish is intrinsically part of my dynamic I guess. Also I’ve got a really strong link to Israel, and I’m hoping to really develop my ... really hoping to do some more work there ... Got some few contacts there that I’m trying to engage with and hope that one day I’ll end up living there.

So this is really the centre of my youth this park here. Lots to go on.. always on a Sat afternoon or on a festival me and my friends would get together in the park in the afternoon. We’d sit, hang around, chat, often someone would bring some food down. I used to go off and smoke cheeky cigarettes when no one was really looking. My Mates were as naughty as I was. And a lot of the guys would sit and play football .. Saturday afternoon. I remember thinking these nice strapping young lads schlepping around getting hot and sweaty, kind of wished I’d been a bit more into sport. At the same time, it was kind of nice to sit in the... and take in the view.

This building to my left, again quite interesting. Gives me real fond memories when I was really, really young. It’s actually the cricket pavilion for the local cricket clubs around the area, and my father was very involved with one of the Jewish cricket clubs. I remember he used to come and sit and watch the cricket on a Sunday afternoon. Mom would come down. And again I remember seeing nice young strapping lads in their whites, playing around the pitch, which was great. And I remember feeling really connected to my Dad when I was younger like that, which was really sweet.

(8:41)

So although this looks a bit derelict now, this was actually quite an important building when I was younger. The cricket pavilion, the playing fields and I remember as a kid coming down here with my Dad who was really involved with the Jewish cricket club, and we used to come here and have tea. Used to watch the cricket, do a bit of scoring. It made me feel really connected to my Dad when I was younger, and really, really special memories for me. I really remember all the guys running around and I remember thinking, ‘why am I not sporty’. It was actually quite nice to watch. Also the smell in that place was really quite amazing. Stale tea bags and old cricket whites and various other interesting things. Shame to see it under such neglect now really.

So here we are in the Whitechurch Playing Field which really was the centre of everything when I was younger. My shule ... all the kids used to come here and play on Shabbas afternoon, so there really could be 40, 50 kids maybe more on a busy weekend. And there would always be the rush of everyone trying quickly to finish their lunch. They could come down here and play in the afternoon. Especially no one in our community, a United Synagogue community, no one would drive on a Sat,
so this park was really the hub, the centre of everything that was going on. And I remember all the boys would come down and against their parents' wishes play football and get a bit messed up a bit in the afternoon. Whereas the girls would just kind of sit around, chat and be all sweet. Then there'd be this gay guy wanting to hang out with the boys, not really into football, sitting with the girls, going for a cheeky smoke somewhere when no one was watching, trying desperately hard to fit in, to be in the centre of it all. It wasn't until I was a bit older till I really found that balance I think. But many happy memories from here.

It feels tranquil to be back here right now. I guess some things have changed, some things really haven't changed. This whole park area over here looks a bit rusty and in need of a bit of love. But still the same vibe, still the same smell. It resonates quite well with smells, so the fields remind me of being younger. It's nice to be back. But it's very different from living in the City as I do.

I've always kind of... moved out at 18 when I went to University, and I insisted in being in central London, for all the amenities that were there, and for the proximity to everything. And I love that, and since I was 18 to now have had that close proximity to everything. But it's quite nice to come back. I call this my country residence. To come back to zone 5 and see all the green, how calm and tranquil it is. But I feel it would grate on me if I were round here for any length of time... I guess I feel just a bit disconnected. I feel it's too quiet, it's too calm. I'm used to waking up and hearing the traffic and smelling the fumes and people and people getting shot on my road. I guess that for me that's really London, and this is more country to me.

(13:09)

So this building here is Belmont Shule, the synagogue where I grew up and where family still belongs. It's a United Synagogue shule so it's quite Traditional and Orthodox in practice. Has really mixed memories for me from my youth really. Had loads and loads of friends here. Still have got loads of friends from this shule. And actually met some friends I became quite close with here. And I remember I used to be really excited to come here at the weekends, and to hand out with my friends, and some of the guys I met which was really nice as well. Also it's got some sad memories, like the community itself is very warm and loving but the Orthodox and United Synagogue in general is not overly welcoming of single and Gay people. It can often be quite hard for these not necessarily young, but young single Gay people to be fully integrated in the community. And I remember when I first started out being involved with Bagels, the LGBT division of the Union of Jewish Students, and when I went to volunteer for Keshet UK and JGIL, and when there was bits of press in the local media, how that would be reflected and how people would see that in the community, and how that would reflect on my family. I remember that being quite touching and quite awkward for me at times. But I remember there was on one occasion where I had written a very long letter to the Jewish Chronicle, I think it was about either Gay adoption, or it was about World Pride in Jerusalem, and I remember the Rabbi coming up to me after I had call up to the Bima, saying what a great, strong letter it was and how well I had written it. And for me that was really touching. It really made me feel welcome in the community. And it was really quite important to get him on side I think.

As I get older my mentality is changing a little bit, and my connection to Judaism is still very strong, very, very strong, but ever changing. And I'm not necessarily sure that United Synagogue is the best place where I can embrace the Jewish and Gay facets of my identity in harmony. But I think there is time yet, there's time.
So this shule's quite interesting. The community is only about 40, 45 years old, the building has only been here maybe 35 years. And from what I understand is the brief when they built the shule was that it was supposed to be quite an inconspicuous building, and should be not wanting to cause any trouble from the neighbours or from the outside world. So you can see it's really simple.. simple bricks, really a quite plain building. There's no references to anything Jewish from the outside, with the possible exception of the Mezuzah, which is on the right side of the door post there. And it's got these grills over the windows. I think it was designed to keep the building secure and to ward off the threat from the neighbours. You know it doesn't really feel the most glam or the most inspiring building, maybe a little oppressive in some ways. But the whole inside again is very clean, very understated, and it is a multipurpose building, so there's not fixed pews, it's got modern chairs and everything is able to move into flex. Very different from any other shule you'd see in the local area.

(17:20)

So as part of my work with Keshet UK, a lot of what we do is about looking out for the rights, trying to protect the rights and achieve equality for the LGBT community in the UK. One of the most trying experiences or activities we've had to deal with was allegations of how one of the Jewish schools was dealing with the subject of homosexuality, and how they were encouraging some students to seek reparative therapy. Now this was quite a hard time for me. I actually went to that school that was being accused, and I had really fond memories of being there, and really enjoyed my time there, made some really good friends there, and never really found any or suffered any homophobic bullying when I was there at school. So to hear those stories, these accusations, was really quite a hard pill to swallow, quite honestly. And I remember kind of coming into the shule around the Rosh Hashanah Yom Kippur time, and again having had letters printed in the paper, wondering what other people would think, and whether they thought I was doing good or a bad thing by highlighting the issue. And that was a time I'll never really forget. Very reflective...

It was quite hard to draw a conclusion from that situation. I mean the school were quite hard to engage over the topic, I don't really feel we got a resolution. But nevertheless my conscience was clear because we tried. And there's still much more work to do. Hopefully as times are changing, and as the whole UK attitude to LGBT rights seems to be an issue that will be picked up by the school and addressed in a more understanding way, going forward.
Hi. I'm Robin Samson and I am Searle's partner, also a Gay Jewish man living in London and that's how I come to be part of this project. And here we are in Montague Street in the heart of London's West End, and it wasn't the borough of Camden when I lived here in the 1950s. I think it was called Holburn and St Pancras. And we are within a stone's throw of the top end of Shaftesbury Ave, so that's theatre land over there which became so important to me later. Over there was a Colette's left wing book shop where my uncle worked for a while. And apparently you could see the balcony of the house where we lived from the shop. And this then was not so full of tourists actually. It was a very quiet street. You've got the British a museum just behind me. And it was a very diverse, many working class community that lived here. My parents weren't originally working class, but having arrived from Germany as refugees, they had nothing and we lived in a working class community, and my dad had a working class job, and so number 26 Montague Street. That's where we lived.

So we weren't particularly identified or identifiable as Jews. I guess the few Jewish people here were very significant in the community. The community... There was an African family, there were Italian people that lived that way, Scots, Irish, working class London people, and that was our flat, our bedrooms up there. That's the balcony that you could see Colette's book shop, and it's significant that it was a left wing bookshop, because my family from before I was born was being involved in the left wing of politics. My Dad was a communist and so was my uncle. It was a major major part of our lives here. And even from the age of 2 I was involved in my first political struggle. originally you could get into the garden through those gates there ....

So I used to think that I didn't grow up Jewish at all, I grew up Marxist, and then from later I learned how important Jews had been in lots of liberation struggles and how important social activism has been to Jews. And so I came to the conclusion that Marxism is just an offshoot of Judaism and should be considered another tractate (?) of the Talmud. And here's the gate into the garden that we used to play in till I was about 1 think, no 2, my sister was 1, and they took it away from us. And we had a big campaign to try and get it back. I had a placard at the age of 2 saying, "I want my garden". My 1 year old sister's placard said, "small but important". We did win it back for I think a year or so, then they took it away again, and left us with a tiny section with chicken wire around it, quite scruffy, I can well remember playing there. So from my earliest years really I just lived a life of being an activist whether I chose to or not. That is what I was born in to.

So as I remember those wrought irons gates, they didn't have any gold painting on them. And I never noticed the B for Bedford before. It all belonged to the Duke of Bedford and was expropriated after the War for homeless families, and that's how we came to be housed by St Pancras Council. end of 1952. When we moved in here I was about 9 months old. And there was an incredible contrast between - in terms of class - between the community that lived here and the architecture of the houses and the provenance of the property.

And here again, looking at Russell Square itself, apparently there were no railings around it in the 50s because the metal from the railings had all been used for the War effort, during the Second World War. And this was a corner I stood often with my friend Lorna, who was a very good friend. I guess that would be my first confusing memories about sex. She used to tell strange lurid stories which I won't go into the detail now. And the connection is that, I think the bushes that used to be on either side of that opening to the path, where we used to play hide and see, a lot, I think they were flattened and uprooted in order to stop gay men from getting up to their sexual shenanigans, hiding in the bushes. So I never used this particular place myself in the days when I got up to shenanigans, but apparently they did. And I think that is the reason they flattened the landscape. And now it's got it's railings back again. And over on that side of the square, I think it's further up, is the home of the wiener library where my Mum still volunteers, sorting out press cuttings about the Holocaust, and what should go in the archive and what shouldn't.
So I never did cruise in Russell Square, behind me, but I did once take someone I met late at night in a sauna, I think, to the lions at the back of the door at the British Museum here, and that was fun.

So this area for me is not only where I lived when I was little, but it is absolutely full of significance as a gay man, and my street identity I suppose, and as a Jew. And just over here is, somewhere here, is the Wiener Library where my mom still volunteers, an archive of Holocaust material. She sorts press cuttings. And we are going on to SOAS where I first learned Yiddish and Yiddish sing. And just over behind there is the University of London union on Malet Street where I met my other significant gay partner, Nick, on Gay Pride, in the showers actually, so not as kosher as searle might have thought! Oh Senate house we’re going past. my grandmother worked there as a librarian I think for some time, and so many connections...so many...

So we are at the main entrance I think to SOAS, which...I think the Jewish Music Inst. is still housed here. And certainly 10 years ago, when I was first drawn to the Yiddish language and Yiddish song, was a way to express my sense of Jewishness, and my feeling of having a public identity as a Jew. This is where I learned, over there in that building across the way was my first Jewish song class, a weekly song class. And that year, I think earlier that year, the Klez Fest was held here. So we occupied room after room after room and noisy Klezmer music and Jewish song was pouring out of every window. I remember sitting on the steps over there, against the railings with the late great Adrian Cooper, and where I first met Laurence Glamberg (?) and the wonderful Klezmatics. And this was a great turning point for me actually in my Jewish life and my Jewish identity. I very much wanted to have a secular Jewish identity at that point and this was it for a while.

So here we are still in the grounds of SOAS, and as I said before this is where I chatted with the likes of Adrian Cooper and Lawrence Glamberg, and Shulipowsky (?) was another of my teachers at that time. So how did I come to Yiddish Songs as an expression of my Jewishness? Well that was already the 2000-s so I have to go back 30 years ago really when I first found co counselling as a way for me to get clearer about things about myself, about my place in the world. I worked on lots to do with my gay identity and my Jewish identity, and my confusions around sex, my confusions around the Middle East, made my first visits to Israel, learned really that Israeli people were not the monsters that I fell like I was brought up to believe they were on the left in England. And that took me eventually to living in Israel and singing in the Israeli opera chorus, So I think song and Jewishness have been woven into each other through the decades. And I have talked a little bit about open air sex and so on. All the confusions about that are also things I’ve had to do a lot of personal emotional work on, if you like for myself in order to get clear and to get less distracted. So I think that’s a way in which my Jewish and gay identities have been very woven in. Some of the fear and loneliness has driven me towards sexual behaviour that I wouldn’t want to continue, also has its roots in the fear and kind of loneliness that is installed by the experience of being a Jew, with anti-semitism in this country, and growing up without the cultural identity and the community connection with Jews for me was extra confusing. I had a lot of feelings that I didn’t know where to put, and what I have concluded since is that a lot of them come from the experience of being the child of refugees who fled and who must ave been terrified whether they realised it or not at the time. And so I have made a lot of connections over the decades.

So when I was coming to the Klez Fest 10 years ago, I couldn’t ride my bike in and out because I was carrying my piano accordion, and I can’t do that on the bike, but seeing all these bikes around the place is very familiar to me. I’m a keen transport cyclist, not a sport cyclist, but keen on my cycling around London.

So still in the University of London area, and of course what came before the 80s was the 70s and that was, well I think if Marxism is a tractate (?) of the Talmud, then the 70s should be a whole tractate in itself...an incredible flowering of sexual politics and cultural politics, discussions all happening in this area. And there were several years when I took part in endless discussions and performances and showings, watching them - not taking part in them yet - the era of my student days, not at RADA which is just around the corner. And of course all through that time really a complete Absence for me of anything to do with the politics of being Jewish. There was the Middle East of course, and all through that period, as now, quite a lack of
understanding on the left in this country and in other countries of the real complexities and the nature of the Middle East question and lots of opportunities to use that as an excuse to bash Jews really.

And now we are moving towards the Drill Hall action space, and also the place of my birth. So where is the entrance? Oh, this is all part of RADA now. Didn't realise that. Here's the Drill Hall and this was a great centre I suppose 80s, late 70s. Thru the 80s, early 90s for gay theatre. I certainly performed here my time, both children's theatre and there was a piece we did to celebrate the 10th anniversary of gay liberation in 1979. And by complete coincidence absolutely opposite the flats where I was born. So let's go and see number 9.

So given my left wing, secular, very atheist background I think for me finding Jewish life and a Jewish identity was very much at first more about trying to find some secular expression. So the Yiddish language and Yiddish song...trying to find a connection with Israel, and the significance of that in the world and in my world that's where it all was. But there was also the question of where do you go to have a Jewish community of any kind? And where do you go to have any kind of a Jewish community? You go to a synagogue. So when I first went to any kind of synagogue, that was also in particular looking for connection with Jewish gay people, and in the form of the Jewish Gay and Lesbian Group which at that time was up in Golders Green at Alyth Gardens, talking about the early 80s. And I did find a lot of connection and identification there. And almost as a side effect I started to hear the tunes and the prayers. They didn't really mean much to me from any religious point of view. And much later the same group, the Jewish Gay group was at the Montagu Centre which is where we are headed now.

And I picked up with that I suppose in the 90s and then again much much later. Not that the tunes and prayers had any religious significance for me, nor at all. Belief in god, I still find all that rather complicated and certainly still don't believe in a kind of a supernatural being, but there was something about it, something - I don't know if was an ancestral memory - it felt like some kind of home anyway. I felt like I recognised the sounds and that was really the first time that I clearly brought Jewish identity and expression and gay identity and expression together...In one place at one time, and started to meet other gay Jews, LGBTQ Jews, and that was important to me. None of this was simple I guess, and certainly not linear, but as I was working on trying to get my relationship life and my sex life figured out, and as I was at the same time working on my relationship to my Jewishness, part of what I did around what I came to call my addiction to casual sex, and which really got somewhat out of control, and...yeah...threatened my piece of mind and life to some degree, part of what I did to sort that out was to go into recovery. And there is where I first found that I had to come to terms with some kind of notion of what thy called higher power. And that gave me the idea that I needed to relate to some force much bigger than myself, and it certainly helped. I still know quite why or how, but it did. And so I came to some form of spirituality. And here we come to Montagu Centre, which also houses West Central Synagogue, where the Jewish Gay and Lesbian Group moved to and meets now. And there's lots about this place in my more recent life. So...my...the story of meeting up with Searle once again all happened here. By that time, which was just a year ago, I have not only becomes prayer leader, what we call a ba'al tefilah, but by that time I am also teaching on the course which trains other people to be able to do it. and so I was co facilitating, co leading a day for the students on that course, on that particular Sunday a year ago, and it so happens it was the day after Searle had turned up and walked into my synagogue in Stoke Newington, and that was the first time we had seen each other for a good quarter of a century. So the end of the day here we are just locking up the place and tidying up and ready to leave, and suddenly this door opens from the outside - we weren't expecting anybody else to be turning up as we were leaving - and in walks Mr Searle Kochberg. So I do remember that I fairly screamed really, even in front of these people that I didn't know very well, Rabbis I was working with, and I said something like "you walk out of my life for 25 years and then twice in one weekend", and that was the beginning of a new chapter.

So one of my abiding memories of the Montagu Centre is one gay pride service, probably the Fri night before Gay Pride I think, and lots, if not all the Lesbian and Gay Rabbis were there and all did a little bit each. It was very crowded, it was a fantastic atmosphere and I particularly remember Rabbi Lionel Blue talking about the Torah. Because even with my strange and complicated relationship with an actual belief
in an actual god, I love studying the Torah - it has become one of my passions. And that's where I first heard the idea from Rabbi Lionel about the Torah already it being clear that one generation of Jewish scholars comments on and argues with the previous generations, even inside the Torah itself, before you get anywhere near the commentaries, the Talmud, that he says, and I don't really understand it yet, that you can trace the history of the different conflicts and the way that one generation was arguing with the previous generations, and I was very taken by that idea, and that is in the context of a new layer of gay liberation, where it is Jewish gay liberation. It is all very rich for me.

(End of part 1)

NB re Russell Sq as Cruising area
http://www.mapme.com/prideofplace/places/Sex%20&%20Intimacy/Cruising/cd4e26f4-a816-460b-ad66-9bd59f3b05f7/info
About this place

Designed by Humphrey Repton at the end of the 17th century, Russell Square was a popular cruising area at least since the removal of its iron railings during World War II. The 'outdoor room' seclusion offered by Repton's design featured thick cover at the margins - making the area popular with the homeless and squatters during its early days. and in more recent years, open all night, the same conditions made it a favourable cruising area. In 1998, OutRage! proposed that Russell Square be made a 'zone of toleration' for gay sex, based on similar schemes in Copenhagen and Amsterdam. "One third of Russell Square could be sectioned off with a high fence and thick shrubbery", explained John Beeson of OutRage!. "Entrance to the area would be marked with a warning sign. A similar system has worked well in the main parks in Copenhagen and Amsterdam for many years". [Source: http://rosecottage.me.uk/OutRage-archives/russell.html] A permissive attitude would then be instituted, with buy-in from the Metropolitan Police and Camden Council. OutRage! suggested a landscape design with low-level lighting and increased secluded growth. However, complaints from 'local residents', and, it was hinted at the time, from the Russell family who continue to hold significant sway in the area, led Camden Council to increase lighting, to thin vegetal cover, and eventually in 2002, to institute the locking of the square overnight, all completed under a publicly declared need for relandscaping and enhanced security measures. The work diverted the design significantly from Repton's conversational, discrete space.
Hi. I'm Robin Samson and this is part 2 of my Jewish Gay story. And we've come away from the West End and now perhaps you could say we are in the East End, certainly in Hackney at Navarino Mansions where I live, which is a very particular estate. I've lived here a long time, almost 30 years, even longer than Searle has lived at his flat in Swiss Cottage. And I moved here in the 1980s when it was already housing a very diverse range of people, mostly working class, again a bit like Montague Street was, all except me. And this block was built by a housing association that is a Jewish organisation. It was started by Lord Rothschild in 1885, and this block was built in 1905, to house the poor Jews from the slums of the docklands and the East End. But as I say, by the time I moved here it was already much more diverse than that. And as I said it was something of a coincidence, but one that I've enjoyed very much.

So I've lived here for nearly 30 years, nearly half my life. So I had some nice neighbourly friendships, and we are a little bit of a community, but it's not that strongly organised, and I've certainly never managed to do as much community building and organising as I would have hoped, but there we are. And in terms of visibility, well relatively I am much more known and visible as a Jewish person, as a Jew, than I am as a gay man. I've hardly come out at all here. And it feels much easier here to be a Jew than to be gay in this immediate part of the world. Although there is one family that very near me that is a sort of assimilated, secular Jewish family and I did quite casually come out not very long ago, and Sue who is my friend there said, "Oh, I knew that", so I don't know how visibility I am without saying anything to anybody.

I don't usually wear a kipa, but I thought I might just experiment with visibility on the street, so here I am, as a visible open Jew, and this is certainly easier than - I don't know - Holding hands with Searle along here or giving him a kiss, or anything like that. I don't think I would be at all happy doing anything like that in public around my home. And I'm not quite sure how I feel with this on my head walking up and down here. It's interesting how it makes me a bit shy. But one of my whole projects in life is about becoming less assimilated, and so an interesting experiment. Of course this place when I moved into it was still housing a lot of elderly Jews who had lived here all their lives, and in particular, when I first moved in, it was to a flat just round here, what was then number 22. All the flats at this end are now part of an elderly people's sheltered housing block. So number 22 doesn't exist really as it did then, it's part of the sheltered housing, but some of the elderly people in the sheltered housing are still the old Jews who have lived here all their lives. And I remember one of my neighbours who talked of being at the Battle of Cable Street, and all those experiences, all that time... The building was actually built... I think it was here that my entrance was. So this was the entrance to my very first flat... And the building was built in 1905, by which time the 4% Industrial Dwellings Co. Ltd led by Lord Rothschild was already 20 years old and had been building up through Stepney and Whitechapel and goodness knows where, and there are also estates up in Stoke Newington, and we will be going quite near to those. So I think I am going to take this [kipa] off again now and head off.

It's funny, that garden is always a very beautiful garden, even without all the England flags [England is playing in the World Cup in Brazil tonight -it loses and gets knocked out of the competition]. But looking at it then reminded me of what I had been trying to think about recently, and pay attention to, about being a Jew and living in England, and how hard it is to put your finger on what it is that feels so tight, and why it is that you feel so different when you get off the plane in Tel Aviv, and your shoulders drop by about 6 inches, even if there are bombs dropping, that there is something about being among a majority of Jews that just makes everything different. And how here the tightness... it's almost as though it's in the air, in the atmosphere, just makes everything a bit more tense. And in fact when I was living in number 22, that first flat that I moved into in 1985, in 87, when I first met Searle in fact, I went to work in Israel for a year, I sang in the opera chorus in Israel, and my pretty much ex by that time partner - we were good friends by then really - moved in to number 22 while I went and sang in Israel.

So we are just a few minutes walk away from Navarino Mansions at the end of Amhurst Rd, and this block of flats behind me used to be a synagogue, it was an old Orthodox synagogue that isn't here any longer, so I think that maybe I'll put the kipa on again - there we are - in honour of the synagogue that was. And in fact a long time ago I came to this synagogue once. There were very few elderly men, it was on Yom Kippur, and
I very gingerly went in for maybe an hour or so. I hardly remember. I don’t think anybody took any notice of me. And I was just trying things out. And then it was here... many years after that I walked past it many times after it had closed down, and eventually they just completely just pulled it down. Sometimes these religious buildings get remodelled and adapted. This one just got completely pulled down to the ground and these lovely flats were built in its place.

So we are just across the road from where the synagogue used to be, and this is a fairly recent development down here, the Russet (?)... Lots of artists around here. This is where I come to be in a different kind of milieu, and maybe I take the kipa off now. Ha ha... And it’s nice, nice food here, a bit expensive maybe, ooh, I’ve never used the bike shop, haven’t noticed that before. Keeps changing, keeps developing this place, along with the gentrification of different bits of Hackney in general. It’s a funny mix of gentrification and sort of bohemian artists with not much money. And there we are, time for lunch...

So we are just round the corner from where the old Amhurst Rd synagogue used to be, which puts me in mind of when I first started going to the Jewish Gay and Lesbian group in Alyth Gardens, that was my first synagogue experience I suppose. About the same time 83/84 I was starting to talk with my best friend who is a Lesbian identified woman about the possibility of parenting together. And in fact I decided I didn’t really want to be a biological father, articulately if I wasn’t going to be a full time father, which I didn’t feel ready for. But in fact we ended up being a non resident, non residential, non biological family, and I now have 2 lovely grandchildren, and my son is nearly 30 now. He was eventually born at the end of 1984 and we are just coming up to the house where they lived he and his mom for many years, which is a place I spent a lot of time in, all thorough the mid to late 80s... Don’t remember exactly when they moved to Tottenham. And we are looking for number 46... so there we are. There’s the house I did much of my parenting in. Hmmm. Well well... So it’s interesting, they lived in what had used to be a very Jewish neighbourhood with an old synagogue around the corner, and as I was more and more learning about Jewish culture and coming to terms with my Jewish identity, and at the same time getting increasingly involved as a parent figure in this Lesbian and Gay family, I was a Jew bringing up a completely non Jewish child, which is what he was... We had some Seders. They came to a community Seder once that I was involved in. We had a kind of secular Seder in my flat with some of my nieces and nephews, and my son was there. And when I was in Israel they came to visit. And then much later of course he became a professional musician, and he came to Klez Fest with me at I think that would have been West London Synagogue. So not the SOAS year, but after Klez Fest moved to West London Synagogue, he came in order to learn Klezmer and add it to the richness of his musical voice I guess as a Jazz musician. And... So there have been little interweavings, but it’s always been...the worlds have always been a little separate for me I suppose.

(1306)

So heading through Stoke Newington now and off to Kehillah North London. So, although there was never any question at all of in any sense raising my son as a Jewish person - I would never have claimed that. I wasn’t sufficiently even involved in the family... Anyway we didn’t do that, but I have to say that his Mum, my best friend, still my best friend, has been fantastically supportive all the way through of all my looking for, trying to find my Jewish identity, my relationship to Jewishness. I think Judaism - the religion part - she finds harder as - I guess - an atheist person, and indeed my own family of origin... Funilly enough I think in my family it’s harder to be Jewish than it is to be gay, in both my family of choice and family of origin which is an interesting contrast to where I live in Navarino Mansions where it is easier to e Jewish than gay. It just speaks of how the different oppressions sit differently in different contexts I guess. And Gay liberation has... I have been openly active in it through the 70s and onwards, and it reminds me of the story when I first came out to my family, to my parents, in my late 20s, my Dad’s reaction was to put me in touch or give my the phone number of the Chair of the [communist] party gay rights committee, which is different from some people’s coming out experience. I’m not sure he was ever completely relaxed with my sexuality but he certainly was very correct about it and I feel even quite emotional even thinking about that now. It was very touching that by his own lights and his own words that was his way saying "I accept, I encourage, just make sure you make it political." Ha...and that was really the whole tenure and texture of my upbringing my whole life. It was all infused with what was the significance of this for the revolution I guess. How does a
communist react to this, that or the other. Circumstance... And my coming out as gay was just another circumstance for a Euro Communist of the late 1970s, the same period of the communist university and the whole flowering of new left politics at that point. I was just another circumstance for a communist of that ilk and that era to think about, and respond to. At the same time I'm both glad and of mixed feelings that during the months before my Dad suddenly died in 1989 of a very sudden heart attack I had my biggest argument with him; and that was precisely about the politics of being Jewish, and trying to I suppose debate with him the whole notion of what anti-semitism really is, how it works, and my ideas about that were different his. And maybe the most painful aspect of that was that he always said that anti-semitism didn't really have any impact on him or his family. Now he and his family had to leave Germany, leave Hamburg, where he grew up in order to escape almost certain death in the hands of the Nazis. And it was a wonder to me that he considered himself not to have felt the impact of it. And one thing he did say - which I understand - is that they were too privileged for that to have been a problem, and that the class and material privilege actually cushioned them from the worst of anti-semitism, and indeed that is true. That I guess got them out of the country. They could afford to get out. They had enough connection with people in England that they were able to have all the necessary paper work and all that. But it also it does speak to me still of the degree of assimilation that that family had gone through really over the centuries. They had been in Hamburg for several centuries. And strange contrast to that, a couple years ago I suppose it was I became aware that there were papers that had come into my Mum's possession that were family trees that showed from the 15th Century in various parts of Germany my Dad's mainly had been Rabbis. One of them was a very famous Rabbi, David Frankel, who was the Talmud teacher of Moses Mendelsohn, and it's all written down in the family trees that my grandfather constructed, whilst still...well he died in Germany. Of course I always new for a long time that my great grandfather on my mother's side, I think her father's father, was a chazan, a cantor in the synagogue in Ratibor (?) where they lived. Ratibor is in Silesia. It was variously Poland and Germany at different times. And my grand father and great uncles apparently used to roam Berlin - after they had moved west from Silesia to Berlin - they dropped the religion but particularly at High Holidays they used to roam Berlin looking for the synagogues where the best singers... I guess it reminded them of their father. So I suppose I am less surprised than I think the rest of my family probably will be to find out that there was a point a couple of years ago when I considered cantorial school as a next step in my Jewishness and singing connection - Judaism and singing. I got a bit old by that time so it wasn't going to be workable for various reasons, But there we are, that would have been a picking up of an old family tradition from both sides.

(2219)

And we are now heading towards St Mary's Church in Stoke Newington Church Street which is the home of my current community that I belong to and am active in, which we now call Kehillah North London. It means, the word Kehillah means community, so it's the community community. And we will find out mores when we get there.

So we are at St Mary's Church in Stoke Newington, just off Clissold Park. This is the home of my community, Kehillah North London. It used to be known as North London Progressive Community which about 10 years ago was a Phoenix out of the metaphorical ashes of the North London Progressive synagogue up in Stanford Hill, Amhurst Park, which is a very long standing constituent synagogue of what is now know as the Liberal Judaism movement - it used to be the union of liberal Progressive synagogues - which has it's headquarters at the Montagu Centre where we were before. And Kehillah as we know it now - just means "community" - has its home here. We have been here for... longer than I have, maybe for 8 years or so. And we have out services here, And have lots of our celebrations here. We rent the space, have lots of cup boards. We have our own portable arc which we wheel around in and out of the hall, and that's not in the church itself but in the Community rooms which are a much more recent addition to the old 19th century church building. And we have a very nice relationship with the church. And for me it was a Community almost made for me really. It's very gay friendly, it's very family friendly, lots of families, young children, young people going through bar mitzvah, bat mitzvah, Lesbian families, and it's quite diverse. It's full of people who are involved in all sorts of social and political kind of action, so it suits me very well.
(2459) So now we are at St Mary's Stoke Newington on the Church Street just opposite Clissold Park...
Alternative version to above.

(2650) another alternative version. More personal about leading services. (He dried up)

(3336)
So I think there’s a religious idea...Well first I should say that you know that the progressive Jewish idea about the messiah is that there won’t be a personal messiah - some man as would have been I suppose - come along to save the world but that we do look forward to a messianic age, and I think even in progressive Judaism there is an idea that the messianic age is something that we aspire to and work for, but we don't really expect that we will ever get there. And that's I think where I would sort of depart even from that idea with my...I still live my background, still proud of my Marxist communist beginnings and foundation that I had. I think we can get there, I think we can have a time when nobody would even think of making a film like this, except as a statement of some past, long past history. You know to have to try to give gay people or Jews or gay Jews a chance to talk about their experience about being visible and public on the streets, where nobody would even think twice about whether you could be visible or public on the streets or not in either identity; and a time when the divisions between people really don't exist anymore. I still believe all that, even though it may have gone a bit out of fashion, and even though this religious set of ideas that I'm embracing at some level don’t quite say that. But I think that's the kind of gay Jew that I am.

End of part 2 of interview
Appendix J: Faculty Ethics Committee Approval Forms and UPR16 Form
Faculty of Creative and Cultural Industries
Application for Research Ethics Review

This front sheet should be completed for every application.

Application for: Exemption from Full Review □  Full Review X □  Checklist only □

Applicant Details:

<table>
<thead>
<tr>
<th>Name of researcher:</th>
<th>Searle Kochberg</th>
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</thead>
<tbody>
<tr>
<td>Status: (please tick)</td>
<td>X □ Postgraduate Student □ Staff □ Other (please state)</td>
</tr>
<tr>
<td>Email address:</td>
<td><a href="mailto:Searle.kochberg@port.ac.uk">Searle.kochberg@port.ac.uk</a></td>
</tr>
<tr>
<td>Contact address:</td>
<td>43 Dinerman Ct Boundary Rd London NW80HQ</td>
</tr>
<tr>
<td>Telephone number:</td>
<td>07971723756 0207 6255325</td>
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<tr>
<td>If a student then also:</td>
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<tr>
<td>Details of study: (please tick)</td>
<td>X □ PhD □ MPhil □ MA/MSc □ Other (please state)</td>
</tr>
<tr>
<td>Name of supervisor:</td>
<td>Dr Steve Hand, Dr Yohai Hakak, Dr Jenny Walden (all CCi)</td>
</tr>
</tbody>
</table>

Project Details

Project funded by: self funding

Title and summary of proposed research:

Title: **Mapping My Jewish London: an autoethnographic documentary essay**

The methodology is interdisciplinary incorporating elements of humanities (philosophy, hermeneutics/meaning/semiotics, film) and social science (anthropology (auto ethnography), sociology, cultural and psycho geography).

**Textual analysis of existing films** I will be carrying out a semiotic analysis of the codes and conventions in documentaries, features and shorts used to mark Jewish London experience since the late 1940s, focusing on post 1989 (New Europe) to the present.

**Auto-Ethnography** I will be inviting myself, close family members and Jewish friends each to propose their own personal London walk, wandering through THEIR (and by extrapolation for MY) Jewish London. The participants will be miked and will record their own musings as they wander around a route that each feels is representative of their Jewish London. I will not intervene directly during the recording of the walks to allow the participants to wander contemplatively. I will "track" them in more-or-less real time with a camera using a technique first established by Jean Rouch in his reverse/auto ethnographic film essay of 1961, **Chronicle of a Summer.**

**The Film Essay and written thesis – the practical PhD:** I intend to film 10 participants on walks where each explores their own Jewish identity. Having completed a survey of views expressed on
the filmed walks, I will go on to consider the routes taken (including an analysis of the individual "maps" drawn up after the walks), the views expressed, the places visited, the stops en route, in the production of a 40K written thesis and a 30-50 min reflective film essay. Although I will engage in the voiceover of the film with the views of my family and friends as expressed on their walks, at no point will there be any corruption of their clear or implied positions.

NB Closing the loop: with the completion of the draft film-as-thesis, all participants in the walks will be invited to a screening and a group discussion of the final film (to be filmed), the results of which will also be incorporated by the maker/subject into the final thesis, as part of the analysis of data. At this point if participants are unhappy with my use any of their filmed walk footage in the draft film-as-thesis, I will remove the footage from the film.
Faculty of Creative and Cultural Industries

RESEARCH ETHICS REVIEW CHECKLIST

Name:
Project title:

If you are unsure about any of the following questions, please contact your local representative on the CCI FEC for advice.

For the named research project, as far as you can identify at the present time:

<table>
<thead>
<tr>
<th>Question</th>
<th>No</th>
<th>Yes</th>
<th>Unsure</th>
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<tbody>
<tr>
<td>1. Will you be involving human participants in your study?</td>
<td>X</td>
<td></td>
<td></td>
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<td>If you answer NO to this question, please go to Q 16.</td>
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<td>2. Will the study involve recruitment of patients or staff through the NHS</td>
<td>X</td>
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<td>or Councils with Social Services responsibility (CSSRs)?</td>
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<td>If you answer YES to this question then there is no need to continue</td>
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<td>with this checklist. See point 2 below.</td>
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<td>3. Will the participants be exposed to any physical or psychological</td>
<td>X</td>
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<td>stress or anxiety, or be caused harm or negative consequences greater</td>
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<td>than those encountered in their normal lifestyle?</td>
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<td>4. Will the participants be exposed to any non-standard hardware or any</td>
<td>X</td>
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<td>non-validated instruments?</td>
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<td>5. Will the study involve participants who are in any way vulnerable or</td>
<td>X</td>
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<td>may have any difficulty giving consent?</td>
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<td>6. Will the study require the co-operation of a gatekeeper for initial</td>
<td>X</td>
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<td>access to the groups or individuals to be recruited? (E.g. students at</td>
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<td>school, people with a learning disability, or people who may be deemed</td>
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<td>to lack Mental Capacity and therefore unable to make a reasoned decision)</td>
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<td>7. Will it be necessary for participants to take part in the study without</td>
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<td>full knowledge and consent at the time? (E.g. covert observation of</td>
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<td>people in public places.)</td>
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<td>8. Will the study involve the use of questionnaires, surveys, or</td>
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<td>observational studies, or any other means of collecting primary personal</td>
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<td>data?</td>
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<td>9. Are drugs, placebos or other substances to be administered to the</td>
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<td>study participants or will the study involve invasive, intrusive or</td>
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<td>potentially harmful procedures of any kind?</td>
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<td>Question</td>
<td>No</td>
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<td>10. Will financial inducements or any other incentives (other than reasonable expenses and compensation for time) be offered to participants?</td>
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<td>X</td>
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<td>11. Does the research methodology use deception? (e.g. participants will not be told the true reason for the study.)</td>
<td>X</td>
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<td>12. Will you be in a position of authority or influence over any of the participants?</td>
<td>X</td>
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<td>13. Is there any reason why the participants will NOT be provided with sufficient details of the study at an appropriate level of understanding?</td>
<td>X</td>
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<td>14. After the study, is there any reason why participants will NOT be provided with feedback about their involvement and be able to ask any questions they may have about this involvement?</td>
<td>X</td>
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<td>15. Is there any reason why the data collected from the participants will NOT be stored and/or published in an anonymous form, or securely disposed of?</td>
<td>X</td>
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<td>16. Are there any potentially socially sensitive issues involved? (e.g. sexual, political, legal/criminal or financial.)</td>
<td>X</td>
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<td>17. Will your study involve the natural/physical environment and/or cultural/historical features or anything else that may be ethically sensitive?</td>
<td>X</td>
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<tr>
<td>18. Will the study involve the investigator and/or any participants, in activities that could be considered contentious, unacceptable, or illegal, or in any other way harmful to the Faculty of Creative and Cultural Industries or the University of Portsmouth?</td>
<td>X</td>
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You should send this completed form to the Faculty Ethics Committee and take a copy for your own records.

1. If you have answered no to questions 1, 16, 17 and 18, then you should probably apply for exemption from the full ethical approval process. However, if you are unsure, please contact your local representative on the FREC for advice.

2. If you have answered yes to Q2, then you should apply to the appropriate LREC for ethical approval.

3. If you have answered yes or unsure to any of the other questions you will need to describe more fully how you plan to deal with the ethical issues raised by your research. When the occasion arises, you will need to answer the questions in the Full Ethical Approval Review for Researchers form addressing the ethical issues raised by your proposal. Please ensure that the completed form is sent to the Faculty Ethics Committee.

Please note that it is your responsibility to follow the University’s Ethics Policy and any relevant University, academic or professional guidelines in the conduct of your study.
Any significant change in the question, design or conduct of the research over the course of the project should be notified to the Faculty Ethics Committee.

Please sign and date the following to verify that you have read and understood the questions contained in the Research Checklist above.

**Academic Research Staff**

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<th>Principal Investigator: print name</th>
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**Postgraduate Researchers**

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<tr>
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<th>Searle Kochberg</th>
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<td>Signature:</td>
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<table>
<thead>
<tr>
<th>Supervisor's name:</th>
<th>Dr Yohai Hakak</th>
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<td>Supervisor's signature:</td>
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**Committee Use Only. Ethical Review Code:**

Signed:

Comments:
Faculty of Creative and Cultural Industries

FULL ETHICAL REVIEW FOR RESEARCHERS

Researchers should be prepared to answer the following questions when devising research proposals that involve human participants, the collection of primary personal data, or any other issue that may have an ethical dimension. It is expected that researchers will already have addressed the academic and/or scientific justification for their project and the following questions are designed to direct researchers' thinking to the ethical dimensions of their research and, in particular, to endeavor to help researchers address specific ethical issues in so far as they relate to participants and/or any other issues.

*Please note that not all of these questions will be relevant to every study. However, if you find a question that is not relevant to the study under review, can you please indicate this in the box provided, so that the Committee will know that the question is not relevant as opposed to the fact that you may not have answered it.*

It is very important to carefully consider all aspects of the likely impact on participants of any data collection methods. Certain groups are particularly vulnerable, or may be placed in a vulnerable position in relation to research, and may succumb to pressure. Examples of such include children or people with a learning disability, or students when they are participating in research as students. Some participants may have diminished capacity to give consent and are therefore potentially less able to protect themselves and thus require specific consideration.

The Faculty Ethics Committee will assess whether the relevant questions have been adequately addressed when it scrutinizes your application. To help them do so, please ensure that each answer provides the Committee with enough information to make an informed decision on the ethical dimensions of the proposal; otherwise the forms will be returned to you for further information, which may incur a delay in your application gaining the necessary favourable opinion from the Committee for you to undertake the project.

*Please also include any data collection forms, questionnaires, consent forms, information sheets, debrief forms, call for participants adverts/e-mails/posters, etc., and any other relevant documentation, with your application.*

Name: Searle Kochberg

Project Title:
*Mapping My Jewish London: an autoethnographic documentary essay*

1. Research methodology.

1.1. Will the participants be exposed to any physical or psychological risks greater than those encountered in their normal lifestyle? If so, please provide details.
1.2. Will the participants be exposed to any non-standard hardware or any non-validated instruments? If so, please provide details.

No

1.3 If the proposed research involves vulnerable groups, can the information sought be obtained by other means?

N/A

1.4. Are drugs, placebos or other substances to be administered to the study participants or will the study involve invasive, intrusive or potentially harmful procedures of any kind? If so, please give details, in particular details of medical or first aid cover.

No

1.5. How will data be collected during this study? Please provide details of data analysis.

**Auto-Ethnography** I will be inviting 10 family members and close Jewish friends to propose their own personal London walk, wandering through THEIR (and by extrapolation for MY) Jewish London. The participants will be milked and I will record their musings as they wander around a route that each feels is representative of their Jewish London and their identity as a Jewish person. I will not intervene directly during the recording of the walks to allow the participants to wander contemplatively. I will film them in more-or-less real time, using a technique first established by Jean Rouch in his reverse/auto ethnographic film essay of 1961, *Chronicle of a Summer*. The data will be analysed using a film studies (textual analysis) methodology and through the making of my personal polemical film essay on Jewish identity – a film dialoguing with the records of the filmed walks of my family/friends.

1.6. Please specify any analysis to be carried out on the data collected, and the number of participants that will be needed to provide meaningful results.

**The Film Essay and written thesis – the practical PhD**: I intend to film 10 participants on walks where each explores their own Jewish identity. Having completed a survey of
views expressed on the filmed walks, I will go on to consider the routes taken (including
an analysis of the individual "maps" drawn up after the walks), the views expressed, the
places visited, the stops en route, in the production of a 40K written thesis and a 30-50
min reflective film essay. Although I will engage in the voiceover of the film with the
views of my family and friends as expressed on their walks, at no point will there be any
corruption of their clear or implied positions.

NB Closing the loop: with the completion of the draft film-as-thesis, all participants in
the walks will be invited to a screening and a group discussion of the final film (to be
filmed), the results of which will also be incorporated by the maker/subject into the final
thesis, as part of the analysis of data. At this point if participants are unhappy with my
use any of their filmed walk footage in the draft film-as-thesis, I will remove the footage
from the film.

1.7. If you have answered Q1.6, what contingency plans do you have if you are unable to find
enough participants?

N/A. All participants are known to me and are happy to participate in the project. There
are others available in the event of illness or change of heart.

2. Research design.

2.1 What is the timetable for this study, with regard to the involvement of any participants?

The necessary contribution of each participant will be involved as follows:

Preliminary participant information meeting: 90 mins for each of the 10 meetings
(each filmed as full record of the meeting) each to occur anywhere between 6/12 and
09/15 at the convenience of the participant

The filmed walk: 1 full day per person, each to occur anywhere between 6/12 and 09/15
at the convenience of the participant.

The participant’s drawing and analysis of their summary “map” of the walk: ½ day
per person, each to occur anywhere between 6/12 and 09/15 at the convenience of the
participant.

(The screening of the film thesis will be an open invitation to all participants – hopefully
they will all be able to attend. For those unable to attend a separate screening or DVD
will be provided.)
2.2 What arrangements have been made for ensuring that the proposed research will be conducted and reported appropriately?

- Each participant to have an individual preliminary participant information meeting with SK. A participant information form to be completed by SK and signed off by him and and each participant.
- Initial meeting with participant to be filmed to ensure full transparency and to ensure an accurate record is kept of informed consent discussion.
- Release form signed by participant prior to filming.
- Notes on documentary release form to be provided by SK to participant prior to participant's signing of release form.
- Completion of Risk Assessment form prior to shooting.
- Filmed data files to be kept secure on portable hard drives, password access only.
- Draft film-as-thesis to be screened to participants prior to final cut signed off. The Q &A session after screening will be filmed as record. Any footage disputed by participant will be removed by SK at this stage.

2.3. Does the research methodology use deception? If so, why is this necessary - any such deception should be fully justified?

No

2.4. Will it be necessary for participants to take part in the study without their full knowledge and consent at the time? If so, why is this necessary?

No

2.5. If you have answered YES to Q2.3 and/or Q2.4, then after the project, will participants be provided with feedback about their involvement and be able to ask any questions they may have about this involvement? If not, why not?

N/A

3. Sponsorship for the research.

3.1 Please indicate if there any real or perceived conflicts of interest which could compromise the integrity and/or independence of the project due to the nature of the funding body.
3.2 Please declare any incentives that have been made to (any of) the investigator(s).

N/A

3.3 Please indicate if there any restrictions on the freedom of the investigator(s) to publish, or otherwise make public, the results of this research.

No

4. Research participants.

4.1 Who do you identify as the participants in the project?

Family members and close Jewish friends.

4.2 What arrangements have been made to preserve confidentiality and privacy for the participants, including the storing, publishing, and/or destruction of the data they provide?

Their agreement to participate in the film project means that their identity will not remain confidential. However,

- Filmed data files will be kept secure on portable hard drives, password access only.
- Any footage disputed by participant will be removed by SK at this stage.
- Should the participants wish to withdraw from the project altogether, their files will be destroyed immediately.
- After submission of PhD film to UoP, individual participants' files will be destroyed.

4.3 Are any financial inducements or other incentives being offered to participants? If so, what are these and why are they being offered?
4.4 What are the benefits and risks to the research participants or third parties?

Benefits: An opportunity to reflect on their own Jewish identities and to generate new research on Jewish London.
Risks: none. Participants' wishes will be paramount at all times. There will be no corruption of their views in my film/thesis. Participants are free to leave the project at any time, their prior involvement kept confidential.
Third parties: N/A

5. Informed consent.

5.1 Are you now, or is it likely that in the future, you may be in a position of authority or influence over any of the participants?

No

5.2 What are the plans to discuss the project with those likely to be involved, including potential participants or those who may represent their views?

- Initial individual preliminary participant information meeting. Form completed and signed off by both SK and the participant.
- SK Film to be screened to group of participants prior to final cut signed off. The Q & A feedback session after screening will be filmed as record. Any footage disputed by participant will be removed by SK at this stage.
- Participants' involvement – their wishes will be paramount at all times. They are free to leave the project at any time.

5.3 Are there any problems relating to the participants' ability to give informed consent?

No

5.4 Will the study require the co-operation of a gatekeeper for initial access to the groups or individuals to be recruited?
5.5 Has information (written, oral, visual, etc.) about the project been prepared in an appropriate form and language for potential participants? At what point in the project will this information be offered?

<table>
<thead>
<tr>
<th>Yes.</th>
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<tbody>
<tr>
<td>Participants will have written details of the project – <strong>the Participant Information Sheet</strong> – one month in advance of the filming. At this meeting SK and participant will go through the project (in essence the contents of <strong>the Participant Information Sheet</strong>) – it to be filmed as a record.</td>
</tr>
</tbody>
</table>

5.6 Will potential participants be asked to give informed consent in writing and will they be asked to confirm that they have received and read the information about the study? If not, why not?

| Yes |

5.7 Will participants be told that they have the right to withdraw at any time during the investigation, without penalty? If not, why not?

| Yes |

5.8 After the study, is there any reason why participants will NOT be provided with feedback about their involvement and be able to ask any questions they may have about this involvement?

| No |

5.9 Will the results of the project be offered to those participants who wish to receive them? If not, why not?

| Yes |
5.10 What provision has been made to respond to queries and problems raised by participants during the course of this study?

- SK’s Film to be screened to the group of participants prior to final cut being signed off. The Q & A session after screening will be filmed as record. Any footage disputed by participant will be removed by SK at this stage. See above.

6. Risk to researchers.

6.1 Are there any identified risks to the researcher(s)? If so, please provide details.

No

6.2 If risks have been identified in 6.1, please provide details of how they will be managed.

N/A

6.3 Are there any potentially socially sensitive issues involved? (e.g. sexual, political, legal/criminal or financial.)

No

7. Risk to the Environment

7.1 Will your study involve the natural/physical environment and/or cultural/historical features?

No
8. Risk to the Faculty or University.

8.1 Will the study involve the investigator and/or any participants, in activities that could be considered contentious, unacceptable, or illegal, or in any other way harmful to the reputation of the Faculty of Creative and Cultural Industries or to the University of Portsmouth?

No
**Academic Research Staff**

<table>
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<tr>
<th>Principal Investigator: print name</th>
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<tr>
<td>Principal Investigator: signature:</td>
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<td>Date:</td>
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**Postgraduate Researchers**

<table>
<thead>
<tr>
<th>Print name: Searle Kochberg</th>
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<tbody>
<tr>
<td>Signature:</td>
</tr>
<tr>
<td>Date: 16 May, 2012</td>
</tr>
<tr>
<td>Supervisor's name:</td>
</tr>
<tr>
<td>Dr Yohai Hakak</td>
</tr>
<tr>
<td>Supervisor's signature:</td>
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<td>Date: 16 May, 2012</td>
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</tbody>
</table>

**Committee Use Only. Ethical Review Code:**

Signed:

Comments:
12th June 2012

Dear Searle,

I am pleased to inform you that the CCI Faculty Ethics Committee, based on the information you have provided in your initial application and your additional responses to our questions, has given your application for the study entitled ‘Mapping my Jewish London - an autoethnographic essay’ (application date 23/05/2012), a favourable opinion.

This opinion has been given for this study only, and any changes in the conditions of the study may require you to re-apply for ethical review.

Although the Committee has given a favourable opinion, the final responsibility for the ethical conduct of this work lies, as always, with the researcher(s).

Please note that the Committee reserves the right to re-review this application should any concerns be raised about it in the future.

Your ethical review number is FO:06/12-0061

If you have any questions about this, please let me know.

Wendy Powell
(Chair, CCI FEC)

cc Steve Hand
To: Wendy Powell

From: Searle Kochberg

04/06/13

Re PhD  My Jewish London, addendum

As per our conversation, Wendy, I am noting down some points that were not part of my original ethics submission for my PhD.

1. In consultation with my supervisor, Yohai Hakak, I have chosen to focus my study of (largely) Gay Jewish male Londoners.
   a. The sample group for my PhD represents a subgroup (Liberal Gay Male) within the London Jewish Community, and this does bring up added ethical issues of exposure. For that reason ALL the participants are personal friends/colleagues who are used to issues around public visibility, and clearly understand the particular informed consent issues that inform their participation in the project.
   b. All of these persons are community leaders and/or artists, and so have professional understanding and are comfortable with public visibility and voicing private concerns in public forums.
   c. Nb all of these persons are personal friends or colleagues - affiliated to Jewish groups I belong to, synagogues, advocacy groups etc.. I have taken special care to include persons who ONLY fully engage with the project, and who I know personally.
   d. Any street markers or family names mentioned in the course of the filming that lead to security or protection of privacy issues will be digitally removed.

2. I shall continue to ensure the security of the contents of the filmed interviews/walks until such time as I have clarified to the ethics committee the issues around exposure to the participants of material in exhibitions, online websites etc.

Best.

Searle Kochberg
Research Ethics Case Study - CCi (Wendy Powell)

The case study will be based on a research ethics application submitted by Searle Kochberg in 2013. We have his full consent to use this study, and he will endeavour to attend the workshop.

Study summary as submitted to Faculty Ethics Committee

This auto-ethnographic project compares the lived experience of myself and those close to me in-and-around the streets of Jewish London (or more accurately in-and-around a series of Jewish Londons) to the Jewish codes and conventions used in mainstream UK film & TV. Ultimately I will investigate the utility of my “person-in-public space” model in the study of Jewish identity. My conclusions will then be reflected upon by the other participants (family friends, relatives) in an ethnographic closing-of-the-loop exercise. Hence, I will be inviting myself, close family members and Jewish friends each to propose their own personal London walk, wandering through THEIR (and by extrapolation for MY) Jewish London. The participants will be chosen because they reflect the many sides of my experience as a Jewish Londoner. The Wandering Jew, the moving Jewish subject/filmmaker will track himself and other wandering Jews- all from his extended self, his “family”.

Format of workshop

We will present the case study as a summary to participants as originally submitted, and have a short discussion of some of the perceived ethical questions relating to this.

Using a series of powerpoint slides and supporting video material, we will gradually introduce some of the ethical issues which became apparent over time, including issues relating to the LGBT focus of the project, filming in sensitive locations, public access to videos and personal walk maps.

For each of these additional issues, we intend to introduce the additional information without highlighting the ethical concerns, and encourage further reflection and discussion by participants.

We will close the session with a short reflection by Searle on how the process influenced his thinking and his project, and any further questions or comments from the participants.

Materials and equipment required

Projector and PC with sound (for video and powerpoint)

Flip chart or whiteboard, with pens

Post-it notes
FORM UPR16
Research Ethics Review Checklist

Please include this completed form as an appendix to your thesis (see the Postgraduate Research Student Handbook for more information)

<table>
<thead>
<tr>
<th>Postgraduate Research Student (PGRS) Information</th>
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<tbody>
<tr>
<td><strong>PGRS Name:</strong></td>
<td>Searle Kochberg</td>
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<tr>
<td><strong>Department:</strong></td>
<td>FMC</td>
</tr>
<tr>
<td><strong>First Supervisor:</strong></td>
<td>Dr Esther Sonnet</td>
</tr>
<tr>
<td><strong>Start Date:</strong></td>
<td>Sept 2011</td>
</tr>
<tr>
<td><strong>(or progression date for Prof Doc students)</strong></td>
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<th>Study Mode and Route:</th>
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<td>Part-time</td>
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<td>MD</td>
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<td>Professional Doctorate</td>
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</table>

| Title of Thesis:                               | My Jewish London: Performance and Identity in Co-Creative Documentary Practice |
| Thesis Word Count:                             | 41,787 words |
| **(excluding ancillary data)**                 |  |

If you are unsure about any of the following, please contact the local representative on your Faculty Ethics Committee for advice. Please note that it is your responsibility to follow the University’s Ethics Policy and any relevant University, academic or professional guidelines in the conduct of your study

Although the Ethics Committee may have given your study a favourable opinion, the final responsibility for the ethical conduct of this work lies with the researcher(s).

UKRIO Finished Research Checklist:
(If you would like to know more about the checklist, please see your Faculty or Departmental Ethics Committee rep or see the online version of the full checklist at: [http://www.ukrio.org/what-we-do/code-of-practice-for-research/](http://www.ukrio.org/what-we-do/code-of-practice-for-research/))

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<tbody>
<tr>
<td>a) Have all of your research and findings been reported accurately, honestly and within a reasonable time frame?</td>
<td>YES ☒ NO</td>
</tr>
<tr>
<td>b) Have all contributions to knowledge been acknowledged?</td>
<td>YES ☒ NO</td>
</tr>
<tr>
<td>c) Have you complied with all agreements relating to intellectual property, publication and authorship?</td>
<td>YES ☒ NO</td>
</tr>
<tr>
<td>d) Has your research data been retained in a secure and accessible form and will it remain so for the required duration?</td>
<td>YES ☒ NO</td>
</tr>
<tr>
<td>e) Does your research comply with all legal, ethical, and contractual requirements?</td>
<td>YES ☒ NO</td>
</tr>
</tbody>
</table>

Candidate Statement:

I have considered the ethical dimensions of the above named research project, and have successfully obtained the necessary ethical approval(s)

Ethical review number(s) from Faculty Ethics Committee (or from NRES/SCREC):

FO:06/12-0061

If you have *not* submitted your work for ethical review, and/or you have answered ‘No’ to one or more of questions a) to e), please explain below why this is so:

N/A

Signed (PGRS):  
Date: 24 Sept, 2019

UPR16 – August 2015
Appendix K: DVDs of the *My Jewish London* films

DVD 1: Josh Hendon (2012), Roberto Queens Park/Edgware Rd (2013)


DVD 3: Robin Bloomsbury (2014), Robin Hackney (2014)