

The magazine for older people in Leeds

Shine

April 2022

IN FOCUS

FACING THE MUSIC

Why talking about death is good for everyone

PERSONAL STORIES

An Incredible Journey

Eric tells us about his love for trams, Europe and equality

The Lonely Lady

We retell the story of Frances Shephard of Temple Newsam

IN CONVERSATION

UNTOLD STORIES

Joe Williams on Black History and making the invisible visible

SPECIAL REPORT:

The Ukrainians in Leeds

PLUS!

Advice, quizzes and more!



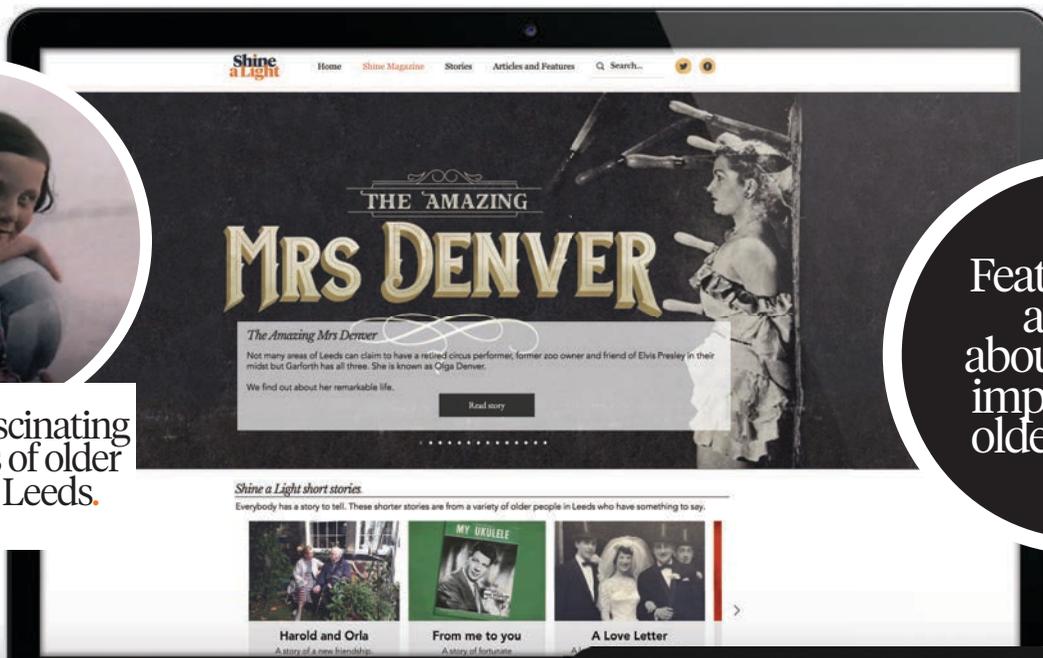
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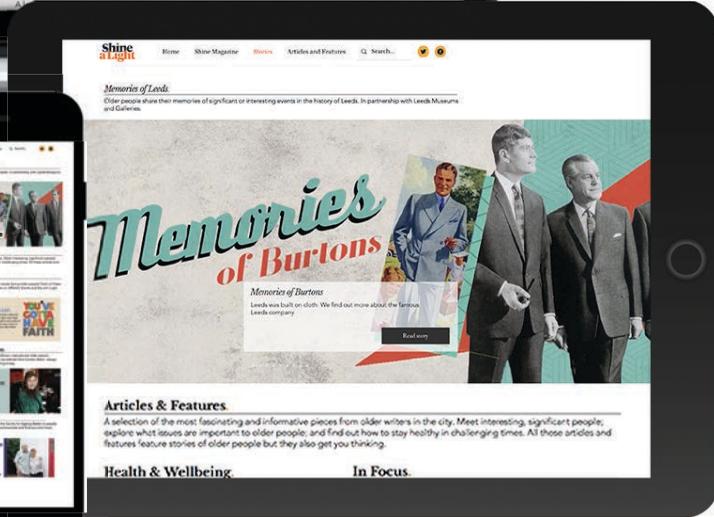


Discover fascinating true stories of older people in Leeds.



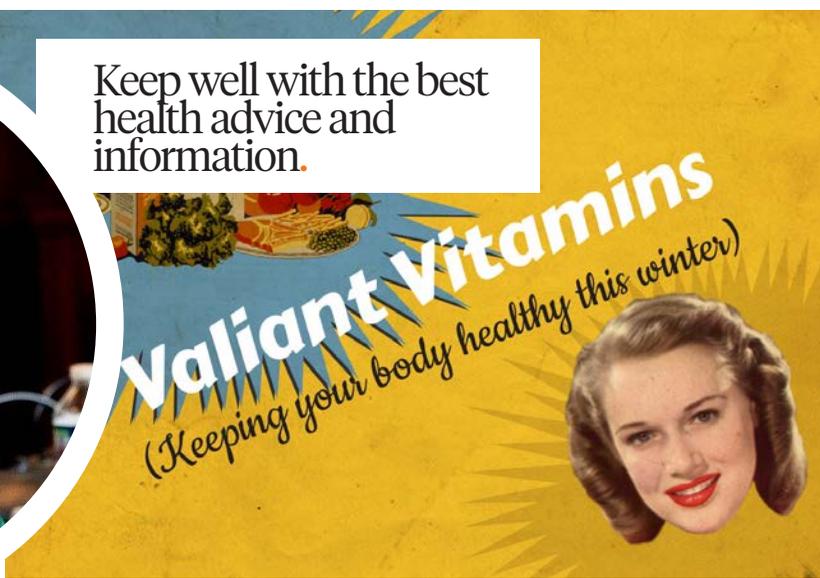
Features and articles about what is important to older people.

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We chat to well known or local inspiring or interesting people.

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Shine is a magazine by and for older people in Leeds. We're part of Time to Shine, which focuses on preventing isolation and loneliness amongst older people. Time to Shine funds various projects across Leeds that use creative ways to engage people – some of these projects feature in our magazine. Linda Glew is Time to Shine Programme Manager and she introduces each issue.



Spring has finally sprung. As I write, the sun is streaming in through my window. This fills me joy, but writing this foreword is a little sad too. This issue is the final one that will be funded by the Time to Shine Lottery Fund. Time to Shine's mission was to work delivery partners across the city to reduce loneliness and social isolation - and Shine was invented as part of that mission

when lockdown first hit 2 years ago.

However, Shine will continue - thanks to popular demand from our lovely readers and the organisations who distribute the magazine on our behalf. Our team is taking a short break, but we'll be back for a Jubilee Special in June. And in some form after that!

“Our team is taking a short break, but we'll be back for a Jubilee Special in June.”

Also, as I write, the world is now facing new worries, most particularly the war in Ukraine. In this issue we meet Olga, whose parents were refugees from Ukraine after the end of the second world war. Olga tells us about the wonderful Ukraine community here in Leeds and her mission to help the Ukrainians in this truly awful time.

Easter is upon us too, so (appropriately) we're looking at death. Avoiding death seems to be built into our DNA (part of survival I suppose), but it is inevitable; we look at how to prepare for that unavoidable event and how to cope as the ones left behind. We learn about organisations that can support us (such as Dying Matters) and how we can make some positive choices that prepare us and make it easier for our loved ones.

We'd love you to contribute to our Jubilee Special. Do you have memories of the Queen's visits to Leeds? What were you doing on Coronation Day in 1953? Did you have a street party in 1977? Please write in and tell us - we want to feature as many stories as we can to celebrate Queen Elizabeth's Platinum Jubilee.

Have a wonderful springtime, with better, brighter and warmer days!

Linda Glew
Programme Manager
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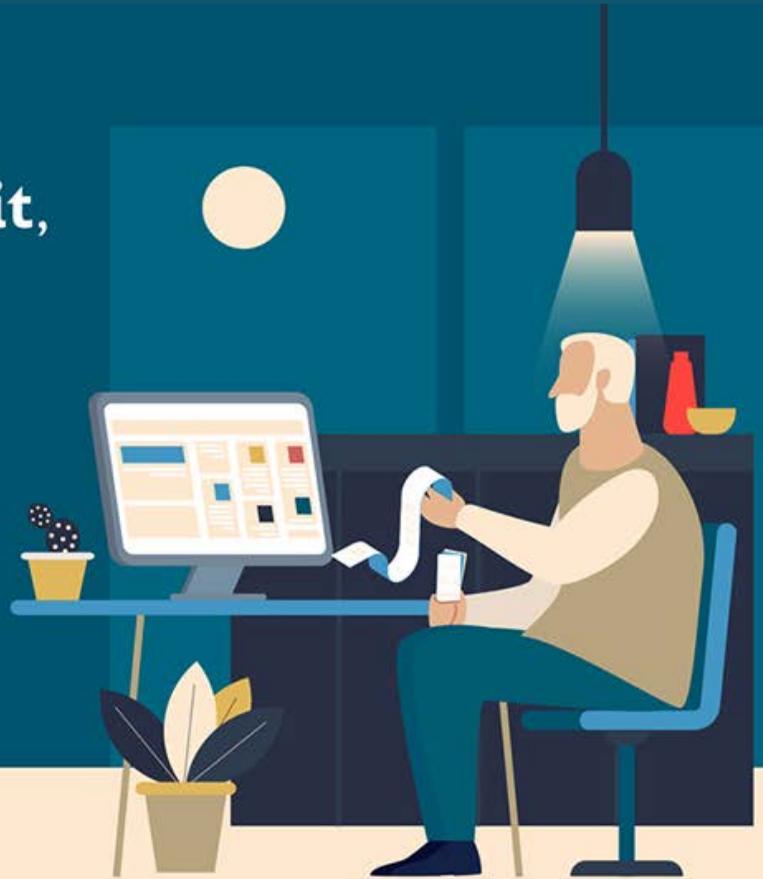
Shine

At Shine we rely on our readers to provide stories. Our Jubilee Special will be published in June and we need your memories, anecdotes and experiences. Send your story ideas to us in the following ways:

POST **Shine, LOPF**
24C Joseph's Well, Hanover Way, Leeds, LS3 1AB.
PHONE **0113 244 1697**
EMAIL **hello@shinealight.org.uk**

You can also visit our website at www.shinealight.org.uk

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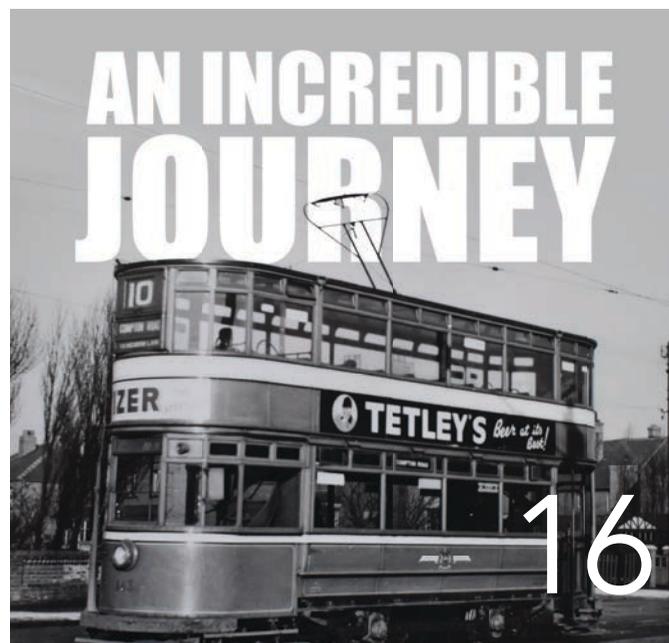


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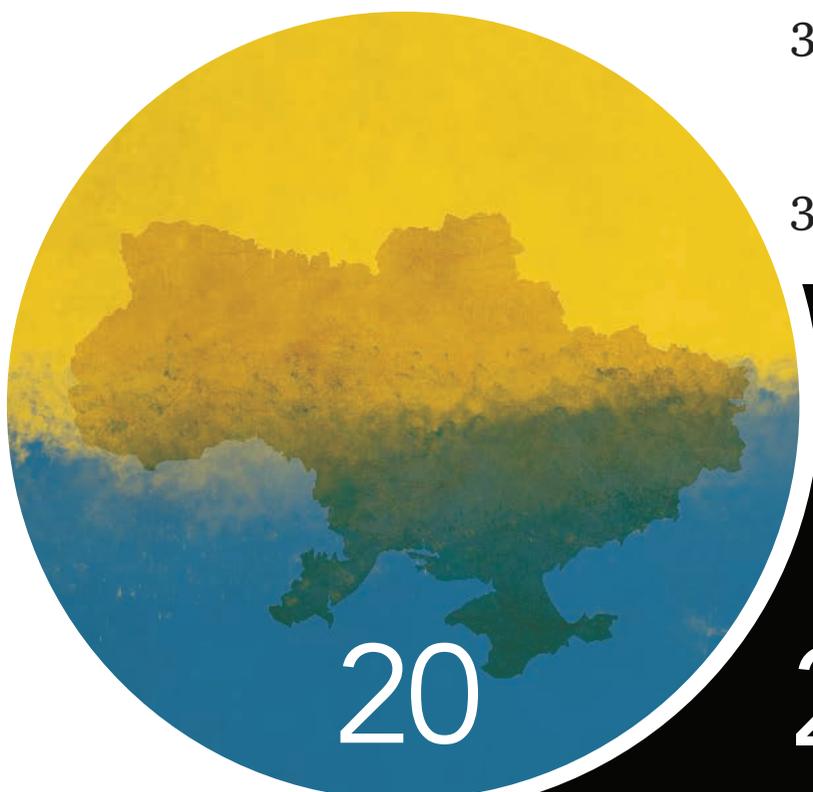
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Every month we talk to an inspiring or interesting older person and delve a bit deeper into what makes them tick. This month we talk to Joe Williams about Black History and telling untold stories

“It’s by telling stories that we can make sense of the world”

Joe Williams was born in Leeds and is passionate about telling the untold stories of black people in the city. He runs regular Black History Walks and is the founder of Heritage Corner, which celebrates African culture and the role of black people in Leeds. As a young man, Joe trained as an actor and spent time educating children and young people with theatre.

Since 2009, Leeds Black History Walk has shared African narratives in local and world history with members of the public. The two-hour walk starts at the University of Leeds and explores African narratives and positive contributions to British history. For example, Joe tells tales about the connections Ethiopian royalty have with Queen Victoria. The Heritage Corner project hosts educational workshops about the historic African presence in Yorkshire, using dance and poetry to share important historical narratives. Joe has worked with top artists and cultural experts to lead inclusive workshops at the British Library and the University of Leeds.

Joe met up with storyteller Ruth Steinberg to share more of his story and to talk about the projects he’s involved with.

We both understand the power of story, so my first question is: where does your story start?

St James’s Hospital, 1962. I was born in Leeds and spent a bit of time in America. I trained at a drama college in London. I shared a flat with Ross Kemp as a student. Then I went into theatre-in-education, which I loved. I loved the work of engaging young people using creative expression around difficult issues. It was actually in an education setting in Liverpool (of all places) where I made a suggestion for our next issue. I asked, “What about doing some work around the subject of slavery?” This was in 1985. The Maritime Museum, where we were housed, didn’t like the idea of doing anything on the slave trade because they said it had nothing to do with Liverpool. And if it did, all the money went to Manchester anyway. So, what’s the point? We were doing stories on the Irish potato famine, on migration to Australia and America. So, I thought, “Yeah, let’s do the slave trade next.” But the response was: “Nope.”

It was that that started me off on my journey recognising that this is a problem. It’s a huge problem, but we can start talking about it. I was reading a history book at the time, by a Leeds writer called Peter Fryer. In 1981 he wrote a book called *Staying Power* and ▶



it was about the history of black people in Britain. It's a precursor to Black and British by David Olusoga. Peter Fryer was a Leeds writer who worked for the Yorkshire Evening Post. He gave so many of us a gift; knowledge of 'something that was missing' - information about black people in Britain. I'm very proud that Peter Fryer was from Leeds. I thought, if he can do it, the least I can do is tell the stories in that book. So that's how I started being a storyteller. It's by telling the stories, looking back, that we can make sense of the world. But the "something that is missing" is that we only have the colonial version of history. Sadly, for black people, this has left a toxic narrative. Black people have been consumed with this toxicity imposed on them. The colonial narrative is just another way just to prolong that toxicity - which literally makes you ill, both physically and mentally. It seems to me that we all need a narrative that allows us to breathe, that is healthier, a healing narrative to replace the toxic one.

In 2006, a professor from the University of Leeds proudly proclaimed that Africans are not as intelligent as Europeans. That meant that the status of being of African heritage on a university campus had a sense of degradation. I got my MA at the University of Leeds out of spite! The intimidation that I as an actual person of African heritage felt; that I didn't belong there; that the resources didn't belong to me. The references to resources in the libraries didn't have much to do with me in a positive context. A lot of the courses relating to Africa are about Africa's suffering and not about Africa's contribution to civilization for over 6000 years. And certainly not about the contribution of Africans to European, Western and British Civilization, economically and socially - which deserves respect. But you know that the legacy of colonialism is perpetual degradation and misrepresentation.

So, in 2009, we responded directly to that professor and without making a song and dance about it, we just said, "We are here, and we are representing black history in a way that it should be represented on this campus." It was about self-representation, and it was very fortuitous that the geographic location of the walk all takes place on the campus of the University of Leeds. Did you know that the University of Leeds got their first Black British history course only in 2021? It was following George Floyd's murder in USA in 2020 and the worldwide response that Black Lives Matter that highlighted and condemned endemic racism. In Leeds they didn't employ someone from an African heritage background as their first Black British professor but instead somebody from a Sikh background. This is not about that person, but the passions for research to address a lot of the key issues related to the Black British experience will inevitably be impacted.

How come you managed to step out of the toxicity that people of African heritage experience every day?

It was a poster of Paul Robeson, the celebrated American singer, actor, and black activist. I saw it in Nottingham while I was working in Theatre-in-Education there, in the 1980s. It said, "The artist must make their choice between tyranny and freedom." That was when I realised that I didn't have a choice: either I was a creative entity on behalf of freedom or I could carry on auditioning for whatever was available, try to be a star, maybe go to America to make a name for myself. That route was open; I've got relatives in America who would have welcomed me. I decided that if I don't master my own story, in my own home, I don't see the point in going anywhere else. So yeah, Paul Robeson was a huge influence. Then, of course, so many others: activists, historians, artists. You realise you're not alone and that it's a path that has been well trodden and ignored. That was when I decided that, as an artist, I would find a framework for those missing stories in a way which didn't alienate people. I took what I had learnt in theatre-in-education and devised Leeds Black History Walks. We are now in our 13th year.

I'm curious to know how you managed to get your head out of the oppression, and why you also decided to go along a creative route using drama and performance. What in your early life do you think led up to that?

I'm the youngest of 10 children, I'm number 11. Growing up I had to look after my nephews and nieces. They would just be dropped off at the house and I was told, "Joe, look after the babies." I was number one entertainer. I loved it. I was looking after babies from about the age of 8. There were a lot of financial tensions in the house. I think me entertaining the babies was a way to keep them away from older adult tensions that were going on around us. I was aware of tensions, but I didn't understand. The young ones were a saving grace for me, as much as I hope I was a saving grace for them.

Did you know when you were young that you wanted to go into theatre?

My parents sent me for piano and guitar lessons before I got to high school. Then I was part of a drama club in middle school. They suggested I go to a theatre art school, called Intake in Leeds. I became part of the 3rd cohort (of the 3rd intake!) at Intake High School. The focus was mainly on drama, dance and music. We didn't do sciences or languages, but we did do history and geography. That started the ball rolling, and I knew I wanted to go to drama school. I had had some successes in America when I was at high school. My parents moved there when I was about 17. When I finished high school, I got a scholarship to go to college there,

but I chose to come back to England and go to drama school here, because I thought I'd get a better quality of training. But I became very cynical about the profession in terms of representation. To be blunt, when I got to my final year (which is when you can invite agents to come and see your work) the principal actually said to me, "You may as well leave now because we can't find any parts for you to play in the final year". And so, with my head dragging on the floor, I left. I've spoken to other black actors who went through a similar thing. You paid your fees for two years and then: "Thank you very much. Go now." They should have told you that when they accepted you.

Coming up to the present, what happened for you doing these past 2 years of the pandemic?

It impacted on my work, but not in the way that is presumed. First, there was the reaction to the murder of George Floyd and the groundswell of Black Lives Matter. Secondly, people just wanted to get out. People saw Black History Walks and they had time on their hands with lockdown. They wanted something to do, so we did four times the number of walks in 2021 than we would normally do so. It made me extra busy. And then I caught Covid myself just last October. I was quite ill with brain-fog, respiratory issues, loss of sense of smell. It is only recently that I feel that I'm coming out of it.

As an artist I like to isolate. It's comfortable for me to isolate. Covid gave me an excuse not to feel guilty. I used to isolate before and think perhaps I should be out. People who I know say, "Where's Joe and why isn't he out?" With Covid, I didn't need to put myself through that trauma. With George Floyd combined, there's been a heightened awareness of inclusion and representation. And so that's actually put me in a place where I'm feeling very proud of how people are reacting and of the city where I live.

I've got an electric bike now which makes climbing hills easier, so I'm getting out much more. I look forward to travelling again. But I get so much pleasure out of my work, so I don't feel I need to make much effort to enjoy myself when I'm by myself.

You'll be 60 in October. How is getting older for you?

Everybody's going to hear about it this year. And more than once I'm going to say, "I'm 60 this year!" So I'm going to be torturing people between now and October.

And this will go on for the whole year. I loved turning 50. I thought, "I'm a serious adult now, and I'm going to enjoy myself." And I did. I absolutely loved my 50s. I liked my 40s more than my 20s and 30s. My 20s and 30s were a lot of anguish, mental health issues. I

feel more liberated now. You can let go of a lot of stuff. You just are what you are and can start enjoying yourself a bit more.

How do you think older people are viewed?

As I get older and things start happening then I think of how would I explain this to my younger self, in a way that makes sense? When you're young and feel indestructible you think, well, that's never going to happen to me, right? My respect for older people has grown, because I'm thinking it takes a lot to hold it all together. You know, so I'm really appreciating that now, but I'm also giving serious thought to older people because the work I do is around representation of the whole of humanity. If we knew a lot more about the challenges of older people, then I think there would be more empathy, right? But if you are not in the narrative, it's very easy for young people to dismiss and disrespect.

What would you like to say to our readers?

Respect! You have my full and utter respect for getting to the age you are. I would like to thank you for your contribution, whether you worked at Kay's catalogue back in the day, or you delivered milk to my doorstep. It all counts. And I would just like to thank everybody reading for sticking around and making contributions.

Yes, it's all those invisible workers, that makes the world work.

Absolutely, that's part of the work I do. For 400 years, Africans in the West Indies made contributions to the British economy, but it's invisible. We need to make the invisible visible. My wish is that people have more opportunity to tell their stories. ■

For more information about Joe's Black History walks please visit <https://heritagecornerleeds.com>



Making the Bus Fair

David Smith has been frustrated about bus services for some years. So much so, he decided to do something about it. Older people get a poor deal from the buses, compared with other places in the UK. David explains his frustrations and outlines the rationale for the Bus Fair campaign.

The well-promoted aspiration of Leeds City Council is that “Leeds will be the best city to grow old in”. You have to admit, they’re already coming pretty close. In Leeds we have the unique Neighbourhood Network Schemes, local older people’s charities run by and for older people and sustained by the Council. Our NHS in Leeds is a national vanguard of innovation and best practice. And through Forum Central and Voluntary Action Leeds, the charity sector provides great value to the city.

But if you’re an older person who relies on the buses to get to early morning hospital appointments, or if you’re disabled and you need to travel to hold down a regular job, then Leeds couldn’t be a worse place to live in.

That’s because Leeds and West Yorkshire only get the basic deal on the concessionary bus passes for older and disabled people. In England (outside of London), the statutory concession is free travel at weekends and on weekdays after 9:30 am. Before 9:30 am you have to pay. Our members at Cross Gates Good Neighbours, where I’m a Trustee, tell us that hospitals often make early appointments for older people because they don’t like to be travelling home after dark in the winter.

However, local transport authorities can provide additional concessions. For example, in somewhere as close to home as Hull, there is free travel (with the bus passes) all day and every day. In Wales and Scotland, there is also completely free travel. We are missing out in West Yorkshire.

I can trace my awareness of this issue back to 2019, when I attended a health and lifestyle focus group with elders at a lunch club in Chapeltown. I first wrote about it in an opinion piece in Shine in July 2020. I’ve never given up! And I’m glad to say that a “BusFair” initiative is now getting underway. This is thanks to the new “Allyship” from the Council’s Health & Wellbeing Board, which pairs Board Members with people like me from the charity sector. Keep an eye out for blogs, a video and an online petition and please support BusFair whenever you can. BusFair will initially ask for West Yorkshire to join the many parts of the UK that already

“BusFair also intends to address the inequalities in bus pass usage across Leeds”

benefit from free travel all day every day with the senior and disabled passes.

But there will be more. In England outside of London, the buses are run by private companies, but even the government agrees that this has been a failure. In 2021, the Prime Minister wrote: “As successive Mayors showed in London, buses are the easiest, cheapest and quickest way to improve transport. Outside London, with a few exceptions, that lesson has not been learned.”

So let’s support the new Mayor of West Yorkshire, Tracy Brabin. One of her principal campaign pledges was to “Bring buses back under public control”. Just like in London. Let’s see what happens.

BusFair also intends to address the inequalities in bus pass usage across Leeds. It can’t be right that the uptake of senior passes is lowest in our most deprived and disadvantaged areas, where people are the most likely to rely on the buses as their only accessible means of transport. There may be multiple reasons for this, including social exclusion, but the excessively complicated application process for a bus pass no doubt contributes. When many older people suffer digital exclusion, it makes no sense that to get a bus pass you must upload a digital photo and complete other online tasks. The only place in Leeds where you can apply in person is the Bus Station. This is just not feasible for many older people. In Hull, bus pass applications are handled at local libraries, so a better, more user-friendly system is possible. Let’s all do what we can to support BusFair, so Leeds really can be “the best city to grow old in”. ■

Kumquats, Kiwis and Squid

The Age Friendly Steering Group are committed to making Leeds an Age Friendly City. Recently, they took a trip to Leeds Kirkgate Market and met market manager Steven Mason. The group were interested to see how older people are welcomed at the market. Tina Frost and Anne Chitty share their personal reflections below.

Tina: Leeds is a fun city - and the market is the heart of it. It's a source of good, fresh produce, good, friendly people, and a great atmosphere. Our two eldest sons used to come to the market to spend their pocket money, often returning with samples of things they had found. It was here they discovered kumquats and kiwis. Also squid! We had fun cooking that!

Recently our sons brought us and their children to the Christmas panto put on by Luke Dickson's Alive and Kicking Theatre Company. Great fun. This Christmas Eve we noticed that all the remaining produce from the Malcolm Michaels butchers was being packed up to be taken away for charity. There are a lot of good-hearted people in the market and great characters. Many families have been trading there for years.

After I had an accident and a stay of several weeks in hospital, my choice for my first outing by myself was to go to the market. I remember getting an oyster from Michelle and Chris Hayes, the lovely couple who have had a stand there for years. Their friendliness really helped me regain my confidence.

Lots of events now take place in the open area. There is a Jamie Oliver's cookery school that helps those who would like to learn more about eating cheaply and healthily. It looks great fun and is very cheap to book into. There is an amazing shop that does away with plastic packaging - you bring your own or use paper bags to download loose spices and household products cheaply.

The vegetables, fish and meat are fresh and most are local. It's amazing how cheap some of the fruit and vegetables can be. A large bowl of avocados or strawberries for a pound! You never know what you will find. We are a very 'Ready Steady Cook' family. We've learned a lot about food from the market stall holders - my husband's goat curry is now excellent! I have taken to bringing a rucksack or bag on wheels with me now, as sometimes I get carried away and underestimate what I have bought. I learned this when I dropped a bag of strawberries all over the bus coming home; fortunately my fellow passengers were very helpful and we managed to pick most of them up.

Anne: I haven't been a regular visitor to Kirkgate Market. However, I always saw it as a beautiful building and enjoyed the atmosphere. I started visiting more regularly around 2015, when Manjit's Kitchen arrived in the food hall. I was a big fan of her food! Last time I visited was pre-Covid. I remember the Food Hall being an expanse of emptiness; many stalls were boarded up and closed. This time, the Food Hall was a buzz of activity and we had to search for a spare table to sit down. The food choice is really good: multicultural and fresh. I liked that the multicultural aspect of the Food Hall spread throughout the rest of the market stalls.

It was interesting to meet the manager, Steven Mason. He seems to be a very caring and likeable person. Steven talked of how he wants the market to be diverse and inclusive, reflecting the population of Leeds. In particular, he mentioned how he ensured that some of the less privileged and poorer children of Leeds were able to access the Christmas Panto and shows. He listened to our comments and responded realistically if certain things may be difficult to change. Steven updated us on the market delivery service 'Good Sixty' which is like supermarket online shopping. At the moment, only certain stalls are signed up, so you don't have full choice what the market has to offer. But it's a good idea. There is also a parking discount scheme at the NCP for market users, and there are very strong bus links.

I came away impressed, not only with the quality and price of food, produce and clothing, but with the friendly, caring and helpful traders. They would bring their produce to the customer if there were access problems to their stall, move closer to improve communication, pack items, offer smaller amounts and direct to facilities. Some traders have certain discount days for older people, which is an excellent initiative. I recommend a visit when you're next in town! ■

Leeds Kirkgate Market is open Monday – Saturday, 8am – 5.30pm. To find out more about the Age Friendly Steering Group contact them on 0113 244 1697 or sarah@opforum.org.uk

Facing the Music

As we get older, thoughts of death and dying might be at the forefront of our minds. We explore the issues and focus on the benefits of talking to our families and loved ones about what happens when we're gone.

We are all going to kick the bucket at some point. Each one of us will pass on. We'll expire. We'll shuffle off this mortal coil. We'll be ex-people. We've got to face the music at some point: we are all going to die. People can get a bit squeamish talking about death, which is why we often use all these euphemisms. Here at Shine, we're determined to address difficult issues and have awkward conversations. So, here we are, talking about death. Perhaps you'll be inspired to talk about it too.

Before we get into it, here's a story suggested by our resident storyteller, Ruth Steinberg:

A merchant in Baghdad sends his servant to the marketplace for provisions. Soon afterwards, the servant comes home white and trembling and tells him that in the marketplace, he was jostled by a woman, whom he recognized as Death, who made a threatening gesture. Borrowing the merchant's horse, he flees at great speed to Samarra, a distance of about 75 miles, where he believes Death will not find him. The merchant then goes to the marketplace and finds Death, and asks why she made the threatening gesture to his servant. She replies, "That was not a threatening gesture, it was only a start of surprise. I was astonished to see him in Baghdad, for I have an appointment with him tonight in Samarra."

(From Appointment in Samarra by John O'Hara, 1933)

"It's the one thing we can be certain about," says Barbara Stewart. Barbara works at Leeds Bereavement Forum and is part of the Dying Matters in Leeds partnership. Dying Matters has a simple aim: to help people talk more openly about dying, death and bereavement, and to make plans for the end of life. "None of us knows when it's going to happen," says Barbara. "If we can get stuff in place now, it gives us peace of mind – and it makes it easier for people

left behind as well." By "getting stuff into place", Barbara means all the paraphernalia that surrounds death: funerals, wills, memorials. But it also means thinking about the more difficult questions: how do we want to die? What if we lack capacity to make decisions? How do we want to spend our final years?

Let's talk about funerals. Funerals are a ritual, a way of saying goodbye. They can be anything you like. We may have an archetypal image of a funeral in our minds. A dusty vicar intones a eulogy over a wooden, brass-handled coffin. Black-clad mourners dab their eyes and mouth the words to a long-forgotten hymn. Afterwards, at the wake, ham sandwiches are piled on a platter and sherry is drunk politely. You might want a "classic" funeral like this; but you might want something a bit different. In 2018, artist Grayson Perry created a TV series and exhibition called Rites of Passage. He set out to "improve" the funeral and help people re-imagine their own. "All rituals were invented by somebody," he said. "They didn't just come out of the ether." Grayson Perry devises funeral ceremonies bespoke to the individual. You don't have to be so outlandish – but how about choosing which songs to play? It would make life easier for your family and friends. The Dying Matters in Leeds website is full of stories about people who've planned what happens after they die. Bob Bury is a humanist celebrant, which means he arranges and conducts non-religious funeral ceremonies. Bob says, "You have complete freedom to choose what to include – I recently conducted a ceremony for a life-long trade unionist, and we all stood up and sang The Red Flag!" Some of us will have a strong faith and would want that to be reflected in the way our funeral is conducted. Others have no faith and would turn in their grave if their funeral was in a church, mosque or temple.

The choices you make about your funeral can even extend to deciding on a coffin. We might expect a coffin to be made of wood, but there are other options. Some people have a cardboard coffin. One woman decided to have a plain white coffin and her grandchildren were encouraged to decorate it before the funeral. You can even make a coffin out of natural fibres. Hainsworth's is a Yorkshire textiles company who make the UK's only woollen coffins. "People love the tactile nature of the coffins," says Julie Roberts from Hainsworth's. "You can reflect the nature of the deceased person more closely. There's a warmth to it." These days, many people are opting for an "eco-friendly" coffin, made out of wicker to be fully ►

'E'S NOT PININ'! 'E'S PASSED ON!
THIS PARROT IS NO MORE!
HE HAS CEASED TO BE!
'E'S EXPIRED AND GONE
TO MEET 'IS MAKER!
'E'S A STIFF! BEREFT OF LIFE,
'E RESTS IN PEACE!
'E'S KICKED THE BUCKET,
'E'S SHUFFLED OFF 'IS MORTAL COIL,
RUN DOWN THE CURTAIN
AND JOINED THE BLEEDIN'
CHOIR INVISIBLE!!
THIS IS AN EX-PARROT!!



biodegradable. It's also worth thinking about whether to opt for burial or cremation. "You might think these are easy decisions," says Barbara Stewart from Leeds Bereavement Forum. "But if your family have a steer on what you want, what your beliefs are, it just makes it easier for them."

Where There's a Will...

Obviously, during the pandemic meant that people couldn't hold funerals in the way they would like. Zoom funerals became de rigueur, but didn't quite hit the spot. We recently interviewed Alison Lowe, West Yorkshire's deputy mayor, and she talked about how the black community were denied the rituals that were so important to them. "Saying goodbye is a very important part of the Black Caribbean experience," Alison says. "Coming together, food, storytelling. It's a huge part of the grieving process. The storytelling amongst people is an integral part of that process." Thankfully, things are returning to normal and we can attend funerals and wakes again.

Let's talk about wills. Most of us won't be leaving a fortune to our loved ones. But it would be a good idea to write down what happens to whatever money and assets we do have. Perhaps the idea of making a will is a bit daunting? And you do have to pay for it – normally you do have to involve a solicitor. There is another way. "There are lots of charities that run Make a Will campaigns," Barbara Stewart tells us. "They'll help you put your will together and you can make a donation – or leave a donation in your will." Some of us might not bother or can't afford to do it. "If nothing else," advises Barbara. "Just get your wishes down on a piece of paper. Or just talk to friends and family about what you want to happen when you're not around."

Let's talk about dying. Many of us don't fear death – we fear dying. We dread being incapacitated, unable to make decisions. We fear pain. We're not going to delve too deeply into the issue of euthanasia here – but it's worth working out what you think. If you have an inkling that you may be affected by certain diseases or issues later in life, it might be an idea to research the support that is available in Leeds. For example, Leeds has many excellent services and support groups for people with dementia, including the Up & Go group, based at Leeds Playhouse. Like a lot of the issues we're raising, burying our heads in the sand isn't going to make problems go away. The sooner you start thinking about things, the better.

Some of us can use the final years of our lives to make an impact on others. Make that phone call to a friend we haven't seen for 20 years. Tell our kids we love them. Even settle old grudges! What we leave behind isn't

restricted to financial inheritance. There's emotional legacy too. There's a brilliant music initiative in Leeds called The Swan Song Project. "I was inspired to start the project when reminiscing about my grandma and how much I would love to have a recording of her singing with us," says musician Ben Buddy Slack. Ben sits with people at the end of their life and they write a song together and record it. Ben makes sure that person's family and friends get a copy of the song – and often they are played at funerals. "The term Swan Song derived from the legend that, while they are mute during the rest of their lives, swans sing beautifully and mournfully just before they die," says Ben. "Although this isn't actually true - swans can make a variety of noises throughout their lives - the idea has carried on." If music isn't your thing, you could try collating all your family photos in an album or two, so loved ones can reminisce when you're gone. Or make a scrapbook of memories to pass on when you've passed on. Grayson Perry invented a new ritual: he created an ornate clay pot, bespoke to the dying person. The pot was then smashed by the deceased's loved ones at the funeral. Perhaps "smashing your pot" could become a new euphemism for death!

It's Good To Talk

Let's keep talking. The more we talk about death, the less it becomes this dreadful, spectral horror. Barbara Stewart runs free "death cafes" in Leeds, which at first might sound a little unnerving. Is it safe to order the soup?! "I totally appreciate the title might put people off," reassures Barbara. "But they are actually a really safe space, where anyone can come and talk about death, dying, grieving and loss." The cafes take place all over the city and welcome all sorts of people. During the pandemic, the cafes have taken place on Zoom, but more recently have started again face-to-face. Talking to strangers about death can be really helpful and freeing. "People often say that these are things I can't talk about with my family," says Barbara. "There's a lot of emotional stuff on all sides so it's easier to talk to people I don't know as well." If you have an awkward relationship with your family, it might be useful to rehearse conversations at a death café.

So keep talking, keep planning. And be aware that your ideas may change as you get older. "It's an on-going conversation," says Barbara. "What you want may change over time." Whoever we talk to, whatever our thoughts, remember that everyone has to think about death at some point. Let's face the music together.

Find out much more about death and dying at www.dyingmattersleeds.org

Dying Better

During our research, we were intrigued to discover the concept of an “end-of-life doula” who helps people through the last stages of life. Mally Harvey met Emma Clare to find out more.

What is an end-of-life doula?

It's a hard one to answer, not because we don't know what we do, but because what we do is so flexible and dependant on whom we are working with. We offer practical and emotional support - and sometimes 'spiritual support' - to people who have a life-limiting illness. Not just them, but anyone who is around them who is important to them as well. We work with people of all ages and stages of illness. And we don't have to disappear when someone dies, as we already have a relationship with the family or the friends. We'll often stay with the person in their grief, or help with practical things like funeral planning.

How did you become a doula?

Most people haven't heard of a doula and if they have, they've heard of it in a birth context. I went to Leeds University and my first job after that was in homecare in the community. It was a bit of a shock to me to realise I was working with so many people who were at the end of their life and living at home. Supporting people who were at the end of their life was full of joy and uplifting. There is no right way to die. Some wanted to share stories or pass on a skill; it was such a privilege to be with them at that time. I saw first-hand how difficult it was for people to communicate really important things. Some would have a really clear idea of what they didn't want to happen. They may not want to go back into hospital. You would have family and friends round them who wanted to help but didn't know how to open up the conversation and follow their wishes. It made me want to go into a line of work where I could facilitate those conversations and help people have them. I was trained as a health psychologist and I saw the doula course. I got hooked and never looked back.

Can death really be joyful and uplifting?

Yes, people (understandably) think that anything to do with death is really morbid and miserable, but it's not true of everyone. Some people had such a beautiful way about them: they were content, they had lived a life they were happy with, that had meaning. They may have a few things that they needed to tie-up, which I could help them with. The rest of the time they just wanted to concentrate on the things that really mattered, human to human stuff. One was a university professor who had this incredible library; he wanted to talk me through his library, share book recommendations, and have really deep meaningful life convers-

Supporting people who were at the end of their life was full of joy and uplifting. There is no right way to die

ations. Another lady wanted to teach me all about her garden. One gentleman had been a professional sportsman and he wanted to teach me chess. It's all about spending time with people. Wanting to share. The person who is dying leads and I facilitate that. They want to die on their own terms and die as they have lived. Often, a person's identity gets lost and they become their diagnosis. We want to get to know the person, ask what their life has been like. We ask that question all the time. I always ask, "What really matters to you now." People can be so emotional when you ask that. They may have been in treatment for a long time and no one has asked them that question. We centre the support on that. We always come back to what is important to that person.

Can death ever be funny?

Obviously, there is a lot of emotion, but just because someone is dying, they don't lose their sense of humour. If people cope with things by laughing about it, they continue to do that. We take our lead from them.

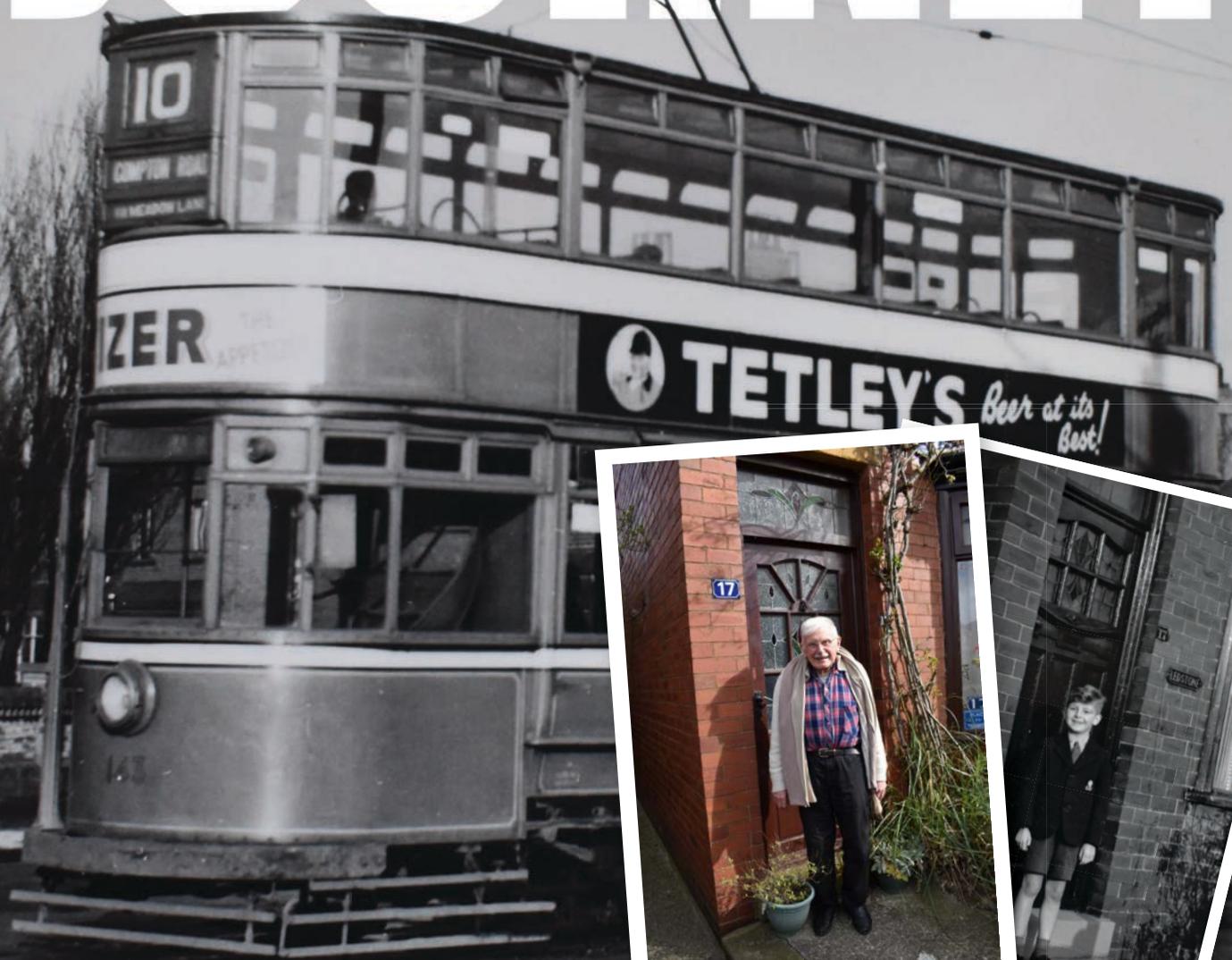
It's not just sitting by the bedside, is it?

We are encouraged to find out what is available locally and how the referral systems work because they are so different in each place. Self-reflection is very much part of the training as we never know what is coming. The whole emphasis is knowing what you don't know and knowing where to find that information. I know that doulas have the luxury of time which many of the statutory agencies don't, so we are very lucky. It's a proactive role - behind the scenes we are advocating for the person, talking to the GP, getting everyone on the same page, constantly putting it through the filter of is this what the person wants. Sometimes those priorities are not what other people expect. There are no assumptions in end-of-life care. ■

To find out more about End-of-Life Doulas go to <https://eol-doula.uk>

*Eric Smith tells us of his
lifetime fascination with trams,
his love for Europe,
and his passion for gay equality.*

AN INCREDIBLE JOURNEY



Eric Smith, 85, is a man of many passions: he loves trams, languages, history –and he has been at the forefront of fighting for homosexual equality for 50 years. Eric was born in Beeston in 1937 and has lived in the same terraced house all his life. Maureen Kershaw met Eric at home to talk about the last day of Leeds trams, his interest in Europe and how it felt to grow up gay in the 1950s.

I was born in the “Township of Hunslet” (as it says on my Birth Certificate) at the Victoria Nursing Home in Coupland Street in Beeston on 13th April 1937. It was a Tuesday! My parents were married for 16 years before I came along. Mother grew up in East End Park and worked as a manageress in one of the clothing factories. Of course, she wasn’t allowed to work after she married in 1921. I remember we’d go to a certain branch of Burton’s to buy new clothes, because the man who was manager there had worked under her when she was a manageress. She said, “He daren’t do anything wrong for me!”

My Dad

Dad was born in Lazenby in the Eden Valley, along the Settle & Carlisle Railway. The Railway was only about twenty years old when he was born in 1897, the same year as my mother. His father died when he was 9 years old. His sister was 6 and brother only 3 so it was very harsh for them. This was 1907. My grandmother had to take in washing and cleaned the church to keep going. This experience made my father very supportive of the Labour Party in later years.

Dad became a city councillor for Holbeck, serving for 20 years. He was on the Welfare Services Committee at the time of the workhouses being transformed into old peoples’ homes. This was with great difficulty, as they couldn’t get rid of the stigma of the workhouse. There was one in Holbeck, at the bottom of Beeston Hill. Dad was also a railway man. he was put onto the Transport Committee where he was Deputy Chairman for 16 years.

Trams on the Beach

I have a photograph of me on the beach at Grange-Over Sands in May 1940. It was during the war, but there was a long lull before anything started. There I am, on the beach, with a sand pie. But that’s not the interesting thing: you can see in the picture that lines were drawn on the sand and there’s a chocolate box with some folded paper sticking out of the top. It’s a tram with a current collector! That’s what I was doing on that beach, even back then.

The tram lines were Beeston and Elland Road, Dewsbury Road and Middleton. The geography wouldn’t be right but at only three years old I knew where the trams went.

World War 2

Leeds was very fortunate in the war. There were only two raids: one in 1941, the other in 1942. A total of 78 people were killed in the air raids, which, compared to other places, wasn’t a lot. I remember the air raid shelters. They knew they wanted to have this war; they were determined. We put in shelter in our garden in 1938. Dad made it ornate with a rockery on top on it. I was always told that the authorities came round and showed people what they could do, rather than just cover the shelters with soil and grass.

Schooling

I was schooled at the nearby Cross Flatts School. I went to the primary school when I was 5 in 1942. Most of the boys moved on to Cockburn High School but Mum and Dad were convinced that it wasn’t the best school. So one week, for three afternoons, they went first of all on a No. 3 tram to Roundhay to see what the boys looked like coming out of Roundhay High School! Then they went on a No.16 tram to Whingate to see what it looked like at West Leeds High; and then the No.1 to West Park to check on Leeds Modern School. They thought the boys looked better and happier at West Leeds than anywhere else, so I went to West Leeds! ▶



Grange-Over-Sands

Even as a small boy in the 1940s, Eric was fascinated by trams.

A Love of Trams

Trams have always fascinated me. My first memory of them is being in a pram. In Leeds, you could put a pram on the front platform. I remember the feeling of being lifted from my pram and being taken through the sliding door into the saloon part of the lower deck. The older ones had a long bench at each side, for 12 people. I remember the red windows with a pattern in. A star in the middle, with a border. I discovered later that the only one that it could be was Tram 399, which I travelled on many times on the Beeston route – that one did have the red windows downstairs. Trams had much more atmosphere. The feel of them and the things that went with them. You changed ends – and the current collector had to be pulled over.

The city was always short of staff. It was a time of full employment, there weren't enough people to work. We had people come from the West Indies, India and Pakistan to come and do work. People moved around with different jobs. I got the opportunity of working as a conductor on trams because in the summer, permanent staff were taking their kids on holiday, so they were short. Conductors – and sometimes even drivers. But that was my opening. The Rawnsleys' children – who lived at No. 11 - all went to Cockburn High School. John was two years older than me and he worked as a conductor from Hunslet garage. I thought "If John Rawnsley can do it, then so can I!"

I was put on buses to start with. You didn't have any choice. They were training up to twenty new conductors every week. Buses were run as a completely different enterprise with different rules to working on the trams. When I did work on the trams there were two things which I dreaded. One was the drunks who could come out of the pubs in Hunslet. They had a reputation like mad. Especially at The Anchor – they were notorious there. Another thing I dreaded was reversing the tram in Duncan Street because we had to pull the bow collector over as it was moving.

A Love For Europe

I've always had strong links with Germany, France and Belgium. I went to Sheffield University in 1955, studying English, Latin and French for a general degree. We had to do a fourth subject, so I chose Biblical History and Literature. I wanted to train as a teacher, which I did in Sheffield, with teaching experience in a secondary modern school on a Sheffield housing estate. Most people who were going to teach languages went to be an assistante at a school in France. So I said to myself I should do that, for experience. I'd never set foot in France! I had been to Germany in 1951 – I went there on an exchange when I was 14, which I'd found out about by pure chance. I'm a Christian and I always say



Ding! Ding! The bell finally rang for the trams in November 1959.

say that the Lord guided me in so many ways. I actually chose where I wanted to go to in France by the trams – but I didn't tell Mum and Dad! There were trams in Lille, Valenciennes and Brussels. In the end I chose Armentieres. I worked in a technical high school there. I was there for 9 months. I first went to Brussels on 3rd Sunday of January 1960. There's an enormous tram network in Brussels, with 57 tram routes. I'm longing to go back!

The Last Day of the Trams

In 1959, whilst I was in Armentieres, it was coming to the end of the trams in Leeds. 1st November (All Saints Day) is a public holiday in France. I saw that I could get back to Leeds. But there were very, very limited ferries. There were people on the ferry of Indian descent – with turbans. They were shuttling between Calais and the UK because neither side would let them get off. What we're hearing about refugees is nothing new.

Sadly, I wasn't able to stay for the last day of the trams as I had to return to Armentieres. But my dad wrote to me about it. It was Saturday 7th November 1959. Throughout the day, the weather was gloomy and damp. 22 trams were out in service and special souvenir tickets were issued. The last service trams left town by 16.40 and were followed by a procession of ten "Showboats", the first and last of which were decorated with coloured lights. The decorated cars were for special guests and staff. Members of the public had to apply for tickets on the other eight; demand was very high, leaving many disappointed. From Dad's letters:

"Saturday was a real November day – misty and slight rain ... The cars were very full that day. They tell me that the first car in the morning at 4.22am had a queue waiting for Ticket No. 1 ... I arrived at Swinegate at 5.45pm. It was a job getting to the depot, for the crowd was all round the doorway ... Everything went off without any trouble ... Fancy Mam going to Swinegate to see the last tram home!"

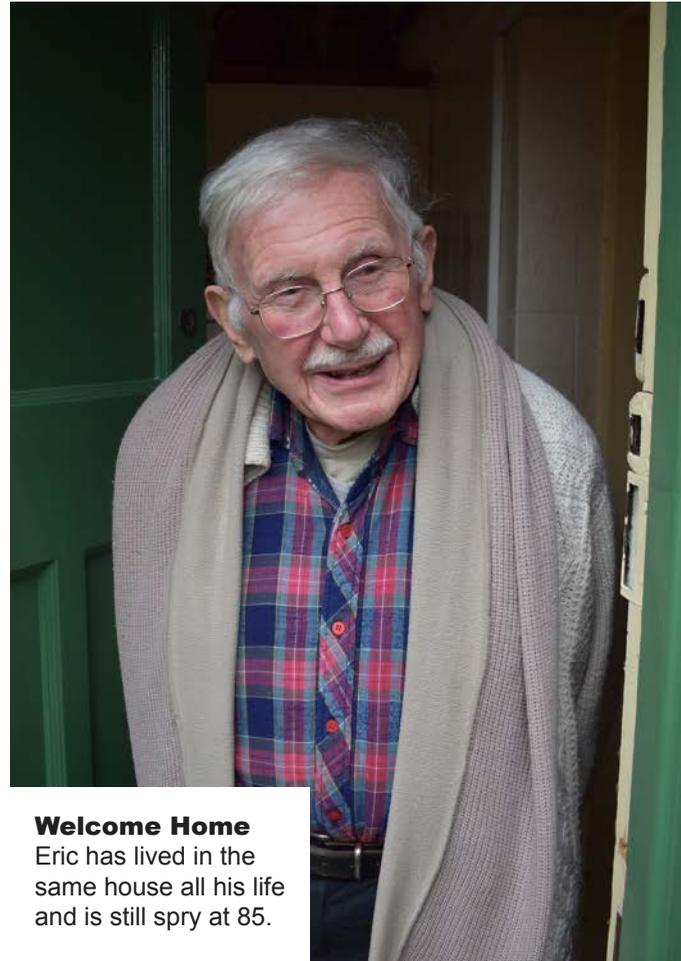
Growing up Gay

From an early age, I knew I was different. The idea of ever being a father had never crossed my mind. There was something at the back of my mind. There was one boy I liked. I noticed the boy chatting up these girls and I thought “Well that’s no good is it!” This was me at 12. We used to meet up, but there was nothing sexual in it; just friendship. But then you found that you did have a sexual need and to keep the two apart is very hard. You felt, as a gay man, you were divided. Gradually, you realise that what you are is completely illegal.

In the 1950s (although I didn’t know it at the time) the Home Secretary, Mr Maxwell Fyfe, was determined to root homosexuality out of the UK. They had a real campaign. The place that men met each other was in public toilets. It was one way of being able to express a view – you would talk outside. I realised that people were being prosecuted for practically nothing. In 1967, you got partial freedom – being able to have sexual relations provided you there was no-one else in the house and you were 21- not 16 like everyone else. There was no law for female homosexuals. It was a very limited freedom.



Fares Please
Eric as a young man in his conductor’s uniform in the 1950s.



Welcome Home
Eric has lived in the same house all his life and is still spry at 85.

Paris

When visiting Paris in 1970, I bought a satirical magazine that featured “Les Péde” (“The Queers”) on the front page and I sent it home to read. It told of the setting up of the Committee for Homosexual Equality in Britain. This was in my head and, when I returned, Lo and Behold, in I happened to look at the personal column of the Yorkshire Evening Post – and there it was! A Leeds and Bradford Area Group, the Committee for Homosexuality Equality: I sent in my information and got a reply. In 1971, we had our first meeting in Chapeltown. That was the first time I’d met any other gay men outside the sexual environment. The first time I’d ever seen any lesbians! It got going slowly.

Eventually we found where we could meet. The caretakers at Swarthmore Institute at that time were gay-friendly. In fact, she was a lesbian and he was a gay man – it was a marriage of convenience. So we started meeting there. We were there for 23 years. We then found Yorkshire MESMAC, where we could meet for free in the centre of town. I’ve been convener of the group since 1987. We’re having a celebration of 50 years of the group. The first meeting was 27th March 1971. We had to cancel in 2021 because of the virus. I’m pleased to say that the group and MESMAC are now situated right opposite where the entrance to the Tram Depot was! ■



the war at home

In the late 1940s, people from
Ukraine came to settle in Leeds.

We meet two people of Ukrainian heritage and
find out what they are doing to support a country at war.

When Russia invaded Ukraine in February 2022, the world reacted with shock and condemnation. Since then, millions of Ukrainians have been forced to flee the country. At the time of writing, the war is still raging. The Ukrainian people continue to defend their country against a powerful aggressor.

But what of Ukrainians living in Leeds? We were keen to share the stories of older people from a Ukrainian background. After the second world war, many people fled from Ukraine and came to the UK; many settled in Leeds. How are they feeling right now, and what are they doing to support people in Ukraine?

Olga and Peter were kind enough to speak to Shine at a very difficult time for them. Both are very busy trying to support the people they know in Ukraine. But neither of them are surprised at the tenacity with which the Ukrainian people are fighting. As Peter tells us, it's part of the "psychology" of the country.

Olga Callaghan is one of the people of Ukrainian heritage who help run the Ukrainian Club in Chapeltown. She was born to Ukrainian parents in the UK in 1950 but has never forgotten her roots. Olga is currently focused on raising money to support the Ukrainian people in that country. We met her in the Ukrainian Club to find out more.

Most of us here, our parents came to the UK in 1947. Our country was invaded by the Russians, then the Germans, then the Russians again. In the second world war, the Germans took people out of the country to work as slave labour in Germany. My dad worked on a farm and my mam worked in a munitions factory. She lived in a camp. They walked to the factory, accompanied by SS guards and dogs, worked, then walked back again on a night. That's what they did in the war. My mam was near Essen.

Towards the end of the war, the Germans knew they were losing. They didn't want people to know these camps existed. They made people in the camps walk for miles and miles. They had to hide in the forests during the day and walk at night, to avoid the Allied bombers flying overhead. Eventually they got them to Hamburg and they were caught. The Americans found them and took them to a big camp in Hamburg. When the war finished, certain countries would take certain people. So Australia were taking married couples – and England really wanted single people. My mum and dad decided to come to this country. But they didn't "emigrate" – they were brought here by the government to work. There were labour shortages after the war.

Three quarters of the people who came then lived in camps in the UK. My dad lived down in Derbyshire. He had already met my mum by then. They'd work wherever work was found for them. They were given a pound and told to get on with it! My mum and her friend were given jobs in textiles mill in Bramley. Yates's, it was called. There were lots of Ukrainians working there. A lot of them were in lodgings. Local people in Bramley took them in.

Bit by bit, the camps disbanded. Most were full of young people. They were only in their early 20s when the war finished. Some even younger, they'd been taken by the Germans aged 14. Most married; some married Ukrainian people, some married Italians, some local people. And they got their own homes. My mam and dad married in 1949. By 1953, they'd bought their first house. They were both working. I was born in 1950.

The Ukrainian Club

The community bought our first Ukrainian Club in the late 1950s. We bought the current building in 1965. We all lived in Chapeltown back then. We had a great childhood! We'd go to school and have our English friends. We did what normal children did at school, spoke English, all the rest. But at weekends we'd come to the Club. We all spoke Ukrainian; we never spoke English. We'd speak Ukrainian at home. We had Ukrainian dancing lessons on a Friday night, Ukrainian Youth Association and Ukrainian school on a Saturday. On a Saturday night, we'd have Ukrainian music. A little band used to come and we'd have a dance. Church on a Sunday. There might be egg-painting or embroidery. We had a fantastic social life! Every summer our parents would send us off to a place just outside London for three weeks. You'd never see your parents - you might get a food parcel. We'd learn everything about Ukraine. History, literature, songs. It was packed with activities. It was just fantastic! I loved it; we all loved it. One weekend Leeds might have a dance, the next weekend Huddersfield or Bradford might have one. It was nothing to jump on a train and go over. We all knew each other from different towns across the North.

“I'm not surprised about the way Ukrainians have fought.”

My mum and dad came from different parts of Ukraine. My mum was from the East and there's no family there; they were all starved by Stalin in the famine of 1932 and 1933. She didn't have anybody. My dad had a big family. His two brothers were both in the underground partisan army and were shot by the Russians. When Russia finally took over Ukraine at the end of the war, my dad's parents were sent to Siberia. They had 25 years in Siberia as punishment. We used to send them parcels. Bearing in mind my mam and dad had little – very little. But twice a year we'd send it, a massive box with everything from soap to material. Headscarves, coats; anything that we could get to keep them warm. At that time my auntie was left in the Ukraine but, nowadays, I just have distant cousins.

Freedom

In 1991, when Ukraine became free, we were ecstatic. People believed it would be the start of something good. It's hard work. The younger people are the ones you have hope in. The older people have lived under Soviet rule and some of them don't want to let go. But as they are getting older, the younger ones are taking over. They can see the West and want what we've got. They see that freedom and say, "Why can't I have that?" In the old days you were frightened about your next-door neighbour listening outside your window and reporting you. Nowadays, you can say what you want.

I went back within 2 months of Ukraine's independence in September 1991. It was still very Soviet-looking, obviously. The shops were empty. That was a reflection of where they were coming from, from under Soviet rule. There was nothing on the shelves, absolutely nothing. Completely bare. You couldn't buy things – it was all coupons then. You had to go down to the market. People would whisper to you, "Do you want to buy some Ukrainian money? Do you want this or that?" A lot of people still had that Soviet mentality. We went to get bread. An old lady was complaining that the bread they gave her wasn't fresh, it was yesterday's bread. So they said to her, "If you wanted it fresh, you should've come yesterday!" That was the Russian mentality. No sympathy.

A Ukrainian Way of Life

Things changed a lot in 30 years. The last time I went to see family was about 10 years ago. It was a completely different country. Young people were freer. I went to Kyiv and Lviv 2 years ago, before Covid. The country is beautiful. The people are beautiful. The food is beautiful. The typical dish is borscht. You've got to have it the Ukrainian way, not the watery way: plenty of beetroot. The Ukrainians can be quite laid back but

they can get themselves wired up and have an argument about a paper bag! But they all like their food, they all like a drink. Horilka is a Ukrainian vodka. The last time I saw my auntie she gave me a bottle. And I got more bottles from others. My suitcase was sloshing by the time I came home!

I'm not surprised about what's been going on at the moment. And the way Ukrainians have fought. We always knew that Russia wanted to destroy Ukraine. We knew they would make an attempt at some point. For 30 years, we've lived with little bits of sabotage. One person murdered, here, another there. Lies on RT television. Lies in the newspapers. We knew the threat was there. But to do this and not even admit you are invading ... tell that to the thousands of dead people. It's terrible. At first, I was heartbroken. Crying all the time. But your tears don't help, you have to pull yourself together and carry on. Do what you can.

The War Effort

We were collecting clothing at first, but it became too much for us. We have one big centre in Halifax that deals with that. We're now collecting money. Some goes to humanitarian causes: money to feed the people remaining in Ukraine. People are living in subways. Children are being born in subways. To get medicines. Feeding the soldiers and volunteers who are fighting. We're also collecting to clothe our soldiers. Volunteers might be given a gun, but they are given nothing else. We've been buying night vision cameras. We're now trying to get walkie-talkies and quality bullet-proof vests. Tourniquets for injury. We want to keep the soldiers safe so they can continue fighting.

We get messages all the time from Ukraine. Mainly from women volunteers, who are working with the soldiers. They've been doing that since 2014, when Crimea was annexed. They ring us all the time and say, "we need this" or "we need that". And we try to get what they need. There will be some refugees coming to the UK. We'll need some help when that happens. We'd urge people to contact their MPs to put pressure on the government to do more – do more to sanction the oligarchs. Since this has happened, I've had a lot of people emailing me, saying things like, "I live in Leeds and my dad was Ukrainian, he came in 1947 and we never talked about it." It's sad because we've had the club since 1965 and some people didn't properly tell their children, didn't bring them here, didn't enjoy the childhood we did. We had a great life! It's sad that people missed out. Only to realise you're Ukrainian later in life. A lot of Ukrainians married English people and wanted to forget about it. But were just around the corner all along!



Flying the Flag
Olga Callaghan
pictured in the
Leeds Ukrainian Club
in Chapeltown.

In the 1980s and 1990s, Peter Solowka was guitarist for Leeds-based band The Wedding Present. Peter comes from a Ukrainian family and later in life became interested in that part of his history; he formed the band The Ukrainians in 1991. The band are playing a series of benefit gigs in Leeds and elsewhere, to raise money for the people of Ukraine. We spoke to Peter and he explained how his love for Ukrainian music has lasted all his life.

Barely a year goes by without there being a war somewhere in the world. You see them on TV and think it's terrible, but it doesn't touch you unless you have some link to it. With this particular war, a day hasn't passed without me being in tears. It's not that I was born in Ukraine, or that I've lived there – though I do have distant family there. There's something about having a link to a place, a story of history. It's a sense of belonging that's being attacked. You feel very vulnerable. It makes no logical sense as to why I should feel emotional right now, but I really do.

Growing Up

I was born in Oldham. My dad was from Ukraine, my mum was from Yugoslavia. They were both refugees/migrants from the second world war. They came to work in the mill towns in the northern English towns. When I was a little kid – between the ages of 6 and 11 – there was a tiny Ukrainian club in Middleton, Manchester. Probably only 20 or so Ukrainian families. They'd hired a really old Co-op Hall. It was a tiny place, with a bar downstairs and an upstairs room. It was a place for people to meet at weekends. On Saturday mornings, I'd be taken there and they'd try to teach me the language, the history and culture of the country, a bit of folk dancing. It was the community centre. Kids were there. But I didn't like it! I hated it! We'd have arguments at home about whether I should go or not – my dad was one of the people who ran it. It just seemed so different from my "real" school. None of my friends went there because there were very few people with a Ukrainian background. I really didn't take to it. What I did take to, was the music. Every tune I heard really stuck in my head. So even though I never learned to speak the Ukrainian language very well, I strongly related to the music. I don't know why. It just hit me. I found being Ukrainian a bit of a burden, to be quite frank. The school I was in, it was mainly people from a traditional white working-class background. There were only 2 names that didn't sound English or Irish – and they were both Ukrainian. So you did get a lot of stick. People would laugh at my parents' accents; the smell of the food was very different. It wasn't something I talked a lot about at school. It was something I hid from. Maybe if I'd been in an area of Manchester that



In the Club Peter Solowka and his father in the Ukrainian Club in Middleton, Manchester.

had a stronger Ukrainian community, it might have been different.

A Musical Family

There was always a musical instrument in the house. My mum really wanted the family to be musical. There was an old pub piano in the house, the size of our front room. Even though I never went to any music lessons, I'd always play around with little tunes on the piano. My mum taught me the accordion; it was far too big for me! But I hated lessons. I didn't like "formal" stuff. When I was 12 or 13, I picked up a guitar. That's what you do when you're a teenager. A few years later, in my early twenties, I started to explore the instruments my parents had taught me: accordions, mandolins, that sort of thing. They become the tools of my trade.

I was a member of the band The Wedding Present. In the early days of the band I was in 3 or 4 other bands. I just loved to play music with as many people as I could. That's what I wanted to do with my time. And The Wedding Present was just the band that took off. It was the right people, making the right sounds, at the right time. What we did has become part of indie pop culture. Part of the pathway of bands. In the late 80s and early 90s we were certainly very influential.



The Wedding Present
Peter found success with the indie band in the 1980s.

In my 20s, I was experimenting with all things Ukrainian, going into those roots that I'd denied as a kid. I taught myself to read and write Ukrainian, to speak it a bit. I can sing it better though! And whatever band I was in, I'd throw Ukrainian folk tunes at them. This was no different with The Wedding Present. If we had nothing else to do, if we were getting a bit bogged down in a song, I'd just start playing a tune and we'd jam along to these Ukrainian folk songs. We were about to do a session for John Peel – we did quite a few sessions for the late, great John. But we'd done one six months before and we realised we didn't have any new songs! So I thought, let's do something completely different. I said to the band, "Shall we do some Ukrainian versions of Wedding Present songs? But not tell John!" So we asked him if we could do something a bit different. John said, "Yeah, go for it." That one thing – him saying yes – has made such a massive difference to my life. Because it opened the energy and the emotion of Ukrainian music to a generation of people who would never have heard it. When I look at those first efforts, it seems quite crude, quite rushed. But the energy of the music did come across. There was something in it.

After that first Peel session, there were so many people telling us how great it was, that straight away, they asked us to do another one. I then contacted a few more people to make the band sound bigger – another mandolin player, another vocalist. Those two Peel sessions were released as an album by The Wedding Present – and it got to No. 22 in the charts! That's still a record for the highest chart position of any Ukrainian language record in Britain! I left The Wedding Present in 1991 and formed the band The Ukrainians. When we formed the band, Ukraine wasn't independent. It's weird, when you're a kid and people say, "What's your background?" And you say, "Ukrainian". They say, "What's that? You mean Russian?" "It's not Russian – it's Ukrainian!" So we thought the band name was pretty radical. 2 months later the country became independent!

“All Ukrainian folk songs are about standing up for what you believe in, going out there and fighting”

I've been to Ukraine a few times since independence. To be honest, it's spectacular. It looks like any other European city. The culture, the nightlife is exactly the same. The freedoms, the artistic expression. That's what makes me so sad. The system the Russians are trying to impose does not have that freedom. Freedom is an idea that's so close to Ukrainian identity – and it's not going to be there if this war is lost. I'm not surprised by how hard the Ukrainians are fighting. It's almost like 300 years of history have gone into the here and now.

The Psychology of Ukraine

There's something very different about Ukrainian folk songs. There's always protest songs in people's culture. The ones in Ukraine – if they're about conflict – are all about really deadly conflict. There's no beating around the bush. Something in the psychology of the country is there. All Ukrainian folk songs are about standing up for what you believe in, going out there and fighting – and then dying for your beliefs. That's in the songs, deep in there. Part of the identity of the nation. The people who are there now are expressing something the stories and songs they've heard their whole lives. This is worth fighting for.

Change

The first time I went on tour was in 1993. We were out there with our version of Ukrainian culture – which was really from the 1950s. When we were in the Western part, in Lviv, people knew all the songs. But further east – Kharkiv – we didn't hear any Ukrainian being spoken. Only Russian. We did the show and the audience clapped politely. And afterwards someone told us, "Those songs, they remind me of the songs my grandmother taught me." In that part of the country, it was a very Russian culture. It's amazing to see how, in one generation, the people have turned their back on the Russian language and embraced the Ukrainian language and culture. It's because of that simple fact that to be Ukrainian is not to be Russian. To turn your back on that oppressive regime. People on the streets in Kharkiv are prepared to fight – to not be Russian. It's a phenomenal change. ■

Thanks to Olga and Peter for talking to us.

The Ukrainians are playing several benefit gigs over the next few weeks raising money for Ukrainian refugees. For more information go to <https://www.the-ukrainians.com>

The Ukrainian Centre in Leeds are no longer taking donations of clothes but you can give money here: <https://gofund.me/22bofbf1>

The LONELY LADY



Over the years, Temple Newsam has been owned by various notable people, but one of its inhabitants did more to remodel the house and gardens than any other. Frances Shephard married Charles Ingram in the 18th Century and spent her life devoted to the house. When her husband died, she found solace in developing Temple Newsam. Community Curator Rathi Tamilselvan uncovers the story of the Lonely Lady.

The way we see Temple Newsam House nowadays can be attributed to the Ingram family. Sir Arthur Ingram bought the house in 1622 after it fell into disrepair. Arthur's great-grandson Charles Ingram married Frances Shepheard in 1758: Frances is at the heart of this story. Frances Shepheard (also widely known as Frances Gibson) was born the illegitimate daughter of London merchant Samuel Shepheard in 1734. Her mother's name is believed to have been Gibson. Calling Frances' father a mere merchant is somewhat of a misnomer. Samuel Shepheard and his father made their fortune through East India Company as well as the South Sea Company. Frances' grandfather was a founding member of the East India Company, while her father was its director. Frances was an heiress of unimaginable wealth, who was not only acknowledged but also loved by her father - who remained unmarried all his life. As his only child she was named as his sole heir in his will.

For cash-poor aristocrats like Charles Ingram, money trumped parentage when it came to choosing their spouses. However, although Charles and Frances were eager to wed, a stipulation in Samuel Shepheard's will threw a spanner in the works. Samuel Shepheard's wishes were for his daughter to marry his close friend's son Thomas Bromley. In addition to this, his will also stipulated that Frances would not inherit the fortune if she married an Irishman, a Scot, a peer, or the son of a peer. But Frances' heart was set on Charles. After an extended legal dispute, Frances got her way. With the consent of her trustees, she eventually married Charles in July 1758. It is estimated that at least £20,000 of her marriage settlement went towards paying Temple Newsam's outstanding debts and mortgage.

Frances and Charles set up house at Temple Newsam soon after. Having the love and acknowledgement of her father meant that Frances was brought up as an active member of London Society. She received the best education available to young women at the time and was accepted amongst the elite social and political circles in London. As might be expected of young, privileged, and educated women at the time, she was well-versed in household management, including accounting and financial transactions. She even had her own bank account with the London banker Drummond's – a circumstance that was not the norm when it came to women at that time. It is understood that she brought with her the correspondence and contacts of suppliers and merchants she knew and trusted when she moved to Temple Newsam. She was determined to take over the reins of the estate even before she became its mistress. ►

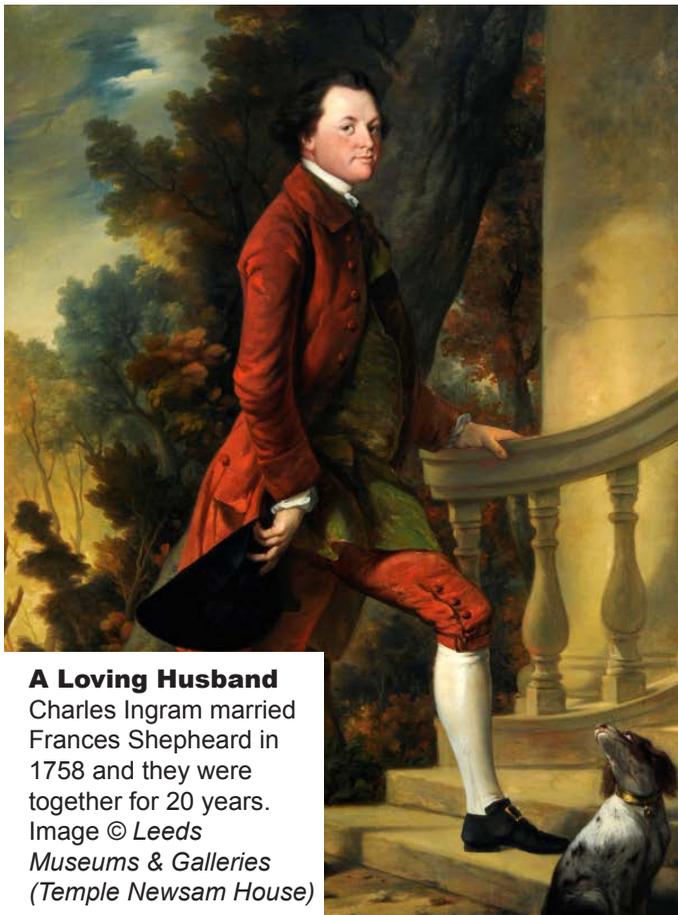
The Lonely Lady

Frances Shepheard
 painted by Joshua Reynolds,
 circa 1745.

*Image © Leeds Museums
 and Galleries (Temple Newsam House)*

All this paints the picture of a confident woman well aware of the worth of her own opinion. Frances engaged the services of the who's who of 18th century British architecture, interiors, engineering and design to bring the estate up to snuff: James Wyatt, John Carr, Josiah Wedgwood and Lancelot 'Capability' Brown. She and Charles had five children – all of them girls. Their most famous offspring was Isabella, Marchioness of Hertford. Frances was well regarded among her peers and later in life modelled herself into an astute political manager. By the time Charles died in 1778, one could argue that Frances had already put her mark on the house, and the estate as a whole. Frances inherited everything, not just Temple Newsam but the Ingram's holdings in Horsham, Sussex as well.

Frances was only in her forties at the time of her husband's death. For a short time, there seems to have been a hiatus in the frequency of remodelling projects at the house. But Frances went back to them with what could possibly be described as a passion. Between 1792 and 1796 she had the entire south wing at Temple Newsam remodelled. In 1795, Frances wrote to a confidant, "I amuse myself prodigiously, for I have attacked a huge Wing of Templenewsam, have pulled down walls as thick as the tower [of London] for the sole pleasure of building them up again & here I am now in the midst of Desolation created by my own nonsensical self."



A Loving Husband
Charles Ingram married Frances Shephard in 1758 and they were together for 20 years.
Image © Leeds Museums & Galleries (Temple Newsam House)



House & Garden Temple Newsam as remodelled by Frances Shephard.
Image © Leeds Museums and Galleries (Temple Newsam House)

Life After Charles

This gives us a peek into her life as a widow and the lengths she went to to fill her time. She completed the project with the help of the Leeds architect William Johnson. She also engaged the services of Thomas Chippendale the younger: he designed the furniture. This remodelled wing now featured an altered Great Hall, the bones of which greet every visitor today when they enter the house. The floor above was transformed into a series of well-appointed and comfortably furnished chambers that were meant to accommodate Frances' daughters and their children during their visits to Temple Newsam. Frances once again began entertaining socially more regularly, as well as spending more time with friends in London and in as the property in Sussex. Frances was an astute political strategist too, fighting in various constituencies on behalf of the Ingrams. Frances died in 1807 at the age of 73. Nevertheless, she had by this point secured her legacy for her daughters, who were set to inherit everything from her. And she sealed Temple Newsam's legacy too.

As our attitudes towards aspects of death and dying have evolved over time, so too have our responses to grief and loneliness. Everyone responds differently, depending on their physical, emotional, social, behavioural, cultural, and spiritual disposition. Some of the ways we deal with loss include keeping in touch with close family and friends, finding creative channels to keep ourselves engaged, as well as staying active. As she put it, Frances tried to "amuse" herself by throwing herself into the redevelopment. She was determined that she should re-enter "society", to stave off the loneliness of widowhood. Frances Shephard was woman of a certain era and social class, with the privileges and limitations that go hand in hand with that. Frances was undoubtedly wealthy, but that wealth didn't spare her from experiencing feelings of loneliness and isolation that are universal to us all.

After her husband died, Frances Shephard threw herself into remodelling Temple Newsam. We meet 2 women who live near the grounds to gauge their reactions to the story and explain how they dealt with being widowed.

Jean Furness

My husband died in 1996. From around 1997 I started volunteering at Temple Newsam, mainly in the farm. We'd tidy up and we used to go and help in the herb garden. The idea was so school children could come and look at it and know the different herbs.



See them growing. If the place needed weeding, we'd do it. Whatever needed to be done.

There were big concerts at Temple Newsam at the time. We worked with Friends of Temple Newsam to try and stop them – the concerts were a real nuisance. When I was with the Friends of Temple Newsam, we went up on the roof. I've got some photographs I took, looking down on to the courtyard. It's a marvellous view.

When it started off, there was 3 or 4 of us who used to help. But as we've got older, we've had to pack it in. It started to get a bit too much. I finished when I was 80. I'm 90 now. I grew up in East End Park. We used to come to Temple Newsam as children. We'd walk up. I'm sure, when I was a kiddie, there was an armoury in the House. Swords and guns and everything. I think that's gone now. I married and came up to Whitkirk. And I haven't moved very far since then! We married in 1956. A long time ago!



Temple Newsam Today How the house and garden look in the 21st Century. Image © Leeds Museums & Galleries (Temple Newsam House)

Ann Greaves,

My husband died a year ago, the day after St Patrick's Day. I'm just getting used to it. I've started coming to social groups and meeting people again – people who went to the WI, who I used to work with years ago. But I would like to do something a bit more – maybe volunteering. When you're older you can't do a lot of physical things, but you want to help in some way and there's things you can do.

I remember the pit up at Temple Newsam. Open cast mining. My stepmother worked at the canteen. The miners used to get the Paddy Train. They'd come up from East End Park on the train to the pit. They had to walk through the grounds to the pit. It was a bit eerie because there was no light – with it being the war. And my stepmother worked in the canteen.

I moved to Leeds aged 11, when my dad re-married. We used to walk to Temple Newsam up by the stream, the Wykebeck. We'd walk on what we called "the Red Road". We'd cut through where the golf course was. There was a sports field, a running track.

We used to go up to Temple Newsam a lot with the dementia group. My husband had dementia before he died. We'd get the costumes out and try them on. We had a make-up session there too! Using crushed beetles. Unfortunately, most of the people in the group with dementia have died now. But we still meet up, the widows. We had such lovely times with them all. We were at Temple Newsam a lot. Did walks up in the grounds.

My husband David was a marble mason and he did some work at Temple Newsam. They moved the chapel at one point and he worked on the altar. I used to take my grandchildren too. We'd walk up, go through the woods. They did a thing where you could sponsor a tree. They call it Pegasus Wood.

We knew a lady who was born at the House. They called her Flo. She's dead now. She used to tell some stories! Talking about living there as a young girl. She was a character!

We spoke to Jean and Anne at a coffee morning run by Cross Gates Good Neighbours Scheme. Thanks to Marion Darlow for help with this article.

Good Grief



When a loved one dies, it can affect your own health. We look at how to find support, look after yourself and grieve healthily.

Almost as certain as the fact of our own death, is the fact of grief. It's nigh on impossible to go through life without experiencing loss. If we love, we grieve. As we get older, losses can become more frequent and more significant. How can we grieve without damaging our own health?

Many older people have to go through the death of a spouse or partner. After a lifetime together, it can be difficult to cope with bereavement. How do you adjust to a very different life, perhaps living alone, or in very different circumstances? How can we find support from the right people? How do we even recognise we might need support?

One of the most effective support mechanisms is through talking - processing your grief. It's useful to be able to talk to friends or family about your loved one. Over the page we hear from Leeds Bereavement Forum about some of the things to think about when grieving. And we give some details on how to find a bereavement support group in Leeds. But first, we hear from someone who has been through the process. Ian's wife died a few years ago and he's convinced that by telling his story it helps him - and it might help you too. Stories can be really powerful. If nothing else, sharing stories of loss make us realise there are other people out there who are going through similar things: we are not alone.

Interview: Ian Roberts

Ian's wife Ann died about 4 years ago and he found support after her death from various organisations in Leeds. Recently, Ian has made a film about Ann with Lippy People. We met Ian to hear more.

Ian was born in Armley in 1945. "Not far from the jail," he says. Ian is a well-groomed 76-year-old, who tells his story with refreshing candour. As a child, he used to love watching the trains from a wall at the end of the street. Ian left school aged 15 and worked at Temple Newsam coal mine. "We called it a quarry with a lid on top, because it was only shallow," he says. "I did a year on the pit-top, in the timber yard." At 18, Ian became an engineer, working at Kirkstall Forge.

Ian met Ann in 1964. "We met at the cinema," he says. "Lawrence of Arabia." Ian had worked as a fireman at The Crown cinema in New Wortley, so knew the place well. Ann was one of the usherettes. His friend encouraged him: "Don't talk to me, go chat the usherette up!" He walked her home after the film. "I asked her if she'd have a date with me the following night and she said yes." After courting for a few months, the couple eventually "went out properly" and married in 1967. "She was a loving, caring wife," recalls Ian. "And a loving, caring mother." Ann and Ian had 4 children: 3 girls and a boy. At one point Ian worked for a time in Liverpool and the pair could only communicate by writing letters. Despite this, the couple stayed strong and together. "Like any couple, we had our ups and downs," says Ian.

In 2012, Ian and Ann had what he calls "3 days that changed our life forever". Ann began to feel ill whilst window-shopping in Leeds. Doctors initially suspected a chest infection, but an X-Ray revealed "a small pin prick" on her lung. "They said it's a small tumour," Ian remembers. "But that's not all. They said, we think it could be cancer." Ann went through many years of treatment, though she refused chemotherapy. Surgery was ruled out and eventually doctors tried a new treatment: stereotactic radiation therapy. Ann's tumour was "obliterated" and the cancer disappeared. But, as Ian says, "The radiation therapy virtually destroyed her lungs. The amount of radiation that is shot into the body is 100 times that is used for an X-Ray."

Ann died on 31st December 2017. "It was so sudden," says Ian. "She was the life and soul of the party at Christmas. A week later, she was gone." On the last day of her life, Ann was taken to St Gemma's Hospice, with the family by the bedside. "I went out for a



cigarette," says Ian. "I came back and the nurse said, your wife's just taken her last breath." Ian was handed Ann's jewellery. "I didn't break down and cry, there and then." Ian had to break the news to his daughter and his granddaughter. Ann had told him to give her necklace to their granddaughter and Ian did so. "In a way Ann is still with me," says Ian. He keeps her ashes in a casket on a "shrine" to his wife in his house.

When Ann fell ill in 2012, Ian was referred to Carers Leeds. When she died, he got involved with a Support After Loss group in South Leeds. "It wasn't me that thought I needed support," Ian insists. A bereavement worker called Sue Sutton had noticed Ian was struggling. "When Ann died, I shut myself up for 6 solid months, didn't go out of these 4 walls." His sister-in-law noticed too. "She said, you've got a bus pass – get out there and use it!" Ian really values going to the support group. "Everybody in the group understands what each member is going through, because each of us has gone through it ourselves. After each group meeting a tremendous weight is lifted of our shoulders."

Through the support group, Ian got involved with Lippy People's 'Life, Loss, Learning, Legacy' project and made a film, telling the story of Ann's diagnosis. "If the story that I've told helps one person understand what it means to go through cancer, it's done what it aims to do." Carers' organisations use Ian's story to help others cope with similar experiences. Ian has really valued his time with Lippy People. It's helped him and he has helped others tell their story too. He recalls how he encouraged a man whose wife had died of MS to work out how to make his film. "I was with him when he told his story and we kept in touch throughout the pandemic." Ian sums up his thoughts on grief thus: "Bereavement might be easier to deal with as time goes on. But grief never leaves you. Grief is there all the time. Whatever happens, I don't love my wife any less." ■

Living With Loss



How can we help ourselves and others through the death of a loved one? Here are some ideas and thoughts and tips from Leeds Bereavement Forum.

Taking Time

The death of someone we love is no doubt the most stressful life event experienced. Healing is not about 'getting over the loss' but more an adjustment to life without the person who has died. This takes time, maybe several years but grief cannot be hurried, neither can we avoid it. Healing and adjustment happens one step at a time and there will be good days and bad days. As time goes by you will find the good days gradually ecome more frequent – give yourself time. There is no set timetable for grieving.

Surprising Emotions

Bereavement is also a very individual experience and no two people mourn in the same way. However, for most of us the journey follows a similar path through the shock and disbelief, waves of pain and sadness and a whole range of other intense and often ambivalent feelings – anger, depression, euphoria, which often take us by surprise. Grief does not always unfold in orderly, predictable stages. It can be an emotional roller coaster, with unpredictable highs, lows and setbacks. Everyone grieves differently.

“Healing is not about ‘getting over the loss’ but more a adjustment to life without the person who has died.”

Talking

Talk about that has happened with family and others who are sympathetic. Make the effort to keep up contacts with friends, even if they live some distance away. Remember that other people want to help, but often do not know what to say or how to help. Do not be afraid to ask for help and if you feel the need get in touch with an organisation that offers support in bereavement. If you can't talk to your family or friends, try going to a death café. It can help to write thoughts and feelings down in a letter to the person who has died, or to express them creativity in other ways such as a painting or a poem.

Listen to Your Body

Cry when you feel the need, letting out the pain and grief helps us work towards healing. Be kind to yourself, listen to your own needs, particularly at times when you are feeling really low and do not expect too much too soon. Big decisions or changes, such as moving house are better left for at least a year, rather than made when emotions and thoughts are volatile and fluctuating. Bear in mind that grief can affect health on all levels, producing a range of 'symptoms' and altered perceptions, some of which may seem quite bizarre. Keep an eye on your health, eating properly, take regular rest and exercise. Do visit your doctor if you are worried about your health.

Contacts

If you need support when bereaved you can contact:

Leeds Bereavement Forum
18a New Market Street
Leeds, LS1 6DG
0113 225 3975

Lots of support services and death cafes across Leeds can be found at
<http://lbforum.org.uk/services/>

For more information about the Dying Matters in Leeds campaign go to: <http://dyingmattersleeds.org>

Sudoku

The goal of Sudoku is to fill in a 9x9 grid with digits so that each column, row, and 3x3 section contain the numbers between 1 to 9. At the beginning of the game, the 9x9 grid will have some of the squares filled in.

	3	1	2		8			7
2		4			5	8		
5		8	4		1		3	9
7	9	5			4	3	1	
		3		9	6	7	2	8
	8			1	3	9	4	5
			1		9			3
	5	9					7	
8				4		5		

Wordsearch - Easter

S	N	P	F	T	I	B	Z	K	F	E	S	P	R	O	U	R
B	I	A	F	B	R	N	C	W	L	M	N	U	E	N	D	R
P	V	R	R	C	E	E	P	A	P	O	R	A	S	O	U	N
R	S	A	A	Y	O	I	S	C	I	E	O	R	U	A	E	M
O	W	D	Z	Y	I	T	Y	X	P	H	I	M	R	S	P	O
U	H	E	A	O	S	N	I	A	O	G	F	R	R	H	N	Y
E	Z	A	C	U	N	F	L	T	G	J	K	Y	E	W	H	A
O	U	R	P	U	I	M	C	E	U	R	Q	O	C	E	T	D
V	C	P	B	C	S	R	Z	V	N	Y	O	P	T	D	E	I
O	E	D	U	U	O	O	E	T	D	H	J	C	I	N	N	R
R	W	R	N	S	I	U	K	L	J	G	L	A	O	E	N	F
T	C	D	S	C	H	O	C	O	L	A	T	E	N	S	O	D
U	A	B	E	I	G	A	J	E	S	U	S	B	V	D	B	O
Y	U	C	R	O	S	S	M	I	N	E	R	J	I	A	H	O
N	K	M	A	U	N	D	Y	M	O	N	E	Y	A	Y	W	G

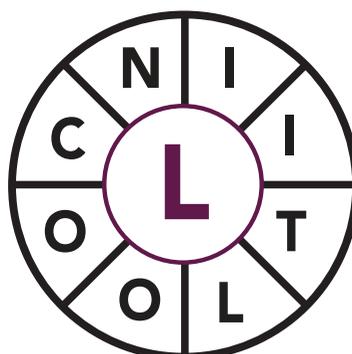
Ash Wednesday Bonnet Bunny Chocolate
 Cross Crucifixion Egg Good Friday
 Hot Cross Bun Jesus Last Supper
 Maundy Money Palm Sunday Parade Resurrection

This month's puzzle page is brought to you by Home Instead Senior Care. You can find all the answers on the bottom of page 39.



2022 Black History

1. In which month is Black History Month celebrated in the UK?
2. In what year was the Slave Trade abolished in the UK? 1833, 1853 or 1873
3. Who was the first black person to win an acting Oscar?
4. Which American civil rights leader was murdered on February 21st 1965 in the Audubon Ballroom in Manhattan?
5. In 2013, the book of the life of Solomon Northup was turned into an Oscar Winning film starring Chiwetel Ejiofor. What was it called?
6. In which UK City in 1963 were busses boycotted to force the local bus company to remove the colour bar on recruiting black bus crews?
7. Apartheid was formally ended with the election of Nelson Mandela as South Africa's President. In which year?
8. In 2012, which Leeds-born British woman was the first to win an Olympic Boxing gold medal (retaining her Flyweight title in 2016)?
9. Which Jamaican Scottish nurse, born in 1805, was principally remembered for her work in the Crimean War?



Word Wheel

Your target is to create as many words of four letters or more, using the letters once only and always including the letter in the middle of the wheel.

Personal care

Home help

Dementia care

Live-in care

The best home to be in is **your own**

Maintaining independence and quality of life is key to ageing well.

Home Instead provides high quality, personalised care in your own home



Covering Wetherby and Leeds, please call our specialists on **01937 220510** or visit **www.homeinstead.co.uk/Wetherby**

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Advertisement

Keeping Well at Home

Keep moving whilst you're staying at home with these fantastic resources from Active Leeds and Public Health. Available to people that are shielding, clinically vulnerable or have mobility problems.



Resources include:

- **Online Exercise Activities via Zoom**
 - IPAD Loan Scheme
 - Personalised Support
- **Digital activities on YouTube**
 - Activity DVDs
 - Peer Support Groups
- **Printed Resources such as the Keeping Well at Home Booklets**

To request any resources or to seek support in accessing our programmes, please contact us

Phone **0113 3783680**

Web active.leeds.gov.uk/keepingwellathome

Email health.programmes@leeds.gov.uk

ACTIVE
LEEDS
for health

**WE ARE
UNDEFEATABLE**

Leeds Older People's Forum:

0113 244 1697

LOPF can direct you to Neighbourhood Networks and older people's services in your area.

Leeds Coronavirus Hotline

0113 376 0330

For anyone unable to leave their home because of coronavirus, and worried because they don't have family or friends who can help.

Universal Credit Hotline:

0800 328 9559

Dementia Connect:

0333 150 3456

Alzheimer's Society's new personalised support service for people with dementia and their carers.

Covid-19 Bereavement Support Line:

0113 218 5544 or 0113 203 3369

For anyone who has a friend or family member who is seriously ill or who has died from Covid-19.

Leeds Directory:

0113 378 4610

Leeds City Council's Information Service that offers a range of local community care and support services and activities.

NHS:

111

For all non-urgent medical care

NHS number

119

This is the new number for Covid related calls -if you have Covid symptoms, want a test or are over 70 and not yet had your vaccine.

The Carers Advice Line for Leeds

0113 380 4300

If people are one of the 74,000 unpaid carers in Leeds and need some advice, help or support

100% Digital

0113 535 1170

Help with digital stuff or help to just get online

Leeds Gay Community (LGC):

Men's group. lgc@mesmac.co.uk

Sage:

sage@mesmac.co.uk

Group for 50+ year old LGBT+ people

Friends of Dorothy:

info@friendsofdorothy.org.uk

Group for 50+ year old LGBT+ people

Leeds LGBT+ Women's Space:

lgbtwomensspace@gmail.com

Group for LGBT+ women aged 40 years or older.

Silver Pride Social:

A new WhatsApp social 'chat' group with a fast-growing membership of 50+ year old LGBT+ people.

Quiz corner solutions

9	3	1	2	6	8	4	5	7
2	7	4	9	3	5	8	6	1
5	6	8	4	7	1	2	3	9
7	9	5	8	2	4	3	1	6
1	4	3	5	9	6	7	2	8
6	8	2	7	1	3	9	4	5
4	2	7	1	5	9	6	8	3
3	5	9	6	8	2	1	7	4
8	1	6	3	4	7	5	9	2

S	N	P	F	T	I	B	Z	K	F	E	S	P	R	O	U	R
B	I	A	F	B	R	N	C	W	L	M	N	U	E	N	D	R
P	V	R	R	C	E	E	P	A	P	O	R	A	S	O	U	N
R	S	A	A	Y	O	I	S	C	I	E	O	R	U	A	E	M
O	W	D	Z	Y	I	T	Y	X	P	H	I	M	R	S	P	O
U	H	E	A	O	S	N	I	A	O	G	F	R	R	H	N	Y
E	Z	A	C	U	N	F	L	T	G	J	K	Y	E	W	H	A
O	U	R	P	U	I	M	C	E	U	R	Q	O	C	E	T	D
V	C	P	B	C	S	R	Z	V	N	Y	O	P	T	D	E	I
O	E	D	U	U	O	O	E	T	D	H	J	C	I	N	N	R
R	W	R	N	S	I	U	K	L	J	G	L	A	O	E	N	F
T	C	D	S	C	H	O	C	O	L	A	T	E	N	S	O	D
U	A	B	E	I	G	A	J	E	S	U	S	B	V	D	B	O
Y	U	C	R	O	S	S	M	I	N	E	R	J	I	A	H	O
N	K	M	A	U	N	D	Y	M	O	N	E	Y	A	Y	W	G

Word wheel

4 Letters CLOT COIL COLT COOL LILO LILT LINO LINT LION LOCO LOIN LOON LOOT OLIO TILL TOIL TOLL TOOL

5 Letters COLON LICIT

6 Letters LOTION

9 Letters OCTILLION

Black History Quiz

- 1.October 2.1833 3.Martin Luther King 4.Sidney Poitier 5.12 Years A Slave 6.Bristol 7.1993 8.Nicola Adams 9.Mary Seacole

Shine

Shine Jubilee Special. **Send us your Stories**

We are preparing a special issue to mark the Queen's Platinum Jubilee and we want to feature as many older people's stories as possible. If you'd like to share your story, please get in touch.

Our writers can interview you, or you could write the story yourself.

Take a look at the following ideas and contact us if you have more thoughts.

We also need your photos too!



The Queen in Leeds

Do you remember the Queen visiting Leeds?

She came in 1949, 1977 and 2002.

Tell us your reminiscences.



images courtesy of Leeds/ Yorkshire Post

I Met The Queen

If you met Her Majesty, we want to know!



The Coronation

Did you watch the Coronation in 1953?

Please share your memories with us.

Street Parties

Did you have a street party in 1977 to celebrate the Silver Jubilee?

God Save The Queen

The Sex Pistols sang their famous version of the National Anthem and played at Leeds Polytechnic in 1976. Were you there?

The Queen and I

Tell us what the Queen means to you

Queen and Country

Did you grow up outside the UK? What did you think about the Queen?

Telegram from Her Majesty

Have you (or someone you know) reached 100? Tell us about your life.

Born on Coronation Day

Were you born on 2nd June 1953? We want to hear from you!

If you would like to share your story, please let us know. Tell us briefly about your story and we'll be in touch to follow it up with you. Please contact us by 30th April so we can include your story.

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