

Live captioning by Ai-Media

**SAMANTHA BIGLIERI:**

Hello everyone welcome to today's virtual event. Good evening, a very warm welcome to the virtual book launch event of our book 'Aging People, Aging Places Virtual Book Launch'. My name is Manthey Deaf Samantha Biglieri and I'm a professor of verbal and regional planning at Toronto Metropolitan University. On behalf of our editorial team, Maxx Hartt Sarah Nelson, Mark Rosenberg, and myself, and also the incredible contributors to the book, we want to welcome you to this virtual space today. We know that you are coming to us from a number of different places, and time zones and we thank you so much for being here. It's been a long journey to write this book, it started back into we -- 2018 and we are thrilled to finally be sharing it with you. We have an exciting lineup, from our keynote speaker, contributor and Indigenous Elder, Connie Paul. To conversations between some of the fabulous contributors to the book.

We will finish off the evening with an interactive... we will finish off the evening with an interactive networking session giving us the opportunity to Engage the Zoom world. We will end off with the raffle for your very own paper copies of the book.

**MAXWELL HARTT:**

Thank you Sam. I would like to introduce myself as well, my name is Maxx Hart I'm a professor in geography and planning Queen's University. To start, welcome and a few housekeeping items. To get started. First get comfortable, whatever that means for you. It should be a really exciting session. Do whatever you need to do to get comfortable in your physical space, you can stretch, eat and move about. Whatever works for you, you can enjoy this as much as possible.

In terms of Zoom etiquette, we ask you stay muted, until the networking portion of the session today. We encourage you to turn on your cameras so we can see each other if you're comfortable with that. We will be monitoring the chat function throughout the session, so you can enter questions and comments and a member of our team, will be happy to answer you or bring them up in the session for us to answer as a group.

Finally, we also invite you to introduce yourself in the chat. It's interesting to see where everyone is coming from today so you can put in your name, a bit about herself, where you are located in the territories you're calling from. Omission from our group today is Professor Mark Rosenberg who isn't able to join us today, I'm not sure if Sarah is here yet. Just in time! Our fourth coeditor just in time, Sarah is on the Deaf also I will turn it over to her.

**SARAH NELSON:**

Great to be here, thank you Maxx and Sam. My name is Sarah, I'm an assistant professor in the Department of geography and geology at the University of Nebraska at Omaha. According to Indigenous protocol, as I have been taught, over the years, I'd like to open up this meeting with an acknowledgment of the Indigenous nations on whose many lands we live and work and where we are all coming from tonight.

So Indigenous people who come from other parts of the continent or world, as well as nonindigenous people who visit or make their homes on these lands are asked to acknowledge those who have original and lasting relationships with, and responsibilities to this land.

This is what I'd like to do. I would like to acknowledge that I live and work as an uninvited guest on the unceded territory of the Algonquin people, or a mommy when Nini, in what is now known as Eastern Ontario. Part of my work life is also spent similarly uninvited in the city of Omaha Nebraska, which occupies the traditional treaty lands of the Omaha and Otoe-Missouria Tribal Nations. On behalf of my colleagues, Sam, Maxx and Mark, I would also like to recognize that the cities of Tkaronto and Kingston are situated in territory that is covered under the Dish With One Spoon treaty. That is a treaty that took place between the mission Abe, Mississaugas and.... Haudenosaunee that predates European settlement in these areas that bound these communities to share the territory and protect the land.

In speaking these acknowledgments, I am hoping to convey several things: one, I want to draw attention to the deep history of these lands, that far predates the European colonial histories we often hear and read. Two, I also want to acknowledge the ways in which these lands have been unjustly settled, and taken from Indigenous nations, as well as the many agreements that have not been honored. Over the centuries. Three, I want to recognize the ongoing harm that Indigenous communities experience as a result of the colonial structures that have been put in place on their lands. And 4, I want to signal my commitment to restitution and self-determination for Indigenous nations, and my hope for truth and justice for all the many peoples who now share these lands.

As Maxx already mentioned I would also like to invite anyone who wants to, to type your own land acknowledgment into the chat for wherever you are joining us from today. Thank you.

**SAMANTHA BIGLIERI:**

Thank you so much Sarah. Now today's event, would not have been possible without the incredible support of my home faculty, the Faculty of Community Services at Tarana Metropolitan University. Who funded this event right Knowledge Translation Grant. And today, we are so grateful to be joined by her deemed, Doctor Kiaras Gharabaghi who I would like to welcome to say a few words, thank you so much for making the time to be with us today.

DR KIARAS GHARABAGHI:

Thank you and I appreciate invited. Sarah as you are doing the land acknowledgment, you had a glitch and you mentioned two out of the three or we could hear two out of the three First Nations involved. I just want to emphasize that the Dish With One Spoon treaty is between then edition Abba -- Anishinaabe, Haudenosaunee, and Mississaugas.

Just to say that. Also, just want to add very briefly, and as a transition into the book, the land tell so many stories. Of so many peoples and communities.

Of course, on this land, we think rightfully so, of Indigenous peoples of the many First Nations of the Inuit peoples, the Métis peoples.... But we also think of voluntary and involuntary settlers who settled on this land. Often under difficult conditions. We think of people with disabilities who live on this land, but in relationship with the land quite differently than many others.

We think of the many different generations, that are associated with this land to walk on this land, who are on this land and find them selves on this land the (unknown name).

It's good to spend a moment and reflect on the many different ways in which land and people and communities interact. And to both rejoice but also be critical of the way in which we have taken that for granted and complacent and sometimes violent. Toward those relationships.

I'd like to – as soon I was asked to come and say a few words, I asked for the book because I want to know what it is I'm talking about. And I spent the weekend reading the book and I was just so delighted that some of these great scholars went out and put this book together. Partially wrote this book and invited really wonderful people to contribute to the book.

In part because when I think of – the 21st century's issues, one of the issues that really ranks at the top of the agenda, is the way in which, aging people interact with the places that are around them, that exist around them. We know that doing this pandemic, we learned a lot about what it means to be aging, even in one of the wealthiest societies on the planet.

We learned, what we learned is, both of course about some of the challenges that are embedded in the interaction between people and environment, including institutional environments and so on. But we also learned, I think in a very humbling way, about our complacency towards human dignity. And toward the way in which we prioritize things. Toward the ways in which we respect and look up to our elders.

I think a book like this opens a conversation. That points to different futures that creates pathways to maybe do that differently. And also that informs about things in the absence of careful examination,

may not be obvious to many of us.

I read through this, and learned a whole bunch of stuff that I never thought about, and I found it extraordinarily useful. But more importantly, it just connected me or reconnected me, with really thinking about our Built Environment and how it relates to relational social ways of being together. In our cities, but also and I live for a long time in small towns and rural areas on this land, and so I was really happy to see there's also really space devoted to what aging – how aging interacts with small-town environments and rural environments.

I just want to congratulate the editors first of all, I'm delighted. I'm really impressed with what has come out of this. I want to encourage everyone to get this book and read it. A little extra for the editors – please read this book, it really is a book worth reading. It is the most readable book that I read in a long time so the words flow off the pages, it's love and nurture by all the contributors and the authenticity shows through.

So, congratulations! To those of you who put it together, to those of you who contributed to it. And to those of you who are present tonight, wanting to hear about it and engage in discussion. Thank you.

**SAMANTHA BIGLIERI:**

Thank you so much those are lovely words. Maxx, might I pass it to you to talk about the book? And then we will introduce our conversations.

**MAXWELL HARTT:**

Thank you so much, you touched on so much that means a lot to us in terms of why we made this book and why all the effort went into it. Which I will speak to a bit. The motivation, of this book... I'm showing it. The real motivation behind it was to create an opportunity for different voices and perspectives to share their experiences, expertise in one place.

Research, practice and even life can be so siloed sometimes and one thing that Sam and I from the very first conversations, what we wanted to do is have something that cut across those silos to have informed and hopefully engaging discussion about aging in Canadian and Indigenous communities. This was the real motivation that helped us design the structure of the book. We didn't want another academic book, we didn't want to practice book or community focused book. We were ambitious, we wanted all of it! We wanted it all in one place. With the help of Mark and Sarah we were really happy that's what we did.

Our book has four sections and it's really the structure I think kept us motivated. It kept me excited about it. So the four sections are we have a urban section, suburban section, rural and Indigenous section. In each of the sections we have chapters from academics, practitioners and from community

members. So it's this structure that makes the book unique and kept us excited about the end product. But, for course, structure is meaningless without content.

We were so lucky to have an amazing lineup of contributors offer their research, stories, time and effort for this book. While we were getting ready for this session, Sam and I read over the book, and it's amazing that he came together I would did. We have stories of walk ability, stories of sharing dishes all over Vancouver Island.

Even after all this time, the book still makes me think and more importantly, still makes me smile.

**SAMANTHA BIGLIERI:**

It also makes me smile, which you can probably tell from my facial expressions as Maxalt is talking. It was an absolute pleasure to work on this book with all of our co-editors and contributors, and I still cannot believe we get hold something in our hands.

I am also here to tell everybody that this is not the end of the journey of this book. We want to keep telling stories, that is why through another TMU grant – thanks, TMU – we have created a living extension of this book, and that is through our website, [agingpeopleagingplaces.com](http://agingpeopleagingplaces.com), which we will drop in the chat for you.

The website itself is not only home to more information of the book and personal interviews with contributors, which we highly recommend that you check out when you've got some time, but it is also a place for older adults to tell their stories of aging in their neighborhoods.

Through this website, we want to build a repository of stories about what it means to get older in Canadian and indigenous communities, through things like reflections and poetry and photography and videos and narrative and artwork. However somebody wants to express themselves. We want a platform -- to platform the joys, struggles, and everyday lives of older adults through this site and give more older adults an opportunity to tell their stories their way.

This is an ongoing research project, and we would love to have you contribute in your own way and pass this message on to your communities, neighbors, families, friends, loved ones. And again, we will drop the link in the chat for you.

You are muted.

**MAXWELL HARTT:**

That's the first time this happened tonight. So as we keep saying, this book in this event, it is really all about sharing stories and experiences and expertise, so with that in mind, I think we are going to move

to introduce the next section of this event. We have invited several of our book contributors to speak tonight, but rather than always – always think about structure, rather than having them just to talk about the chapters they wrote, we asked them to do something a bit different: we paired them up to speak to one another.

I could go on and on about how excited I am about to set up – you can probably tell – but I will just sit back and enjoy it with the rest of you. One thing I do want to note is that one of our speakers, Olive Bryanton, was unfortunately not able to make it tonight. She is well, but she is without power in PEI. Luckily, Olive was the star of the CPC documentary titled 'Never Too Old', which we will share the link to in the chattel.

If you have any questions or comments for the speakers, please post them in the chat and we'll do our best to get to them at the end.

We are going to have three sets of speakers, so I'm just going to dive right into it. Our first set, we have Delphine Labbe, an assistant professor in the Department of disability and human development at the University of Illinois at Chicago, and Barry Pendergast, a retired architect active with local older adult community organizations and a keen interest in the potential of virtual reality. I will leave it to you to have a conversation!

DELPHINE LABBE:

Thank you, Maxx. Hi, Barry.

BARRY PENDERGAST:

Hi, Delfin.

DELPHINE LABBE:

How are you doing?

BARRY PENDERGAST:

I'm doing well. I was just sharing earlier with the guys that I just discovered a local disabled sailing Association has six boats that I can go out in as a senior and as a disabled person as well in a sense, because my balance at 84 years old is not very good. What I think I'm finding more and more every day, and being networked into so many different aspects where you can feel joy about being old or older and maybe wiser.

Some things that have happened since the book, one of them is a much stronger linkage with our community, and we are building on that whole idea of intergenerational activity. Yeah, I mean, in some ways, the book was -- with Maxx called me in Wales right at the beginning of our journey, it was a very

memorable thing to have that conversation with him about the journey we were on.

There are times when I have thought, "Why the heck did we do this?" And then with every day, there are new stories that are being shared with us, like a lady who is sharing with media sources sharing her caring for husband in a palliative way, or groups of us are not going out sailing together. There are a whole range of emotions.

DELPHINE LABBE:

Can you tell us a little bit about what was your aging? I know you were talking about aging in place and having a project around that. Can you tell me a little bit what happened and where you are now with all that?

BARRY PENDERGAST:

Yes, 2017. My wife and I decided we liked the house – I am a retired architect. We like the house, love the house. We wanted to age in place. What the heck did that mean? We started to talk to a number of people. I wrote ideas down and share them with people, and I think that is how Maxx got to hear about us.

That has been the journey: how do we age in place? We stay in the house we love. And of course, every level of government is banding with aging in place, and in many ways, I'm not sure that many of them know what that means. It's interesting because my early background as an architect is working in a town in Britain. In many ways, we were ahead! We were building homes with granny suites.

When I think back to some of the experiences we had there, and we were charged actually the way that you towns operated, it was under a corporation that was set up to actually build stuff into it really quite quickly, so we were actually designing stuff as young architects, and within six months, we were actually building this stuff. The way that we overlaid the physical needs, the social need, the medical needs and all were really quite sophisticated and I look at really what happens in Canadian planning and the way we do things here.

But yes, I have tried to use my knowledge that I've got over the years to try and give input into this whole idea of aging in place, and I find more that I share and network, I am getting more and more people understanding what we are doing. I've got lots of speaking engagements to talk about what we are trying to do. There have been disappointments along the way, but I think we are finally getting the picture that there are a lot of us seniors now, and we do expect to have some say in our older years, and we don't want to be put out to not have any comments about what is going on in our lives.

DELPHINE LABBE:

Totally. Your goal is to build kind of a community of where we would all live together? Or was it more

of a...?

BARRY PENDERGAST:

No, the idea was we took from the American Village to Village Association. The idea is essentially that we make a village out of a piece of suburbia. We think we can do it. In the early days before COVID, we were actually having -- the first time we actually invited 1500 neighbors, we had 62 people turn up, 62 seniors turn up. We knew we had something.

The first 18 months, we had 50 or 60 people turn up to our gatherings, and we covered many topics and ideas. We did certainly a lot of fun things, and then COVID hit, and then some... I guess some operational issues got in the way of things, and we didn't have a strong connection with our community. Strangely, they didn't seem willing to embrace what we were doing.

And yet, in the last four months, our community has really started to embrace us, and we now are talking very openly about intergenerational stuff. They realize that we seem to know how to enjoy ourselves, and we are putting a lot of stuff out on social media and starting to have that feeling that people can be compassionate to each other and really looking after the neighbors that are seniors.

Now, what about your part? You were obviously very experienced in this whole area of disability.

DELPHINE LABBE:

Yes, I think my goal -- and I was so happy to hear the Dean introduced that idea of disability and aging because I think it is two worlds that don't often talk to each other. We often have research on... I think it's true that there is a different kind of need or preoccupation. People are often in different places in their life courses. But like you just said, though, as seniors, you want to be active and want to do whatever.

For me, I have a hard time seeing that distinction, but some people make the distinction. Let me, I'm interested of how for people with disability that are aging, whether they already had a disability or they age and develop the disability. How is the environment... In my case, in our project, I am the representative of a team because there was also another doctor that wrote the paper with me from SFU, and we really want to look at how the urban environment could be better design. What are the current things that are good that the cities are doing? What are the things that are not as good? What are "barriers"?

We often hear that language, the "barriers to social participation" or the "barriers to being involved in the community."

With the book chapter, the two things I would like to highlight or the ideas I came up the people may

not always have in mind is how accessibility or access and inclusion is kind of a continuum. Sometimes, people think that if they check a box, OK, have a sidewalk and a ramp, then "I am accessible." But if they don't maintain it, if they don't take care of it, if the other people around are using that space that is kind of in competition with the other user needs are aging people, then those spaces become inaccessible all of a sudden.

Like, accessibility is not a fixed thing. It is not a thing that is forever done because you checked the box.

I think that is something with the people that were interviewed. He asked people to go around their community and take pictures, and took lots of pictures of that. "This will be accessible if..." That was a thing that came up that I think was cool.

The other thing that was very interesting and really comes back to your first point where you said, "We want to decide. We have choices. We believe we can age in place," is that people do adapt to their environment but in a way that they also modify the environment, they make choices, they interact with others -- interact with others. If the environment is not fully physically accessible, then they find other ways.

There has to be social accessibility, meaning that people are open to others, and also being physically accessible. With our projects, we develop different collaborations with the city – that was in the city of Vancouver – and those collaborations continue. There are many projects that just launched from this first kind of assessment, so... Yeah! I think that's what I can tell you about all that. (Laughs)

**BARRY PENDERGAST:**

I think it is a whole bunch of factors, but it is how we show compassion to each other. How do we... I mean... We are now living to 100 years old. It's not that amazing anymore, so how can we have a very full life? I plan on my 90th birthday to do a parachute jump if I make that age, and so, it's really how do we do that?

But on the other hand, how do we show compassion even to our partner who is dying, basically? I probably in the last 5-6 years of my life, but how can I still show compassion to other people? And how can we teach younger people in the community to show compassion?

I feel it is kindness and compassion. If we can do that...

**DELPHINE LABBE:**

And the environment can also be compassionate. It is weird, but we can also think of the environment as compassionate and kind.

MAXWELL HARTT:

I will jump in here, Delphine. Excellent segue to bring it back to the content of the book. Thank you so much, both of you, for sharing with us today. You touched on so much, and things that really stick out to me, back to the book, is that the diversity that is inherently there-- there, but there are unified aspects, and how do they engage with the space in the place? That is one thing that I loved about the book because we have is urban/suburban... It feels like a dichotomy, but it is not that clear, first of all, between everyone's experiences unique, and then within that, stories about someone in a rural town saying, you know, "You need to be ready to let somebody know..."

But also somebody is talking about LGBTQ spaces and older adults in a suburban or urban environment. There are so many different angles, so it is very tempting to narrow in on one thing and think that is the world, but it comes back to that idea of compassion and caring at how the environment can help us get there and enabled us to have these positive experiences as much as we can.

Thank you both so much. Really enlightening. Of course, if you want to hear more about them, you can look that up in the book, but they are active online. You can see what they are up to. I will say that in my introduction, I'm giving incredibly short, succinct introductions. If I listed everybody's activities, that would take up the entire session today.

With that in mind, I will move to the next parent. We have Edward Donato, who is a Transportation Planner with Dillon Consulting, and Elliot Paus Jenssen, retired social worker and a member of the Saskatoon Council on Aging's Age-Friendly Development committee. I will turn it over to you.

EDWARD DONATO:

Thanks, Maxx. Can you tell us about your research and what inspired you guys?

ELLIOT PAUS JENSSEN:

It's fun to be part of this event tonight and to hear the excitement everyone is feeling about the project. Excuse me. Because Candace and I, will be part of this section. Candace and I share the same excitement about our age friendly Saskatoon initiative which we – which was a three year – three-phase, five year project from 2011 to 2016. What is unique about it, it is older adults driven, older adults who planned it, thought of it, planted it and carried it through all the way.

Candace was chair at the time and I was a very active member of committees all the way through. What – why we did it, is because we were members, volunteers of the Saskatoon (indiscernible) and over the years we started in 2005 working on elder abuse initiatives. We became increasingly concerned because there was simply no planning for the aging population.

What we wanted to do, and what we did with the research was to, assess the age friendliness of Saskatoon and environments from the perspective of older adults.

And so, that's what our research was about, to assist the age friendliness of Saskatoon with the aim of creating a conversation that would lead to changes in attitudes towards that older adults and aging itself. And to give us direction for how to make – how to go about making the community more age friendly.

EDWARD DONATO:

Have you – how do you go about collecting your data? Were there any (indiscernible) to that?

ELLIOT PAUS JENSSEN:

With the data, we talked to over 500 older adults and caregivers mostly older adults in the Saskatoon area and service providers as well. We did many focus groups and we had done some by area and special groups from previous – I found the previous conversation interesting because we had spoken with people who had disabilities and it was held at the Saskatchewan abilities Council. We had others as well. So in that, in the focus groups we use the protocol of the world health – the whole project I should say, we used the WHO age friendly communities guide.

So we ask people, in the focus groups, what it was like for them to age in Saskatoon and environments. And using the H mentions of the age friendly cities. We asked what was good, what was working for them, what was challenging for them and we asked for suggestions. We did surveys as well and we had some interviews with specific groups we felt were not represented either the survey or the focus groups for example, with some immigrant groups, with a LGBTQIA+ individual because that was something people were not comfortable talking about in a large group for the most part.

We had one with an Indigenous elder gentleman, we had a focus group with co-comes (?) were Indigenous grandmothers (?). That's how we developed our data.

EDWARD DONATO:

I love how you went above and beyond and made sure to capture every groups responses.

ELLIOT PAUS JENSSEN:

We had 23 focus groups. We were tired but we were very committed. But thrilled to be doing it.

EDWARD DONATO:

For sure, I assisted with the city of Waterloo age friendly assessment – we did something similar. We conducted a bunch of focus groups. One of the things we struggle doing, was trying to reach out to

less heard groups. So I applaud you for that. My last question for you is, hearing about how great the conversations we had before, what would you say is the most wonderful thing about teaching in your communities?

ELLIOT PAUS JENSSEN:

It depends on who you ask. One of the key findings is that older attitudes -- adults want to age in place and they told us as long as they are healthy and have good supports they were fine. But when their needs change they were not so happy. We did find, it was a tale of two cities so that those...

I am healthy, I am well, I have financial security, I have very good supports – Saskatoon is a beautiful city, people are friendly, and so on. However, there are people I'm very aware, the land acknowledgments of heightened that and brought that to a head and I really think it's very important to say that to the people in Saskatoon who are not as advantaged as mine is a guest on the treaty six homeland of the Métis – it's a lovely place to age.

EDWARD DONATO:

For sure.

MAXWELL HARTT:

Edward, if you want to talk a little bit about the project in the chat that you were working on.

EDWARD DONATO:

My chapter was them new micro mobility is an aging suburbs. I have this great interest in age friendly cities, and transportation one of my passions is cycling. I had the great opportunity to work with Professor Jennifer Dean who is also Sam's thesis provider. She had this great opportunity to explore new mobility's and how they can help older adults age in place which has been a huge topic and theme that came up throughout the night. So basically, we want to see how new mobility like e-bike's can help older adults age in place and how it can improve their well-being.

So essentially, what we did for our research was interview older adults from local cycling clubs. The way we conducted research is that we conducted modified prolonged interviews. I would go along with older adults, and ride with them on e-bike's any trikes and we would follow-up a couple days after, watch the footage we took on a go Pro and talk about how they felt about the bikes and whether they see them as a way to age in place.

This is an interesting topic, at the time they were only about three papers that were done on e-bike's in older of adult mobility. I believe there's more now because e-bike's have become a lot more popular. Living downtown Toronto I see them everywhere. They are heavily used by older adults I see on the bike path whenever I go down Lakeshore and even you seafood Huber eats food deliveries. Every

time I see them I get happy. They are becoming more popular. In terms of what the older adult said about e-bike's is the two main themes that popped up is the first theme is it helps them stay healthy, a lot of them, they took pride in being able to stay active.

One of the things they worry about as they get older, is that they wouldn't be able to go bike riding again because there obstacles like hills that they cannot overcome on an regular bike. The e-bike allows them to overcome this fear of biking long distances overcoming obstacles – the second one that stood out to me was the whole social aspect. Not only was cycling something they saw as a way to stay healthy but it's a way for them to socialize with their friends, so like I mentioned before, a lot of it was part of -- older adult social clubs. It was one of the social activities they enjoyed any bikes allow them to stay active in their community.

I remember, although the age group range from 50 to 70, no 50-80, everyone ages at a different rate. Summon -- some people in their eighties cycle more than those in their fifties. That's an important thing to take in research, not everyone ages at the same rate. The e-bike is a tool allows them to maintain their sense of place, and age in place. I don't know if that's too much in a short amount of time. It's a nutshell of my research.

MAXWELL HARTT:

That gives us a good taste in academia does move slow. But e-bike's are changing rapidly, you can buy when at Costco now. That taught -- speaks to the speed of change.

EDWARD DONATO:

I work at the transportation center and what we do is transportation policy. What I notice is there is more of a shift in terms of how policies written in terms of transportation. So before municipalities would write a master plan that set up how the city envisions the transportation network for the next 30 to 40 years or so. That has been mainly focused on car travel. So how why do we need to make roads to make sure enough cars don't get stuck in congestion. Now they are realizing the shift that we need to consider how health plays a factor, the environment, and how we get people to age in place.

You have to make sure the cycling network allows people to cycle where they need to go, the trends are -- transit can facilitate trips. The sidewalks may not be wide enough, built poorly, so if you need a mobility device, it recognizes that those are important factors to take into consideration for planning.

MAXWELL HARTT:

Let alone winter. One of our members here today, is Doug (unknown name) and you can guess his relationship to me. Just before the pandemic, we were doing research and I was fortunate to have him join me and we had e-bike's for the day and neither of us had been on them and they were plenty of hills that neither of us had any business getting up without the e-bike. It was pretty amazing to see how

stretched our own experience that day if anyone gets a chance, whether a bike or a tricycle, it's an interesting way to think about how that opens up the city for different people. Or your community in general. Thank you both so much, thinking about cities and things a little more and Toronto specifically, it's a good segue to our final pairing. So we have Lilian Wells, who's a professor emeritus at the University of Toronto, and a founding member of the Toronto Council on Aging and current President of the Ontario Association of Councils of Aging – we also have Candace scrub Becca a retired registered nurse educator and chair of the Saskatoon Council on aging's. We have a bit more Saskatoon and downtown Toronto. So I will turn it over to you. CANDACE SKRAPEK:

Thanks, Maxx. Elliott and I are often paired together, and I think over the years, our thinking has often dovetail together. I am excited as Elliot is to be here today and to hear the great experiences of others and how we age as a society and how we can improve that quality of life.

So, I'm going to ask Lilian a few questions. Lilian, we can connect together although we don't really know each other, but she was from Saskatoon, so yay! She has done a lot of work with the Toronto Council on Aging and with Age-Friendly Development work. We have that in common.

Lilian, your contribution in the book described what it is like to grow old in a large and complex urban center: Toronto. So, can you talk a little bit about some of the complexities that older adults experience in a large urban center.

You are on mute. I had to get permission to unmute.

LILIAN WELLS:

I got permission! I was looking at another area of the screen, not where I got permission, so that delayed me. I'm very excited to be part of this, and I was very thrilled when Sam was describing the ideas for this book. It was a wonderful opportunity to participate.

Part of being in a city as large as Toronto is I identified complexities. It is a very diverse city in terms of people's background and ethnicity. There are a rich array of resources. However, because it is so large and complex, it is very difficult to know what they are, how to access them. Very problematic that way.

And, you know, accessibility is one of the major, major issues. Where I live, it is right in a fairly well-developed central area of Toronto. There is a subway close by. It has become accessible now. The signage is not necessarily -- was not accessible. They had an elevator, but you couldn't find out whereabouts in the subway station it was. It was at the far end, so there was quite a long way to walk.

Many of the accessibility features that had been developed in Toronto -- physically accessible -- were designed for wheelchairs. That is not much good if you have arthritis in your knees and have to use a

cane and so on and you are walking, so the distance can be a problem. And transportation is problematic, as we have heard. And the knowledge and the distance and the affordability.

We all know about the cost of housing, and particularly, rental housing for particularly single women who perhaps -- who often have a very much lower income and don't have family, don't have family at hand.

So, those are some of the issues around complexities.

CANDACE SKRAPEK:

Yeah, and made more apparent because of the complexity of a large urban center. Many of those issues that you raise are those of even within small rural communities, but in a large urban center, it is that much more challenging for older people. And you talked about kind of some of the social problems as well. And what do you think needs to be done, you know... What are your ideas about how to create a more age-friendly city and improve the quality of life of adults who are living in Toronto?

LILIAN WELLS:

(Pause) My mind went blank. I think everybody wants to remain in their local community where there are familiar and perhaps smaller businesses. So... Working with businesses is important -- an important feature. I happen to live in an area where there is a street with all kinds of clothing stores. Cannabis stores have popped up. Excessively! Recently.

And you get to know who the workers and staff are, so it is a familiar place and provides a strength of those connections, if you will.

CANDACE SKRAPEK:

When we were chatting, you had mentioned that Toronto was taking their age-friendly work and had looked at smaller neighborhoods.

LILIAN WELLS:

Yeah.

CANDACE SKRAPEK:

So, I'm guessing that that is what you are kind of describing here, that people live in a neighborhood. So, it is working at that local level to try to undertake kind of action that relates to that specific neighborhood.

LILIAN WELLS:

Yes, and so what the Toronto Council did is -- Toronto Council did was select a central urban and

suburban neighborhood to work in with -- the latter was much more racially diverse, and in each of those, we identified through focus groups the kinds of problems and challenges and strengths that were in that community and then developed an action group to implement changes within the district that were reasonable. Not the Taj Mahal or anything.

And combined service providers, business, faith groups, municipal politicians, and various leadership groups to work together to come with seniors, a number of seniors, as equal partners and leaders in developing plans and implementing them.

MAXWELL HARTT:

I have a quick question if it's OK. Sorry, I can't help myself! Just talking about leadership, Lilian and Candace, in terms of older adults who may want to get involved in either organize or support the people in their own neighborhoods, I did have a lot of experience in this area. Is there any advice you can give to people who want to get more involved or want to help organize or do things to support their own community?

Lilian, you can speak to that as well. I know you have tons of experiences in this area, but it is difficult. I would love to hear your thoughts on the organization of older adults themselves.

CANDACE SKRAPEK:

You know, people... our experience certainly at the Saskatoon Council on Aging, which really is a reflection of society, is that some people will engage to the max... Maxx. And some people want to support but aren't able or willing to kind of undertake some of the work aspects of it.

So, the Council on Aging tries to accommodate all of those different ways that older adults want to engage. A lot of it is through the way that we publicize and bring awareness to events that we are undertaking. And then, to invite older adults to participate in some way.

We are finding over time that database of participants is growing, and people will tell us that they want to do this, but they don't want to do that. A favorite is that they don't want to do fundraising, so we find ways to engage them in other activities, and they are particularly interested in project work because it is something that they can relate to, and they see that it is a way of hearing the voices of older people, but more importantly, putting their ideas into action of some kind.

So, I think that it is a recognition that people will participate in different ways and to reach out to find a way that works for them, and then follow through with that and engage with them.

MAXWELL HARTT:

It's interesting that people want to work on something tangible where they can see the outcome, and

the notion that certain jobs are less popular. (Laughs) And I guess I have another question open to either of you, but that same idea in mind about organization and people coming together and the idea that people who probably want to be involved, but they don't know where to start.

What about the other end of the age spectrum? There are a fair amount of students on the call that I can recognize, and I can see in my view in almost 5 months-year-old. My daughter is on the call with my partner, Maliha.

Do you have any advice for people on the call for first steps to get involved?

LILIAN WELLS:

Well, the Toronto Council within its board is intergenerational. We have also done projects where we had younger people and students paired with an older person to do assessments of the age-friendliness of local businesses.

And one of the things we kind of thought was that the students would have more expertise in recording and using computers and stuff like that. What we found was that quite a few of the younger people that were engaged in this were great at texting and chatting and so on and Facebook, but the seniors had as much or better facility in the more staged, old-fashioned type of computer work in terms of keeping track of data and writing reports and so on.

So, we both contributed.

MAXWELL HARTT:

That is great. I know that Barry is on this call, and I'm sure that Barry can run circles around almost everyone here in terms of technology. Candace, do you have any parting thoughts on that for young people to get engaged?

CANDACE SKRAPEK:

You know, the experience with the Council on Aging has been through a number of different intergenerational projects. One in particular where we were working to try to raise awareness and tackle some issues around ageism were presentations that we did in elementary school and working with students from kindergarten through grade 6 to talk with them about what it was like to grow old.

They could relate to because lots of them had grandparents. It was an opportunity to start early and begin that work when they were young. And to try to form some positive images of older adult in their community and within their families.

The interesting thing in a recent survey we did on the pandemic project is that, some of the younger

participants, said that they were surprised at how vibrant older people, in their estimation, people who were 75, 85, 95, how vibrant they were and what contributors they were to society. I think it's an important way to work together, as a community, throughout the age continuum.

To find ways to collaborate together. It should not really be us versus them.

MAXWELL HARTT:

It comes back to the comment earlier about compassion, caring, kindness, it's humans interacting. Everyone has different elements to it whether it's age or other characteristics but when you start getting to know a person, that's really what it is. We can all learn from each other. Thank you both so much for contributing to the book and to this discussion today. We are now going to turn to the next portion and I'm very excited to introduce who is going to introduce our next speaker. So I will turn it over to Raisa, one of the team members that kept this whole ship running for the last couple months.

RAISA CHOWDHURY:

Thank you Maxx, this time I would like to welcome our keynote speaker who I feel honored to be able to introduce. A contributor and Indigenous Elder Connie Paul has worked for 30 years as a nurse and now works at a First Nations health center Nanaimo what is now called Vancouver a better British Columbia. Thank you so much for being here with us today Connie and I will pass it to you.

ELDER CONNIE PAUL:

My Indigenous name is (Speaks alternative language) And I'm from the unceded territory of the (unknown name) First Nations. I've been a nurse working in First Nation communities for 33 years, 18 1/2 years as an outpost nurse and I've been here for 13 years. I have seven years of experience at NR GH in their medical (indiscernible). That is my background. And academic background.

When I'm looking at a mixed group, usually get the academic background but if I was in a territory and an elder asked me, who I was, it would never be my academic background or the work I've done.

When ask you who are you, it's really about who is your mother and your grandmother.

So I will answer the second part the way I would answer an elder within our community. My mother, was (unknown name) from the head of the Okanagan Indian reserve. My great grandma, we called her grandma Dirty Lake and she was alive when I was a young woman at 16. She traveled by horse and buggy to Musqueam reserve to give me my Indian name (unknown name). I have two names, one for my father and one for my mother side. When I'm in the Okanagan I am Yetta, when I'm standing on the banks of the Okanagan Indian reserve. In my dad's Indian community I am (unknown name) because that's the name I received from my great-grandfather's grandmother.

Those names, themselves, would tell you who I am and my belief system. Because you would never –

then last name, Connie Paul, a lot of Indigenous people if you saw them here on the island, they have the last name Paul, Peter, Tom, Jack, Charlie, because the Indian (indiscernible) that came here didn't want to give in -- European last name so they give first names -- thoughts all the Indian people around this island got their last name. Henceforth my last name. I really want to thank you elders, our sacred -- those that are well elders. And of course we are coming up to and close to that walk with our nation around truths and reconciliation.

I have always said that truth and reconciliation for me, has been about forgiving my family. And not about forgiving the government. So I am the intergenerational, my dad went to (unknown name) Indian residential school and my mother went to Kamloops Indian residential school. So firsthand, I experienced isolation, although I spent my entire life off reserve.

As my dad would say, "you can take the Indian off the reserve but you don't take the Indian out of the reserve -- the reserve out of the Indian." So the sexual abuse, isolation, I think you are even more prevalent to those that live in the inner-city and of course, that generation, the second generation, the children of parents that were the survivors, truly have struggles, if their parents did not have a good outcome in residential school.

As a nurse, when I'm working with elders, some have healed, and some have not. So I guess it really, for me, it answered why I needed to be more compassionate not less compassionate.

When I look at elders that -- and sit with them and they are willing to share their story, and I know their story, I've heard their story a thousand times. From different elders. So they tell their story and it's a question of how do they heal, with the damages that have happened within their family. For me as a nurse that works in community, helping community heal themselves, I've always said we are responsible for our own happiness.

Someone does not make us happy. We make ourselves happy. That's the same thing with self-determination, self-government, free will. All of those things. Is our responsibility. So for me, I love the idea of self-government because it lends itself to the idea that we need to be responsible for our own change in our own spirit.

It's been an interesting journey. I knew it existed 30 years ago. The system itself, and healthcare, has always been challenging. It's only since the children that were found in Kamloops, did I see a real shift in that there was a willingness to hear what happened to the Indigenous people of this country.

I am most grateful that the children were found. Without finding the children, most Canadians, their ideas were buried and when the children were found their own feelings had to be examined. It's not just you, it's also myself.

The more stories I heard about what happened in residential school gave me greater compassion to forgive my own family, to forgive my own granduncle, my mother, to forgive what happened in my immediate family.

When it comes to aging and the elderly population, it's almost like two separate healthcare systems. I see our Indigenous population, they have their gatherings and they will have their elders gatherings and it will just be the Indigenous people from the community. What I've been working at, in the last few years, is to have those elder gatherings, and I Lincoln to say, Nanaimo family life. And I say I make some cedar roses with the elders, would your elders like him learn -- to learn how to make cedar roses? A lot of others don't necessarily know our culture it's like they are relearning it for some. And others who do know become the teachers. It's been an interesting experience for our community members, if you – one moment...

I have a story, little book produced by seven men in (unknown name). Three of them have passed.

It's on trauma. When people ask me how do we celebrate, how do we take these dark experiences and change them into something where we both can heal, as people? One of the projects as a nurse is I help elders write their story and they take that story, and they tell their story or have someone from their family tell that story amongst elders. I hope you don't mind, I will take a short poem written by one of our elders. And I made a promise to him, that I would always read his story and I think it's fitting because this man's gone and it was one of his dying wishes, was to share his story.

So when I sat down with him, because I'm the writer and he is the storyteller. I wrote his story and I helped him tell his story. It's a story of transformation in his life, his journey and how at the end of his life, how he felt when he was in his eighties after residential school.

I said to him, in his life, "what animal does he identify with?" And he said a lone wolf. And I said through all the trauma you've gone through in -- Indian residential school, what would you say was? He would say, 1000 years.

I will share this with you so you understand some of the work we try to do. So this is his story. (Reads) I was running along the shore, wind in my hairy pause, playing in the wet sand, chasing songbirds all over the land. Then they came and caged me up. It was a box made out of cold stone, I was not alone. There were pups from all over the land. At first we all whimpered quietly as to not draw attention. From the cloaked animals with white colors. They were unlike us and they said they were going to take the wolf spirit out of us, make us sit, make us walk, talk their language. They beat the hell out of me they did with their strap. Made us obey their God, but all the wolves to our knees taught us how to starve. Amongst each other, taught us how to hate, how to bait, we learned well as you can tell. I took the wolf

in me and made him alone, he is buried deep inside of me. When I left that cold stone cave I had transformed into another creature, I was dark and mean and drunk from loneliness. I lived for years in the stone city. Nothing is soft there, only in different cages built to keep. My brother wolves and I separated from them. I became old, I became broken, walking with a limp, I will not be kept down or sit for them, I will walk. For me.

I have had to face those Black caves, dark dreams, but I survived when they said I would die. I may have a shaggy old tale but today I'm on a path to finding my past. Learning to Howell, learning to trust, learning not to growl.

As old and broken as I am, old wolves can learn to forgive those that caged me up. I still have a long lonely mountain in front of me. But I can smell the sea.

This was created by seven brave (unknown name) men who had done and gone to grief and loss Indian residential school, healing workshops and came to a place where they were able to look upon their life differently, so I helped them write their stories. And we did this little publishing – that's only one example of work. There are many different speakers, healing is different for each person.

Some people, healing is going to be traditional dance and ceremonies. I always go back to elders. I had an elder, she said to me – she was over 100. "When I die, I want my rosary, my holy water, to be anointed with oil, I want the last sacraments and to be buried with my friends in the community Cemetery." And that was her wish. She was over 100, and I would do anything to support her wish.

Two doors down, her first cousin said to me, "Don't you dare say anything out of the Bible. I want to be wrapped into blanket, be put in an apple box, and then I want to be put in the Indian cemetery, and don't you dare say a single prayer for me. Don't even say the word 'God' or 'Jesus'." That is not my life.

They were first cousins.

So, I learned something really valuable with elders. Their spirituality belongs to them, and we need to respect their spirituality and their own journey of healing and what they define for themselves.

As a nurse in the community, I really work hard to respect their beliefs, their values, and their dreams, and their spirituality, and I walk with them as best I possibly can, creating programs that really try to meet the needs and very gently try to lend to the two different nations together.

I certainly advocate for those that are more academic in the hospital setting around the trauma-informed practice and cultural competency and cultural safety. You know, I sit at several tables to

ensure that our community members, their voices are heard because when they say there is a concern, they don't use computers, they don't have a computer, they don't understand internet, so when the hospital wants an indigenous elder to do a complaint, they go, "Well, you will have to go to this website," and they are like, "Who is Web? Is Web going to come over and talk to me?"

It doesn't match up to some of our elders. I am the person who tries to go in between to help them have their own voice. That is probably the most important thing, that elders have a right to be heard. They have a right to be informed.

I can't tell you how many times I have said to doctors that you have to put your English into plain Indian English, like the simplest words. And we are a visual people. We like the stories. We like visual stories. You know, that helps our people more in terms of understanding their care.

So, I spent a lot of time trying to interpret Western way of being. And it is different from ours, you know. In our culture, caused sailors culture, it is who can -- Coast Salish culture, it is who can give away the most that is the most respected. And have nothing, truly having nothing, is more honored than somebody who has too much. It is different because the Western world, it is about having land, resources, having ownership and title. And of course, that is different.

My grandmother would say, "How can you own that tree? It grows on its own. How can you own the water that runs through your property? It is moving and it moves through. How could you own it? It is there and that it leaves your property. Do you own the water? How can you own water?" It is just a different philosophy.

And for me it is like, "No, grandma. It is just the land. You own the land." And she said, "No, I disagree with you. It belongs to your great-great-grandchildren. It doesn't belong to you. You are just taking care of it right now. Your great great grand children will look back and tell the story about how you took care of the land for them."

So, it's different, you know? There are so many beautiful lessons that can be shared, you know? So I try to bring Nanaimo family life into our house center. I try to get our elders to go sit with, you know, mainstream society elders. We go in, and it's like... It's difficult. The first time we had meeting with Nanaimo Family Life, we had five indigenous elders at one table and five nonindigenous elders at another table.

And I was there to talk about Indian Residential Schools, so I got up and I talked about the history of Indian Residential Schools, but I don't have the lived experience. I am the intergenerational experience, not the lived experience.

So, I am looking at my elders, and I said, "You know, did anyone go to Cooper Island?" And finally, one elder said, "I went to Cooper Island," which is just not too far from where I am located.

And I said, "How was your experience there?" And he is looking at the nonindigenous population and all the people from the community, like, wanting permission to talk about what happened because it is a shared experience for them. It is not a singular experience. You know, he was looking for reassurance. "Can I tell this story?"

And of course, it was a really good afternoon because the elders that were there had done enough healing that they were not angry, and that is the difficult part: how are you going to manage them when they start getting angry or they are too hurt to talk about it? Or, you don't want to have an elder being triggered by talking about Indian residential school impacts.

Those are some of the things that are community works hard when it comes to dealing with elders. We have an Elders Committee that directly advises the community with chief and Council. We have protocols for, you know, if we have a meeting. We do a land-based acknowledgment and a song, and that is -- by one of the elders in the community. There are protocols for each community. We do it a little bit different so that if you have an elder from one nation, you have to go to their nation and asked them, "How do they want their elder respected? What is the protocol?"

When you go to Musqueam, it is the same. When you go to Okanogan, you need to go to the same leadership and figure out who is the healthy elder of each nation in order to speak at any kind of gathering. You want to make sure that that person is not going to start venting and being angry about what happened, and that is tragic. I have seen it happen, so you always have to make sure whoever you are going to have as a speaker, that they are healed.

You know, so those are some of the lessons that I can share with you. If you are a nursing student, it is about understanding the history of what really happened. Here, we have the tabs on Indian hospital. I don't think most Americans now there was a segregated healthcare system, that they did not go to the Nanaimo hospital. They went to the Indian Hospital. That is where you would go. And there were several.

They lived there. They hired people from this community. When I started working here, the people who died in that hospital were never sent back to their home. They were sent... That hospital is just a couple of miles from here. Don't ask me kilometers, I'm too old. (Laughs) But it's a couple miles from here.

The chief told them, "Bring those people, and we will bury them amongst our people." And so, we have unmarked graves from people that we don't even know were indigenous that died in that hospital.

These are the things that kind of have to be gently unfolded.

When I share this, it is not meant to create shame. Please don't feel it is meant to. It is just meant to teach, to teach you there is history there that you and I did not learn because I grew up off the reserve. I don't remember anyone talking about a segregated hospital. It certainly was here in Nanaimo.

And the elders don't really like to talk too much about it. That is the other part. It's very difficult to get them to talk about what happened up at that hospital. There are several others that are taking care of, but it is the gravediggers that know where they are buried in the community.

We are going to look to try to find a way to let those spirits rest and to call all those family whose family did not come home that we never forget what happened. You know, lest we forget that that happened. And it is the same as the Indian Residential Schools.

I know my dad talked about first cousins that did not come back from an Indian residential school. It was just never taught, and I think it needs to be taught at the college level and the elementary school level, you know, the story of Indian hospitals and Indian residential schools.

And then, I think, you know, once our people have had some counseling and some treatment and they have been able to get the care that they need, I really want to see more programs where we -- where our elders work together, and it can be done gently. I thought it was beautiful.

Two weeks ago, I did a beading class -- beading class for three sessions with six little grannies. They learned how to do a beading of the medicine wheel. I did all the teachings around the medicine wheel, and it was amazing. At the end, they said, "I had no idea that beads could have so many meanings." The medicine wheel is about four directions in the four nations. If you have ever seen a medicine wheel, it is red, white, yellow, and black, and it is cut into a pie.

I was explaining the meaning of the medicine wheel and what it means to me as a nurse and what that would mean to someone who sings, the drumming, and what it means, the four directions: environmental health, emotional health, spiritual health, physical health, and all the teachings that go with those colors.

It was a wonderful experience for those elders. They said, you know, they were really happy to have been a part of that exercise, and I did bring one elder, one indigenous elder with me to help me teach all these grannies, and I thought it was a wonderful... A wonderful experience for both of us, you know? Meaning I also learned from other elders because I have predominantly worked only with Indigenous, so it was wonderful to see healthy elders that were walking, that were able to -- their eyes it was good enough to be...

These are the programs that we need to develop, cross-cultural teachings so that we are not separated from each other.

SAMANTHA BIGLIERI:

Thank you so much, Connie. We are so grateful to have you here with us tonight and to have offered your words and your lived experience and your lessons to us. Thank you for your contribution to the book. For me, I really think your words give us a final reminder as to why we created this book in the first place: it's about stories, and for me, I really think we need to continue to make space, hold care, and really importantly, listen to those stories and transform them into something just like you said, where we can all heal and transform our collective futures.

ELDER CONNIE PAUL:

Thank you.

SAMANTHA BIGLIERI:

Thank you so much, Connie. We will now go in – Connie, we invite you to join these groups as well. We are going to have a little bit of a networking opportunity, and... Yes, we are going to get the name of Connie's book here as well.

As promised, we are getting into the networking portion of the evening. In a few minutes, you will be invited to join a breakout room. Raisa is going to open this up for us. We really encourage you to treat this like a watercooler conversation and just give you an opportunity to meet each other.

If you are stuck for topics, we would love for you to discuss the events of our, what struck you, and perhaps at the end, collectively envision what an age-inclusive community should look like. At the end of the 10 minutes, we are going to ask each group to write a sentence that sums up their understanding of the conversations, and before we go into breakout rooms, we ask that anyone who needs captioning or ASL interpretation to stay in the main room with us. We will make sure that that translation happens.

But now, I'm going to invite Raisa to open those breakout rooms. Please click Join. And if you are unsure of how to join, please go off of mute and let us know.

(Breakout Rooms)

SAMANTHA BIGLIERI:

I think everyone's in a room except my parents....

SPEAKER:

It doesn't look like Elliot joined a room she is in there now.

SAMANTHA BIGLIERI:

Raisa can you make sure the contributors are in groups. I don't think my mom and dad will be in a room.

RAISA

SAMANTHA BIGLIERI:

Welcome back everyone I'm going to press record again. Welcome Sarah back.

SARAH NELSON:

Hello everyone. That was great, I don't know about everyone else but I felt we could've taken a lot more time than we did (Laughs). So, a reminder that if everyone can take a moment to write a sentence that sums up the conversation you just had. In the chat. Then I will go ahead and read them out loud for each group. If everyone wants to take a couple minutes and write something about what you were just talking about. (Audio breaking up)

SAMANTHA BIGLIERI:

Sarah would you be able to speak to what your group talked about? To get us started?

SARAH NELSON:

We had an interesting conversation about housing. Elizabeth, do you want to share a little? This is more than one sentence but, we were talking about backyard suites and the possibility of more accessible housing and affordable housing as people are growing older. But not only for older people either, but younger people that are looking for housing that's more accessible and affordable and this backyard suites sounds interesting. And innovative.

SAMANTHA BIGLIERI:

If folks want to say it out loud, if that is easier than writing it?

BARRY PENDERGAST:

In our group, we came to the realization we can be disabled at any age it's not necessarily about age but a question of how we treat each other. And put up with someone else's weird behavior. (Laughs) I think it's showing compassion for other people, whatever is going on with them.

SAMANTHA BIGLIERI:

Thank you -- Barry, sir there's things in the chat maybe you would like to read them. Sorry! (Laughs) I

have some late bedtimes happening over here.

Justine wrote: we discussed the importance of understanding other people's cultures and abilities and that environments can be either enabling or disabling for different people.

That's an interesting and important point. And then Ellery says in group 1: talked about an age inclusive community it should be interactive adaptable and promote intergenerational learning.

DELPHINE LABBE:

We were the group that got merged later on so the conversation took time and at the end we chatted about what is happening in Cape Breton Island and Nova Scotia regarding the hurricane. I was sidelined but took over the floor because Connie's presentation really struck to me and I went through that process of learning those protocols when working in Indigenous communities. I was really strong and powerful to me to learn as a researcher so I wanted to share that experience and I think elders have a lot to inform us. I wanted to let Connie complete as well.

ELDER CONNIE PAUL:

It was an interesting – the hurricanes happening in the weather change globally and the impact of these catastrophic changes in our environment, and the elderly, so when you have 80% of the community, the nurse in me is like, what's happening with their COPD and how many have generators and how many have pacemakers that – they depend on their care somehow linked to their care. An example would be lifeline. You need a telephone, to push the button if you fall. So when you are talking about 80%, and it would be 10 days, I'm just curious how many elders are going to be impacted from that.

Weather change we need to pay attention and the impact it will have. And how it impacts isolated clients. Thank you.

SARAH NELSON:

Thank you Connie that's an incredibly important point as well. Maxx?

MAXWELL HARTT:

Thank you for mentioning that and how diverse isolation can take place. It can be in a big building in the middle of a city or the country and have different effects. Whether it is extreme weather events or heatwave, all these different things that are happening and have been happening for a while. It has shown the fragility of the systems we live in and how it doesn't take much for some people to potentially get left behind. It's an important way to reflect on the intersectionality in different experiences and diversity and how people need support in different ways and how we all need each other.

LILIAN WELLS:

Well, our group didn't exactly talk about the book and those issues. We were talking about coping with adversity, and kindness and compassion were also key features that we talked about today.

SAMANTHA BIGLIERI:

Thanks, Lilian. In the concluding comments, Sarah, before I move onto the raffle?

SARAH NELSON:

No, just thank you, everybody, for participating in the conversations. This is great.

SAMANTHA BIGLIERI:

Amazing! We put everybody's names into a raffle generator, and Raisa has awarded three lucky contestants. So, the first winner of... Oh, she put it in the chat. Justine, Robbie, and Elizabeth, you are the winners! Yay! We will get in touch with you via email for your mailing address and then send it to you directly. Back to Maxx!

MAXWELL HARTT:

For those of you who didn't win -- or were lucky enough to win a book, I will say... Well, thank you to Policy Press for supplying some books and for all their help and everything. One thing we were not super keen with about Policy Press was the price tag for the book. I have been very open about that. If you look it up, you might be shocked. Unfortunately, academic books sometimes fall into this category.

But they were nice enough to allow us to have a few of the chapters online for free, and so, after this presentation, we will send out an email, and in that, we will include some links if you are interested in reading the introduction or the overview of some of the chapters to get a taste without the ticket price.

And with that, I just want to say thank you as we are wrapping up tonight. Thank you for joining us from Sam, Sarah, Mark and I. Thank you to the contributors for sharing your research and experiences. Rachel, Risa, and Marissa, who wasn't able to make it, but the rest of the team, they have been scurrying behind the scenes a lot tonight, and we wouldn't have been able to do it without you. Thank you so much for everyone else for taking the time to talk and listen and be with us here tonight.

Thank you so much again. I will leave it to Sam for the final thank you and goodbye.

One thing I will add is if anyone ever has anything interesting to tell us or wants to get in touch, our email and contact info is available online or through these channels, feel free to get in touch. We

always love to hear from everyone.

SAMANTHA BIGLIERI:

Thanks, Maxx. One mastermind or submit your stories about growing older in your neighborhood and to really pass that message on to your communities and loved ones. Rachel has dropped the link in the chat in case you missed it last time.

I wanted to end today's event with a personal anecdote. Every time I have read it, I have cried, so apologies in advance. I was really lucky I got to grow up with both sets of my grandparents, nanny, poppa, nonni and nonno, as well as my great gran. And listening to their stories was the best part of my childhood. And I firmly believe that we keep (Clearing throat)... We keep the ones we love close by telling their stories.

That goes for your communities too. If you don't have time to post on the website, that's OK. Just never stop telling your stories. Know that we will always cherish them.

So, thank you. Have a wonderful evening, and we wish you all the best.

Live captioning by Ai-Media