

Development Strategy of Urban Public Cultural Service System under the Perspective of Positive Aging: A Study Based on the Practice of “Age-Friendly Cities” in New York and Shanghai

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Abstract: China is entering an aging society at the fastest pace in history, with 14 percent of the total population aged 65 and over in 2022. There would be nearly 500 million older people in China by 2050 if 60 years and over is used as a criterion for defining the elderly population. Population aging, accompanied by large-scale urban-rural population mobility, poses many challenges to urban development and impacts traditional concepts and models of old age. The separation of the elderly from their customary society may lead to fragmentation and atomization of the individual, posing a severe test to their social participation and physical and mental health. In this context, public cultural services, with their unique social and cultural functions, play a unique role in promoting the concept of positive aging. This paper will start from the theoretical foundation of positive aging, explore the cultural dilemmas faced by the aging group, and summarize several suggestions for the development of public cultural services through the case studies of the construction of age-friendly cities in New York and Shanghai.

Keywords: Active aging; Age-friendly cities; Public cultural services; Case studies

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1. Introduction

Adam Smith noted that the clearest indication of a nation’s prosperity is an increase in the number of inhabitants. Hicks also argued that the full fruits of the industrial revolution of the last 200 years have been nothing less than a great and prolonged period of prosperity, largely caused by unprecedented population growth. However, population aging and the urbanization of the older population are the two main demographic issues facing the world in the first half of the 21st century. According to the World Health Organization Report 2007, by 2050, 22% of the world’s population will be over 60 years of age, which will create a huge demand for geriatric facilities and services^[1]. Aging is not simply a process of aging, but a concept constructed by social and historical circumstances. With the continuous improvement of knowledge in the fields of gerontological

psychology, social welfare, urban construction, and cultural services, the measures for the cultural needs of the aging group are also increasing. On February 21, 2022, the State Council issued the “14th Five-Year Plan for the Development of the National Elderly Career and Pension Service System” (hereinafter referred to as the “Planning”), which further explicitly calls for the improvement of the elderly health support system and the vigorous development of the silver hair economy ^[2]. The Planning explains the scope of the geriatric health industry in both a broad and a narrow sense and proposes in particular to improve the level of public cultural services to meet the increasing needs of the elderly for a better cultural life, providing cultural guidance for the realization of active aging.

2. Positive aging theory: Conceptual evolution from recognition of aging to positive coping

Discussions on how to cope with an aging society have gone through a transition from the earliest theories of aging, which emphasized perceptions of aging, to positive aging theories, which dealt with it positively.

2.1. Theories of aging

The disengagement theory was proposed by Cumming and Herry in 1961 in their book *Growing Old*, one of the earliest theories of aging ^[3]. They argued that the physical and mental functions of older people in this age group begin to decay, making it inappropriate for them to continue to play a social role and that they should disengage from society, rid themselves of the physical and mental burdens imposed by their occupations and jobs, and enter into family relationships that are more enjoyable than social work. This theory, although reflecting to some extent the actual situation of social relations among the elderly, has many shortcomings. First, it ignores individual differences, some elderly people still advocate to continue to participate in social activities after retirement, while others prefer more enjoyable leisure and quiet time. Second, it ignores the drawbacks caused by detachment. The loneliness, autism, depression, and other psychological problems of the elderly group are often brought by the sense of detachment from the community, these psychological problems will in turn cause a serious social burden. Once again, it ignores the cultural characteristics of disengagement. Old people are the main players in their subcultural groups and always maintain close links with the overall culture of society, a social function that cannot be replaced by other population groups.

The second major theory of aging is the activity theory of aging proposed by R. Harvighurst and R. Albrecht in their book *Older People* ^[4]. This theory suggests that older people participate in fewer and fewer activities after leaving their previous social positions, that their role loss is becoming more and more severe, and that the process of role loss must be slowed down by reconnecting with the self and maintaining vitality through social participation. This theory seemed to explain the surge in volunteerism and senior activism in the 1960s and 1970s and may have been partly responsible for the public policies that supported the development of senior centers and other recreational facilities at that time. However, numerous gerontologists have now discarded this theory as too narrow in its advocacy of a particular lifestyle. Empirical studies have shown that, because of the heterogeneity of older persons, many older persons who prefer a weakly structured life, those in poor health, and those who do not have sufficient time for participation do not enhance their well-being as they continue to add new social roles.

The continuity theory of aging is the conclusion of a study by American scholars, Reichard, Livson, and Peterson ^[5]. The theory suggests that individuals age socially with differences and that such differences are categorized into five main personality structures depending on the individual’s ability to adjust. Those who adjust well can be categorized as mature, rocking chair, and armored, while those who do not adjust well

can be categorized as angry or self-hating. The most successful older adults are those who carry over habits, preferences, lifestyles, and relationships from midlife to later life. The theory is a useful complement to disengagement and activity theories, seeing the variability of individual older adults and explaining it in terms of personality traits.

2.2. Positive aging theory

Positive aging was first proposed at the Group of Eight (G-8) Summit in Denver, United States of America, in 1997, but delegates merely discussed how to remove barriers to employment in the workforce and so on ^[6]. In 1999, an international symposium on active aging was hosted in Tokyo, Japan. The World Health Organization 2002 was the first to articulate the meaning of positive aging, which it describes as “maximizing the health, participation, and security of older persons, and ensuring that the quality of life of all people continues to improve as they age” and in which “participation” is more than just “aging.” “Participation” goes beyond economic participation to encompass social, cultural, sporting, and public affairs, to increase healthy life expectancy and quality of life for all people as they age, including those who are disabled, frail, and in need of care ^[7].

In recent years, there has been extensive academic research on positive aging. Mendizabal argues that in the case of positive aging, people seek health goals as well as social goals such as independence and mobility in the broadest sense, to promote the possibility of developing work programs and to form continuity with each individual’s previous life for the common good ^[8]. Yang Yifan points out that positive aging is based on the principles of “independence, participation, care, and self-actualization”, which mainly means that the government and social forces, through conceptual innovations in terms of policy and organization, create a system platform that facilitates older people’s continued participation in the society, so that “aging productively” can be put into practice ^[9]. According to Shi Wei, positive aging is guided by the United Nations Principles for Older Persons, integrates the impact of various determinants, and is achieved through the combined efforts of the three pillars of health, security, and participation ^[10]. Antonio points out that the concept of positive aging demonstrates the importance of policies and programs to improve the quality of life of older people in an aging society ^[11]. Pang Fengxi and others believe that positive aging refers to the fact that senior citizens are not only entitled to enjoy the corresponding social security provided by the state in their old age, thus realizing the natural rights of citizens to survival and development, but also that senior citizens, as beneficiaries and participants in the development of the society, can enable the elderly residents to actively participate in the development and construction of the society and contribute their strengths through extensive organization and mobilization to systematically solve the aging ^[6]. It is a package of social development policies and countermeasures to address the problem of aging systematically. Its basic content includes the three pillars of health, participation, and security proposed by the World Health Organization.

In short, positive aging continues and develops the theory of aging of the past. This concept is different from the traditional concept of aging, combining social protection and social participation, reinterpreting the meaning of aging by guaranteeing the rights of the elderly to participate in public affairs and promoting the fulfillment of the responsibilities of the elderly for the promotion of social development, providing a new and encouraging answer to the topic of aging that human beings are facing in common, and fulfilling the high-level needs of the elderly in terms of social participation, self-development and self-fulfillment. It meets the high-level needs of social participation, self-development, and self-realization of the elderly.

2.3. Age-friendly city

To further promote positive aging, the concept of age-friendly cities was first proposed at the 18th IAGG World Open Conference on Geriatrics and Gerontology, held in Rio de Janeiro, Brazil, in 2005. The World

Health Organization (WHO) started the work on “Age-Friendly Cities” in 2005 and completed the *Global Age-Friendly Cities: A Guide* in 2007^[12]. According to the definition of the World Health Organization, age-friendly cities aim to promote active aging, enhance the physical and mental health and social and cultural participation of the elderly, and improve the quality of life through the continuous reduction of physical and non-physical barriers encountered by people in the process of aging, to realize the self-worth of the elderly. It consists of eight building components: outdoor space and architecture, transportation, housing, social participation, respect and social inclusion, public participation and employment, communication and information, and community support and healthcare services.

“Age-friendly communities”, on the other hand, have integrated the concept of age-friendly cities and are essentially age-friendly communities, which are communities that are suitable for older persons to live in, and that meet both their material needs and their spiritual pursuits. WHO condenses it into three broad areas: social and civic engagement, service delivery, and the built environment. Social and civic engagement refers to strategies to ensure that older persons have strong relationships and feel a part of civic life; service delivery includes services and special assistance received by older persons from the governmental or non-governmental sector; and the built environment includes the community’s outdoor environment, transportation environment, public spaces, and the environment for aging in place.

3. The link between active aging and the construction of a public cultural service system

3.1. The loss of the traditional cultural concept of old age existing in the country, which calls for the integration of active aging

Under the influence of a culture of respecting, honoring, and caring for the elderly that has been in place for thousands of years, China has developed a stable model of family old-age care, with the raising of children for the sake of old age and family old-age care being a common choice of the people of China. This model is influenced by historical traditions, cultural customs, and moral statutes, and is based on blood relations and the ethical foundation of filial piety, which distributes the pressure of aging more evenly among many families in traditional society. When a boy grows up, he works side by side with his father, and finally, even before he marries, he takes on more work than his father. Girls helped their mothers with daily chores and silk-reeling. When their contribution to the family exceeds their consumption, they begin to support their parents. However, with the development of information technology, the influence of traditional mono-culture has gradually given way to multiculturalism, knowledge is no longer grasped by the elders, and the value of science and technology has gradually taken precedence over the value of traditional experience, traditional cultural concepts of old-age support have been impacted, and the traditional family model of old-age support, which centers on filial piety, has been subverted. As a result of the fragmentation of cultural values, the constraints of intergenerational old-age relationships have declined, and the standards of old-age concepts have become uncertain. For example, with changes in production methods, the economic status of the elderly in the family has declined, while the younger generation has become the center of the family economy, which has led to a decline in the authority of the elders in the traditional family, and the role of the elderly in the family has been neglected and weakened. In modern family old-age care, many of the younger generations merely fulfill their financial support obligations, while daily life care and spiritual comfort are often neglected in family old-age care.

The impact on the traditional pension culture is not only a common social phenomenon but also poses a great challenge to China’s pension, a predicament that stems from the transformation of the social structure and the transmutation of the cultural environment that China is currently experiencing. The concept of “cultural

delay” put forward by Ogburn in his book *Social Change* can illustrate this problem due to the varying speed of change among different parts of society^[13]. In his book *Social Change*, Ogburn introduced the concept of “cultural drift” to illustrate this problem, which arises from the varying rates of change in different parts of society. According to Ogburn, cultural change lags behind economic and social transformation, “the change of material conditions precedes, and culture does not adjust itself to the new material conditions” and “problems arise when a culture consisting of interdependent parts changes rapidly, and when the rate of change of the parts is not uniform”^[14]. The emergence of cultural drift can lead to social dislocation and even social disorganization. Old age is a normal life course, but in the context of rapid social and economic development, traditional filial piety is declining, the marginal utility of welfare policies is shrinking, “ageism”, a product of modern society, is causing members of society to produce a stereotypical impression of the elderly, and the lack of fair and effective intergenerational social distribution mechanism further contributes to the marginalization of the social status of the elderly. The lack of a fair and effective intergenerational social distribution mechanism is further contributing to the marginalization of the social status of older groups.

Snape proved that perceived age discrimination can have a negative effect on the emotional commitment of the organization, and the widespread ageism in real society has resulted in unfair treatment of older groups^[15]. For example, there are no sufficiently convenient facilities in many shopping centers and scenic spots, which increases the safety risk of traveling for older groups; only a few products and services contain values that are compatible with the cultural habits of older groups, which blocks them from entering cultural consumption. In addition, in the age of the Internet, the algorithms of artificial intelligence implicitly discriminate against older people. Algorithm designers tend to focus on the younger generation, but the huge volume and frequently updated network trend is seldom concerned about the preferences of the elderly group, and therefore disguisedly deprives the elderly group of the right to information. This has led to the digital life of the elderly moving from “inconvenient” to “difficult to survive.” This exacerbates the sense of social disconnect among older groups, undermines intergenerational harmony, and is not conducive to the realization of active aging.

3.2. The specificity of public cultural services gives them the function and responsibility of promoting the well-being of the aging population

China has the largest elderly population in the world, and cultural services for special groups are an important part of public cultural services that must not be neglected. With economic development and the improvement of the social security system, the income level of the aging group has increased, and the aging group usually has more leisure time, so their attention to cultural consumption and the level of demand has also increased. In the face of the real trend of population aging, the needs of the elderly are no longer limited to the material level of pensions and medical care, which puts forward higher requirements for social welfare. To maintain health and enrich the spiritual and cultural life of the elderly, it is necessary to take further measures and improve facilities and services to further satisfy the spiritual and cultural needs of the elderly based on enriching their basic material life.

Interpretations of theories of aging suggest that aging is to some extent an indoctrinated concept. Traditional concepts often associate the elderly with senility, disease, disability, and vulnerability, a perception that is full of negative emotions and is not conducive to the establishment of a pattern of positive aging in society as a whole. Age-friendly cities are precisely urban public cultural service programs developed to meet the spiritual and cultural needs of the elderly population based on the basic theory of elderly welfare. It can promote the iterative upgrading of traditional concepts, provide guidance for the formation of concepts of aging and modes of old-age care that are adapted to modern society, and help to solve the problem of the disqualification of family old-age care modes in the face of the loss of traditional old-age care, as well as to

bridge the intergenerational inequities that have arisen as a result of the cultural delay.

At present, the cultural supply of public cultural services for the elderly in China is still insufficient in total volume, not rich in types, lacking in brand characteristics, and so on, and the attention paid to the cultural needs of the elderly needs to be improved urgently. For this reason, the concept of age-friendly city construction should be integrated into the construction of urban public cultural services, the cultural rights and interests and the right to speak of the elderly group should be guaranteed, and the concept of positive aging should be disseminated using the power of culture.

4. Case study of age-friendly cities

4.1. Age-friendly in NYC

As a megacity with a total population of more than 8.5 million, New York City had 940,000 seniors aged 65 and older in 2013, accounting for 11% of the total population, and this number is expected to reach 1.35 million by 2030, bringing serious aging pressure to the city. As early as 2007, then-New York Mayor Michael Bloomberg put forward the idea of building an “Age-Friendly City”^[12]. A year later, the New York City government and the New York Academy of Medicine launched the Age-Friendly New York City Program. Its main goal is to promote a positive response to aging by transforming the urban environment, improving community and civic engagement, and strengthening the social connections and participation of older adults through housing, public spaces and transportation, health, social services, and so on. In 2010, the pilot of the Age-Friendly Cities Initiative was launched in New York City, which includes three main elements, namely, senior-friendly businesses, senior-friendly schools, and senior living environment improvement areas. The program aims to change attitudes toward seniors from the family to the community. In June of that year, New York was the first city to join the Global Network of Age-Friendly Cities established by the World Health Organization and has been at the forefront of the construction of Age-Friendly Cities. In 2011, the mayor of NYC stated: “As a forward-looking city in the world, we will make New York City a model for modern urban responses to the problem of aging”^[16].

Following the promulgation of the Guidelines by the World Health Organization, the City of New York, in conjunction with the New York Academy of Medicine (NYAM), launched the Age-friendly NYC initiative, which emphasizes that older individuals should have the same opportunities and rights as young adults in all aspects of life^[17]. The city established the Age-Friendly NYC Building Committee, which is responsible for building an age-friendly city in New York. At the same time, New York City proposes to take a comprehensive look at every cell in the city related to aging and to enhance applicability in a variety of areas, including physical and mental health, recreation, social services, housing, employment, and volunteerism for older adults.

4.1.1. Emphasizing the upgrading of the geriatric industry to meet the upgraded needs of the elderly group.

As the world’s largest commercial center, New York’s Age-Friendly City program starts with business. New York City’s older population has high spending power, and a report by AARP, a group that defends the interests of retired seniors in the U.S., notes that people over 50 make up one-third of the U.S. population, and they have half of the nation’s discretionary personal spending. In New York, nearly half of the annual spending is also contributed by middle-aged and older people over 50^[18].

The NYC has set up an Age-Friendly Business Working Group, comprising representatives of the city government, civic organizations, and large and small businesses, to promote improved services for older persons. For example, in NYC, where public toilets are few and far between, senior citizens can use the toilets in stores

marked “Senior Friendly City Program” without having to make purchases. This provides both convenience for seniors and potential customers for businesses. East Harlem, New York, became the first “senior-friendly” neighborhood in New York in 2010. More than 60 stores there have folding chairs for seniors to sit in front of the entrance, and various signs in the stores are clearly marked in large letters that seniors can easily read. In New York, the yellow school buses that transport elementary and middle school students are also used to carry the elderly to and from food courts and supermarkets in New York in their spare time. On the official website of New York’s Senior Friendly Cities, a list of senior-friendly businesses is listed. It includes market, environment, design, and shopping experience. For example, it requires that older people be provided with a variety of goods and services that are appropriate for them, commercial spaces, especially entrances and corridors, needs to be adequately lit, and that employees be reminded of the skills they need to speak to older people.

4.1.2. Strengthening information network support to create a community-based public participation system

New York City does not categorize the elderly as a negative social group. Instead, it believes that “senior citizens are active contributors to the city and the community”, and hopes that the public will re-recognize the value of the elderly and eliminate age discrimination from the perspective of social concepts. It also vigorously promotes the concept of “positive aging”, so that the elderly can have the opportunity to live a full and happy life through their efforts. It is hoped that the public will recognize the value of the elderly again and eliminate age discrimination from a social point of view. To this end, the City of New York has set up a comprehensive information-supported community service center and public participation network system and has used this to carry out the Time Banks NYC program and a survey of the needs of the elderly in the community.

The Time Bank uses “time currency” as a transaction token, allowing seniors to join the Time Bank and provide services or assistance to other seniors in exchange for time credit points, which can then be exchanged for needed assistance from other senior members. This currency can not only be used to purchase daily necessities in the community but also to enjoy services that would otherwise cost large sums of money. By the end of 2013, the New York City Time Bank program had achieved 64,148 hours of volunteer service for New York seniors ^[19]. With the support of new technology, New York City upgraded 10 regular senior centers to Innovative Senior Centers (ISCs), which offer a diverse range of arts and cultural programs.

The survey was conducted through a combination of online and offline methods. On the one hand, detailed interviews and surveys were conducted in the communities of the city’s five districts to actively listen to the feelings and suggestions of the elderly in eight areas: outdoor space and architecture, transportation, housing, social participation, respect, social integration, public participation and employment, communication, information, and community support and health services. On the other hand, Internet resources were also utilized to launch the ACCESS NYC service, which provides consultation services in more than 170 languages for elderly groups of all ethnicities, thus increasing their ways of participating in city life ^[20].

4.1.3. Expanding social-cultural participation and enriching the social roles of elderly groups

In New York, a program called “DOROT’s University Without Walls” has been in operation for many years, partnering with major medical and cultural institutions to offer courses to interested seniors over the phone for a fee of \$15 per course. The schedule includes more than 250 courses, covering everything from feng shui and poetry to financial management ^[21]. A group of professionals in the fields of art, history, science, and medicine work pro bono with the seniors who participate in the classes. The University Without Walls has no more than 10 students in each class to ensure that participants speak up. Especially for seniors with mobility issues, University Without Walls allows them to interact with the outside world. Bloomberg and the Speaker

of the New York City Council wrote a letter to the presidents of 100 New York-based universities and colleges to introduce them to the Age-Friendly Cities program and to ask schools to consider the program as part of their efforts to improve the quality of life of seniors in New York. They introduced the “Senior Friendly Cities” program and asked for the schools’ cooperation. The vast majority of the presidents responded positively. To that end, a Working Group on Age-Friendly Schools, consisting of City Council members, high school principals, college or university presidents, deans, professors, and others, began to operate. In their schools, they make use of their strengths to conduct in-depth studies on the impact of the aging problem on the city and the measures to cope with it, and they also educate their students to help them better adapt to the changes brought about by an aging society in the future. At the same time, they have also continued to tap the potential of their schools. For example, by opening up the school libraries, computers, and other resources to the elderly, and allowing them to participate in some of the school’s courses and lectures. Some schools have also made it a point to offer courses suitable for the elderly in communities with a large number of elderly people.

In addition, New York City has opened 15 libraries to offer courses for older persons in painting, ceramics, writing, poetry, and so on. On an online interactive platform, older persons can express their views on various aspects of the construction of an age-friendly New York, guaranteeing the public participation of the subjects ^[19].

4.1.4. Improving the health services protection scheme and building age-friendly public space together

In the area of health and social services, the City of New York has taken 25 specific measures in five areas, including health and medical care planning, nursing care for at-risk older persons, access to nutritious food, long-term care, and end-of-life care, to ensure that older persons live independently in terms of their physical and mental health and that they have access to all types of services. New York City has also prioritized the provision of affordable housing, home repair loans, and aging-in-place safeguards to improve the living environment of the aging population. As of 2014, the New York Department of Housing and Urban Development (HUD) has provided more than 15 million units of affordable senior housing for older adults living in poverty ^[20].

In terms of urban public transportation, New York City promotes the retrofitting of elevators and escalators in public places and the enhancement of age-appropriate design in subway stations. For example, the New York City Metropolitan Transportation Authority (MTA)’s 100 Key Stations Program has achieved age-appropriate renovation of 100 stations in central New York. The Access-A-Ride, Accessible Dispatch, and Taxi Smart Card Program have greatly met the needs of seniors for convenient taxi services. The Access-A-Ride, Accessible Dispatch, and Taxi Smart Card Programs provide seniors with convenient and affordable access to taxis.

In terms of urban public space, New York City’s basic measures include increasing the number of seats at bus stops, replacing old toilets with new, fully automated sanitary toilets in urban areas, designing pedestrian-friendly walking spaces with calmer traffic and implementing the Safe Streets for the Aging program.

4.1.5. Creating age-appropriate job opportunities to meet the re-employment needs of silver-haired people

In New York, more than 700,000 people over the age of 55 are still working, which is 18.3 percent of the city’s total labor force, according to information on the official website of New York’s Senior Friendly City ^[22]. According to the New York Daily Mail, there are about 9,000 people over the age of 80 who continue to work in New York, including 734 who are over the age of 90, which is well over the upper age limit for Social Security eligibility. AARP survey data show that among the older Americans still working past age 65 are more than 100,000 farmers and ranchers, about 100,000 bus and cab drivers, 25,000 musicians, 17,000 traffic

wardens, and more than 80,000 business executives ^[18]. While there is still controversy over the practice of some businesses of underpaying seniors, there are proponents who believe that moderate work not only helps businesses address the realities of frequent turnover and skills shortages but also meets the employment needs of the older population and enhances their sense of value and access.

4.2. Age-friendly in Shanghai

In 2009, China's Office for the Aging identified Shanghai, Qiqihar, and Qingdao as pilot cities for "senior-friendly cities" ^[23]. In 2011, China promulgated the Twelfth Five-Year Plan for the Development of the Aging Career, which proposed for the first time to promote the construction of senior-friendly cities ^[24]. In October 2016, the National Office for the Elderly, together with 25 ministries and commissions, issued the Guiding Opinions on Promoting the Construction of a Livable Environment for the Elderly, marking that China's construction of age-friendly cities has risen to the national level ^[25]. Before this, Shanghai and Qiqihar had joined the World Health Organization's Global Network of Elderly Friendly Cities and Communities respectively. On March 6, 2017, the State Council issued the "13th Five-Year Plan for the Development of the National Aging Career and the Construction of the Pension System", which explicitly proposes: to improve the evaluation standard system of the construction of a livable environment for the elderly, to carry out the plan that proposes to improve the evaluation standard system for the construction of a livable environment for the elderly and to carry out demonstration actions for the construction of "age-friendly cities" and "livable communities for the elderly" ^[26].

At present, Shanghai is at the forefront of the construction of "age-friendly cities." Since 2009, Shanghai has begun the pilot work of creating an "age-friendly city", and issued the "Guidelines for the Construction of Age-Friendly Cities in Shanghai (for Trial Implementation)" in 2013 ^[27]. The Guidelines cover the following aspects: outdoor environment and facilities, public transportation and mobility, housing construction and safety, social security and assistance, social services, health, culture, education, sports, social participation and dedication, social respect and preferences, and so on. The Guidelines are designed to provide a comprehensive framework for the construction of age-friendly cities. In June 2014, the Shanghai Regulations on Elderly Care Institutions were formally implemented, which is the first local regulation on elderly care institutions in China ^[28]. On May 1, 2016, Shanghai implemented the new Regulations on the Protection of the Rights and Interests of the Elderly in Shanghai ^[29]. The promulgation of the two regulations ^[29] provides an important legal guarantee for the development of the elderly service industry in Shanghai.

Shanghai not only attaches importance to the material conditions and environment for the elderly, but also integrates the concept of age-friendly, creates a warm atmosphere of positive aging, and makes an age-friendly society an important direction and goal for the future development of the industry. Shanghai's construction of an age-friendly society mentions actively helping the elderly to cross the "digital divide", promoting the construction of an age-friendly intelligent society, integrating the concept of "science and technology for the good", and putting the important concept of "the people's city is built by the people, the people's city is for the people" into practice in Shanghai. The important concept of a "people's city built by the people and for the people" has been integrated into the future-oriented city of Shanghai. The city will accelerate the aging-adapted transformation of Internet applications, mobile terminals, and apps commonly used by the elderly, and will also implement the "Wisdom Help for the Elderly" campaign, strengthen education and training in digital skills, and enhance the digital literacy of the elderly. By encouraging the promotion of new technologies and approaches while preserving the traditional services familiar to older persons, an age-friendly society will also be supported and promoted by the development of a vibrant silver-hair economy.

5. Proposals for integrating the concept of active aging into public cultural services

5.1. Integrate the advantages of the public cultural service system and make full use of a variety of forces

China has rich educational resources and a large number of grassroots public cultural service organizations. According to statistics published on the website of the Ministry of Education of the People's Republic of China in 2013, there were a total of 811 postgraduate training institutions, 2,442 general institutions of higher education (including undergraduate colleges and universities and colleges of specialization), 348 adult institutions of higher education, and 823 other privately-run educational institutions^[30]. There will be 43,531 mass culture institutions in China, with 19,0007 employees and 49,741,400 square meters of building area used by mass culture institutions by 2021^[31]. Firstly, they can make full use of the existing educational venues and teachers to provide more accessible courses in humanities, history, psychology, arts and culture, finance and economics, and so on, expanding the boundaries of the existing university model for the elderly, attracting the elderly to participate in learning in a variety of ways, and providing a wealth of learning resources and recreational venues for the elderly consumers. Secondly, various forms of club activities can also be carried out around knowledge acquisition to enrich the spare time life of the elderly groups. Thirdly, to emphasize the sense of social participation of older groups and enrich their social roles, the value and role of older consumers themselves can be brought into play by making use of their human resources for education, so that healthy and knowledgeable older persons can have secondary employment opportunities and older consumers can participate in the development of community education work as teachers.

5.2. Utilizing the multiple activation functions of the community to form a community cultural service network

With the continuous improvement of grassroots public services, the community-based model of old-age care has gradually revealed its unique advantages and has become an important supplement to the social model of old-age care and the traditional family model of old-age care. A community is a specific area composed of people who live together and share certain common characteristics. It is the main place where elderly consumers live, study, shop, and engage in other activities. When elderly consumers like to live in groups after retirement, communities provide the occasions and conditions. Therefore, the community is not only a place for elderly consumers to retire but also an area for their cultural life. Introducing professional cultural companies on a community-led basis to marketize the operation and management of local industrial development can not only safeguard the voice and sense of well-being of the elderly group but also promote the effective development of the industry.

5.3. In-depth research on the needs and preferences of the aging population to provide high-quality products and services

As a leisure group, the aging group has strong consumption potential, and as the level of cultural needs of aging consumers rises, the level of their demand for leisure and cultural entertainment also rises significantly. Elderly groups usually have stable consumption habits, and have a significant preference for traditional culture and old brands. The nostalgic elements in traditional culture can evoke good memories of the past in elderly groups, and promote the enhancement of their cognitive function and the growth of their interest in participation. However, fashion and tradition do not contradict each other, and many individuals maintain a high interest in new things. It is the love and pursuit of modern life that prompts this part of the elderly group to form the positive mentality of "old steeds in the stable still aspire to great heights; martyrs in their twilight years, their hearts are still strong." Therefore, it is necessary to carry out more in-depth investigations on the cultural needs

of the elderly groups and to count the characteristics of their respective needs in terms of different genders, regions, and age groups, to create a brand of the aging culture industry that integrates tradition and fashion, and to provide more elderly people with enriched, interesting and personalized cultural products and services. Other cultural industries should also pay attention to services for the elderly, and provide more humanized designs and considerations for the elderly in terms of facilities and equipment, service and care, and interest in manufacturing.

5.4. Promoting positive concepts of aging and spreading the concept of constructing a new kind of old age care

When taking the initiative to expand social participation and engage in cultural consumption, the elderly group is often in a situation of lacking information. When the elderly do not have a comprehensive understanding of the information about products or services or lack judgment standards, they will often seek help and support from other groups. When elderly consumers face the utilitarian judgment and guidance of the reference group, due to the fear of being rejected by a certain group or wanting to differentiate or aspire to and identify with a certain group, the utilitarian influence of the reference group makes the behavior of the elderly consumers closer to or consistent with the aspiring group. Therefore, the elderly group often shows a herd mentality in their behavior, which indicates that the promotion of the concept of positive aging and a new type of old-age outlook should not only have an effect on the target elderly group but also advocate the new concept of age-friendly in all groups of the society as a whole. The cultural industry should play the role of its cultural orientation, expand the positive influence of the age-friendly concept through the promotion and marketing of new products and services, especially add special care for the elderly in the influential Internet and digital industries, and drive the whole society to form and practice the age-friendly concept. At the same time, the cultural industry should strengthen its own publicity and brand building, and make efforts to form a new win-win situation between the aging industry and the aging groups in the cultural industry.

Disclosure statement

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